

The Sabbath Recorder

Published by GEORGE B. UTTER.

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

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For the Sabbath Recorder.
PERFECT US IN LOVE.
Teach us thy will, O God, we pray;
O lead us in the heavenly way;
The Holy Spirit now impart,
To comfort each believing heart.
Help us the truth to understand—
To practice what thou dost command;
From sin and bondage set us free—
O grant us perfect liberty.
Help us the truth to speak in love—
To live on earth this world above;
O let thy glories round us shine,
And perfect us in love divine.
Thus day by day help us to walk,
And of thy power thy glory talk;
Thou Jesus come, may we be free,
Then dwell with him eternally.
A. HALL.

THE INNER AND OUTER MAN.

An Essay read before the Niles Reading Club.

This subject having been presented to me by one of the Club, as a theme for an essay, I accept it.
The inner man we shall call the mind—the reasoning faculties—emanating from the brain, or seat of intelligence. The outer man, that which presents itself to view—the body, or frame, through which the inner man manifests itself to the world. The two are so connected, that to separate them, destroys the power of action in both. The inner man manifests itself through the outer. Thus we read the character of the inner man. In fact, this is the only way we can learn its real character. And when we have done our best to detect, we are liable to be deceived. It has been said of old, that the "heart is deceitful above all things, and desperately wicked." And again: "Out of the abundance of the heart the mouth speaketh." &c. Doubtless, when these sayings were written, the science of phrenology was not understood as at the present day. Had it been, probably some other word would have been used in the place of heart. Quite likely the writers had reference to the inner or intellectual man. To be sure, the heart is the seat of life, to the outer man at least—the place from which the life blood flows; but as to its being the seat of knowledge, from which emanates the mind and intellect, and from whence sin and deception flow, we must acknowledge a want of ability to perceive it. We would consider it quite as appropriate to say, "Out of the abundance of the brain the mouth speaketh;" but more appropriate to say, "Out of the abundance of the inner man, or intellect, the outer man, or mouth, speaketh." We can judge of the inner man only as it manifests itself through the outer.

THOUGHTS

ON THE POINT AT ISSUE BETWEEN ME AND THE AUTHOR OF "THOUGHTS ON WAR."

In view of the point at issue between me and the author of "Thoughts on War," the following question may be considered: Was it consistent with the Christian profession, or in other words, was there any "Christian method of acting the soldier," under any military chief-tain, for the first hundred years after the birth of Christ? I choose the negative of this question; and in support of my position remark, the work required of soldiers during this period was a murderous work, and consequently incompatible with the Christian profession. This is made plain, by referring to the well-known character of the military leaders of that century. Herod "the great" occupied a conspicuous position as a military chieftain. In Matt. 2: 16, it is said of him, "Then Herod, when he saw that he was mocked of the wise men, he exceeding wrath, and sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men." Could young men, instructed by good old Simon, and who, like him, were waiting for the consolation of Israel, serve with propriety as soldiers in the army of Herod, and seek for him his murderous work, not only in slaying, the children of Bethlehem, but also the high priests Hyrcanus and Aristobulus, his wife Mariamne the Queen, several of his own sons, and a multitude of others, who, as Josephus informs us, were the victims of his vindictive spirit, during his long and bloody reign?

MARTIN LUTHER AND THE DEVIL.

In the true spirit of the times, Luther contemplated his zealous labors as opposed to the works of the devil, and he was particularly inclined to attribute the illusions under which he labored to the machinations of the evil spirit.
Luther has related of himself, that being at prayer, contemplating how Christ hung on the cross and suffered for his sins, there appeared suddenly upon the wall a bright shining vision, and there appeared also a glorious form of our Saviour Christ, with his five wounds, steadfastly looking upon him. At the first sight, he thought it had been some good revelation, yet presently recollecting himself, and apprehending some juggling of the devil, (for Christ, as Luther says, appeared unto us in his word, and in a manner, and more humble form, even as he was humbled on the cross for us); therefore, said he, I spake to the vision in this manner: "Away, thou confounded devil; I know no other Christ than he that was crucified, and who, in the word, is pictured and preached to me; whereupon the image vanished, which was the very devil himself."
"At such time," said Luther, "when I could not be rid of the devil without uttering sentences out of the Holy Scriptures, then I made him fly with jeering and ridiculous words and terms; I have recorded my sins in my register. I said likewise unto him, 'Devil, if Christ's blood, which was shed for my sins, be not sufficient, then I desire thee that thou shouldst pray to God for me.' When he findeth me idle," said Luther, "and that I have nothing in hand, then he (the devil) is very busy, and before I am aware, he wringeth from me a bitter sweat; but when I offer him the pointed spear, that is, God's word, then he fieth; yet before he goeth he maketh me bloody armed, or else giveth me a grievous hurricane."
"I was taken prisoner," says Luther, "and was lodged in the castle of Wartburg, my Patmos, in a chamber far from people, where none could have access unto me, but only two boys that twice a day brought me meat or drink; now, among other things, they brought me hazelnuts, which I put into a box, and sometimes I used to crack and eat of them. In the night times, my gentleman, the devil, came and got the nuts out of the box, and cracked them against one of the bed-posts, making a great noise, and a rumbling, about my bed; but I regarded him nothing at all. When afterwards I began to slumber, then he kept such a racket and rumbling about the chamber stairs, as if many empty hogsheads and barrels had been tumbled down; and although I knew that the stairs were strongly guarded with iron bars, so that no passage was either up or down, yet I arose and went towards the stairs to see what the matter was; but finding the door fast shut, I said, Art thou there? so he there still; I committed myself to Christ, my Lord and Saviour, of whom it was written, Thou hast put all things under thy feet."—Table Talk of Martin Luther.

CHILDREN'S DEPARTMENT.

LITTLE JERRY.

Press the sweet lips together—
They're no word more say;
Press the sweet eyes together—
They look no love to day;
Lay the sweet hands together—
Sweet bonds that no longer enthrall;
Lay the sweet feet together—
They run no more at my call.
Put the sweet curls together—
They'll gladden no more in the sun;
Put the sweet curls together—
And leave to me only one—
Only this, to kiss and to kiss,
When my heart is like to break;
Put the sweet curls together—
To pillow no more my cheek.
Darling, she so loved the flowers,
Yet holds them so loosely now!
Can it be that in lovelier bowers
Thou'rt not careless of us below?
Don't bury her, please, very deep,
Nor drop her sweet curls in cover;
I think she will smile in her sleep,
At my kiss on the grass above her.
Oh! not too deep—too deep—
Too far from the blossoming clover;
She will smile, ere she's in the sleep,
At my kiss on the grass above her.
And throw in the flowers above so,
I would give her to miss them so;
Oh, ever seemed glad of her love,
And are doubly glad to her now.
Oh, God, with her earliest breath,
I gave her to thee that morn,
When close by the Gates of Death
My own little darling was born!
And now to the same dark gate,
I come with more sorrow and pain;
And here with my darling I wait,
To give her to thee again!
—Harper's Weekly.

ESSAY AND ADDRESS.

In connection with the Sabbath-keeping Church at Cussewaga, Pa., during the summer months, ever since the church was organized. On a recent occasion, the following essay by Miss M. Lewis, and address to the children by E. Crossley, were read:

WHY WE ARE NOT CHRISTIANS.

That the religion of Christ is a verity, we have no doubt; and the truths it contains are sublime, far exceeding in importance all other truths. The spirit of Christianity breathes a heavenly influence, and this influence we sometimes feel, and have almost been persuaded to become Christians, but have said, "Go thy way for this time, and when we have a more convenient season, we will call for thee." We sometimes feel like saying, "The will of the Lord be done," when we see the joy that fills the heart of the Christian. Although affliction may darken all his worldly prospects, and his body may be racked with pain, yet amid all his sufferings he has an inward joy that we have never experienced. Therefore we are led to conclude, that the religion of Jesus is the truth, and the only true religion that comfort the sinner in a wretched hour.

THE NECESSITY OF BENEVOLENCE.

President Cobleigh is out again in the Methodist papers, for the missionary cause, and is arguing the necessity of giving in order to the prosperity of the individual, minister, member, and the entire church. He says: "No man can cheat the Almighty and prosper. You can withhold a few dollars from him from covetousness, or spleen against his servants; but, reader, I believe his judgments will overtake you, and God will have that sum at last, with compound interest. Your crops may fail as a consequence, your cattle die, your dear fall, become insolvent, or run away, your house take fire, or worse affliction light upon your family; long months of sickness may run up a bill of expenses and losses to hundreds for each of the tens which you have withheld from the Lord. A covetous, stingy man, cannot be a Christian, cannot get to heaven, unless God shall convert him from his covetous ways before he dies. He will not be very likely to save one at the eleventh hour who has spent a whole lifetime in robbing him. An awful death is upon some whole churches, upon ministers and people, because of their wickedly withholding the means to carry on Christ's work in the world."

A LITTLE GIRL'S ANSWER.

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"Mamma, will Jeff. Davis go to heaven?"
"Why, my dear, I do not know, I am sure, whether he will go or not."
"After thinking over the subject a little while, the little girl says—
"Well, mamma, I am sure of one thing—that if he does go, George Washington won't speak to him!"

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And now to the same dark gate,
I come with more sorrow and pain;
And here with my darling I wait,
To give her to thee again!
—Harper's Weekly.

ESSAY AND ADDRESS.

In connection with the Sabbath-keeping Church at Cussewaga, Pa., during the summer months, ever since the church was organized. On a recent occasion, the following essay by Miss M. Lewis, and address to the children by E. Crossley, were read:

WHY WE ARE NOT CHRISTIANS.

That the religion of Christ is a verity, we have no doubt; and the truths it contains are sublime, far exceeding in importance all other truths. The spirit of Christianity breathes a heavenly influence, and this influence we sometimes feel, and have almost been persuaded to become Christians, but have said, "Go thy way for this time, and when we have a more convenient season, we will call for thee." We sometimes feel like saying, "The will of the Lord be done," when we see the joy that fills the heart of the Christian. Although affliction may darken all his worldly prospects, and his body may be racked with pain, yet amid all his sufferings he has an inward joy that we have never experienced. Therefore we are led to conclude, that the religion of Jesus is the truth, and the only true religion that comfort the sinner in a wretched hour.

THE NECESSITY OF BENEVOLENCE.

President Cobleigh is out again in the Methodist papers, for the missionary cause, and is arguing the necessity of giving in order to the prosperity of the individual, minister, member, and the entire church. He says: "No man can cheat the Almighty and prosper. You can withhold a few dollars from him from covetousness, or spleen against his servants; but, reader, I believe his judgments will overtake you, and God will have that sum at last, with compound interest. Your crops may fail as a consequence, your cattle die, your dear fall, become insolvent, or run away, your house take fire, or worse affliction light upon your family; long months of sickness may run up a bill of expenses and losses to hundreds for each of the tens which you have withheld from the Lord. A covetous, stingy man, cannot be a Christian, cannot get to heaven, unless God shall convert him from his covetous ways before he dies. He will not be very likely to save one at the eleventh hour who has spent a whole lifetime in robbing him. An awful death is upon some whole churches, upon ministers and people, because of their wickedly withholding the means to carry on Christ's work in the world."

A LITTLE GIRL'S ANSWER.

At a dinner-table conversation, the other day, in one of the Brooklyn homes, it was remarked that Jeff. Davis had joined the Episcopal Church. Soon after, a bright-eyed little miss, just old enough to begin asking questions, spoke up, and said—
"Mamma, will Jeff. Davis go to heaven?"
"Why, my dear, I do not know, I am sure, whether he will go or not."
"After thinking over the subject a little while, the little girl says—
"Well, mamma, I am sure of one thing—that if he does go, George Washington won't speak to him!"

REMEMBER THE SABBATH-DAY.

For the body's sake, remember the Sabbath, and keep it as a rest from all business. For the soul's sake, remember it, and keep it as a rest to the spirit and a day of preparation for the rest of heaven.

THE COMPLAINTING MOUSE.

A little mouse once found fault with its supper. It wanted what it could not have. "My child," said its old mother, "your supper is better than many little mice get. Many little mice get nothing." This did not make it any better pleased or more thankful. "It did not care whether other little mice went hungry or not," it said; "for its part, it wanted cheese" and because it could not have it, it ran up into a corner of the hole, turned its back, and pouted. Ah, I'm afraid there are other naughty children who do just so.

The Sabbath Recorder.

WEEKLY, R. I., FIFTH-DAY, APRIL 2, 1868.

Geo. H. Utter, Editor.

RELIGIOUS PAPERS FOR SOLDIERS.

Scarcely a day passes in which we do not have proof, from letters received by us, of the high esteem in which our soldiers hold the religious newspapers they were familiar with at home.

The soldiers in the field and in the hospitals are eager for religious newspapers. Their own familiar papers are the most prized of all.

The Christian Commission would rejoice to present, by its delegates and chaplains, the best loved paper of each soldier in his every week.

Are there not some of our brethren who would take pleasure in contributing to place the Recorder in the hands of at least a part of the Sabbath-keepers who are serving in the Union Army?

There are regiments from Rhode Island, Connecticut, New Jersey, New York, Pennsylvania, Ohio, Illinois, Wisconsin, Iowa, and Minnesota, in each of which there are from one to six Sabbath-keepers.

THOUGHTS ON WAR.

If the initial step of civilization is to refer the arbitration of private quarrels to impartial judges, as was shown in the former number—(see Sabbath Recorder of Feb. 26th)—this evidence of the civilized state of the world, taking the nations collectively, is a great family, appears to be in the measure, if not altogether, wanting.

By honest, earnest aggression, we impress ourselves, as well as others, with the importance of what we teach. It is a law of nature, that we make ourselves better by striving to induce others to do right.

During the last half of the term, a growing seriousness in religious matters was visible. Many inquiries would be raised in some of the classes—especially the advanced one—showing that the mind was occupied with earnest and careful thought.

Hence the tribunals of every civilized community, to whose arbitration are referred private quarrels, are not mere advisory councils. For in no community has civilization advanced to such perfection as to render the employment of force unnecessary for carrying into execution the findings of its tribunals.

Now it would be idle to claim for the nations collectively an advancement in civilization as great as is to be found in any single state. But even if their civilization were supposed to be as great, no reasonable person could suppose it to be greater.

But it is clear that a court for the settlement of international disputes can never be any thing but advisory. To suppose it armed with power to enforce its decisions is to suppose it to be nothing less than a new and separate government.

But let the court be supposed to be purely advisory—as, of necessity, it must be. Let it concern itself with those nations only that have, each and severally, bound themselves to abide by its decrees.

Yet if they did not thus unconditionally bind themselves, of what use would the thing be? For if the said tribunal is neither armed with power to enforce its decrees, nor on the other hand sustained by the unconditional loyalty of the nations concerned, it is difficult to see wherein the world would be one whit better off than it now is.

AGGRESSIVE SABBATH EFFORTS.

We ought to be aggressive on the question of the Sabbath. In the second place, as a duty to ourselves. All minor religious bodies, differing from the masses, must advance, if at all, against "wind and tide."

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shall establish them, and keep them in the truth.

Again, when we cease to be aggressive, we cripple our influence over those whom we seek to win to truth. In the nature of things, truth says to error, "I must attack you; it is my business; I am a positive element, and can own nothing as right outside of myself."

ROCK RIVER.

From a letter of Eld. James C. Rogers, pastor of the Sabbath-keeping church at Rock River, Wis., dated March 23d, we copy the following: "Our meeting, of which you had some time since an account by Bro Varnum Hull, still continues, with undiminished interest.

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MILTON.

From a letter of Eld. Wm. C. Whitford, Principal of the Academy at Milton, Wis., dated March 23d, 1868, we take the liberty of printing the following paragraphs: "If the pastors of our churches, or some other one in each church, interested in sustaining an organ of our denomination, would visit the different families, soliciting subscriptions, the patronage might be considerably enlarged.

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and a demand for the immediate surrender of the troops and works. He did not wish to sacrifice human life, he said; the regiment must surrender, and had better do it peacefully.

But Col. Anderson could not "see it in that light." The rebels went back, the 92d boys—who, by the way, are of Wessell's old brigade—lay behind their sand-piles, and listened to the deafening discord of the terrific fire that followed, the shots of the rebels passing but a few inches or feet above their heads, and the great shells from our gunboats flying close by them, or bursting almost over them, and scattering their fragments among the artillerymen beyond.

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HOME NEWS.

THE REVIVAL AT MILTON, Wis., is spoken of as follows in a business letter received by us during the past week: "The Lord is still at work in Milton and vicinity. Many souls are being born into the kingdom of God, while numbers that had backslidden are returning to their Father's house; for which we give glory to the God of heaven."

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means nothing certain and definite. I have once heard the ordinance administered by the word immerse, by a Sabbatarian minister. I thought it sounded so much like truth, and in our own language, without going to a foreign language, that I wish it was in general used by all denominations. I should be glad to see the Sabbatarian set the example.

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ARMY CORRESPONDENCE.

NEWBORN, N. C., March 19, 1868. To the Editor of the Sabbath Recorder: We have been having an interesting game of "long tag" one good result of which is that we have something new to talk about for a while; and another is, the rebels have learned that an array of cannon will not always frighten Yankees into submission.

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RELIGIOUS INTELLIGENCE. The trustees of Rutgers' College, which is connected with the Reformed Dutch Church, have resolved to begin the work of endowing the college, and propose to raise for this, before the next commencement, \$100,000, which is to be invested, and the interest only expended, and that for no other purpose than the salaries of the professors.

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RELIGIOUS BENEVOLENCE.—By the death of the widow of John Scott, Esq., of England, the following bequests are now payable:—About \$75,000 each to the Church Missionary Society, the British and Foreign Bible Society, and the Pastoral Aid Society; \$35,000 each to the London Missionary Society, the London City Mission, and the Clerical Education Society; these, with the sums paid to the above societies on the death of Mr. Scott, will amount to about half a million dollars.

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