

The Sabbath Recorder.

HAVE FAITH, AND STRUGGLE ON!

A swallow in the Spring Came to our granary, and heath the earves Beset to make a nest among the winged.

EDUCATION OF WORK.

An Address delivered before the Philomathean Society of the Milton Academy, at Milton, Mass., Feb. 20th, 1866, by Rev. C. W. Whittier.

Work interests us, and gives us the ability to understand and use the common and essential materials of human life. Since labor is the universal lot of mankind, it furnishes those general sources of suggestion and experience, which form the character and determine the conduct of so large a number.

Not to know of large things remote from one's observation, and not to know that which we use in daily life, is the prime wisdom. No language can be composed entirely of abstract and technical terms, nor of unusual words, such as are penned by sophomoric students and florid writers; because they do not express our familiar thoughts.

The means by which the many of the people are qualified to know and use these most common and useful things, is furnished by their daily hands. How much the eye and hand, as well as the thoughts, are cultivated, all the instruments of human industry!

Since work educates most men in this manner, all subjects to be appreciated must be brought within the scope of the common laborer's understanding. What they may lose in dignity, they gain in their wide use.

One of the keenest observers of the customs of our country, regards this moral as an American characteristic. He says: "In Europe, the ambition of a servant is satisfied when he is understood by a number of select individuals. In this country, the loftiest ideas have to wear the homely garb of popular language."

It is just what I think and would say on that subject; and still the educated and the deepest thinkers would feel that he had thoroughly studied and expounded his theme. In one of the chairs of an eastern college sat a teacher of profound thought and careful investigation.

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

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WHOLE NO. 1107.

its benefits. The proprieties and usages of society, its demands for refined culture and upright conduct, come within the range of the average understanding of its members; and our pattern of an old-fashioned gentleman is a generous, good-natured, and industrious owner of a moderate-sized farm, with substantial buildings, a large orchard, plenty of shrubbery and melons in his garden, and in whose house are always good cheer and common sense.

The culture of work is requisite to the origin and the growth of a republican form of government. A needful intelligence and virtue are essential to the preservation of such a government, and these are to be secured by the education of the people.

Much is now said about qualifications for voting, making a certain amount of learning, or book-knowledge, indispensable. We forget that the elective franchise is a right which inheres in the person, not in the condition of the citizen; and that all we can restrain is the had intention in its use.

Work is substantially the inventing and shaping means to accomplish certain ends. The physical strength exerted is only the instrument of the thoughts, exercised and cultivated by the effort. It is a law of our desires to reach forward to some object, as the harvest, the anniversary of the school, the acquittal of the prisoner at the bar, the restoration of the patient to health, and the reviving a church from its spiritual lethargy.

Two kinds of busy men always fail. One apprehends the end clearly, but is utterly incompetent to shape his means, or find those adapted to gain the end. They are like children in our infant classes, trying to spell a word, and not naming a single letter which the word contains.

Work is a belief in Christ by petitioning God to bless especially some social or moral enterprise, or of riding some hobby-idea of reform, and expecting to see all humanity shouting at their release from a great evil, when their release has a great evil, when their release has a great evil.

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which he desires to employ. The shepherd boy of Scotland, noticing the changes in the seasons, tried to discover the laws which produced them, by his nightly watchings, and by measuring the apparent distances and movements of the heavenly bodies, by his simple thread and beads strung on it; and he became afterwards the royal astronomer of England. In a public hall at the capital of Indiana, a young minister ardent, and ambitious, and keensighted, after failing to awaken any general religious interest in his congregation, began to study thoroughly the leading feelings and modes of thought of his own people; and seeing precisely the mark to be aimed at, he preached the plain doctrines and precepts of the gospel, with all the riches of illustration and occurrences of life. His audience was moved, religion was embraced, and the power of the gospel was changed from "a child's whisper to a trumpet's tone;" and he became afterwards the well-known pastor of the Plymouth Church at Brooklyn, N. Y.

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WORK FOR ALL.

The drops of rain and the rays of light Are small themselves; but when lighted, They water the world, and they make it bright.

Then do not say, "Of what use am I?" We may each do good if we will, but try; We may soothe some grief, or some want supply.

For the Sabbath Recorder. THE ATONEMENT.—No. 6. I was forcibly reminded of the overflowing of the Nile, and its deposits, by reading the article from "Nile," in the issue of March 27th.

But what was ontology? So I looked at the meaning of ontology, and found it meant metaphysics. Surely, thought I, dictionaries are great helps in learning the meaning of words.

I conclude with a few more words. While the education of our intellects by work is broad and practical in its nature, reaching the larger class of men, it has, nevertheless, its serious defects; and these are chiefly materialistic. It does not by itself give the widest scope to the judgment.

I have desired to hold before you as students, several reasons for cultivating more sympathy with the common laborer, whose necessities and calling will not allow him time to acquire the liberal education.

Look at it as you may, the work of men in their various pursuits is the reservoir, into which empty all the streams of our literary and scientific education. Learning and intellectual skill are designed to grace, strengthen, and facilitate the advantages of work.

No jealousies need be excited in the heart of the true and large-minded student, or the man of letters, as he sees the industry and the work-entire of the people at large, who are so much to be commended by the present condition of our country.

I am much mistaken if it be not easier to die like a martyr than to live like a Christian; and if the glory of our faith be not better displayed in a life of meekness, humility, and self-denial, than even in a death of triumph.

Some seem to think, that any explanation of the above different from theirs, is a virtual denial of the expressions—the language—and that the Divine anathema stands out against all who even undertake to explain these in harmony with the benevolence and justice of the gospel. What zeal, what indignation, what apparent virulence, does the honest examination of these subjects arouse! But to the honest, humble inquirer after truth; although he may be grieved at the want of charity, the maledictions of such fall harmlessly at his feet.

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IMPORUNATE PRAYER.

We have heard prayers that made us feel that the petitioners thought that the strength of voice, intense expressions, crying aloud, were essential to true earnestness, and have sometimes wished we could whisper in their ears, that our God is not a God of ear, but of heart.

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long; he will never die out of the holy affections of the people before whom he came in and went out so many years. Among his people there was one man, and he was of large wealth, who seemed to make it his special business, as it was his highest happiness, to see that his revered pastor wanted nothing, it was not a fiftful care. It did not bring up in May, and die long before December came, but through week and month and long years it was always the same; incessant, perennial, gnashing up always like a never-falling spring. The pastor died; his loving watcher, by no fault of his own, failed for almost a million years, recovery was almost hopeless. The grief that pressed him most was the loss of ability to help the helpless. Men looked on and wondered, and began to question if Providence would bestow such a man come to want in his gray hairs. But there was an eye in heaven. A man of very great wealth said: "He that soweth shall also reap well and faithfully; and long for my old minister. He is just the man I want to attend to my patients, and he shall have all he asks for, as compensation for his services."—Hall's Journal, Feb. 27th.

"GOD NEVER FORGOTTES US!" An omniscient Providence, bringing help to the greatest trouble, without any miracle, and those who were with the Lord, will often find light breaking in upon darkness, when they least anticipated it. The following incident from Sunday at Home is in point: When John Koller, of the village of Helsen, was obliged to sell all his property because, in that year of scarcity, 1847, he could pay neither rent nor taxes, he went the day before with his wife to church, as was his regular custom every Sunday. He found abundant comfort in the text of the sermon, "Take no thought for the morrow," and in the words, "Your heavenly Father knoweth that ye have need of all these things."

On his return from the church, he walked much consoled by the side of his Margaret; and the words in Matthew 8:1, "When Jesus was come down from the mount, great multitudes followed him; and he would not allow them to follow, he sent them away, saying, 'Take no thought for the morrow; for your heavenly Father knoweth that ye have need of all these things.'"

"What!" said he, "are you still there?" "With choked utterance the man replied, 'Yes, I am here. Indeed, doctor, I cannot go without you.' This was too much. The silent impatience prevailed, and in a few minutes the anxious husband, was driving the physician toward the chamber of his sick wife.

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ANEDOTES OF THE RAVEN.

It was a common practice, in the spacious yard in Belfast, to lay trains of corn to attract the sparrow within view of a window. It was so far enough to afford the sparrow a fair chance to get in, and consequently created an annoyance, which was easily done. The Rebellion was wide-spread, and continued more than twelve years, during which time the rebels occupied Nankin, and carried on a system of government. They were finally conquered by a foreign battalion of soldiers, composed of adventurers of every country, and the Government of China has since been, and is at present, largely controlled by foreign influence. It is likely to continue to reach the same fate as India, and become entirely directed by some foreign powers.

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KINDNESS REWARDED.

It is a dreadful thing to be old and poor, and have no home; but there is a deeper depth of human calamity than this—it is to be, in addition, an old age of wasting, wearing sickness, which is often superinduced by that constant depression of mind, which attends the consciousness of being alone and friendless and in want. One of the very best means of avoiding an old age of destitution and bodily suffering is to cultivate while young all the benevolent and generous feelings of our nature, never by any possibility allowing any opportunity to pass of befriending a fellow-traveler, as we are passing along life's journey, for sooner or later the reward will come the reward of a happy heart, and of a comfortable provision for declining years.

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FATHER FRISTOE.

Father Fristoe, as we learn from the Religious Herald, an old-fashioned Baptist minister of Virginia, had a habit of "topping" young ministers. A young man preached, an association sermon, which he closed by the flowery statement, that if he could pluck a quill from Gabriel's wing, and dip it in immortal ink, it would be impossible to write an adequate description of the love of God. Father Fristoe remarked: "If God calls a man to preach, He qualifies him, without Gabriel or any of his quills."

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The Sabbath Recorder.

Westey, B. L. Fifth-day, April 12, 1866.

GEORGE B. FITTER, EDITOR.

SEASON THE SCRIPTURES.

The great and principal reason why we are led away by the errors of our age, is a neglect to study the Scriptures, with earnest prayer for divine teaching. To search the Scriptures does not mean to find out passages which may favor some preconceived notion, or some novel dogma; but a careful perusal of them as a whole, as the revealed will of God. Most errors, if not all, originate in and are supported by isolating scripture texts. And what error is there in existence, but may be supported in that way? Human nature is opposed to the simple, plain, and humbling truths of the gospel, and hence men begin to reason, until they have reasoned the doctrines of grace and salvation by Jesus Christ, and an implicit faith in Him to obtain it, out of the Book.

It is very sad and lamentable, when men of standing and talent in the Church of Christ labor to undermine the grand scheme of redemption effected by the death of the Son of God, and try to plant a human standard on the ground of the Cross. Some of the reasons adduced for the rejection of a substitutionary sacrifice, and the innocent dying for the guilty, as opposed to man's views of justice and the conduct of human governments, may appear, to shallow and skeptical thinkers; plausible enough. It must be remembered, however, that we poor puny mortals, and withal with minds darkened by the depravity of our hearts, are not capable to sit in judgment on the divine conduct. Moreover, what is to demonstrate the divinity of the scheme of redemption, if it be not above all human reasoning? If the Scriptures contain anything consoling and hopeful to a sinner, it is salvation purchased by a divine sacrifice, and offered to us as a free gift, to be received with a penitent mind for our sins, and an entire trust in the work, and merit, and righteousness of Jesus.

It would be worth much to the membership of our churches individually, and to the churches as bodies, if Scripture doctrines were studied carefully, not from the books, but from the Book itself. To induce a reading of the Scriptures on important points now controverted, we name the following texts:

These texts show the necessity of redemption through the sacrifice of another. The following texts show redemption effected by the death of Christ: Matt. 20: 28. John 1: 29. Rom. 5: 8. 1 Cor. 15: 3. Gal. 3: 13. Heb. 9: 12. 1 Pet. 1: 18, 19. 1 John 4: 10. 1 Cor. 5: 7. 1 Cor. 15: 14. Eph. 2: 13. Rom. 6: 2. John 1: 29. 1 Tim. 2: 6. Heb. 9: 12. 1 John 4: 10. Rom. 5: 8. 1 Cor. 15: 3. Gal. 3: 13. Heb. 9: 12. 1 Pet. 1: 18, 19. 1 John 4: 10. 1 Cor. 5: 7. 1 Cor. 15: 14. Eph. 2: 13. Rom. 6: 2.

The following show the infinite love of God in sending His Son to effect our salvation: Gal. 4: 4. John 3: 16, 17. 1 John 4: 9, 10. Rom. 8: 26, 27. 1 John 4: 19.

The following show that we are pardoned, and justified, and accepted, through faith in Christ: Gal. 3: 11. Rom. 4: 5. Eph. 2: 8, 9. 1 Cor. 1: 30. 1 Tim. 1: 16. Heb. 11: 17. 1 John 1: 7. Rom. 5: 1, 2, 3, 8. 1 Cor. 15: 17. Eph. 2: 8, 9. 1 Cor. 1: 30. 1 Tim. 1: 16. Heb. 11: 17. 1 John 1: 7. Rom. 5: 1, 2, 3, 8. 1 Cor. 15: 17. Eph. 2: 8, 9. 1 Cor. 1: 30. 1 Tim. 1: 16. Heb. 11: 17. 1 John 1: 7.

If those who know but little of, and have thought but little on, the practical and doctrinal truths of the Scriptures, will take the pains to read carefully, with prayer, the above-cited texts, they will find a safeguard against all the philosophical reasonings of men, and a fund of encouragement for them in all the doubts and misgivings of their hearts.

GEORGE B. FITTER.

THE BLIND SELLER OF THE BIBLE.—The friends of the sacred volume in Constantinople employ a zealous and earnest, but blind young man, in its circulation. He is quiet, winning in his manners, and full of energy. With portions of the Bible having raised letters, he makes known to the little gatherings about him, the nature and value of the book, and commends it to their attention. He is shrewd, quick at repartee, and his very blindness awakens the sympathies of those around, he finds a way for his books where one in different circumstances would fail. He goes to the market places, feeling his way along from shop to shop; now reading with the ends of his fingers, now explaining, now offering for sale his precious wares, and moving numbers to buy the word of life, who might have turned away in scorn from one not burned with the sore calamity of blindness. He seldom meets with anything but kindness and sympathy, and turns his loss of sight to a noble advantage in that he is instrumentally causing many spiritually blind to see upon a far less cost than if they were to receive the light by the ordinary way.

INCIDENTS AMONG THE FREEDMEN.

TAYLOR FARM, NORFOLK, VA., March 7th, 1866.

Do you wonder if I am going to tell you any stories of the cruelties of slavery? I have heard some, but there is no need to repeat them; anything of the kind you have ever read will answer as well. Most of the people speak respectfully of their former owners. I have heard no worse wish expressed concerning them, than that "old master" might have to go to work. The young people seldom refer to their former condition. They had not felt the heaviest burden of slavery; freedom seems to them their normal condition, and they do not think of giving thanks for it any oftener than do we who are "free born." I do not like to mention it to them often. Like a young repented of a sin forgiven, a shame covered by the mantle of loving charity, slavery is a thing of the past, to be buried out of sight as soon as possible. Occasionally the remembrance is brought up in this wise: At seeing circle-to-day, I regretted to Ellinore, that she was left-handed, and asked her how it happened. She replied, "After father was sold away, mother didn't take pains to make me use my right hand."

The older people do not cease to give thanks to God, in season and out of season, for the deliverance they had so long waited for. I have not heard a sermon, nor hardly a prayer, in which thanks for freedom were not expressed, followed by a hearty response. I wish you could have heard the tone of the preacher whom I heard last Sunday; as he said: "I have prayed, hard on to forty years, that the time might come when I could sit under my own vine and fig tree, and nobody make me afraid." For the particular blessing of freedom, for which they most give thanks, is the privilege of learning. They exhort the children, and pray for them, that they may "get the learning in their heads." The only special cases of ill-treatment which I have heard told in public, were punishments inflicted for learning to read, or for grief shown when friends were sold away. They seldom complain of over work or hard fare, though one speaker referred in general terms to their condition as one in which they "almost cursed the sun that would rise."

At a house where we called, Miss Goodell was praising the baby, and remarked how quiet all the colored babies she had ever seen were. "The Lord helps them," spoke up an old woman, in a quick, hot tone; "many's the time I have had to leave my babies in the cradle, and hear them cry themselves almost into fits, because there was a house full of company, to be waited on, and I must keep at work." Southern hospitality! An old man and his wife called on us holiday week, for a "Christmas present." They were from North Carolina; he had once been carried to Mississippi with his "young master." He told a long, incoherent story of hardship and suffering, of whippings on account of his religion, of prayers for freedom, and visions of deliverance. Half his talk was not intelligible; but in describing a vision of something white, he said, "Dat's de union soldiers." He said his grandfater came from Africa, and he seemed to me more un-American than any one else I have talked with.

An incident which brought most vividly to mind the situation from which this people have emerged, occurred some two weeks ago. A man came to the place inquiring for people who had had friends sold away. When his errand was announced in my room, a half dozen sprang to their feet at once. Then we took their names and cases. He brought tidings of some who had found their way back to Washington, and had heard that their friends were here. One young woman stood with her face almost radiant with expectation and joy, while he told her of a sister sold long ago, who was now at Washington; and then she begged leave to go home, to carry the news to her father. In the other room Ellinore, mentioned above, wept for joy when told that her father was on his way back. I had heard her mother say, that Ellinore often wished for her father, but they did not suppose they would ever hear from him, as it was over twelve years since he was sold. Sold! What a word! What wonder that northern blood must be poured out like water, when we had looked on so quietly while such things were done.

I received a letter, a few days ago, from one of my scholars, who went back to Middlesex soon after New Year. He says the colored people there are very "uneasy to learn," and wishes schools could be established there. E. C. HYDOR.

POSTSCRIPT.—March 20th, I receive intimations that the friends are doing something in the way of sending clothing, etc., for the people. May I offer a few hints for those who may send hereafter, to avoid any gratuitous blinding to the eyes of those who are already blind? The blind who are already blind, do not need to be blinded any more.

tionally desire to give out just now is towels. But if you cut up anything on purpose for them, don't hem them; only put in thread enough to do it with, and some trimbles for girls of eight years old and upward. The Missionary Association furnishes all necessary school-books, and what Testaments we wish to distribute. But I very much want some Bibles. Some of my Sunday-school class are reading the New Testament by course, and I would like to give them some Bibles when they have finished. Think of a hundred families here, with, I suppose, not half-a-dozen Bibles among them all. There are few families where there is not at least one member able to read quite intelligently. Some make good use of hymn books, when they can get them. Those papers which the Western children sent are just the thing. I have distributed some at sewing class, and ask the girls next time to tell me what they have read. Some are able to tell quite a story, though not as northern children, who have been trained to read and talk, would tell it. If those children of Alfred and Westley, who sent us of their clothing, could have seen only two or three of the boys here, when we stripped them of their rags, and dressed them in the clean whole garments, I think they would have felt well paid for any sacrifice they have made. I shall be glad of the privilege to distribute some more such before I leave here. E. C. H.

Resolved, That the Corresponding Secretary be instructed to acknowledge the receipt of Bro. Bailey's letter containing his idea of the best plan to be pursued by him, and to signify to him our doubts whether this Board has authority to entertain any plan looking to the purchase of lands for the accommodation of Sabbath-keepers, or the policy of our missionaries devoting a very large portion of their time to directing the business arrangements of individuals of the denomination; also, our wish that he should proceed in his missionary work of visiting feeble churches and scattered Sabbath-keepers, preaching the gospel among them, and advising the people generally, with a view to concentrating them in places where there is a prospect of permanent societies and churches.

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about sixty families, and are looking forward to the organization of a church at no distant day. We have by most respectfully and earnestly request that C. M. Lewis be continued here with us as missionary for one year, commencing May 1st."

3. A letter from Bro. Solomon Carpenter, dated at Berlin, N. Y., 15th of the 3d month, 1866, inclosing a paragraph from Messrs. H. Fogg & Co., agents of the Board at Shanghai, concerning the leasing of the "country house" owned by the Society at that place; also, a paragraph relative to the return of brother and sister Carpenter to that field of labor, which appears below.

The following business, growing out of the correspondence, was then transacted:

1. In reply to Bro. Bailey, it was Resolved, That the Corresponding Secretary be instructed to acknowledge the receipt of Bro. Bailey's letter containing his idea of the best plan to be pursued by him, and to signify to him our doubts whether this Board has authority to entertain any plan looking to the purchase of lands for the accommodation of Sabbath-keepers, or the policy of our missionaries devoting a very large portion of their time to directing the business arrangements of individuals of the denomination; also, our wish that he should proceed in his missionary work of visiting feeble churches and scattered Sabbath-keepers, preaching the gospel among them, and advising the people generally, with a view to concentrating them in places where there is a prospect of permanent societies and churches.

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