



The Tract Department.

EDITED BY A. H. LEWIS, Agent of the American Sabbath Tract Society.

IN NEW FIELDS.

The reports from lecturing agents in Southern Illinois, as published in the Recorder of Dec. 6th, are worthy of careful consideration.

The new fields in the southeastern part of Illinois were opened through the agency of publications scattered in that region by an agent in June, 1870.

In the work which has followed, and is still going on with increasing success, publications have had much to do.

The work of this agency in presenting the work of Sabbath reform is thus made apparent. There is a power in a well-written tract or book, which cannot be easily set aside.

It is cool and dispassionate. It will not quarrel with an objector. It becomes angry and casts it aside only, it waits quietly until his conscience or curiosity leads him to seek it again, and comes with the same unruffled spirit to repeat the truth, in the same earnest words.

It can tell its story to all his neighbors, and never cross or entangle itself by different statements. It can go where the living teacher cannot, and have no traveling fees to pay.

The real value and power of our publications is not appreciated by those who, knowing what they contain, and not caring to re-read them, deem that others are not interested in them.

Thousands of people, in every State of the Union, have never seen or heard of a Sabbath Tract or a Sabbath-keeper. Curiosity will lead such to read, and the truth soon changes curiosity to deeper interest.

Hence the work of circulating publications should be urged forward, and greatly enlarged. 2. These late reports combine with all past experience to show that success comes by aggression—by carrying the war into new fields.

Our history as Sabbath reformers, shows that the policy of crying aloud and sparing not is the true one. The public mind can be drawn to the truth in no other way.

In January, 1868, the writer entered the work as lecturing agent of the Sabbath Tract Society. There were no definite calls for work—no fields open. Most of his friends and advisers deemed the scheme visionary, and predicted failure.

A visit to West Virginia was undertaken as a sort of trial. The results are known to the readers of the Recorder. Before the close of that year, the calls for help, and for special Sabbath reform work, exceeded the ability of the Society ten-fold.

These demands have doubled the facilities of the Society, have increased today the demands surpass the means at command to such an extent that there is no hope of meeting them, unless God shall open the hands and hearts of the people, and give—no, enable us to receive—more abundant help from the Holy Spirit.

Very few fields have been worked with thoroughness; none, completely; and yet every field has yielded some fruit; most of them more than we could expect.

The experience of four years has thus proven the propriety and profit of working new fields. It has, or ought to have, silenced those objectors who have done little except hold back and cry, "You will fail."

When we consider how little has been done, and at how great disadvantage, we deem the results cheering, and proof that God is waiting to bless our laggard-like efforts. Nevertheless, the cause, as yet, is wandering in the wilderness.

Many are desiring the flesh pots of Egypt, and wishing the agitators would keep still. As the work goes on outside, the inconsistencies of Sabbath-breaking at home become more apparent, and reveal much of weakness. The truth is yet to be learned by many, that the danger to Seventh-day Baptists lies within themselves, in their sinful disregard of the truth they teach, and in their worldliness.

Some of the older, better, and most conservative men among us, have long been discouraged by these things, and have felt that nothing could be done but to "stand still and see the salvation of God." There are times, when that is all that can be done; but it is equally true, that "God helps those who help themselves." Every text should be searched for the hidden things which hold us back from duty, and turn aside God's blessings.

The policy of doing nothing, of keeping quiet, is the sure road to death. No good comes to men without corresponding labor and sacrifice; and surely no success can attend truth, unless it pushes its way against the countless "foes without and foes within" which ever bar its progress. Hence it is that the reports of those now in the field, and the voice of the past, unite in calling for greater energy and zeal in working new fields. It is as a humbling, that many of the fields which we have long occupied are overgrown with weeds which inconsistency and worldliness have planted. As far as man can judge, labor would be lost upon them. At all events, their time has not yet come—probably will not, until, in some way, God's purifying fire shall sweep over them, to purge and prepare them. Meanwhile let every lover of truth pray and labor for the fields already open, and for the many new ones which are waiting for the light.

THE ROOT OF THE EVIL.

Not long since, we had the pleasure of seeking information and counsel from a minister of age and experience, one whose position, ability, and piety, conspire to give weight and value to his words.

In reply to the inquiry, "What has been the main source of denominational weakness?" he said, in substance, "Lack of family religion, and prevalence of Sabbath-breaking." These words are at once a warning and a prophecy, and it becomes every one to know why these things are so dangerous.

The family is the primary and universal social organization, the only pure fountain of human life. The controlling influences which shape our lives are exerted through the family. Now it is an evident truth, that a family in which there is not enough religious life to find expression in simple, truthful family worship, must be largely given up to worldliness or indifference.

If there is no *visita* for it, it is proof that the family is living at a distance from God. A generation of people reared in such families, such prayerless homes, is almost certain to be irreligious, or to have the forms of godliness without the power. Hence it is that, when this primary training ground of human life is unsanctified, the whole current of after existence is corrupted and turned aside.

If the members of such families make public profession of religion, they lack the help which family religion brings, and soon fall away, or go on in an empty routine of public duties. Church life depends on family life. If the fountain be impure or inactive, the stream is corrupted or fails.

2. The Sabbath is at once the representative of God, and the center around which public religious life gathers. Its primary idea is communion with Jehovah. It is the blessed haven into which the soul may come each week to rest and be taught concerning that "rest which remaineth for the people of God."

Hence, disregard for the Sabbath is disregard for God, and he who tramples upon it cuts off the "great current of blessings which comes into human life. This sad result may be reached while yet the forms of obedience are kept up. There is a bringing of "vain oblations" in the way men pretend to serve God, which is little better than a living death. This obtains, more or less, whenever men turn aside so far as to be willing to pay others for disobedience, while they themselves continue the form of obedience. Such a course soon destroys true spiritual life, and works real disaster. It is this *dying at the heart* which is to be so much dreaded; in it the danger lies. Men who thus, directly or indirectly, do wrong, are least willing to urge obedience upon others. This unwillingness to urge the claims of truth is a legitimate result. Conscientious inconsistency or guilt always desires quiet. It always says, "Don't agitate; don't disturb." In a work like that which God demands of Seventh-day Baptists, there is no place for such words. They favor of indifference, of weakness, of fear. He who now pleads for compromise, and soft words, and keeping still, is an enemy to the cause, however much friendship he may profess. The times do not demand wild radicalism, nor foolish fanaticism, nor mere declamation. But they do demand work, unswerving, unflinching, unceasing work—which holds on until the victory comes, or the soldier dies on the field. Whether the Seventh-day Baptists will ever thus work in the cause of Sabbath reform, we do not now care to prophesy. But we beg our readers to heed the counsels of the brother before referred to, and be wise. If they were the words of a boy, or a fanatic, you might more safely disregard them. But more than three score years have silvered the hairs of him who spoke them, and every thread of his nature is woven on a true conservative plan. Certain it is that, as a people, we shall never take our rightful place, or do our God-demanded work, until we have more true family religion, and less direct and indirect violation of the law we profess to honor.

THE WAY TO DO IT.

The mail has just brought a letter from an earnest and devoted father, with the request that we send a dollar's worth of publications to Rev. Mr. Goodwin, of Chicago, from a sermon of whom we lately made an extract. Speaking of it, she says:

"I was very much interested in that extract from his sermon, and longed and prayed that his eyes might be opened. I felt willing to do anything which my Heavenly Father might require of me. If I might have the privilege of doing something that would be owned and blessed of God to that purpose."

The next mail will carry the publications as desired. God will bless such efforts. The fruitage may not at once appear in the conversion of men, but the seed will not die. One important thing is gained, even if no fruitage should ever come; those who have the light are free from responsibility when they have done all within their power to spread it. But if we do what we ought, God's promises give assurance that we may expect great things of Him. Hence it is that He demands *act*, that we can do, since He acts through us, supplementing our feeble efforts by the divine power. May the Lord inspire us to more devotion and zeal.

The Sabbath Recorder.

WEDNESDAY, R. I., FIFTH-DAY, DEC. 14, 1871. GEORGE B. UTTER, EDITOR.

TAKE PARTICULAR NOTICE!

The Executive Board of the American Sabbath Tract Society having voted to take the subscription list of the SABBATH RECORDER, and assume the publication of the paper, it becomes absolutely necessary to collect what is due us, and pay what we owe. With this view, we are now sending bills to those indebted for papers, showing what is due to the end of the current volume, Dec. 21, 1871, according to the books of the office. If these bills are found incorrect in any respect, we shall be grateful for early information of the fact, so that our books may be corrected. They are made out at the rate of \$2 50 per year, which is the price of the paper *in advance*. If paid before the end of the volume, it will be received in full. If not paid before that time, \$3 per year will be charged, according to our published terms, to cover expense of collection. It is hoped that those who owe us will feel called upon to make a special effort to pay up *at once*, and so save the expense to themselves and to us, of collecting through one of the agencies established for the purpose, or by a personal visit. The time is short to the end of the volume, but it is long enough for every one owing us to pay up, and get the benefit of this proposition. A small measure of the diligence which has been required of us to issue the paper regularly, or of the effort which has been required of us to supply the necessary money to keep it running, will enable all to cancel their indebtedness within the time named above.

MEETING-HOUSE FUND.

The Missionary Board, as is well known, has for a number of years been doing what it could to aid the feeble churches of the denomination in sustaining pastors. But it has felt that there were cases for which it was desirable to do something more. A house of worship, free from debt, is as essential to the growth of a weak church as to the prosperity of a strong one. A little aid in this direction is sometimes the most judicious expenditure. Some of the denominations have engaged in this work systematically, and have been largely blessed in doing so. The success of the Congregationalists in thus building up strong, self-supporting churches, has been especially striking. Whatever reasons urge other denominations to this work, apply with increased force to us. It is the desire of the Board to do something in this department of benevolence. While not feeling at liberty to appropriate for this purpose funds that were contributed for the general missionary work, it calls upon the churches for a general contribution to the Meeting-House Fund, promising that any such contributions shall be judiciously expended. Help is now needed for the churches of Southern Illinois. The following extracts from letters explain the situation. Under the date of Villa Ridge, Ill., Nov. 13, 1871, Bro. M. B. Kelly writes:

"We are putting forth efforts to build a new house of worship here. I have secured the lumber for that purpose, and the work will commence as soon as we can get it hauled. We are all poor in this world's goods, but are determined to make the gift of two men. We propose to build two miles east of the village, as none of our families live nearer than to the village. It is a very desirable site, in the midst of a prosperous neighborhood, near where two highways cross. The ground is the gift of two men who reside near, neither of whom is a church member. We have determined upon twenty-four by fifty feet as its dimensions—fourteen feet high. It is thought it will not cost far from \$1000. Could we assist for the amount of \$200, we could soon have it completed. I know that this would be asking much; but I do not think we can safely depend at present on more than \$300 being raised by members of the church. And when we take into consideration the strong probability that are brought to bear against us, we hardly dare to hope for more than \$500 on the ground, all told. We shall feel under obligations to return, as soon as practicable, the entire amount that we may receive. We are in immediate need of funds to buy shingles and nails. I will write about the other churches after our yearly meeting, Dec. 1st. But one of them is yet talking, however, of building soon."

The following is from a letter of Bro. J. Bailey, dated Pleasant Hill, Ill., Nov. 27:

"The Zion church need a house very much. When I was with them last Winter, they arranged to build a cheap house, twenty by thirty feet, and thought that with one hundred dollars they could build it. They have raised for them about \$75. If you can send them \$100 more, they will be able to build a suitable house. A house of worship is a necessity for them."

In reference to the Villa Ridge Church, Bro. Bailey writes statements similar to those already given from Bro. Kelly.

We now ask the churches to act in this matter, promptly and liberally. To make it definite, will not the pastors of the churches, the very next Sabbath after reading this appeal, state the case, and call for a contribution? Whatever is contributed

will be kept by itself as a separate fund, to be donated only to the building of houses of worship, for the churches above referred to, or for others, as need may arise. Let the funds be sent up, so that they may be on hand at the next meeting of the Board, which will occur early in January. Brothers of the ministry and of the churches, will you not respond to this call? GEO. E. TOMLINSON, Cor. Sec.

CLASSICAL STUDY.

To the Editor of the Sabbath Recorder: We have noticed, with anxiety, a tendency among our people to undervalue the value of the classics in a collegiate course of study, and there are indications that this feeling is gaining ground. At least, the classics are constantly assailed in some quarters. We have been pleased to see several articles in your columns in defense of the classics; but thinking the question of enough importance to receive still more discussion, we venture to throw out a few thoughts on the subject, hoping able persons may discuss it as it deserves.

The opposition to classical studies in this country has come, in a great measure, from the war against them in England. Americans have taken up the contest, with no understanding of the difference of the cases in the two countries. In England, the classics have been almost the only studies in many schools, and in these schools they have been very badly taught. Thus the agitation was needed there; but, without doubt, it will end in reforming the methods of teaching, rather than in the overthrow of the classics. We, with a wiser course of studies, have not the grounds of complaint that exist in England. The American colleges demand for the classics only a central place in the course, around which the other studies may cluster; and the wisdom of this demand, we think, can be fully proved.

It is the testimony of the mass of both educators and educated, throughout the world, that the classics furnish the most complete literary culture, and the best mental discipline, of any studies. In the first place, the memory is cultivated. By the grammatical, historical, mythological, and philological questions which the classical student must learn, the memory is carefully trained. The study of the classics gives skill in the use of language, because the student is daily using words, learning new ones, and expanding the meanings of familiar ones, and is making himself familiar with new forms of expression. The classics also cultivate the judgment and develop the analytical and reasoning powers. The analysis of sentences, whose connections are not obvious, and whose consecutive words are far removed from each other; the tracing of words to their roots; and the division of compound words, strengthens the analytical powers. The careful weighing of probabilities; the deciding upon the meanings of words; and the numberless similar operations, all develop the judgment. In respect to the reason, we may say, that syntactical operations are emphatically logical operations. In fact, it has been said that "correct syntax is nothing but a process of correct reasoning;" and hence syntactical investigations are constantly training the reason. On these points Professor Edwards says:

"One of the most obvious and important results of classical study is the habit of discriminating thought which it insures. It involves, from beginning to end, a sharp analysis, a delicate perception, a constant relocation of words, a nice definition of synonymous terms, a patient process of comparison till the words which hit the case are determined, a weight of evidence, a balancing of the mind's might almost imperceptible. In these respects, a constant acquisition of the power of recognizing the slightest variations. . . . One trained under this discipline has acquired, at the same time, the elements of the most effective style, and the ability to form the most careful moral judgments. He can detect the plausible sophism, disentangle the web of error, and exhibit truth in its just proportions. He will not be so likely as other men to adopt an erroneous theory, to defend a system whose possibility consists in the ambiguity of its terms, or to make the strong probability of a bigot, upon his brethren, who differ from him only or mainly in the language which they employ."

The classics correct the taste and excite the imagination. In studying how to express all the nice shades of thought of the original, in the close discrimination in the meaning of words and of their correct use; and, moreover, in reading the most perfect models of literature, in poetry, history, and philosophy, the taste is cultivated. The imaginative character, and the senseless fund of imaginative suggestions, of the works themselves, stimulate the imagination. Finally, the study of the classics gives the best preparation for other studies and duties. In proof of this, we quote Dr. Jager, a German teacher, who, being at the head of both classical and scientific schools, says that "the boys in the corresponding forms of the classical school beat the *Realschule* boys in matters which both do alike, such as history, geography, the mother tongue, and even French, though to French the *Realschule* boys devote more time than their comrades of the classical school."

Professor Thiesack, an eminent German Professor, says: "Even mathematicians find that students

from a good gymnasium make better progress than those who come from practical high schools, where the classics are excluded." "I have heard tradesmen express their gratitude for the training of a classical school; they had found it of practical benefit in after life," remarks another teacher. It has been said by a writer of high authority, "that business men in Germany prefer those who have been educated in the regular 'gymnasiums' to those educated in the *Realschulen*." Professor Sanborn says: "Many eminent teachers have been so fully convinced of the utility of classical studies in invigorating and maturing the mental powers, that they give it as their opinion, that, if two students of equal capacity be put upon a course of study for six years—the one pursuing English studies wholly, and the other devoting one third of his time to the languages—at the end of the course the classical student, by his superior discipline, will have acquired a better English education, aside from his knowledge of the languages, than the other." Thus in proof not only of this, but of the other points mentioned, we might quote from eminent teachers to an almost unlimited extent.

The fact that few of the opponents of the classics are classical scholars, while the number of eminent classical scholars who have defended them is legion, is a strong argument in their favor. None but classical scholars are competent to judge completely, or even approximately, of their value in education, unless they have unmistakable evidences of their worthlessness in classical scholars. This they do not have, for the most eminent men in all departments of mental activity have been, as a rule, classically educated.

Some, while admitting the disciplinary value of the classics, oppose them on the plea that they make students immoral or sceptical, and propose to substitute for them the Hebrew and Greek Scriptures. The opposition on the ground of immoral influence, seems very weak. The experience of the world has been against the position. The clergy of our own country in a great measure; the clergy of Europe almost entirely; and the leading educators and reformers of all countries, have been classical scholars; yet no one can claim that these classes have been, by any noticeable extent, either immoral or sceptical.

In regard to the Scriptures, we venture the assertion, that there are not a dozen good Hebrew scholars in the United States. Few American scholars have cared to give Hebrew the time needful for its mastery; and without its thorough mastery, it is of little value. If few ripe scholars can afford the time to overcome its difficulties, how can it be of any value to students in their early linguistic studies? Those who would confine all their study of Greek to the Greek Testament, lose sight of the first principles of critical study. The only way, one can read the Greek Testament critically, is by knowing, in the first place, the Greek language; and the way to acquire the Greek language is to study it under its various forms, poetic, historic, philologic, and dramatic. What can one know of the power, scope and meaning of the English language, by studying our New Testament alone? Is not the case the same with the Hebrew?

Others claim that the modern languages give all the culture of the ancient, and, besides, are practical, and hence should take the place of the classics as a means of education. Against this claim, we quote first from the *Quarterly Review*: "Latin, to which we may add Greek in perhaps a greater degree, though not well taught, and less well remembered, leaves behind it more knowledge of general grammar and etymology than the study of any modern language can convey." Dr. Max Müller says: "In Latin we have the key to Spanish, Portuguese, French, and Italian. Any one who desires to learn the modern romance languages—Italian, Spanish, and French—will find that he actually has to spend less time, if he learns Latin first, than if he had studied separately of these modern dialects. . . . Let the education be largely mathematical, with as little foreknowledge of the natural and supernatural sciences as possible, and you develop an intellectual monstrosity. Or, the attempt to develop science in language is really swine. And, with the others. But the whole in due proportion, and in the order that ages of experience have shown to be the best, is the only course to bring out the highest symmetry of development, and the highest and noblest types of manhood."

This whole question is a practical one, and has a strong bearing on the success or failure of all institutions. There is no doubt that, for the future as in the past, classical studies will form the basis of the college course in all the leading institutions of the land, and will be studied by the most energetic and ambitious students. Whatever institution thinks of lowering the standard of education, mistakes the spirit of the times; and though numbers may at first flock to its halls, the final result will be failure. Our schools, if they do not approve and teach these studies, to the best of their ability, like all schools that take the same position, are destined to have little influence in the educational world, and our young men will constantly seek other colleges.

WILLIAMS COLLEGE, Nov. 27th, 1871.

HENRY WARD BEECHER'S CHURCH.—At the annual meeting of Plymouth Church, Brooklyn, Friday evening,

it was reported that the admissions to the church for the year were 206; removed by letter and death, 2,116; total membership at present, 2,116; males, 825; females, 1,291. The income from pew rents for the year was \$56,774; the general collections of the church amounted to \$17,882; Plymouth school collections, \$3,871; the total collections, \$29,004; the total income, \$85,778.

COMMUNION.

Brother Griswold's Reply to Brother Kelly's Reply to Bro. Griswold's Reply to Bro. Kelly's "Few Questions." The reason why I answered Bro. Kelly's "Few Questions" after the Yankee fashion was, that I thought that would be the better way of showing their inconsistency; nor can I see any reason to change, even since reading his rejoinder. Bro. Kelly has never seen a minister who had abandoned the Sabbath, and thinks he would "be guilty of a most palpable inconsistency were he to recognize such as a regular gospel minister." But is there greater inconsistency in recognizing a minister who has abandoned the Sabbath, after having once kept it, than in recognizing a minister who never kept it. For, which is the greater sin, he who has left the Sabbath, after once having kept it; or he who has never kept it? And does not Bro. Kelly affiliate with and recognize, almost weekly, if not daily, as Christian ministers, those whom he speaks of as elders in other denominations. In his report to the Sabbath Tract Society he says, "Many of their ministers refuse to affiliate ministerially with the preachers of other denominations. Such was the course of Elder C. Russell in the meeting above named. Such also was the course of Elder W. S. Morris in Harrisburg." Now, Bro. K., do you, or do you not, recognize the ministers of other denominations as Gospel ministers? If you do, then you must condemn the course of Elders Russell and Morris. If you do not, then you ought to approve of their course, according to your theory. It is time we settle the question whether our denomination and its ministers are the only Christians and gospel ministers living. For one, I have no sympathy with such exclusiveness as was practiced by Elders Russell and Morris, whether it be our denomination or any other. I believe it to be both uncharitable and unchristian. Nor have I any more sympathy with the fact of persons being "baptized into the faith and fellowship of our denomination," as was Bro. Townsend and daughter. Christ's commission was to be baptized into the name of the Father, Son, and Holy Spirit; and I ask, in all seriousness, by what authority do we baptize Christians into the faith and fellowship of our denomination, or any other denomination? Is it not time for us to see whether we are drifting and drifting, which to create a noble and enduring superstructure. The foundation must be broad and firm, or the structure will become defective by the failure of the foundation. Now this foundation is the six or seven hundred Colleges and Universities, and as many thousand Academies and Seminaries, throughout the Christian world. It conforms so exactly and perfectly to the very constitution of the human mind, that it cannot be departed from without producing a distorted, instead of a symmetrical, mental development.

After giving an outline of the course of study adopted in the classical colleges, and stating that the experience of thousands of the best educators in the world has approved that course, he adds:

"Nor has the experience been verified in a few institutions only, but in a single age only, but in successive ages; nor with a single denomination of Christians only, but among all nationalities where Christianity has gained access. There is not another so remarkable uniformity of action as that of the fathers of human society, as in the mental training best adapted for the ministry. This fundamental education is laid in the very structure of the mind itself, is adjusted to develop, strengthen, and vitalize all the intellectual faculties. The mind is made up of a variety of faculties; and that education is the best that awakens, energizes, and quickens the memory. Perception, observation, memory, reflection, reason, judgment, all must be brought into the best of human society, as in the mental training best adapted for the ministry. 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