



The Sabbath Recorder

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MAY WE HAVE A REVIVAL OF RELIGION NOW?

That revivals of religion are from God, we do not doubt, but an intensely interesting and important inquiry remains as to how they come. We think that there is in the public mind a conviction that at certain times God assumes such a new relation to men, that on account of this, religious revivals occur. The conclusion from this is, that if God does not so move, then it follows that if God moves upon the public mind, so as to produce a revival, it is because He wills to do so, which is equal to His willing a revival at this time. On the other hand, if there is no revival, it is because God does not so move as to produce it, which is equal to His not willing it at this time. This form of reasoning, somehow, as it seems to us, removes guilt from men, in case religion is not revived—it places the responsibility upon God. Is this just? Is there a time when God does not wish that His people should be revived? We think not. Our thought is that God is unchangeable, and that He always wishes the prosperity of His people, but that religious prosperity is under the law of conditions, as is in any other matter, affecting the question of human well-being. God wills the well-being and happiness of men. He is the enemy of vice, the mother of evil, and the friend of virtue, the parent of God. God does not will evil to any man, unconditionally, nor does He will that he murder and the seducer shall be cursed, as he wills that the lover of men and the lover of virtue shall be blessed. In other words, He wills that causing and blessing shall be the fruit of character, which places responsibility upon him who is the author of character, i. e., upon man who wills and does.

Now from the above reasoning, let no one say in a free and easy way, that we believe that we can have a revival just when we have a mind to. This is not our thought. Man is a moral being, existing under peculiar circumstances. Every volition and every act reacts upon himself, and has the effect to either enlighten and strengthen or darken and weaken his moral powers. Men can live up to the best light they have, if they will, and if they do so, the light in them will be increased, and correspondingly greater works will be required of them, and correspondingly greater strength will be gained for their performance. If, on the other hand, men are false to their convictions, violating the laws of their being, their minds will become darkened, their judgments weakened, and all their powers will suffer. Under these circumstances, sin will come to possess an unnatural and unnecessary power over them, so that even where there is a "willing" the power to perform may be wanting. We believe that fatal spiritual blindness is the result of our own doings. What we mean is, that God works in us blindness through the operation of certain laws, which are a part of our being, as He works light in us by the operation of certain laws, which also are a part of our being. But when we say that God works in us, we also mean to say that He works with us, and that the result produced is both natural and necessary. If, for instance, a person gives himself up to the practice of any vice or impurity, that he should become stained, and the slave of lust is a necessary result. If a man refuses instruction, he is necessarily blinded and hardened, and he is blinded and hardened by God, because He has ordained that this shall be the result of such a course of conduct. Let us be understood. We do not believe that the Divine Being has ordained laws and appointed their operations, and then absented Himself from them, leaving them to chance operations, but that He is present, working in, and through them.

We are now prepared to consider the question at the head of this article, "May we have a revival of religion now?" We answer yes. What we mean is, that we can put ourselves in a position, if we will, where God will bless us with a revival. It is God's pleasure that we should, and if we heed His instruction, we shall be revived. If we do not truly humble ourselves and turn repentant from our sins, He will not revive us. He is now and continually moving us to do those things through which He can revive us. He tells us to repent, and incites us to do it, and if we do repent, He will revive us. He is moving us to confess our sins and reform our lives, and if we do, He will revive us. He is moving us to return to neglected duty, and if we do, He will revive us. But God is calling us now to this work. This moment He calls us, and He calls us to repentance and reformation now! But God is calling us to repent now, that we may be revived now, and if we hear this call, we shall be revived; but if we refuse and rebel, we shall be lost! Salvation is certainly within our reach, but Jesus died for our sins, and if we receive the instruction of the gospel, we shall be saved. God has laid this matter upon us, and our

salvation or condemnation, as the case may be, is with us. To us, this is an all-important question, for we believe that not only is our own salvation instrumentally placed in our own hands; so to speak, but also the salvation of others. It is as much the duty of Christians to save sinners as to feed the hungry or to clothe the naked. God has revealed Himself both to and in His children, and the gospel that saves men shines through the saved to that end.

We entreat Christians to awake to a consideration of this subject. Remember that every Christian is a light-bearer, and that it is with you to lead to Christ some wanderer out of that darkness from which you have escaped. Teach your heart to pity the sinner, and as you rejoice in your own deliverance, seek to save him. But we press it upon you to awaken now! Search your own heart, and at once seek a new anointing, that you may, enlightened and enlivened by the gospel, become, in the hands of God, the instrument of salvation to others. We repeat our exhortation, Set about this blessed work immediately—he at once and now revived, and give yourself faithfully to the work of the Master!

PRAY FOR THE YOUNG.

The young are the hope of the church, the state, and the world. As are the youth of the present, such will be the men and women of the future. All then, that we hope for in the future, is now in embryo in the youth. If the youth of the present are wise, the men and women of the future will be wise. If the youth of the present are pure, the men and women of the future will be pure. If the youth of the present are good, the men and women of the future will be good. And who can tell the difference between a good future and a bad future? Words cannot describe it, nor can thought compass it. The difference is infinite, and in that difference all our interests are involved. And what is life outside of these interests? All of life is included within them. How important, then, that the young be wise, pure and good. Let then the young be a burden upon the hearts of Christians, and while you employ other instrumentalities for their culture, pray for them with all your heart.

We place too light an estimate upon the sentiments and practices of the young, supposing it a necessity with them to be, at least, in a moderate degree, reckless and perhaps wanting in moral sentiment. This is a mistake. There is room for the outgushing of youthful exuberance, but all within the bounds of piety and morality. Youth may overflow with life, and yet love and practice every virtue. Nor is it scarcely within the range of human possibilities for one to become licentious and depraved in youth and be pure in after life.

WATCH OVER AND PRAY FOR THE YOUNG.

Daily carry their case before Him who hears prayer, that they may remember Him and be saved!

A BEAUTIFUL LETTER.

We have received, during the past week, from a sister wholly a stranger to us, a beautiful letter, and we will transcribe a part of it, that our readers may get a glimpse of her spirit. She says: "I enclose you will find one dollar and seventy-five cents for the Recorder, and we have paid Mr. Utter one dollar and twenty-five cents, the amount he claimed up to the 20th of June. We pay three dollars, as it is in near to December. We did not expect to see an agent, if we did not pay until past the first of December. If we could see a good Sabbath-keeping agent, by deferring to see the money, we would be glad to do so, as I never saw a Sabbath-keeper, of the Baptist faith, in my life, excepting my husband. If we were able to hear the expenses of one coming to see us we would give an invitation to some one to do so, for the pleasure of seeing one. We are alone and among opposers. It is more convenient for us to pay for the paper in the fall. We are getting old, and raise fruit and honey, and they were not sold this year until late. Last fall we sent three dollars to A. H. Lewis for the paper, and one dollar for tracts. We got an answer from him. He had sent the tracts, but we never got them. I thought then we should write him, but I have most of the writing to do, and I put it off until I was ashamed to write, and so I never have written. We have a few men in this place who say they think the seventh day is the true Sabbath, but go with the multitude. Others would almost and altogether shun him (her husband) up for mentioning it, but he says what he thinks regardless of any one. Mr. [the writers husband] was once a First-day preacher, was ordained an evangelist. While lying with a broken hip, he embraced the Sabbath. He has been a cripple ever since. None here are so hard against the seventh day as the Baptists. I have thought many times, while reading the paper, how glad I should be if some one of the brethren would come and make us a visit, and if we were not too poor, would think it a comfort to say the express of some of those familiar to us through the Recorder, if they would visit us. But I shall weary you in writing so long a letter, and hope if we are never permitted to meet any of those dear ones on earth, we shall in the better land. Pray for us, that our faith fail not."

HINTS ON THE SABBATH QUESTION.

BY CRITICUS.

III. Was the Sabbath Abrogated by the New Testament? Let us keep purely and closely to this question. First, then, recall the condition in which we find the Sabbath at the time of Christ. We have the Biblical statement that God, himself, resting on the seventh day of the week, sanctified it as a day of sacred rest, to be kept as an act of Divine worship. Christ also teaches us that the Sabbath is made for man's use. "When Israel came out of the degrading Egyptian subjection, long before they came to Mount Sinai, we find them blamed for continuing to break the Sabbath after the reminders given in connection with the manna, although as yet to them, as a people, there had not been given a special, clear, formal law respecting the Sabbath, as there had respecting the Passover. The Sabbath, as shown in a former paper, is at that time spoken of in just the same manner—with the same grammatical forms—as after it had been solemnly repeated with the rest of the ten commandments of God's covenant, and after it had been kept for a generation in the desert; implying that the knowledge of it still existed when they came out of the Egyptian idolatry and vices. In prophecies of the coming good times when the heathen nations should furnish additional sons and daughters to God's church, we find, aside from morality towards man, the Sabbath as the expression of God's covenant, the only specially religious observance mentioned as binding on these new worshippers, these anticipated converts to God and His people.

Now come down into the introduction of the New Testament. In all the historical writings of the New Testament there is no sign of the least want of reverent regard for the Sabbath by either Christ or any of his disciples. They rested the Sabbath-day according to the commandment. The most of Christians for a long time, and the leading religious element in most of the churches, were of the strict Sabbath-keeping Jewish nation; yet, whatever the differences on circumcision, holidays, meats, and other ceremonial, we find no hint, either in the historical or epistolary writings of any difference between Jewish and Gentile Christians on the keeping of the Sabbath.

Christ forewarned his disciples to pray that their flight from the impending destruction of Jerusalem might not be on a Sabbath. Not only did the apostolic preachers do their work in the Sabbath meetings of the synagogues, but when compelled to retire from them, they are found on the next Sabbath-day, and so on for months, and wherever there is any sign of the day of the week, still keeping the Sabbath themselves, and thus leading their heathen converts to take hold on the Lord's covenant, keeping His "holy day from polluting it," as well as keeping from doing any evil.

Still there are a few little scraps of the sacred writings of the New Testament, which, in the earnest and interperate effort to find or make excuse for the Sabbathless practice of Christendom in general, or to stop their own ears against God's peremptory call to keep His commandments at whatsoever cost, some men have strained to imply a disregard or abrogation of the Sabbath law. Jesus declared the superiority of man, and especially of himself as the Son of Man, to the Sabbath which is for man's use, and opposed the tradition which forbade healing the sick or plucking food by the side of the path on that day. But certainly asserting the utility of an institution is far from declaring its abrogation as useless; and freeing it from those cumbersome, superstitious observances which made it an undurable burden, was the very way to restore it "holy, the delight of the Lord, honorable." And neither before nor after the pesticoastal inspiration do we find that the promised spirit of truth in the apostolic representatives of the sole Lawgiver, developed the idea of no-Sabbath from the life-words of Christ.

But it is affirmed that Paul denies the obligation of holy days. Let us see. Let us suppose that he used words which might mean either of two things, the abrogation of the Levitical institutions connected with the types and training-forms of the Mosaic system, or the repeal of all law, including the God-spoken and God-written decalogue. When a fact or a passage of the revealed Word, is equally explicable on either of two or more suppositions, it of itself proves neither, but must be understood agreeably to other facts and truths. All the words of Paul alluded to are most natural in the supposition that he refers only to Levitical laws; and thus they also agree with all the other facts and teachings of the Old and New Testament; so that this most important and common-sense rule of exegesis not only allows, but compels such interpretation.

In the fourteenth chapter of the epistle of the Romans, often quoted on this subject, the whole discussion is connected with the disagreement between Jewish and Gentile believers, and is evidently on matters of Levitical law. (See verses 14, 17, 20, 21, 23, and chapter 15, verses 7-9). It were absurdly irrelevant, it were most wickedly and dangerously adding to God's words, to apply these teachings to poisonous or unwholesome food, on which there is no evidence of dispute; equally outrageous on the principles of hon-

est interpretation to press them to the weekly Sabbath, on which there is no proof of difference between Jewish and Gentile Christians of that day, and which is not a creation of the Levitical law. The subject Paul is here discussing is the same as in Galatians 4:10, "the weak and boggardly elements of the" pedagogic system. There Paul speaks of their observance of "days, and months, and times, and years," but the most common observance of all, the weekly observance of the Sabbath, he does not mention. Why? Evidently if it was not merely a part of that "schoolmaster" law, but an essential element in the religion of all who would "take hold on God's covenant," its observance was not "falling from grace." Conformity to such law is a part of grace. Of course, then, if Paul believed in and kept the weekly Sabbath as a part of the true and perpetual religion, he said nothing against the observance of weeks, but objects only to the servile subjection to those institutions which is merely parts of the transient form of religion that typified the specially Christian, had been abolished by the cross of Christ.

And this reminds us of another passage in Paul, that is ignorantly, carelessly, not to say dishonestly, pressed into service for the purpose of robbing man of the blessing of God's Sabbath. In Colossians 2:16 the king James' version reads, "Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days." A literal version would be, "in respect of festival, or new moon, or Sabbaths." Our translators, who were often and generally unenlightened in the use of the article, seem here to have suffered their prejudices to mislead them into a false apprehension and translation of the text. As it reads in the Greek it is just what would naturally be used in speaking of the Levitical institutions. If the notable weekly Sabbath had been in Paul's thought, he might with propriety, would probably, have written *the* day, or *the* Sabbaths. But he did not. Therefore, the very form of language in the text itself favors the understanding which the connection and argument demand, that only Levitical institutions are in the apostles thought.

And further, two verses before Paul says, that Christ blotted out and took out of the law, the handwriting of ordinances, that was against us, which was opposed to us, nullifying it to his cross. That he does not mean that all law is abolished is evident, not only from the absurdity, the impossibility of such an act, but from Paul's own words elsewhere, and particularly from the fact that in the next chapter he enforces at large the laws of piety, purity, forgiveness, kindness, truth, social subordination, faithfulness and justice. Paul, then, is here speaking not of law in general, much less of all law, but rather of those Judaistic ordinances, which, as we may see from the epistle to the Philippians, written in the same vein of thought and doubtless about the same time, some formalists wished to enforce upon the disciples. It was these, that as "a shadow of things to come," were now done away.

Very futile are the arguments by which men seek to justify a corrupted Christendom in its Sabbath-breaking. Is a law given to meet the perpetual needs of men, the one sign of allegiance to Jehovah, the Self-being and Creator of all things finite, given in the beginning, the first to be restored in the new life of the degraded but Divinely favored fugitives from Egypt, spoken among the few words of the written voice of God from Sinai, and availed by His own hand, a law specially honored and delighted in by the ancient, pious, and particularized in prophecy as the one thing in worship which should secure God's favorable recognition of the ingrafted Gentiles in the church of the Messianic age, a law which it has never been found possible to spare without some human institution to try to take, though not fill its place, to be set aside by the unnecessary and overstrained interpretation of two expressions in the writings of Paul, and that in opposition to all known practice of the Apostolic Church, and of himself, and even to his own apparently purposed omission of the weekly Sabbath from his lists of abolished times? "Well do we make void the commandments of God by [strained arguments to justify] your traditions."

But if by any means these men, so well drill-trained as to be able, according to the boast of the old Greek to make the worse appear the better cause, could blind both themselves and us into believing their influences, what would be the gain? Do they pretend that man needs no day of rest, of public religious worship, of social religious enjoyment? Or is it easier to obey and to induce others to obey customs enforced by contradictory human reasonings, than the loving wisdom of the Father's own law? Do they seek to push the Lord aside, that they themselves may "lord it over His" sons and daughters? Let them beware! "He that shall break one of these least commandments and teach men so, he shall be called least in the kingdom of heaven;" and "One is (our) Master, even Christ."

In His law the church can yet agree; in human substitutions for it, never. The Divine law, and willing, loyal obedience to it, are the only security, the only possible

source of freedom. "Blessed are they that do God's commandments." The whole spirit of the law is in two points, love to God and love to man. "Love worketh no ill to his neighbor." "And this is the love of God, that we keep His commandments; and His commandments are not grievous."

WHAT ARE SABBATH SCHOOLS FOR?

The answer generally given to the question is, the conversion of children. I am not very much inclined to quarrel with those who give that answer, for doubtless, that is in importance, the first and highest object of the Sabbath School; and yet, it is but a partial answer to the question, and that is the objection I shall make to it. In giving this answer as if it were the whole answer to the question, and practically working on that as the basis of operation, it all has the tendency to withdraw our minds from other objects, and prevent the realization in the Sabbath School of all that we should reap from it. It is regarded by many as merely for the children; hence many of the young people and adults stay away from it. It is because we limit the Sabbath School, both in talk and in practical work, to the children, as if they were the only persons to be immediately benefited by it, that we fail of realizing its full end. We must make a step higher. We must make it be known and felt, every way we can, that the Sabbath School is for the adults as well as for the children. It is for the conversion of all young and old, who have never been converted. It is also for the disciples of Christ as a means of growth in grace and in the knowledge of their Lord and Saviour. Conversion is not the only design of the Gospel, but Christian growth as well. The Sabbath School is the Bible School of the Church. The great and vital truths of the Word of God are there taught, and by the greater facilities of instruction now employed, they can be better understood. God blesses the knowledge of His Word through the Holy Spirit, to the conversion of the unconverted, and to the edification and building up of His children in the most holy faith. This is the text-book of souls. It is better to understand and realize its teachings than all other books in the world. I hope the time will soon come when the whole church will feel it just as necessary to go into the Sabbath School as into any other meeting of the church to work. When all thus gather together to study the Scriptures, young and old, pastor and people, parents studying with their children the same lessons at home and going to recite together with them in the Sabbath School, then the Christian world will more fully reap the blessing of the Sabbath School. This is the great step forward in the work.

I rejoice to know that in some of our churches they have taken this advanced step and are reaping the benefits arising from it, and these benefits are not unimportant. Let us notice a few of them: 1. Better knowledge of the Scriptures on the part of the Church. People are too much inclined to accept the instruction from the pulpit rather than the diligent study of the Scriptures for themselves. How many members of the Church in good standing, regular attendants upon the church services, never open the Holy Bible to study it carefully! How ignorant many of them are of its contents! What work many make in their attempts to quote from it! How weak they are when called upon to give a reason, or thus shall the Lord, for their religious faith and practice! 2. Greater sympathy between parents and children resulting in greater religious training in the family. Unless there is sympathy between the parent and child there is no successful training. Parents can not "bring up their children in the nurture and admonition of the Lord," by mere commanding and restraining. The parent should enter into all the secret thoughts and feelings of the child. To do this he must have his confidence. He should vibrate the tendrils of the child's heart about his own and have a soul responsive to the thoughts and queries of childhood. Now when parents and children study the Word of God together, the same lessons, go to the Sabbath School together, engage in its work together, there will at once spring up a bond of holy sympathy, a unity of mind. Having become interested together in the study of Divine truth, how else can it be than they will become interested in each other's spiritual welfare. This attained and religious training will result. It is feared by many that the Sabbath School is taking the place of religious training in the family. Just in so far as it is permitted to do this, it may become a positive evil. The remedy lies in this: the whole family for the Sabbath School. 3. Greater sympathy and co-operation of the people with the pastor. The relation of pupil and peer is more distant and reserved than that of teacher to class. When pastor and people meet in the Sabbath School and investigate together Divine truth, there is a more intimate intercourse, and a freer interchange of thought "and feeling, which beget confidence, mutual understanding, sympathy, co-operation.

4. Greater unity in the Church.

The same influences which will draw parents and children, pastor and people together in bonds of Chris-

tian love and labor, will also unite the members of the church. The Sabbath School dissolves the reserve and caste of the pew into the social geniality of the family. In the Sabbath School the rich and poor, the educated and uneducated, all classes mingle as one family, to learn of one God, one Saviour, one Heaven for all. This will beget a common interest and sympathy which will bind them together as naturally as water will seek its level.

Such are some of the results I believe would flow and do flow from the Sabbath School when it includes children and adults, parents and children, pastor and people—the whole church. Let us try it. o. t. v.

WHY RAISE A MEMORIAL FUND?

First, as an offering of gratitude to God. There is no gift that so permanently enriches the soul of a man, as a clear knowledge of truth and especially divine truth. It is always a treasure that enriches and intensifies his higher and better nature. Any man whose soul is inspired with the clear light of some great and holy truth, must be moved with profound gratitude to the author of that truth.

Now it is a calm and settled gratitude to God that is moving the hearts of our people to make such an offering as they never before made. Two hundred years ago a little band of Sabbath-keeping Christians, dared to stand up alone in what was then the Metropolis of this Western continent, and declare their deathless loyalty to a Bible truth which the great Christian church denounced. For this act, Christian sympathy and fellowship was denied them, and they were compelled to stand apart and alone. They loved Jesus as ardently, and trusted in His salvation as confidently, and cherished the communion of God's children as tenderly, as other Christians. But no, if they would "Remember the Sabbath-day to keep it holy," they must stand by themselves alone.

Reader, let us go back and meet with them in their first little gathering for prayer and worship on the Sabbath. How they wept over the severities and broken relations of friendship, and wistfully looked for words of slightest encouragement from the old world. You and I can hardly realize how their hopes of worldly prosperity were seared and broken. They were called to make pecuniary sacrifices, such as no Christian reformer ever knew before. How these trials must have weighed down their hearts as they thought of their little ones coming up to meet all these conditions and expressions of an unfriendly world. Shall our children, said they, be cut off from social and religious fellowship with their parents are? Yet with this world full of apparent darkness, their hearts were wedded to the truth, and they rejoiced in companionship with God. There, in Old Newport, the very spot of their first espousals, they planted the Divine standard, unfurling to the world, "The Word of God the only Rule of Faith and Practice," and that changed law, they inscribed as a precept in His "Everlasting Word," "Remember the Sabbath-day to keep it holy." "The seventh day is the Sabbath of the Lord thy God."

Under this standard they rejoiced in the labors of earnest life, and died in the triumph of peace. They differed nothing from the most evangelical Protestant Christians, save in their fidelity to the law of the Sabbath. Their faith in God's truth was their only source of hope and strength. Their prayers for preservation and enlargement were doubtless mingled with distant visions of other assemblies, gathering on this holy day, in the valleys and on the plains, far away towards the setting sun, where a thousand should stand up in the place of one. RUDOLPH.

WHAT THEN IS DEATH?

Thoughts that presented themselves to my mind on reading the article in the Sabbath Recorder, "There is no Death."

To A. E. M.:

To me it seems like the suspension of a curtain between us and the past, and the removal of one between us and the future. Around the latter are, by some, associated feelings of deepest gloom; by others, calm, and peaceful ones. Yet we must all pass beyond this curtain. Millions have gone, and earth misses them not; they were quickly forgotten, as we shall be, soon after we are gone. In what various ways they moved along; as people walking in a garden that is divided into many paths, some long ones and some very short ones. For we know not when the summons will come for any of us, we cannot tell the "day or the hour," but happy shall we be if ready when he harrs hit, for to all it will come soon or late, when we shall leave the scenes that seem to us now so bright and beautiful.

To those visited by disease and suffering, this summons comes as a relief from pain and trouble. To the soldier on the battle field, and to the man on the march, the summons comes as a discharge from the battle of life; he lays down his arms, and one more is missed from the ranks at the call of the roll. The sailor on the broad, blue ocean, far from friends and his native home, while listening to the fury of the storm, sees the curtain lifted, and they that wait so eagerly for his return, hear not a rustle of its folds as he passes through. They

wait in vain; he will never return. We are not allowed to choose who shall stay or who shall go; the summons is ready for them, as they are wanted beyond. Happy children vanish from their play, like the beautiful flowers that bloom for an hour, and are then scattered by the lightest breeze that blows. Youth, in their joyous prime, when hopes and prospects seem brightest, are checked in their gayest and happiest moments; they see the curtain lifted, hear the summons, and obey. Even middle life and old age are not exempt from the call; the curtain is quietly lifted for them, and we watch with clasped hands and bowed heads, for the last glance, as they pass under, for they are not stayed by the tears and stricken hearts of the mourning ones they leave. Still we ought to be reconciled to all of these, for beyond lies rest from cares, from the ills and sorrows that surround us here. These friends do not prove false and cold. If I might be permitted to choose, when the curtain should be raised for me, I would not live to see old age, when the luster of the eye is dim and the step feeble and tottering; but go in youth, and at the close of a beautiful Summer's day, when the birds are singing their hymns of good night; then would I have the curtain silently lifted for me, and quickly let down to shut out the remembrance of the darkness I had left behind me, and there will be flowers forever in bloom, "no night," and "no need of the light of the sun."

ASHAWAY, NOV. 23<sup>rd</sup>, 1872.

HOME NEWS.

SABBATH DISCUSSION AT ADAMS.

Sometime last Spring a revival interest sprang up in the town of Housfield, when the Rev. Mr. Sawyer, pastor of the Adams Centre Baptist Church, assumed the management of the meeting. Among the quite large number who professed faith in Christ, were several Seventh-day young people. Mr. Sawyer urged them to go forward in baptism and join the Baptist Church with the rest. As might have been expected, this brought the Sabbath question to the surface. At first there was a disposition to avoid this question. But those reared in the observance of the Sabbath, could not be pressed to join a First-day Church, without insisting on this question's being considered. They were told that this Seventh-day Sabbath was a great mistake, but if they were conscientious in keeping it, they might keep the Sabbath after becoming members of the Baptist Church. But this was not satisfactory. Then the effort was made to convince them of the mistake. A meeting for this purpose was appointed by a young man who had assisted Mr. Sawyer in the meetings. I was present at this meeting. After opening the meeting and stating its object, this young man expressed a desire for me to give my views upon the Sabbath question. This I declined to do, on the ground that it would be improper for me to come into a meeting of young converts and press my views of a controverted question, that I would thus subject myself to the charge of endeavoring to proselyte Mr. Sawyer's converts. He then submitted it to the audience, and by a nearly unanimous vote, I was invited to give my views on this subject. I then occupied about half an hour in presenting the claims of the Sabbath. The young man occupied about the same time in an effort to prove that the law is done away.

Mr. Sawyer followed up the matter in a private way by talking with individuals, and by leaving scripture quotations, and a "brief," containing his views, at different places. The "brief" obtained considerable notoriety among our people, from the following statement which it contained—his eighth reason for keeping the first day of the week as the "Christian Sabbath": "God has blessed the First-day Church as he has not blessed the Seventh-day." The history of the American Church the last two hundred years, proves this without the possibility of a doubt. Two hundred years ago, the twenty-third of last December, the Seventh-day banner was unfurled to the breeze, and to-day they present the insignificant number of 8,000, while the First-day Evangelical Church numbers 4,000,000, and possesses a depth of faith, and a strength of faith, and a devotion to God's love and service not found in the Seventh-day Church."

As we had held union meetings for two successive winters, as he and I had an arrangement for exchange, but when one of us was absent, the other, if at liberty, supplied his pulpit, and as when he came before our congregation he was accustomed to say, "We are all one family, these little differences don't amount to much," we felt that for him, in a private way, to be making such thrusts against us, was, to say the least, a violation of Christian courtesy, and unneighborly. Learning that our people were having some feeling on the subject, he wrote me a note in which he said: "It would afford me pleasure to fill out that brief in a discourse to your people, giving them my reasons for keeping the first day of the week as the Christian Sabbath." I immediately proposed that he should preach upon the subject in our church, at the regular hour of service on the Sabbath, and that I should occupy his desk the next day, the regular hour for their services. He accepted the proposition; the time was fixed and the notice published.

Tuesday morning, before the exchange was to take place, he came to me with the statement that leading members of his church were so much displeased with the arrange-

ment that he could not invite me into his pulpit, as agreed, but that he would be glad to occupy mine. I said I hold you to the agreement, and wish you to preach as agreed, to our people, and then, if your people will not let me into your church, I shall hold them as having dodged a fair hearing of the question. He concluded not to preach in our church and that at least, for the present, the arrangement must be broken off. On Thursday, he came again, and said he had concluded that the exchange; according to the appointment, had best be carried out, and his folks must stand it. Accordingly, on Sabbath and Sunday, Nov. 9th and 10th, over 350 people—both houses being crowded—attended and heard both sides of the Sabbath question. We were to preach independent sermons. After his discourse, I made no remarks, as I had no right to make any. But when I closed my sermon, he rose and attempted to belittle my effort, thus convincing many that he felt the force of the truth, and feared others might also. He also invited the people to take a tract, which he had written on "the Sabbath," and which formed the basis of his sermon, and evidently sought to create sympathy for himself and his cause, by requesting them to preserve it, as a keepsake, and saying they would think more of it, after he had gone over the "river." The result was evidently the opposite of what he expected, for many of his own congregation have expressed disapprobation of the remarks which he made at that time.

Perhaps I may before long give some of the arguments used in this discussion. A. B. PRENTICE.

CARLETON, TAMA CO., IOWA.

How it strikes a stranger.

We have ten or twelve families of Sabbath-keepers here, within a circle of less than one and a half mile radius from the schoolhouse, where they meet for worship, ten or eleven miles from Toledo, their post office, eight from Oxford on the direct great western route, and about six from a new railroad town expected soon to be on the north. The prairie east of us is slightly rolling, with us more undulating and abundantly drained, as the greater freedom from fevers seems to show, and west of us across Deer Creek it is broken. There is a supply of timber for fuel and fence, at a distance of from three to five miles. Coal at the railroad stations is now, (Nov. 21st) from \$4.50 to \$6 a ton. Four feet wood, in the timber, about 83 a cord. Corn is so plenty and cheap, that it will not do to haul it away and exchange it for other fuel to haul home! We cannot feed it all to swine and cattle, for want of animals. Yet from the window, the writer looks out on 280 acres in one body, watered by the living waters of Crystal Creek, a compact body of superior wild grass, capable of pasturing next summer 200 head of oxen, and at the same time, of producing on 40 acres of it from 700 to 1000 bushels of soft corn. This land and more, within two miles, can be bought for from \$10 to \$15 an acre, which deserves to be compared with the price of railroad lands farther from society, friends, and market.

Our soil is fertile and easily worked, free from obstructions except rare boulders, and so well drained it said above the underlying blue clay, that apples and fruit are earlier and appear to thrive better than a hundred and ten or twenty miles further east. The crops of small grain are this year below average in quantity and in price, not a bad time for a man who is willing to spend a little money in getting started, to buy, break, build, and set his living fence. Our people are warm-hearted, sincere, united, with a pastor who loves them as the children of his spiritual care. They are greatly respected by their neighbors, though some of these are uneasy about their scrupulous adhesion to the Bible Sabbath. If the missionary who was here about a week in harvest, could spend a few weeks with them, they preparing their own hearts, and being already in the right spirit, many ears would be unstopped and hearts opened to the joyful duty of keeping the Sabbath to the Lord, instead of a Sabbath to the—disobedient, perverted church. Pray for and with this people. All we Seventh-day Baptists need, is a richer conformity to Christ; and towards this our sacrifice of Sabbath-keeping is fitted to help raise us. When the people of Christ serve him seven days in the week, and in seventy of every three score and ten, that they do, then will the Lord so dwell by His Spirit in them that the world shall believe.

The weather is steadily, severely cold. There is much corn still in the fields, perhaps an average of 750 to 1000 bushels on most farms among our people.

I should have said there is plenty of coal within a day's drive, very good marble within that distance, plenty of good stone within three miles, and pure living water running over bright sand and pebbles. J. P. H.

VILLA RIDGE.

Nov. 24th, 1872.

We have noticed with interest the suggestions of the brethren with reference to a revival of religion throughout the churches of our Zion. These suggestions have touched a chord of interest in many hearts, giving joy in the prospects, and stimulating us to renewed diligence in our Master's work. We have watched the Recorder for reports of revivals, as it has come to us in its weekly visits. No doubt there are many brethren anxious for us,

who would rejoice in our prospects. As we went from Pleasant Hill to Villa Ridge, we were filled in our purpose to increase our efforts, and give our hearts anew to our work. We soon learned that the Baptist church, two miles from us, had announced an arrangement for a protracted effort. This is the church with which Bro. Kelly and our members at Villa Ridge, formerly belonged. In company, we attended the first meeting and were cordially invited to unite with them in the duty for our brother to preach for the church, which not very long since excluded him from its fellowship for Sabbath observance, and in the house of worship which was called against our people. The invitation was so cheerful and Christian-like, that we both felt it was our duty to accept it and engage heartily in the effort for the revival of God's work. The result thus far in a week of evening meetings has been to harmonize the societies, gather the congregation, and through great mercy, to see the mind of the community imbued with the spirit of inquiry, and a desire for a revival of religion. A few have expressed their love for the Saviour, and many are anxiously inquiring, "What shall I do to be saved?" Through the blessing of God, the community is enjoying excellent health, and the traveling is fine. The meetings have been marked by deep feeling and great earnestness in prayer. Pray for us that the Lord may guide this effort to the honor of His name. L. M. COTTELL.

ROCK RIVER, WIS.

A private letter from Rock River, dated Nov. 26th, says: "The church is much revived. Many who have not spoken or prayed in the church for years, and some who never prayed in church before, are now active, and sinners are inquiring the way. Some long-standing difficulties have been settled. We hope, and pray, and work. Pray for us!"

THE GREAT UNDERTAKING.

SUCCESS ASSURED.

Jesus came to take away our sins, to save his people from their sin; to save sinners; that the world through him, might be saved; that he might destroy the works of the devil, the sin which prevail under his reign; to reclaim men from their rebellion and restore them to universal loyalty to God, their only rightful Sovereign. To accomplish this it was necessary that he, in human flesh, with all the infirmities and liabilities of human nature, and exposed to all our perils, trials and temptations, should encounter all the force, malice and subtlety of the kingdom of darkness; that, under the law, in the form of a servant, he should suffer the full force of all forms of temptation, the insults of persecutors, the agonies of the garden and of the cross, the abasement of the cross and the sepulchre, and all without once yielding to the desire of the flesh, the desire of the eyes, indignity, pride, fear, shame or self-indulgence; that, by his prompt resurrection from the dead he should break forever the band with which Satan, by his arts and wiles had so securely bound the human family; and that, ascending on high, he should lead the captive forever captive. All this he did, and entered into the most holy place, having obtained eternal redemption for us. The heavenly gates, the everlasting doors admitted the mighty conqueror, whose victories already won are sure pledge and earnest of all that remain to be achieved. Then did One, like the Son of Man, come to the ancient days of David, and there



Miscellaneous.

THE FOOT-PRINT IN THE SNOW. Heavy and white the cold snow lay, As near my cottage one winter day...

THE TWO COMPOSITIONS. BY GAIL HAMILTON. The "Fourth Class" had been elevated to the dignity of composition, and walked home in their corporate capacity, chattering like magpies.

THE CHARACTER OF THE GOOD SCHOLAR. In the first place; you may tell him by his conduct out of school.

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Why it's out-doors—everything you see that grows. After talking and fretting a while longer, Elizabeth took her slate, and wrote, and fretted, and wrote, and made long lines, and frothed again.

Why it's too long, said Elizabeth, in dismay. "We needn't have but two lines, and I won't copy all that."

Through subterranean cells. Where scorching sunbeams scarce can find Earth-animated leaves. The flowery leaf wants not its soft inhabitant; secure in the folds of the stone.

The next morning Trip and Elizabeth met, as usual, at the head of the lane. "I have finished mine," said Trip, eagerly.

"Show me to me, will you?" "Show me yours," they exclaimed. "Why, yours is longer than mine," murmured Trip, rather faintly.

"I shall not describe the long discussion that followed this unexpected announcement. Trip couldn't be made to comprehend Elizabeth's ideas in the least, and persisted simply that it wasn't her composition and wasn't right; and Elizabeth maintained that all Miss Kedge wanted was the composition, and didn't care where it came from; and it was hers, too, for her Aunt Sarah wrote it."

"Then you'll tell Miss Kedge your Aunt Sarah wrote it?" Trip had the sense to ask. "No, indeed, I shall do no such thing, and don't you open your lips; so it may be questioned whether Elizabeth did really believe all she had said."

The teacher read all the compositions aloud at school. She read Trip's and several others, and said they were very good for the first time. Then she took Elizabeth's, and told the whole school to listen; and after it was finished, she said, "Blessing on the left; where they all laughed, though Trip did not know why till several years afterward."

Elizabeth stood blushing, with downcast eyes, feeling and looking very guilty. "Did I write this composition?" said Miss Kedge gravely.

"What are the mysterious or's?" No answer. "Where did you ever see any ecstatic rapture?" Still no answer.

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