

The Sabbath Recorder.

THE WIDOW OF NAIN. The only son of his mother, and she was a widow.

He sat on their sandals lay heavy and white. The garments were damp with the tears of the night.

He entered the gates of the city of Nain. He sat on the pathway a sorrowing throng.

He wept, and his eyes were full of tears. He touched the white grave-cloths that covered the bier.

He touched the bier, and the bier rose. He touched the bier, and the bier rose.

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PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

VOLUME XXIX.—NO. 14. ALFRED CENTRE, N. Y., FIFTH-DAY, APRIL 3, 1873. TERMS—\$2.50 A YEAR IN ADVANCE. WHOLE NO. 1470.

The Sabbath to what they regard as the proper day. In what way would they attempt to accomplish this?

These missionaries were advocates of the first-day Sabbath, and we were of the number, for our part, it is what we would do.

Her snow-sprinkled tresses had loosened their strands. Great tears fell unheeded on her tightly clasped hands.

As Jesus of Nazareth lifted his eyes. Eyes wet with compassion as slowly they fell. Eyes potent to soften grief's tremulous swell.

White, white gleamed his forehead, loose ringlets of hair. He touched the bier, and the bier rose.

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stand or fall with the triumph or defeat of the men who speak through it. Turning to the prospectus of the identical copy of the Statesman, which contains the criticism which we are reviewing, we find the following statement.

It is strange that the writer should have made the assertion which he did, with the prospectus of the Statesman before him, and that he should have done so, as he has done.

Having said this much in reference to the treatment we received at the hands of the editor of the Statesman up to the time of the completion of the publication of our article, we shall be pardoned for expressing our surprise at finding ourselves, in his first reply, standing somewhat in the attitude of one who had taken advantage of indulgence shown him, to present a line of argument different from that proposed at the beginning.

It will be remembered that Eld. W. H. Littlejohn, of Allegan, Mich., lately wrote a series of seven articles on "The Constitutional Amendment; or the Sunday, the Sabbath, the Change and the Restitution," which were published in the Christian Statesman, of Philadelphia, Pa., and copied into the Sabbath Recorder.

After they were finished, the editor of the Statesman replied to them in his paper. Below will be found the Statesman's reply and a rejoinder by Bro. Littlejohn, which we copy from the Atlantic Review and Sabbath Herald.

Seventh-day Sabbatarians and the Christian Amendment. We have given not a little space to the argument against the Christian Amendment of our National Constitution from the standpoint of the advocates of the seventh-day Sabbath. This argument, in brief, is this: The proposed amendment, in its practical working, is intended to deprive the observance of the first day of the week of the revelation of law of God, it is affirmed, contains no warrant either for individual or national observance of the first day of the week. The amendment, therefore, instead of being directed against the amendment itself, is directed almost entirely against that interpretation of the divine law of the Scriptures, which fixes the Christian Sabbath on the first day of the week.

But we return to the form of the proposed amendment. It expresses, as it should, only the most fundamental principles. It asserts the duty of the nation to acknowledge God as its Creator and Ruler, and to give to the Bible as the fountain of the nation's laws, and the supreme rule of its conduct. Now, if we were among either the First-day or the Seventh-day missionaries, in the case of the proposed amendment, we could not have any objection to its adoption, as it is a national acknowledgment of the authority of the Bible, just exactly what we would desire. If the Israelites had this principle, as has been supposed, incorporated into their constitution, we could not have any objection to its adoption, as it is a national acknowledgment of the authority of the Bible, just exactly what we would desire.

Now let us see how the proposed amendment is in substance as follows: An acknowledgment of God as the ultimate source of all power and authority in civil and political matters, and of His purpose in the formation of the nation; of the fountain of law, and the supreme rule of national conduct. Let this be distinctly borne in mind. We have here a clear assertion of the very principles by which the seventh-day Sabbatarian most strenuously contends.

Just here we would take occasion to say that even if the proposed amendment contained an express acknowledgment, in so many words, of the authority of the Bible, and of the purpose in the formation of the nation; of the fountain of law, and the supreme rule of national conduct. Let this be distinctly borne in mind. We have here a clear assertion of the very principles by which the seventh-day Sabbatarian most strenuously contends.

Suppose a company of the advocates of the seventh-day Sabbath, going forth as missionaries, should discover, in a distant sea, an island inhabited by a people in many respects uncivilized, possessing a portion of the Bible, and observing one day in seven, say the fourth day of the week, as a day of rest and worship of the true God, and acknowledging it as such in their Constitution of government. Suppose that in the same island should be found a large number of idolaters, who were endeavoring to overturn the Sabbath. The missionaries, perceiving much room and opportunity for doing good to the people, among whom they, and seek, among many things, to change

the same, is another, and entirely different thing. Let it be borne in mind, therefore, that we are not discussing the proposition whether we ought to be Seventh-day Adventists, but, taking the ground which we do, we ought to be Seventh-day Adventists, we ought to support the proposed amendment. This being done, we are ready to inquire, What is the peculiar faith of the people in question? We answer, Ist. They believe that Jesus Christ is about to come in the clouds of heaven, &c. That they represent a body of believers which the Lord is raising up in order that they may lift the standard of his down-trodden law and Sabbath, as one around which those who are true to him should rally.

It is not the effusion of an excited and excited mind, but the result of a deep and settled conviction which has once found utterance, and which so perfectly expresses the real sentiments of its author, that after years of deliberate reflection, he felt the truth of what he believed, and knows that the amendment and Sunday-keeping are destined to be joined together in a common victory.

With this understanding, how utterly empty and infelicitous is the logic of our friend. Take, for example, the fourth-day Sabbath, as already acknowledged, as such in their Constitution of government, and therefore carries with it the sanction and authority of statute law; whereas, with us there is no such Constitution, and the Sabbath is not in the case of the islander their mistake in the selection of the day is evidently attributed wholly to ignorance, since they were in possession of only a part of the Bible, and their remedy was to be found in the acquisition of the whole.

There are three classes of preachers who are commonly sure of success. First and foremost are the few men of powerful, magnetic, commanding genius, who are strong physically and strong mentally, who can, if necessary, out-mob a mob, who are afraid of no body, but of whom every opponent is more or less afraid, who say what they please, and do what they please, and whom religious organizations respect because the religious organizations to which they nominally belong need their help though secretly frightened and disturbed at their freedom of action.

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good girl, yes, while I'm about it, I'll add, or before a little while of a girl-baby, with her son fresh from the farm. I know only of one other boy who was so popular. Don't you, particular, if not more so. When he is not around, my boys, you can safely do just as you please. But when you're in his presence— and, to my thinking, we'll all the other children's pretty much all there, one day—law, he's the dearest, the dearest love, the whitest purity, the deepest honor of all—Uncle Tom, in Heaven and Home.

GOING ALONE. Mary thought she wanted to be a Christian. She was almost persuaded to be a follower of Christ. At times she was sure she wanted the friends, but all she then thought of was the friends. None of them would go with her or encourage her; so at length she sadly told her teacher— "No, I cannot go alone; it is too hard."

The teacher could influence her no further, but the great Teacher was preparing a lesson for that timid heart. Two years passed on, and a sad accident happened to her (or at least it seemed an accident to Mary and her friends, but the will of God was no accident). She was laid aside from active duties. Alone God caused her to bear pain and sorrow. For months, and even years, she had the solitude of a sick room.

One day she asked her teacher— "Do you think God knows anything about my being sick?" "Do I think God knows?" exclaimed the sympathizing friend. "I think it is His love that has laid you aside, and that He will, I do remember, a long time ago you wanted to be a Christian, but said you could not alone?" "Yes; I've thought of my wicked decision many times. But my heavenly Father began teaching you a different lesson?" "Yes, I've been longing for His love and forgiveness—longing and suffering all alone."

"Have you told Him this?" "And has He heard you?" "I sometimes hope so. I know I want His love and pardon more than returning health, more than life." "And is not this a sweet lesson, even though learned through sickness?" "Yes, a sweet lesson; and I feel that for this He brought me low. I am trying each day to learn the lesson He has given me. I fear not now to go to Him alone. I fear not now to go to His presence."—Sunday School Times.

FOUR IMPOSSIBLE THINGS. 1. To escape troubles by running away. 2. To escape temptations to the tempter, but it did not succeed. Therefore, manfully meet and overcome the difficulties and trials to which the post assigned you by God's providence exposes you. To become a Christian of strength and character, you must undergo several trials. What fire is to gold, such is affliction to the believer. It burns up the dross, and makes the gold shine forth with unalloyed lustre.

If you do the best you can, depend upon it you shall be rewarded. Aggravate the discouragement. Those children who are brought up in refinement and luxury, who have servants to wait on them, and every want and whim gratified, are not always the children who make the highest heaven by expressing gratitude. Those little ones who are practically neglected, through an actual want of time on the part of their parents, and who have to rough it a little, are apt, in time, to fight manfully the battle of life. "Oh, that's the way you put it; it is not in my way of putting it; it is God's way. Here, Mr. Short is a Methodist, he puts it so, and Mr. Venn is a Baptist, and he puts it so, and I am a Presbyterian, and I put it so. It is the salvation of Jesus. Only accept it and you will be saved."

He seemed interested at last. We prayed and went away. A day or two afterwards when I visited him, he gave evidence of a change of heart, and throughout his life, which lasted several weeks, he grew as a Christian. Evidently the Spirit of God was teaching him. His questions indicated it; his interest in his wicked companions also, and his desire to be saved, all received him into the church, and have every reason to believe that he is now with Jesus in heaven.

ANODOTIES OF CARLYLE. The curious and "troublesome" style of Carlyle is said to be quite in contrast with his simple, straightforward way of talking. Hatred of the sciences, and of the sciences, is one evening, at a small literary gathering, a lady, famous for her "musical theology," was bewailing the wickedness of the Jews in not receiving our Saviour, and ending her remarks by expressing regret that He had not appeared in our own time. "How delighted," said she, "we should all be to throw our doors open to Him, and listen to His divine precepts! Don't you think so, Mr. Carlyle?" "The sturdy philosopher, thus appealed to, said, in his broad Scotch, 'No, madam, I don't. I think that, had He come very fashionably dressed, with plenty of money, and preaching doctrines palatable to the higher classes, I might have had the honor of receiving from you a card of invitation, on the back of which would be written, 'To meet our Saviour; but if He had come uttering His sublime precepts, and denouncing the sciences, and associating with the publicans and lower orders, as He did, you would have treated Him much as the Jews did, and have cried out, 'Take Him to Nevigate and hang Him!'"

On another occasion, when Ernest Jones, a well-known Christian leader, was haranguing, in his violent manner, against the established authorities, Carlyle shook his head, and told him that, "had the Chartist leaders been living in the days of clean spirits, they would have been into the swine of the Gergesenes, and so we should have happily got rid of them." This delicate allusion to the suicide of the pigs so astonished the respectable representative of the numerous family of Joneses that he said nothing more about Chartism that night.—Harper's Magazine.

NO TIME FOR SWEARING.—"Catch me using a profane word in the presence of ladies," said a talkative stripling, with a show of down on his upper lip. "There's a time for all things!" "No, sir, there isn't a time for all things. No law, human or divine, ever set apart a time for swearing. A profane expression is a sin and an abomination in the sight of God, where you will. As for ladies, yes, I'll grant you it is well to be and act our best in their presence. We cannot be too true, too pure, too honorable, if we want to stand up-right before a good woman or a

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ALFRED CENTRE, N. Y., FIFTH-DAY, APRIL 3. N. V. HULL, EDITOR.

THE SABBATH.

Our opinion has been asked of the meaning of Rom. 14: 5 seq. Gal. 4: 10 seq. and Col. 2: 16 seq. To make the question complete, another passage of like import, but of different wording, should be collated with these, namely, Eph. 2: 14, 15. The object in asking an interpretation of these passages is to learn their bearing upon the Sabbath question. Those who hold the Sabbath to be a Jewish institution, like the Passover and kindred appointments, rely upon these Scriptures as supporting this view, and not, as we think, without reason, provided their premises are correct. But if, as we hold, the Sabbath dates from the beginning, then we think it can be clearly shown that to place it in the category of days, mentioned in the texts quoted, is clearly an error. In proof of the position that the Sabbath dates from the beginning, we refer the reader to Gen. 2: 1, 2, 3, to Ex. 16: 23-30; 20: 8-11. Also the fact that Jesus honored the Sabbath by freeing it from the bondage of Jewish false interpretations and superstitions, and vindicating it as an institution in the interest of humanity, among other things, saying: "The Sabbath was made for man." Let it also be borne in mind that the Sabbath is confessedly a necessary institution, answering a permanent want of the race. Nor does civilization and Christianity remove this want, but rather do they more clearly reveal it, and imperatively demand its supply. In providing, then, the Sabbath, God graciously regarded human necessities.

To the above, one other consideration should be added, namely, that the Scriptures do pointedly teach that the Sabbath was a memorial of the work of creation. This was its symbolic meaning, as it pointed backward; and in its spiritual character, it is made by the writer of the letter addressed to the Hebrews, in the fourth chapter, to typify the rest of the saints in heaven, and consequently, while the world stands and while the triumph of the saints is in the future, the Sabbath must remain.

OUR MISSIONARY WORK.

We are so situated, as a people, that a large part of our work in the gospel field must of necessity be a missionary work. Our scattered locations, and the smallness of our churches make this necessary. While there are many discouragements in the way of immediate success, yet the work is not without some strong inducements. There is nothing sweeter toil and labor like success. If a person's business is not very lucrative, yet if he succeeds, he is encouraged. Some of our best, most pious, and faithful ministers in some of the old churches labor for years with but little apparent success. There is a constant drain upon those older churches. Business prospects in the cities and large towns attract the attention of the young, and many go there to seek a fortune, but few ever find it. And the western emigration breaks up many domestic circles, who forsake the old homestead, never to be thus again united on earth. The Seventh day Baptists have been quite enthusiastic in the work of emigration ever since the first pioneers left the city of Newport, on the little island of Rhode Island. While it has drawn heavily upon some of the older churches, yet it has been a means of our growth. Could a young enterprising minister be satisfied thus to labor from year to year, and have no apparent success? We think not. But let such an one follow the trail of emigration, throw in his lot with them, live with them and labor with them, and suffer with them, would he be without success? Let his study be the back of his horse, and his library in his saddle bags, and his pulpit in the woods, on the wide open plain, or on the mountain top, would he be saying, "Who hath believed our report?"

With such, the influence of old established habits will have lost their power, and they are to be moulded either after the errors of the times, or by the truths of the gospel. Under those circumstances, a minister may raise a church and put upon them his own impress, and continuously live and labor with them, and not be subject to the yearly buying and selling ministers in the market, as some would be pleased to do. It is urged by some that frequent changes is apostolic. The apostles were never pastors. They ordained pastors in all the churches. I am glad that our missionary work has this in view, to settle pastors wherever it is practicable; and emigration with us has always preceded the minister. They come slowly, and often sorrowfully, years after. For gains, worldly gains, our young men leave all the endearing ties of the home of their childhood, and go into a strange land, to live among strangers. He does not say, it is not expedient when there is the prospect of wealth. The object of the minister of God must be far more elevated. He goes not for filthy lucre sake, but for souls immortal. I once spoke to a young brother in the ministry upon the propriety of his going out and making himself a situation, in gathering a people around him, with a similar spirit, bearing his impress. When he replied, "I cannot go; here are all my friends. I have always lived here, and I cannot leave my native place." I could but think of the words of our Saviour: "He that loveth father or mother, wife and children, more than me, is not worthy of me." Why is it, that while we hear the Macedonian cry, "Come over and help us?" so many are waiting for a call. I always thought that the call was in the commission, "Go ye into all the world." I have no allusion to those who are worn out with age and toil, but the young, who believe that God wants them to preach the gospel. Do not spend all of the best of your days in getting ready, but go while the fields are ripe. I am of the opinion that we have never felt upon this subject as we ought. It is better for a church to have a pastor, if he cannot be with them but one-half or one-fourth of the time. Some of our weak churches are united, and one, two, three, or four have a man divide his time among them. Make him pastor, and then help him in his work of love. We care not how many evangelists there are; but it was the original plan that every church should have its pastor, and so it should be now. The field is before us, and the ground must be cultivated. What we do not occupy, others will; and our missionary efforts are to comply with the demand as far as we have men and means.

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All the churches East have friends and members with them in covenant, who have emigrated West, and are raising up families for future citizenship, both in the church and state. Shall help be withheld from such? The West will become the future home of many of our children. We would not stop this tidal wave if we could. Let them go, and may God and his ministers go with them. Let us lay ourselves out for a greater work, for more work, do both ministers and people. We do not know, as churches, what it is to bear burdens for Christ. For a Christian to pay from one to three hundred dollars tax annually, to support government, and think it a hardship to pay five or ten or fifteen dollars annually to support the church of his choice, is unholily and anti-Christian; and yet such instances are to be found; alas, they are lamentable. Such may fear a famine for the want of the preached Word. This must be the work of the churches; but who are the leaders? Can the minister expect of his people that, to which he is entirely indifferent? No! let us awake to righteousness and sin not.

ATONEMENT.

The proper meaning of atonement may be ascertained from Scriptural usage. In Lev. 4: 13-21, if the congregation sin, a young bullock was to be slain and offered according to the direction, and the priest shall make an atonement for them, and it shall be forgiven them. The atonement made by the blood of the slain sacrifice, was in order to the forgiveness of sin previously committed. The same usage is found in verses 26, 31, 35. Also in chap. 6: 5, 10, 13, 16, 18; and in various other places, where the blood of the animals which were offered in sacrifice is represented as making expiation for the guilt of those who had sinned. The same teaching prevails in the New Testament. Happy they whose iniquities were forgiven, and whose sins were covered; happy the man to whom the Lord will reckon sin.

Jesus came to give his life a ransom for many; to shed his blood for the forgiveness of sins; as the law had fully taught, that without shedding of blood there could be no forgiveness. The blood of Calvary answers the demands of divine justice for the sins of the human family. It "covers" all our guilt; so that God is in Christ reconciling a world to himself, not reckoning to them their trespasses. 2 Cor. 5: 19. Therefore, our sins are forgiven us for his name's sake. 1 John 2: 12. The perfect law, which is holy, and just, and good, cured us from disobedience. Christ redeemed us from the curse of the law, becoming a curse for us. Gal. 3: 13. He suffered, the just for the unjust. He took our place so far as to receive the curse in our stead; and by this means alone we escape. For, "him who knew not sin, God made to be sin for us, that we might become the God's righteousness in him." 2 Cor. 5: 21.

In Rom. 8d, 4th, and 5th chapters, and in Heb. 9th and 10th, this subject is well elucidated, and both uses of the atonement stated, namely, taking away our guilt, and reconciling us to God. And the first of these is necessary to the second; for it is when we realize that Jesus died for crimes which we have done, that we come to abhor our sins, to turn from them, and to live to him who died for us and rose again.

How is it that through the obedience unto death of the one, the many are constituted righteous? As our elder brother, the right of Jesus to redeem, was unquestionable. As Immanuel, his divinity gives infinite value to his sufferings. Not Gabriel, nor all the holy angels, could offer a sacrifice of sufficient value to atone for the guilt of one sinner. But in the child Jesus the two natures were united in indissoluble and eternal union, so that it was the God-man who died for the redemption of the transgressions under the first covenant. Heb. 9: 15. With such a High Priest, and with a similar spirit, bearing his impress. When he replied, "I cannot go; here are all my friends. I have always lived here, and I cannot leave my native place." I could but think of the words of our Saviour: "He that loveth father or mother, wife and children, more than me, is not worthy of me." Why is it, that while we hear the Macedonian cry, "Come over and help us?" so many are waiting for a call. I always thought that the call was in the commission, "Go ye into all the world." I have no allusion to those who are worn out with age and toil, but the young, who believe that God wants them to preach the gospel. Do not spend all of the best of your days in getting ready, but go while the fields are ripe. I am of the opinion that we have never felt upon this subject as we ought. It is better for a church to have a pastor, if he cannot be with them but one-half or one-fourth of the time. Some of our weak churches are united, and one, two, three, or four have a man divide his time among them. Make him pastor, and then help him in his work of love. We care not how many evangelists there are; but it was the original plan that every church should have its pastor, and so it should be now. The field is before us, and the ground must be cultivated. What we do not occupy, others will; and our missionary efforts are to comply with the demand as far as we have men and means.

company of deluded sinners. No other could practice such humiliation and condescension. No other could have the capacity and disposition to endure such agony of spirit, such depth of woe, as he suffered in travelling for a world that was lost, and in tasting death for every man, when Jehovah laid on him the iniquity of us all. "Thou art worthy to take the book, and to open its seals; because thou wast slain, and didst redeem to God by thy blood out of every tribe, and tongue, and people, and nation." "Worthy is the Lamb that has been slain, to receive the power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Rev. 5: 9, 12-14.

LETTER FROM MRS. CARPENTER.

SAN FRANCISCO, CAL., March 14th, 1873. (My last was written while we were waiting for a snow-bound train, and handed over to the porter for mailing, just as we entered upon some of the grandest scenery we had yet encountered. First came the longest tunnel on the road, 770 feet in length, just as we were entering Echo Canyon, in the Wasatch Mountains. The evening is perfectly clear, with a large, bright moon, and there is just snow enough on the mountains and in the gorges, to make every thing show to the best possible advantage. Now we are among the Castle rocks, so called from their resemblance to the old feudal castles, specimens of which it was once our good fortune to see, while sailing up the coasts of Portugal and Spain, and so we could testify to their resemblance. What is little need to be told what to admire, all is so distinct, wonderful—almost overpowering. We rush down the awful ravine at break-neck speed, following the example of the little Echo Creek, which we are informed we cross no less than thirty-one times in twenty-six miles, and all along the towering, parting rocks, with their fantastic shapes, are taxing our astonishment to the utmost. They are now nearly all on our right hand side, and so the labor of watching them is greatly simplified. I shall only mention a few of the wonderful points of interest as we pass. "Witches Cave" looks a large round opening in the perpendicular face of the rock, able to hide away all the witches from the days of Endor, down to the present time. Soon after comes "Pulpit Rock," a large boulder perched upon an immense platform, which naturally suggests the name it bears. After a while we enter Weber Canyon, and the scene shifts to the other side. Here we see, as we pass, the Thousand Mile Tree, a large flourishing pine, with a sign-board fastened to its trunk, to tell us we are 1,000 miles from Omaha. This lone old tree looks wonderfully venerable in its solitude, for we see none like it anywhere about. And now we are on the look-out for "Devil's Slide." It is on the side of a smooth, sloping mountain, and reaches from the river to the top, or nearly so. It seems to be made of slabs of stone set up endwise, and which are from 50 to 200 feet high. These two rows of slabs run parallel to each other for the whole distance, and are about a hundred feet apart, although you would never guess it in passing if the Guide Book did not give you the figures; and the clear, smooth snow which lies in all the channel, suggests that the Devil could not have found a better slide anywhere. Why should this slide suggest the passage, "How art thou fallen from Heaven, Lucifer, Son of the Morning?" It is said that in summer time, this slide is covered with beautiful flowers and creeping vines. And now the mountains seem more equally divided on the two sides, as if they were once a whole, then suddenly split apart, and we rush through the chasm made by their sundered sides. It is fitly called Devil's Gate. But not yet do we pass into the open plain. We first cross a bridge, fifty feet above the roaring, rushing waters below. We stand at the rear window of the car, and have a full view of it, as of the awful rocks above and beyond, which seem to touch the very clouds. But there is no time to think, hardly time to behold these wonders, so furiously do we pass them by, rushing on in our headlong speed, till we are fairly out of the Wasatch Mountains, into the broad plains of the great Salt Lake Valley. Thirty-two miles from the great guide-board tree we halt at Ogden station. Here we are to change cars and enter a sort of new dynasty of travel, changing from the Union Pacific to the Central Pacific. And this is why we have been allowed to sit up till midnight and view this awful scenery, and this why, having lost six hours at Green River through the snow blockade of the coming train (not ours), they have rushed us through to make up time; already three hours are behind us at the risk of our necks, I should say; but "all well that ends well," and thus our journey has certainly done thus far, thanks to the protecting hand of our kind Heavenly Parent, who has guarded our outgoing and our incoming to the present time. L. M. CARPENTER.

THE IMPORTANCE OF SABBATH-SCHOOL INSTRUCTION AS A PART OF THE WORK OF THE CHURCH. An Essay prepared for use of the Sabbath-schools of the United States, and read at their Anniversary in June, 1872, and requested for publication in the Sabbath Recorder.

BY JASON B. WELLS.

The importance of this work is predicated on the fact that the mind of the child is much like a book of blank leaves, ready to receive the impress of truth or of fiction and falsehood. If its snow-white pages receive the right impressions, or be rightly filled up, then, like a good book, shall it go forth to bless mankind, by sowing the seed of righteousness; by inculcating sentiments of virtue and truth. The infant mind is equally if not more susceptible to impressions of vice and immorality. Its pages of purity may be defaced and defiled by erroneous teaching; or, like the garden prepared for the reception of the good seed, which, when grown and cultivated, shall yield a rich reward to the laborer. Or, if it remain uncultivated, the enemy will surely sow his tares, and a crop of noxious weeds will be the result, and in their time will produce a succession of crops of the same character. Each child has tendencies and susceptibilities pointing to the farthest extremes of good or evil. Each one has the capacity of immeasurable virtue or vice. Each soul has a pinion, by which it may soar to the loftiest heights of heaven-born felicity, or swoop downward to the lowest depths of misery and perdition. To plume these wings for an upward flight is the work of the Sabbath-school. So sure as the world rolls on a few years more, shall the children and youth of to-day wield the powers that be, whether of Church or of State, for the weal or woe of human destiny. The men of the present will have taken their departure from earth, and their remains shall be crumbling back to earth to earth, dust to dust.

The presidents, the governors, the statesmen, ministers, pastors, teachers, and men of the future, are the boys of to-day. So also the drunkards, the murderers, the vile of every class, of a few years hence, are to be made from the boys of the present time. God grant that the present number of the last mentioned may be greatly reduced! It is the prerogative, as well as the duty of parents and teachers of the present generation, to predetermine what shall be the character of generations to come. If the iniquities of the fathers are to be visited upon the children, may it not be that the righteousness of the fathers, with all its blessed results, shall also be entailed upon the children unto the third and fourth generation? Said the wise man of olden time: "Train up a child in the way he should go, and when he is old he will not depart from it." Now, if this be true, it follows that if men do depart from the way in which they should go, they were not trained up in it when they were children. And yet, with this authority from the Holy Scriptures before us, as to what may be done, alas! how often does the misconduct of children bring down the gray hairs of parents with sorrow to the grave! We have but to open our eyes in order to see and to feel the necessity of the Sabbath-school work. Whence all the vices with which we as a nation are afflicted, if not from a defective education? It matters not what may have been the attainments in the schools where only secular knowledge has been imparted. The possession of this knowledge alone, no matter how extensive, will only make the villain a more accomplished and successful one.

There is no security but in commending those whom God has given us to Him, and to the Word of His grace. Thoroughly indoctrinate them in the sublime truths of the gospel; and do all in our power to mould them after the pattern of Him who said: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest to your souls." That this constitutes a legitimate and important work of the church, no intelligent Christian will deny. The question then arises as to what are the best means to be employed for the accomplishment of the work. Common sense would say, employ such means as will accomplish the greatest amount of work in a given time, and do it well. (I emphasize these words because of the tendency of the age to be content with mere surface work! Throughness should be the watchword of the hour in all our efforts to acquire valuable knowledge.) For the instruction of our children and youth in literature and the sciences, schools have been provided, and why? Because parents and guardians have neither time nor ability, as a general rule, to do the work of the teacher. In most cases, it would be quite impracticable for them to do this work personally. Hence the necessity of the school. Here attention is secured, which is the first prerequisite. The teacher is supposed to understand the business of his profession, and can instruct and educate the children of many families in about the same time, and by the bestowment of about the same amount of labor that a single family would require. Thus time and money are saved by instituting the school; and, provided the means be thoroughly improved and employed, our children become educated. These means and principles are equally applicable in acquiring a knowledge of the great truths of Christianity. Hence, the importance of the Sabbath-school and Sab-

bathe-school instruction; important in the ratio of the superior value of the instruction given. It must be borne in mind that the knowledge sought to be communicated in the Sabbath-school is valuable beyond all price. It not only does much to qualify its recipient for the successful performance of what are termed the "secular duties of life," but makes "wise unto salvation" without. Did all our children, like young Timothy, enjoy the rare blessing of a mother Eunice, or a grandmother Lois, the circumstances would be vastly different. But, unfortunately, mothers and grandmothers of their stamp are not as plenty as they ought to be. One grand object of the Sabbath-school is to increase the number of such. It is not the purpose of the Sabbath-school to interfere with parental labor; nor to relieve parents from the duty enjoined upon them by the command of Jehovah, to teach these great truths to their children, speaking of them when sitting in the house, when walking by the way, when lying down and when rising up, and of writing them upon the door-posts of the house and upon the gates. But to aid them in doing this all-important work, seeking to enlist and interest them in it, parents need this kind of help, how much they need it! Would that those who habitually stay away from the Sabbath-school felt this need most deeply and thoroughly. It is the work of the Sabbath-school to quicken the moral perceptions; to stimulate the latent energies of the soul; to strengthen the heart to do good, and to resist evil; to fulfill the righteous requirement of the Great Shepherd to rear the lambs in the nurture and admonition of the Lord—a service concerning which we have ample assurance of acceptance, "Inasmuch as ye have done it unto the least of these, ye have done it unto me." Here, then, is another phase of this subject, showing the importance of this work. Like the quality of mercy,

THE EVENING OF LIFE.

"It is twice blest; blessing him that gives, and him that takes." Blessing the teacher, and the taught. Said the Great Teacher: "Search the Scriptures, for in them ye have eternal life, and they are they that testify of me." This is the work of the Sabbath-school, and hence its importance. No institution has yet been inaugurated that engages the attention of so many persons in the blessed work of searching the Scriptures as the Sabbath-school. The result is, that those who attend the school as faithful learners, become well informed in reference to that truth which makes free indeed.

In view of the foregoing, it follows that as a part of the work of the church, it cannot afford to be without the Sabbath-school, or dispense with Sabbath-school instruction. The church that fails, from indifference or inattention, to maintain and faithfully sustain this means of grace, most sadly fails to do her whole duty; and the probabilities are, that, at no distant day, it will experience, as the fruit of such neglect, that poverty that comes from withholding more than is meet. In conclusion, we argue that if it is the duty of the church to maintain this institution, it is the duty of the whole church—the entire membership—to sustain it by their presence and their prayers. The adult portion should interest themselves in it, and show their interest by a regular attendance at its sessions, and a participation in its exercises. "Never too old to learn" for ourselves, and never indifferent to the welfare of those who are to follow us in the battle of life, should be the universal sentiment of the church.

ANNIHILATION OF THE WICKED.

That a sincere believer in the inspired Volume, with an ordinary share of intelligence, should be made to believe a doctrine so absurd and contradictory to fact, reason, and revelation, is quite difficult to conceive. For in the first place, the annihilation of matter or spirit is impossible, as only he who brings into existence these, can strike them out, and such work has no part in God's economy, for he declares in His Word what he does (in this line) he does forever. Matter, we know, may be divided and sub-divided, and undergo numerous and varied changes, but never can be destroyed or annihilated. In the second place, this doctrine cannot be true while God maintains his justice and sovereignty; for annihilation admits of no degree of punishment, the strictly moral man unconverted and the outrageously wicked being alike consumed in the great burning day. Now God declares that his ways are just, and has no respect of persons, and that he will reward every one according as his work shall be. This, annihilation cannot do. In the third place, when severe and lasting sufferings are taken into account, annihilation would be rather a relief from punishment than punishment itself, and more a suspension than an infliction of divine power. Then, if being entirely consumed by fire be all the punishment the wicked suffer, how are they worse dealt with than many of the most godly of earth, who have suffered as much in martyr-fires, or those of accident? In the fourth place, it cannot be true, as the punishment of impenitent men is described as the same as that of the fallen angels, who certainly are not annihilated. (See Matt. 25: 41.) But remain in expectation of future punishment. Matt. 8: 29. The apostle Jude informs us that the inhabitants of Sodom and Gomorrah were then suffering the vengeance of eternal fire. (And will

they not have a little more than their just share of burning when they shall have been subjected to the fires of the last day?) As in the fourth place the happiness of saints in the future state consists, not merely in being, but in well-being or happiness, so the punishment of the wicked requires the idea of eternal suffering, to support the contrast. This idea stands out with prominence in the Bible, in which it has sufficient support, declaring (Ps. 9: 16), that the wicked shall be turned into hell with all the nations that forget God—not into ashes, or into the grave merely, for the righteous, as well as the wicked, make this their voyage; all are traveling to the grave. But that the wicked cease not to exist, is evident from the saying of Christ, as by Matt. 22: 30. In the resurrection, or after we are resurrected, we (all men) are as the angels in heaven, immortal; they die no more, but live on eternally, either in happiness or misery. Again, Matt. 22: 32, I am the God of the living and not of the dead, or of the annihilated, for all men live unto me—in my view—can not escape my all-searching eye, though they be dead or extinct in the view of man. God, through the prophet Daniel, says: "They that sleep in the dust of the earth shall awake, some to everlasting life, some to shame and everlasting contempt." Christ says (Mark 3: 29) that those who blaspheme against the Holy Spirit, are in danger of eternal damnation. In Mark 9: 46, he speaks of a fire never to be extinguished, in which the worm dies not, conscience ever alive, and the smoke of the tormented sinner ascending up for ever and ever. In Prov. 5: 11, 12, we are warned of the dread consequences of persisting in sin; told how we should mourn at the last, when our flesh and body were consumed. What! mourn after our body is consumed, either by fire, decay, or otherwise? Yes, so says the Word of God, for man possesses something within that is indestructible, a spirit that is deathless, that takes up this sad and unending lamentation. From these texts we see, that should the far-reaching cycles of eternity close, and the last sand drop from her glass, the last sinner would be left mourning his follies, and bewailing his sins. Nothing is more evident, than such strong Scripture language is intended to deter men from sin; and whoever attempts to remove the barrier, offers insult to the divine wisdom, and trifles with his own destiny.

HOME NEWS.

Perhaps some of the readers of the RECORDER will be pleased to learn that our little church has recently enjoyed an interesting, and, we hope, profitable season in waiting upon the Lord. Eld. H. P. Burdick came here March 3d, and commenced preaching the next day. Bro. Varunum Hall had been lecturing upon the Sabbath question a short distance from here, and visited us, his presence and labor adding much to the interest of the meetings. Eld. Hull preached in the day time and Bro. Burdick in the evening, until after Sabbath. Our church and a large number of the First-day people made it their business to attend the meetings. A deep interest was manifested, professors were encouraged, many who had never professed hope in Christ, requested prayers, and some, we trust, have found hope in believing in the Saviour, and are rejoicing in His love. The last two Sabbath-evenings among us who have come to years of accountability have been baptised and united with the church. Bro. Burdick preaches earnestly, plainly, and forcibly. His ideas of the necessity of presenting our bodies a living sacrifice to God, religion at the table, and the great sin of retarding in any way our physical, moral, or spiritual development, are made subjects of special and able efforts. The Jew sell his victim, and presented it dead. The Christian is called upon to present his body a living sacrifice, not in any way to destroy its vitality by alcohol, tobacco, or articles of food that are not nutritious. Some of our older members have come to see the evil, and have left off the use of tobacco. Eld. Burdick does not resort to ridicule upon these subjects, but reasons in a forcible manner. M. B.

THE EXPULSION OF THE JESUITS FROM GERMANY.

A report of the steps taken to carry out the law for the expulsion of the Jesuits from Germany was presented to the Federal Council by Herr von Delbrück on the 22d of February. It appears that no Jesuit establishments were found in Lauenburg, Saxony, Wurtemberg, Baden, Mecklenburg, the Grand Duchy of Saxony, Oldenburg, Brunswick, Anhalt, Schwarzburg, Waldeck, Rhenish Prussia, the Saxe Duchies, or the Hanse towns. In the other Federal States the dissolution of the Jesuit establishments has already been completed. Of the ten members of the establishment at Ratisbon, five have voluntarily left the town, three have been expelled. The establishments in two proved a right of domicile. The Superior of the establishment at Mayence, a Bavarian by birth, was expelled from Hesse on the 6th of December; the remaining members of the order left voluntarily. In Alsace-Lorraine the establishments at Strasburg, Isenheim, and Metz have been dissolved, but none of their members had to be expelled. The following societies are described in the report as being connected with the Order of the Jesuits: First, the Lectionarists or Liturgists; these have five establishments in Prussia, seven in Bavaria, and four in Alsace-Lorraine; second, "The Brothers of the Societies of the Mission Priests of St. Vincent de Paul," or Lazarists, who have nine establishments in Prussia; third, "The Brothers of the Christian Schools," with three establishments in Prussia, and others in Alsace-Lorraine; fourth, "The Members of the Congregation of the Holy Ghost," with two establishments in Prussia; fifth, "The Brothers of the Precious Blood," sixth, "The School Brothers of the Society of Mary," seventh, "The Brothers of the Christian Doctrine," with about six or seven establishments in Alsace-Lorraine; eighth, "The Society of the Sacred Heart of Jesus;" ninth, "The Sacred Sisters;" tenth, "The Mexican Congregations."

QUESTY.

I noticed in the Recorder of March 13th, the beautiful song, commencing "If you cannot on the ocean sail among the swiftest fleet," credited to "A. J. Morrison." Another weekly paper, of the same date, lying upon my table, publishes the same song, and credits it to "James G. Clarke." Looking into the "Singing Pilgrim," I find it there credited to "Mrs. Ellen H. Gates." Please, Mr. Editor, inform your readers who the author of this charming song is.

IN COMPLIANCE WITH THE REQUEST OF OUR FRIEND, THE CORRESPONDENT, WE HAVE INVESTIGATED THE QUESTION OF AUTHORSHIP, AND HAVE BEEN SATISFIED THAT MRS. GATES IS THE AUTHOR. IN OUR CASE, THE PIECE WAS COPIED FROM AN EXCHANGE, AND CREDITED AS SUCH TO "MRS. ELLEN H. GATES." PLEASE, MR. EDITOR, INFORM YOUR READERS WHO THE AUTHOR OF THIS CHARMING SONG IS.

GOULD CLOSED IN NEW YORK.

Gold closed in New York, March 29th, at 117.

that we sometimes, in our haste to urge men to receive the whole truth, drive them from the truth already received. For illustration: Nearly three years since, during the revival at the Head of the Plank, a middle-aged man was converted to Christ. From his youth he believed the seventh day was the Bible Sabbath, but having lived so long in sin, and from other circumstances, he felt he did not have strength to renounce all and keep the day. He joined the Free Will Baptist Church, and became one of its strongest members. He has told me more than once that the unkind treatment he received from our people, because he did not do that which he felt he could not do, did more to keep him back than anything else. Last week he sent word to me that he had last received strength, and that by the assistance of God's grace, he should now keep the Sabbath of the Lord. I have since learned that he has expressed a desire to be rebaptized and join our church there. It is no more than I have expected ever since the hour of his conversion. There are others there who, I expect, will follow him in this work. Brethren, when the world needs to-day, more than anything else, in connection with God's truth, its warm and loving hearts—hearts full of sympathy, extending hands to help the weak and erring to love God and keep his commandments. J. L. HUFFMAN.

THE MODERN.

It appears that the manager of the House, in Albany, lower class of his own call at his home, rather loose amusement, and his wife and children, rather strongly and unconsciously, brought to the fore the name of Delia, a daughter of the ocean, and one of the noblest of our people, because he did not do that which he felt he could not do, did more to keep him back than anything else. Last week he sent word to me that he had last received strength, and that by the assistance of God's grace, he should now keep the Sabbath of the Lord. I have since learned that he has expressed a desire to be rebaptized and join our church there. It is no more than I have expected ever since the hour of his conversion. There are others there who, I expect, will follow him in this work. Brethren, when the world needs to-day, more than anything else, in connection with God's truth, its warm and loving hearts—hearts full of sympathy, extending hands to help the weak and erring to love God and keep his commandments. J. L. HUFFMAN.

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Miscellaneous.

TO COLUMBIA, NE DUBLIN. A VALENTINE (by telegraph.) Columbia, me darlin'!

THE SNOB-MENDER. "Why, Bennie, what's the matter with you?"

THE SNOB-MENDER. "I am sorry for you, Bennie," rejoined Uncle John in a kindly tone.

THE SNOB-MENDER. "Well, I should not be this day what I am, if it had not been for you and your instructions."

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"How can you go on laughing so? Your basket is as heavy as mine, and you are not a bit stronger."

"Oh, it is easy enough to understand," replied Walburga. "I have a certain little plant that makes it so light."

"Indeed! It must be a very precious little plant. I wish I could lighten my load with it."

"Well, master, do you not recognize Peter Watkins, your old scholar, who sat many a day in your workshop learning to read?"

"Why, Peter, is it you?" said John, rising and taking him by the hand.

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NEW ADVERTISEMENTS. AGENTS: A RAIRIE CHANCE! AGENTS: A RAIRIE CHANCE!

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