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

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AGENTS WANTED IN EVERY COUNTY OF THE STATE... THE SABBATH RECORDER... ADVERTISING DEPARTMENT... TERMS OF SUBSCRIPTION...

A LEGEND OF THE NAZARENE... THE DOCTRINAL TEACHINGS OF OUR LORD... THE SABBATH AND THE SUNDAY... THE SABBATH AND THE SUNDAY... THE SABBATH AND THE SUNDAY...

The Son of God. In regard to the question, What did our Lord teach concerning his own personality? Liddon says: "You will feel, my brethren, that it is impossible to overrate the solemn importance of such a point as this. We are here touching the very heart of our great subject; we have penetrated to the inmost shrine of Christian truth, when we thus proceed to examine those words of the Gospels which exhibit the consciousness of the founder of Christianity respecting his rank in the scale of being. With what awe yet with what loving eagerness must not a Christian enter on such an examination." Lectures, pp. 161, 162. It is inevitable that men should ask who such a teacher as Christ was, and we are not left in doubt as to the answer that should be given; for Christ preached himself, teaching that he was the Son of God in a high and peculiar sense, sustaining a relation to the Father unlike that which exists between him and any other being. Matt. 11: 27. "No man knoweth the Son, but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him."

2. Christ is the son whom the household sent to receive the fruits of his vineyard, after the husbandmen had beaten, killed, and stoned his servants; and he is the king's son for whom a wedding feast was made. Matt. 21: 37; 22: 2. Before the high priest he claims to be the Son of the Blessed, and tells the blind beggar whom he had healed, that he is the Son of God. Mark 14: 61; John 9: 35-37; 11: 4. He is also called the Son of Man, and he to whomsoever the Son will reveal him. Matt. 11: 27. "No man knoweth the Son, but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him."

3. Goodness absolutely beyond the reach of temptation at the outset, being only to God, Christ, though not denying that he might have sinned, claimed to possess an unassailable purity, and assumed a lofty superiority, in respect to goodness, above all other men. In the Sermon on the Mount, the moral foundation of his kingdom, the absence of any hint in regard to his own imperfection, is a proof either of his moral perfection, spiritual blindness, or hypocrisy. The parable of the Pharisee and publican, rebuking self-exaltation, and the woes uttered against "scribes and Pharisees, hypocrites," could have been spoken only by one who, from the very beginning of his public life, "fulfilled all righteousness." Luke 18: 9-14; Matt. 23: 13-29; 3: 15. He who offered rest to heavy laden souls, pardon to sinners, and freedom to the spiritually enslaved, must have been what he professed to be, the Truth. Matt. 11: 28-30; Luke 5: 24; John 8: 32-36; 14: 6. The hostile Jews were from beneath; but Jesus was from above, and came to do the will of him that sent him, as one who was true, and in whom there was no unrighteousness; to seek not his own glory, but the Father's; to do always those things that please him; to keep the Father's commandments, and to abide in his love. John 8: 23; 4: 34; 7: 18; 8: 29; 15: 10. Jesus declared that between him and the prince of this world, there is no fellowship; proclaims himself as the light of the world; and, conscious of his sinlessness, challenges his enemies to convict him of sin. John 8: 14; 30; 9: 5; 8: 46; 18: 23. And, at the last, having overcome the world, he glorified to the Father, "I have glorified thee on the earth; I have finished the work which thou gavest me to do." John 16: 32; 17: 4.

4. Canon Liddon gives the following striking summary of the sayings of Christ in regard to "the real character of his position relative to God and man, and of his consequent claims upon the thought and heart of mankind. Whether he employs metaphor or plain unmetaphorical assertion, his meaning is too clear to be mistaken. He speaks of himself as the Light of a darkened world, as the Way by which man may ascend to heaven, as the Truth which can really satisfy the cravings of the soul, as the Life which must be imparted to all who would live in very deed, to all who would really live forever. Life is resident in him in virtue of an undefined and eternal communication of it from the Father. He is the Bread of Life. He is the Living Bread that came down from heaven; believers in him will feed on him, and will have eternal life. He points to a living water of the Spirit, which he can give, and which will quench the thirst of souls that drink it. All who came before him, he characterizes as having been, by comparison with himself, the thieves and robbers of mankind. He is himself the One Good Shepherd of the souls of men; he knows and he is known of his true sheep. Not only is he the Shepherd, he is the very Door of the sheepfold; to enter through him is to be safe. He is the Vine, the Life-tree of regenerate humanity. All that is truly fruitful and lovely in the human family must branch forth from him; all spiritual life must wither and die if it severed from his. He stands consciously between earth and heaven. He claims to be the One Means of a real approach to the invisible God; no soul of man can come to the Father but through him. He promises that all prayer offered in his name shall be answered: "If ye ask anything in my name I will do it." He contrasts himself with a group of his countrymen as follows: "Ye are from beneath, I am from above; ye are of this world, I am not of this world." He anticipates his death, and foretells its consequences: "I, if I be lifted up from the earth, will draw all men unto myself." He claims to be the Lord of the realm of death; he will himself wake the sleeping dead; all that are in the graves shall hear his voice; nay, he will raise himself from the dead. He proclaims "I am the Resurrection and the Life." He encourages men to trust in him as they trust in God; to make him an object of faith just as they believe in God; to honor him as they honor the Father. To love him is a necessary mark of the children of God: "If God were your Father, ye would have loved me." It is not possible, he cries, to love God; and yet to hate himself; he that hateth me hateth my Father also. The proof of a true love to him lies in doing his bidding: "If ye love me, keep my commandments." Bampton Lectures, pp. 170-172. Now Christ manifested great sincerity by rebuking those who came to him with false ideas respecting himself or his kingdom, and in the instruction which he gave in regard to the true nature of Christian discipleship as a life of self-denial (Mark 10: 18; Luke 14: 26-28; John 6: 28; 18: 37; 8: 18; 9: 7). And he professed to be an example of humility (Luke 8: 51;

John 5: 30; Matt. 9: 30; 12: 16; 14: 11; 23; Mark 8: 11; 12; Luke 11: 16; John 6: 38; and of unselfishness. John 6: 30; 10: 11; Matt. 26: 39. But have we not seen that he received honors inconsistent with his sincerity; assumed a rank in the scale of being inconsistent with humility; and demanded for himself a place in men's love and service inconsistent with disinterestedness, if he be only human and not divine? 11. "Whom do men say that I the Son of Man am?" (Matt. 16: 13) was an all-important question. The answer that he personally gave will fix the point of view from which we contemplate the nature of God and his law, the teachings of Christ, his commandments, his works, and his sufferings, and death. And what we think of Christ will determine the basing of these facts upon our lives. In the eloquent words of another: "Eternal Jesus! it is thyself who hast thus bidden us either despise thee or worship thee. Thou wouldest have us despise thee as our fellow-man, if we will not worship thee as our God. Gazing on thy human beauty, and listening to thy words, we can not deny that thou art the only Son of God, Most High; disputing thy divinity, we could no longer recognize thy human perfections. But if our ears hearken to thy revelations of thy greatness, our souls have already been won to thee by thy truthfulness, by thy lowliness, and by thy love. Convinced by these, thy moral glories, and by thy majestic exercise of creative and healing power, we believe and are sure that thou hast the words of eternal life. Although in unveiling thyself before thy creatures, thou dost stand from age to age at the bar of hostile and sceptical opinion; yet assuredly from age to age, by the assaults of thy enemies no less than in the faith of thy believing church, thou art justified in thy sayings, and I thine" (Matt. 26: 38; 8: 20; John 12: 27; Matt. 26: 39-42; John 19: 29); and he professed to live in all respects, except as to sin, the life of man. He entered into the world by being born, ate and drank, spoke of his flesh and blood, and of his body, soul, and spirit, and styled himself a man who spoke the truth that he had heard of God that is, in his pre-human state with the Father. John 18: 37; Matt. 11: 19; John 6: 54; 20: 27; Luke 24: 39; Matt. 26: 38; Luke 24: 46; John 8: 38-40. We conclude, therefore, with Dornier (Doct. of Person of Christ, Introductory, p. 45), that "all genuine historical investigation presses to the result that the Founder of our religion was himself, through his own self-consciousness, and the utterance of that to others, the cause at once of the introduction into the minds of men of the Christian idea of the God-man and of the attribution of that to him." And by what right do men pronounce such a consciousness inconceivable and impossible?

THE SECRET OF A TRUE LIFE. Dr. Arnold, of Rugby, gives, in one of his letters, an account of a saintly sister. For twenty years, through some disease, she was confined to a kind of crib; never once could she change her posture for all that time, and yet," says Dr. Arnold, and I think his words are very beautiful, "I never saw a more perfect instance of the spirit of power and love out of a sound mind. In her love, almost to a union of selflessness, a daily martyrdom for twenty years, during which she adhered to her early-formed resolution of never talking about herself; thoughtful about the very first sentence over a church in the spirit of self-denying consecration to Christ. And then make all subsequent settlements in the same spirit."—Standard.

HINTS FOR THE PASTORAL CANDIDATE. BY PROF. W. C. WILKINSON, D. D. 1. Double-guard yourself against the temptation, doubly apt, at this crisis in your fortune, to assail you, to indulge feelings of suspicion, envy, jealousy, and of selfish ambition. 2. Place yourself in spirit at the absolute disposal of the Lord Jesus Christ, to be stationed, under his sole and sovereign pleasure, at any ready service whatsoever in his kingdom; in one word—be obedient. 3. Repose in immovable confidence that, according as you cherish this obedient spirit, you will be fully able to guide right, whether, at the moment of being guided, you are clearly conscious of it or not; in one word—be trustful. 4. Consider yourself already employed in service, in which you are obediently and trustfully awaiting the revelation of his will, concerning your future place of employment. 5. Remember that the post of your service is already marked with our name, the date of your going to it, and the length of your stay in it, duly and exactly affixed, on the unchangeable map of your Heavenly Father's eternal decrees. 6. Inform your understanding judgment, and exercise your judgment conscientiously, always in the spirit of obedience, to decide, in general, where, and in what kind of service, you are to be stationed; and, in the most profitable servant to Christ; but refuse to indulge your own mere tastes and preferences (though you may consult these as qualifications with much self-surrender, and in the most judicious manner); in short, use your discretion, but submit your will, in making your choice for Christ. 7. Hold the general conclusion, thus arrived at, in some wise doubt, ready to be dismissed in a moment upon any trustworthy providential indication of a different choice for you on the part of your Lord. 8. As long as you remain without practical engagement anywhere, consider an unthought invitation from a church to visit them with a view to pastoral relationship, prima facie evidence that it is your duty to go; and this, equally, whether the church be apparently above or apparently below, the standard of your ability. 9. If obliged to seek a place of work through your own application for it, be sure to have one such that your motives in seeking it can not be suspected as selfish. Call a church, if no church calls you. 10. Never advertise yourself in the public prints, and never enter your name in the register, or any ministerial bureau of exchange, as an unemployed pastor seeking a charge. 11. Aim to be such a workman that, while you appear in the character of a place of work, places of work will always be seeking you. 12. Avoid being pastoral candidate to more than one church at a time. 13. Avoid being one of several pastoral candidates to the same church at the same time. 14. In general—shun the reputation of being a chronic and universal candidate. 15. Never encourage a church to call you as pastor, unless you are disposed to accept their call. 16. If your moral strength is equal to following the advice, never be satisfied until you have accepted a pastor. At any rate, never do so without a frank, mutual understanding about it, with a few judicious counselors in your church. 17. Then you may appear as a candidate of a church, and you may appear as a church, but you must be prepared to be rejected. 18. The foregoing maxim can be applied to the selection of a heart beforehand on being pastor of some particular church. This, therefore, never do. Especially never aspire to the pastorate of an exceptionally important congregation, unless you happen to be an extraordinary man, which you probably are not. 19. Preach the best sermons that you have, when you preach, and be sure that you are your best sermons will be most singly designed and most successfully adapted to secure obedience to Christ. 20. In your personal intercourse with the members of any congregation that you are visiting as pastoral candidate, the golden maxim for you is summed in one word—reticence. Talk freely, but do not blab a good rule, too, for pastoral conduct. 21. Be sure, if possible, to see the church visited in their prayer-meeting. 22. Under ordinary circumstances, arrange if you can, to spend two or three evenings in each week, among the church whom you visit—such a length of stay being better than either more or less. 23. Use all your wit to learn the whole truth about the present condition of the church—avoiding, however, the appearance of mere impertinent curiosity. 24. Begin at once to know the congregation, as far as individually it is concerned, by name. 25. Dictate few conditions, or none, to a church, in becoming their pastor. Let the relation be formed in mutual confidence. 26. Find out exactly as you can, with what degree of unanimity and heartiness the church have acted in calling you. 27. Do not regard absolute unanimity on their part as indispensable. 28. Regard the decided opposition of a minority, however inconsiderable, as a reason for deliberating seriously before accepting a call. 29. If you accept promises to heal a breach in the church, regard that as a strong reason for accepting; if it threatens to make a breach, regard that as a strong reason for declining to do so. 30. If you are a young minister, seek to go where there is a chance of expansive growth for the church; if you are minister of some experience, consider that you may therefore the more safely go where the church must necessarily decline in numbers and strength. 31. 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The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, Aug. 2. REV. N. V. HULL, D. D. - - - EDITOR.

All communications, whether on business or for publication, should be addressed to THE SABBATH RECORDER, Alfred Centre, N. Y.

"AN INVADERS SABBATH."

Rev. Dr. Fulton, of New York, has preached a series of sermons on "Sabbath desecration," and we give an abstract of one of them, with such remarks on it as seem to us proper. He introduces his discourse thus:

"For some time this great world-center, New York, has been losing its prestige and its prosperity. Letters and editorials have been written describing the reason therefor. No two writers have agreed. May it not be possible that none of them were correct? Some have found the secret of failure in the course pursued toward the importers, and have charged the apprehended ruin upon the custom house. Others have declared the driving out of manufacturers because of the exorbitant taxation to be the grand mistake, and still others have found it in the lack of warehouse privileges and facilities for moving grain as cheaply as it can be done in cities to the east or south; but up to this time, few have thought of God - few have thought of a profaned Sabbath had anything to do with it. It is perilous to forget God, and a slight survey of the facts of our life show that it is foolish. Some one may ask: 'Is New York worse than Chicago or St. Louis, where foreigners trample upon Sunday laws with perfect impunity?' With all due respect we answer, that is not the question. Let us look at New York and see what effects an invaded Sabbath have already produced."

Whatever may be the causes contributing to commercial decay in the city of New York, we incline to the opinion that Sunday desecration cannot be one of them. When moral causes are to be considered, we believe that we are to go deeper than this. Nor do we say that morals are not to be considered in this connection; but the Doctor's course looks more like treating the symptoms than the disease. But we will pass on and hear what he has to say further:

HAVE WE AN INVADERS SABBATH?

Enter New York on the Sabbath. Pass from Courtlandt Street Ferry up to the Bowery, or go through the lower streets. You will find not only in the Jewish quarter, but in many other portions, traffic flows on through the Sabbath as on other days of the week. Jews, infidels, and godless Gentiles keep their stores open, and profane God's day as unblushingly as did the men of Tyre who gathered, with their warms, about the walls of Jerusalem.

This, to the believer in Sunday, is a rather sad picture, and yet we think that in so far as "God's holy day" is concerned, the Doctor himself says it is "little respect as do the Jews, infidels, and godless Gentiles." Does he not know that no man sins against the law of God by working on Sunday?

WHAT THE JEWS HAVE COST US.

A great excitement has been created because a proprietor of a great hotel has discriminated against Jewish boarders. There is a side to this question which has been overlooked. It is not only the Jews who have made it possible for the families of Christians to enjoy a Sabbath at the Grand Union, a luxury which was impossible last year, and which is impossible wherever they congregate, as at Lugger's, in New York, Sharon Springs, and elsewhere. The Jews are destroying the Sabbath of New York. They are not keeping the seventh day nor the first day. They are selling every day - on Saturday because they are infidels, and on Sunday because they are Jews.

In one respect the Doctor has decidedly the advantage of the Jews. The charge made we believe, to some extent, to be true. Much more would the Jew be respected, did he show that he had a conscience on this subject. It is both a wickedness and a shame to him that he works on the Sabbath. This want of moral principle in the Jew both degrades him and renders his testimony in behalf of the Sabbath of little value. Were the Jews a conscientious people, their influence in the interest of the Sabbath would be incalculable, yes, it would be overwhelming!

There is another side to this question, wherein the Jew has decidedly the advantage of the Doctor, and that is, he has the right day - the one God has sanctified and commanded to be observed, while the Doctor is pleading for one only supported by human authority. It is possible that the influence of the Jews in New York is against the Sunday interest; but this is a question to be considered with care, for the fault is more with the Christians than with them. The Jew professes a religion that requires him to do business on the first day of the week, and to rest on the seventh. He, then, can have no conscience against working on Sunday. We may, if we please, question the truthfulness of his religion; but this does not change the matter, because his religion is sacred to him, and while he accepts it it must govern him. On the other hand, the Christian's sacred book does not require him to keep Sunday. There is not a single word in it about it, and the Jew knows it. Besides, Christians are divided among themselves, on this question, into three parties: one believing with the Jews in regard to the Sabbath of the fourth commandment; another believing the commandment is binding, but keeping another day than the one enjoined; and the third believing the commandment to be abolished. Now add to this the fact that this Sunday was originally a heathen festival,

and surely the Doctor is put at great disadvantage.

THE EMPTY CHURCHES.

In the upper portions of New York are churches which are empty on the Sabbath. Synagogues rise on every hand. Some of the finest blocks in the city are given up to them. As a result, the Christian people that can get away with their families do so, and those localities which a few years ago were thick with people, are now desirable as places of residence, so that church after church gave up places of power because of the Jews, and removed to what were believed to be fields of greater usefulness, and themselves surrounded by a Sabbath-desecrating community, with little or no hope of improvement. The result is a feeling of depression on the part of church people, and of demoralization on the part of those who are influenced by this Sabbath desecration.

This grave charge against the Jews does not show them to have acted criminally in anything. They have just as good a right to build synagogues in New York as Christians have to build churches, and that, too, in desirable places.

"As a consequence, there has been for years an exodus of Christian people from New Jersey, and the river towns. Men love the Sabbath. It is essential to the life, the happiness and thrift of a community, and New York is poor because of the persistent and combined effort to overthrow it."

However, let these Christian people go where they may, they have only to read the fourth commandment to learn that the Jews are right in regard to the day of Sabbath observance, while they are themselves wrong.

AN INVADERS SABBATH RESULTS IN FINANCIAL LOSS.

Think for a moment what would have been the result had the men in exile or in prison that are crying so piteously to come back or out, continued worshipers in the house of God, and made the Sabbath a delight - not doing their pleasure on God's holy day. The probability is, one hundred millions had been saved to the tax-payers, and countless millions had been credited in the turning away of business, and in the wreck of confidence, had been at this time a possession.

We believe that the love of the Sabbath of Jehovah would bring rich blessings to its possessor; but of the love of Sunday, we think otherwise.

A RESTORED SABBATH.

Means bringing men into contact with God's Word, lifting them out of self into the realm of benevolent action. It means the inculcation and the development of morality, of honesty, of integrity, of purity, of love for God and love for men. All have an interest in withstanding Sabbath profanation.

Most sincerely do we wish for a restored Sabbath, and do unflinchingly believe it would bring untold spiritual good to the world. We do not doubt that a true Sabbath reform would be the herald of a most wonderful overturn in the world, such as would turn men's hearts to God.

"Our Christian Sabbath is the hope of the people. Without the Sabbath, man is impoverished physically, mentally, and spiritually. It has been shown in a careful investigation of the subject, that on the tenth day is God's gift to man. On that day the laboring man can rest and not be called lazy, and not suffer loss. He receives as much for six days' labor as he would for seven days, while the examination of the statistics of the manufacturing districts proves that employers receive greater profit when they permit their laborers to rest on the Sabbath, than they do when they employ them. They can do nothing that would give a greater impulse to business and to productive industry than to insist on Sabbath observance. These stores, markets, and shops are not necessary to the people on the Sabbath. The influence is had on those who keep them, and on those who deal with them."

A true Sabbath reform could only occur under such circumstances as would prepare men to live properly and happily. We are not able, however, to see that under such circumstances six days' work would be worth as much as seven. Upon that point we have always been skeptical. We think that in all such instances some things that are left out should be taken into the account. The bare fact that men sabbatize will not bring prosperity. It is not unknown that the wicked prosper sometimes while very good people live in poverty. We have ourselves seen such things.

THE FLAT SYSTEM.

In vogue in Glasgow, in Paris, and in London most ultimately be adopted in the lower wards of New York, or that portion of this city most abandoned. The upper lots of the large blocks of tenements might be filled with families. They could be if New York had a Sabbath. Protestants are now driven to the outskirts or to the country in order that they may have a Sabbath. The lower portions of the city only need to have these places of tenements, and have the Sabbath observed, to make it a delightful place of residence, far more healthy and far more inviting than on the marshes of Harlem Flats, or some of the adjacent towns. Brooklyn first adopted this system as being the City of Churches the key to her prosperity - she is the city of homes. Let us contend for the Sabbath as a financial necessity. Recently one hundred and fifty thousand people poured out of the cities of New York and Brooklyn on the Sabbath, to the seaside and the river side. Prosperity was brought to a few boat owners and ram-shoof keepers, but poverty, sorrow, and perhaps spiritual death, were brought to the vast mass of those who openly set God at defiance. An invaded Sabbath results in mental demoralization, and in spiritual death. It becomes all build up in Sabbath observance, a dyke against all our sins, one that threatens all our homes. Let it be known that New York has a re-

stored Sabbath, and business will revive, the exiles will return, the sands of houses now waiting tenants will be occupied, our churches will be filled, and God be honored, and will pour us out a blessing greater than there is room to contain.

The connection between the system of building, referred to above, and Sabbath reform is not very apparent to us, and so we will let that pass, and proceed to say that we are in hearty sympathy with the question of Sabbath reform. We trust that we love the Sabbath, nor would we take from it a single honor; but we also believe that those who are laboring for reform in this direction are working at the wrong end of the lever. They do not go to men with the Word of God, and read to them what it says. Not one of them ever preached to men in a straightforward manner, the statements and doctrines of the fourth commandment. They can not do it, for they continually transgress it themselves. How can they convince men of sin by teaching them that it is wicked to work on the first day of the week? Reform must begin at the house of God. Christians must cease to break the Sabbath commandment. How can they expect wicked and worldly men to practice self-denial if they can not? And how can they expect men to obey God if they do not? We call these reformers plainly, that this matter will grow worse and worse until the clock strikes from its slumber and turns to the truth, thus giving evidence of its own sincerity and intelligence.

AN INTERESTING MEETING. The Women's Sabbath Tract Society of Alfred Centre held an interesting meeting on the evening following last Sabbath, the good effects of which we trust will reach far into the future. The special points of interest in the meeting were the addresses of Eld. Wardner and his wife, in which they related some of their experiences in their recent labors in the service of the Tract Board in England, Ireland, and Scotland. It would be impossible to do them justice should we attempt even a synopsis of their addresses, which consisted almost wholly in the recital of heart-warming and hope-inspiring reminiscences.

We were never in doubt concerning the wisdom of the Board in sending these laborers into that field. They have been faithful workers, and from their labors we doubt not an abundant harvest will grow. But in this connection we give, though with hesitation, some thoughts concerning the form of our work in this department of service.

In listening to these addresses, we found that the speakers' experiences had brought them to the same line of thought with ourselves, namely, that we should enter more broadly into the work of tract distribution. The press is the right hand of our power. Not only should we send out lecturers and tract distributors, but our whole people should become missionaries, carrying with them wherever they go, our tracts, and so fill the whole land.

Another thing should be done. The coming Winter, every State and Territorial Legislature should be amply supplied with our Sabbath publications, one of which should be upon the subject of Sunday legislation. We tell our people with earnestness that the times are auspicious, and call loudly for us to awake from our slumbers, and put our hands to the work before us. Sometimes as we see the lethargy of our people we wish we could from the pulpit of every church of the denomination cry aloud to them. We sit at our desk and through the letters received and our exchanges, look over the field to be tilled and harvested, and pray God to open our eyes. Often we tremble with fear that God will finally out us off as he did the Jews, and give the work of salvation into other hands. We are too self-satisfied to enter this field as we should. We say the covenants and the promises are ours. But beloved, never awake to our duty, another will come, and, taking our sword, helmet, and shield, will with them win the victory and wear the robes of honor.

CLEANING UP GIVING.

We give two examples, and follow, choose ye which would you read. The first brings to view two men of traits too rare among Christians. Judge F. was noted for his talents, legal attainments, and consistent piety. At one time the pulpit was occupied by the pastor of a small neighboring church, who gave notice that the next day he would call on the members of the congregation for aid to complete a new house of worship. On Monday the judge saw nothing of the preacher until near street, when he met him in the street. "Sir," said he, "you stated that you would call on our people to-day for aid to finish paying for your meeting house, but you have not called on me, and I should like to know why?" "Really, sir," replied the pastor, "it is but a small sum we need, and you are so often called upon, and are doing so much for charitable objects, I thought I would try and raise this amount without calling on you." "And so," said the judge, "you wish to keep me out of God's blessing. I think no man who is in need of assistance for passing me by, thus depriving me of the privilege of giving."

The second case is too common among Christ's professed disciples. Mrs. A. was a church member; she thought herself very benevolent; she gave to almost every cause. She paid six dollars for a handkerchief, and having half a dollar left, she dropped it into the box for foreign missions. She gave forty dollars for a crape shawl and two dollars for the same day for domestic missions. She expended ten dollars on a pair of ear rings and contributed a quarter of a dollar to the Tract Society. Three hundred dollars was the cost of her fashionable party when her daughter "came out," and fifty dollars went toward repairing the church and paying the pastor. Her elegant hat cost fifteen dollars while she put fifty cents into the Sabbath-school Treasury for a library. She paid three dollars for her little daughter's senseless wax doll, and one dollar toward the cause of education in Africa. Which weighed heaviest in her heart, Christ or the fashionable world? Will God be satisfied with the *dribbles* which chance to remain in our purses after every elegant taste has been satisfied, and that too, when the heathen are perishing for want of the light which we are able to send to them?

THE SABBATH.

ROBERTSON, N. Y., Jan. 14th, 1874. Dear Brother Baldwin - I have no love for controversy, but I have a great love for the truth. So at the risk of appearing controversial, I will say a few words in regard to your letter. I agree with you that the seventh day is one-seventh of the time to be kept as holy. But there is not a single passage which says that must be the seventh day of the week. Not one. If God had meant it, he would have said it. But he does not. Of the week's seven days, take the case you have supposed. You say around the earth. Should you not keep every seventh day on the voyage? When you get around, you are not keeping the same day as those who stay at home. You have kept every seventh day, but not the seventh day of the week. Has not the seventh day of the week been sanctified by God? To get right, you must keep once the sixth or the eighth day. Do you sin in this? 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