

OUR MINISTER. Our minister's coming to-morrow, they say. Add the people are all wide awake.

And always be friendly and kind. Another wants play, fervent and true.

And will draw in a neat, quiet way. For a woman that's modest and willing to work.

Can live on a very small pay. And will be discussing the theme on the street.

In my heart I am saying, "O dear, They all want perfection, and all must be on only one hundred a year."

THE SABBATH AND THE SUNDAY. By Rev. A. H. L. ...

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The Sabbath Recorder

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

VOLUME XXXVI--NO. 5. ALFRED CENTRE, N. Y., FIFTH-DAY, JANUARY 29, 1880. TERMS--\$2 A YEAR, IN ADVANCE. WHOLE NO. 1826.

and so many fables of the false gods of the nations, that those who study them become so familiar with idolatry that they lose that abhorrence of it which the Bible inculcates.

"Sin is a monster of such dreadful mien, That to be hated needs but to be seen; But seen too oft, familiar with her face, We first endure, then pity, then embrace."

But as I am not a classical scholar, I will pass on with the remark, that it seems to me that those schools that belong exclusively to the churches of the land might devise some other way to teach the languages which would be free from this objection, and yet give a knowledge of the dead languages sufficiently correct for all practical purposes.

I shall close this essay by noticing some of the forms of mental or spiritual idolatry, of which there is so much in the world. The first thing of this kind to which I allude is that great neglect of the worship of the true God, which so much abounds, even in Christian lands.

This is a violation of the first commandment, for that requires us to have the true God, as well as it forbids us to have false gods. The true meaning of the command is, Thou shalt have me for thy God, and thou shalt have no other one.

This neglect of the claims and worship of the true God may be called negative idolatry—and how much there is of it everywhere, and what a large percentage of the people of every community are guilty of participating in it. And how many not only neglect to worship God, but discard the idea that there is any such being existing, and they are doing all they can to blot out the belief of an overruling Power, "who is God over all, blessed for evermore."

Lectures are being delivered, and tracts and books and papers are scattered everywhere like Autumn leaves for the purpose of removing the old landmarks of religious faith, and tearing away the foundations of the temple of true religion. But as Paul said to Timothy, "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his."

And let every one that nameth the name of Christ depart from iniquity, for to love any thing or practice more than we love God, is spiritual idolatry, for he requires us to love him more than we love anything else, however worthy of our love; and whenever we do anything contrary to his will, it shows very plainly that we do not have that regard for him that we ought to have; for a person that loves God will keep his commandments up to the light and knowledge which he has.

I pass next to notice the idolatry of riches or wealth. Idolaters had of riches or wealth. Idolaters had of riches or wealth. Idolaters had of riches or wealth.

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mitted to enter, though his followers are admitted and associate with those who reject him as the Savior of the world, and call them brethren; and it is boldly declared that if the principles of the order are faithfully followed, all will be well here and hereafter, thus setting aside the name given among men whereby, alone, we must be saved.

And in another of these secret orders, personations are made by some of the members, of the ancient goddesses of grain and fruit, Ceres and Pomona, thus incorporating something of an idolatrous character in its organization. And I have no doubt that multitudes substitute these things for the true worship of the living God, and exalt them so highly in their estimation, and place such a value upon them, while they think so little of the claims of the true God, that it becomes idolatry.

I will now quote a few verses from Ezek. 8, from which I conclude there were similar practices in the days of that prophet: "And he brought me to the door of the house; and when I looked, behold a hole in the wall. Then said he unto me, Son of man, dig now in the wall; and when I had digged in the wall, behold a door. And he said unto me, Go in and behold the wicked abominations that they do here. So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about. And there stood before them seventy men, of the ancients of the house of Israel, with every man a censor in his hand; and a thick cloud of incense went up. Then said unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? For they say, The Lord seeth us not; the Lord hath forsaken the earth. And he brought me into the inner court of the Lord's house, and behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east. Then he said unto me, Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? For they have filled the land with violence, and have returned to provoke me to anger: therefore will I also deal in fury; mine eye shall not spare, neither will I have pity; and though they cry in mine ears with a loud voice, yet will I not hear them."

Then let all bear in mind that as God always protected and blessed his people when they worshipped him only, and walked in his ways, by obeying him and keeping his commandments, so now, all who will not be governed by such opinions, or conform to such wrong customs and practices, will reap a rich reward, which they will find in no other way; and let all heed the injunction given by the beloved disciple, John, "Little children, keep yourselves from idols."

P. S.—I wish to make an addition to what I have written in relation to the celebration of Christmas. Since I wrote the preceding Essay, I have come to the conclusion, from what I have read in the *Iconoclast*, and in Johnson's *Cyclopaedia*, that the observance of the 25th of the twelfth month, to commemorate the birth of Christ, has no better authority than the observance of the first day to commemorate his resurrection, and that it is a mere human invention introduced into the church, after it became corrupted, to supply the heathen converts with a festival to take the place of some one or more of the Pagan festivals in honor of the gods which they were required to renounce when they embraced Christianity. There is certainly nothing said in the New Testament for any such observance, and I think it is a mere institution of the Church of Rome, just as much as all the other holidays and innovations which that church has imposed upon so large a portion of the Christian world. The fixing of the date was nothing but guess-work on the part of the church, when it was established some time in the fourth century. Previous to that, it was a movable feast, sometimes kept on one day and sometimes on another. And now, inasmuch as there is no divine command for its observance, and keeping people, be consistent in making so much of this day as they do now, while they so strenuously discard all the other feasts which are held in such veneration by the Catholic and Episcopalian Churches? I believe Paul alluded to customs of the same nature when he wrote to the Galatians: "Ye observe days, and months, and times, and years; and call them the weak and beggarly elements, wherunto ye desire again to be in bondage; asking them so earnestly and solemnly how they could turn to such things again after having turned away from them when they embraced the true religion of the gospel? I suppose that all the typical Jewish feasts days were blotted

out and came to an end when Christ was nailed to the cross, and no others instituted in their place by divine authority, much less allowed to be heathen festivals to be worshipped at their places.

THE STRANGER. BY MRS. HUNT MORGAN. (REV. S. 20. FEB. 3. 15.)

Love him. He asks us to obey him. While he is an utter stranger we cannot love him, and unless we love him we cannot render him any steady or cheerful obedience.

There are many reasons why we should give our hearts to God. He has a right to them. To refuse them is sin, the very essence of sin. The more disordered and depraved they are, the more reason that we should take them to him to be purified, to be set right, to be put under his control, and his watch does not keep him from being a good man, a good citizen, a good worker. Its works are depraved, and I do not attempt to mend it myself. I take it straightway to a watch-maker. The worse off the watch, the more he will be pleased to mend it. The more he is pleased to mend it, the more he will be pleased to mend it. The more he is pleased to mend it, the more he will be pleased to mend it.

THE MEANS AND THE END. When our Lord stood on the Mount of Temptation, the Adversary pressed to him a soliloquy which he had peculiarly adapted to human nature, and peculiarly adapted to the circumstances in which our Lord was placed. He was about to introduce among men a new religion which should regenerate the world, and which should regenerate the world, and which should regenerate the world.

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"What is that in thine hand, disciples?" "No fish but five barley loaves and two small fishes." "Bring them to me; give them to eat." And the multitude was fed.

"What has hasten, Dorcas?" "My needles and distaff, and all such things as she had done, and she was clothed in the naked still." —Bible Student.

MINISTERIAL QUALIFICATIONS. It is not without occasion that Dr. Crosby in his recent Yale lectures gives special prominence to this subject. The fact is one of grave importance, and demands more investigation, that so many churches of all denominations are without pastors, and so many ministers without charge. Whole districts are destitute, yet numerous ministers are unemployed, and it is easy to explain individual cases, and to find one and another faulty cause for the existing state of things. It would be very unjust to charge it all on the minister, or to find fault with circumstances, since so many of them conspire to the same result. But one source of evil, and manifestly a prolific one, is lack of qualifications in those entering the sacred office. And on this topic we have a few remarks to offer.



The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, Jan. 29. REV. N. H. HULL, D. D., - EDITOR.

All communications, whether on business or for publication, should be addressed to The Sabbath Recorder, Alfred Centre, Lewis Co., N. Y.

REVIVAL AND REFORM.

At this season of the year, revivals are the subject of conversation and newspaper discussion. That the present winter is not as fruitful of these as some in the past have been, is clear. The causes that produce this state of things are widely discussed, but here, as in other things, men differ in opinion. The probability is that there is a mixture of truth and error running through the discussion. But the discussion will be useful as by it light will be shed, and we shall be able to improve our methods of work. That the wheels of progress are blocked is certain. It is said that Mr. Moody, after some four weeks of earnest work in St. Louis, has become discouraged. The pastors in his city have wrought with him, and his congregations have been large and attentive and yet, but little interest has been shown. Now, in reference to this subject, in a general way, we offer a few thoughts, attempting nothing laborious or exhaustive. The church has to a great extent lost its power by its conformity to the world. In the church, and among its leaders and prominent members, are many who, by their general worldliness and even dishonesty in business transactions, have brought dishonor upon the cause. A wound like this strikes deep. The occasion of it, itself, is one of sorrow and shame. But this is not all, for it is seized upon by the unfriendly and scattered abroad, as highly colored as possible. If there are any mitigating circumstances in a case, they are carefully concealed. He that works should be careful how he entangles himself with the affairs of this life.

Another evil, though it may not be so glaring, nevertheless striking deeper and broader, is the wide spread worldly character of Christians. With thousands there is at best only a dim line of distinction between those professing godliness and those making no such claim. If you go to the theater or the dance you find both parties there, and the same may be said of the card table and the race course, of whisky, tobacco, etc. There is no denying that large numbers who make profession of the religion of Christ, show themselves possessors of the spirit of this world, if there be any such thing. Another difficulty that now shows itself comes from the unwise and unscriptural methods employed in revival efforts. Professional revivalists go from place to place and preach a certain round of sermons, running in a narrow line of thought, simply calculated to excite a certain class of experiences, and thus thousands under these influences commence a religious life, but upon so narrow a basis as to make it impossible to build a solid Christian life upon it. As a result of this, often churches are filled up with material that is not only of no value but is a positive hindrance in more than one direction. To us it seems there is a loud call for a work of reform in the churches. Judgment should begin in the church, and a system of instruction should be adopted that would teach what is meant by professing the religion of Jesus Christ. There is surely a difference between a worldly and a Christian life. When a man becomes a Christian, he gives himself to Christ without reserve. Nor is it a mechanical operation simply. It involves the whole man by the giving of the heart. In becoming a Christian, we come to love God, and we can not love both him and the world at the same time. How can one truly repent and still hold on to the world? But we are not only to become Christians, but, as the children of God, we are to grow. We begin our Christian life by a birth, and from that we are to grow up. One may be born a perfect child, but he can not long remain a perfect child. He is made to grow, and unless he does, he will lose the perfection he once had. But the law of growth demands nutriment and exercise. A healthy growth without these is impossible, nor must we overlook the question of the kind of nutriment and exercise required. Every body knows that in the development of the physical man, attention must be paid to the laws of health, and this is equally true in regard to the Christian or spiritual man. To the Christian, gospel food and gospel work must be furnished. Paul says "to be spiritually minded is life and peace, but to be carnally minded is death."

To us it seems clear that in this respect a reform is loudly called for, and that our attention should be directed this way, and we suggest that in our revival efforts, this be the goal at which we aim. Let the question of a Christ-like temper and life be held before the mind until we awake to see that this is the way in which to walk. We do not deny that men's minds are to be excited, aroused. The question is as to the nature of the excitement, and this depends on the character of the thoughts that produce it. We say, let Christian's minds be aroused to a burning heat, but let it be done by broadly presenting the law of righteousness. We must see that to be the salt of the earth we "must have salt in ourselves," that to be the light of the world, we must ourselves walk in the light. If we would win the world to the path of righteousness, we must ourselves walk in that path. We say, let the heralds of salvation preach not an emotional but an actual righteousness.

MISSIONARY MATTERS.

Abstract of Board Meeting held in Westley, R. I., Jan. 7th, 1880.

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The regular quarterly meeting of the Executive Board of the Seventh-day Baptist Missionary Society, was held according to previous notice. The following members were present: Geo. Greenman, Jonathan Maxson, Sanford P. Stillman, Nathan H. Langworthy, Geo. B. Utter, Joseph H. Potter, A. E. Main, Ira B. Crandall, and L. A. Platts. Also visiting brethren, O. D. Sherman, Horace Stillman, and L. H. Kenyon. Geo. Greenman presided, and the meeting was opened with prayer by A. E. Main.

The following is a condensed statement of the correspondence presented:

South-Eastern Association.—S. D. Davis, explaining a former statement concerning some fields in West Virginia needing missionary labor. 2. L. R. Swinney, accepting the invitation of this Board to visit the churches of that Association, with a view to increasing the missionary spirit among them, and to establish the monthly concert of prayer, and some system of contributions for missionary work.

Eastern Association.—I. Horace Stillman, Atlantic, R. I., quarterly report of labor at Woodville, Natick, and Green Hill, R. I. 2. H. M. Palmer, Church Clerk at Woodville, R. I., requesting that Horace Stillman be continued on the Eastern Association field for the year 1880. 3. T. L. Gardner, declining at present the invitation of the Board to visit the churches of the Eastern Association in the interest of the missionary work, on account of the change of his field of labor.

Central Association.—I. O. D. Sherman, five letters concerning his field of labor, and giving report of three months' work, principally at Lincoln and Otsego. 2. J. M. Todd, Brookfield N. Y., account of labor among the churches of that Association in the interests of the general missionary cause, according to vote of the Board at its last meeting. 3. C. M. Lewis, concerning the North Lump mission. 4. Stephen Bardick, Leonardville, N. Y., concerning the missionary work in the Central Association.

Western Association.—I. C. A. Bardick, five letters, account of labor at Rapids and vicinity, also questions and suggestions concerning future fields of labor. 2. M. S. Gardner, inquiring more particularly as to the plan of the Board for canvassing the churches with a view to awakening and deepening the missionary spirit among them. 3. W. B. Gillette, some suggestions about missionary work in the Western Association. 4. A. A. Place, Nile, N. Y., inquiring if the Board would make an appropriation toward the support of a minister at Scio, provided one could be obtained.

North-Western Association.—I. J. L. Hoffman, Jackson Centre, O., report of labor on that field. Also from Villa Ridge, Ill., two letters, accounts of condition and wants of that region, and report in part, on behalf of the Church of Villa Ridge, Ill., stating that Eld. Kelly had been engaged by the church as pastor, and asking if the Board would make an appropriation toward his support. 3. J. P. Hunting, on the same subject. 4. H. W. Cartwright's Mill, asking, on behalf of the Church of Chippewa, Wis., an appropriation to aid in supporting preaching. 5. H. E. Babcock, Orleans, Neb., accepting proposition of the Board to labor six months of the ensuing year as general missionary in the Republican Valley, in that State. Also report of labor to Dec. 30th, 1879. 6. G. J. Crandall, Harvard, Neb., proposes the cause in that portion of the State. 7. L. T. Rogers, Rock River, Wis., asking if Bro. Hoffman could not be relieved from his engagement to visit Southern Illinois, in order to engage in revival work at Rock River. 8. N. W. Gardner, Milton Junction, Wis., asking further information concerning plan of the Board for visiting churches in the interests of the general missionary work. Also giving account of the organization of a church at Sheppardville, Ky., on his way home from Conference, in September last, and suggesting that the Board perform some labor there soon, as the field seems quite inviting. A letter was also received from a brother of the church, on the same subject.

China Mission.—I. Miss A. E. Nelson, East Otto, N. Y., Oct. 28th, 1879, giving a formal and hearty acceptance of the call of the Board to go as missionary to China, desiring to leave all details as to salary, expenses of travel, &c., with the Board to arrange as they think best. 2. D. H. Davis, several letters, giving account of final meeting with friends at Verona, N. H., and Alfred, N. Y., and of his departure on San Francisco, Cal., and of his embarkation on the steamer Tokio, off San Francisco, Dec. 27th, 1879. 3. Mrs. L. A. Hall, Alfred Centre, N. Y., in answer to a suggestion of this Board that an effort be made to enlist the women of the denomination in missionary work, with special reference to the support of Miss A. E. Nelson in China.

The Prudential Committee reported that a number of items of business had either been referred to them, or had come before them without such reference, which they had disposed of, as follows:

O. D. Sherman, missionary on the Central Association field, having notified them that he had received a call to become the pastor of the Greenmanville Church, in Connecticut, the committee signified to him that they would not hold him to the mission work, if he chose to accept the call. That accordingly, Bro. Sherman closed his labors in this connection, on December, 1879, and that the time of the meeting of the Board being so near at hand, settlement with him for services rendered had been referred to this meeting.

2. That by advice of the committee, C. A. Bardick, having vacated the field at Rapids and vicinity, had settled in Allegany county, N. Y., with instructions to visit and labor in the desolate portions of that county, and the adjoining county of Potter, Pa.

3. That in respect to the China mission, the committee had arranged as follows: 1st. The salary of D. H. Davis shall be \$800 per year. 2d. The salary of Miss A. E. Nelson shall be \$400 per year. 3d. The missionaries shall have use of the dwelling house in Shang hai, free of rent, taxes, and necessary repairs. 4th. The salary of each shall begin Jan. 1st, 1880, and shall, at or before that time, be paid one half year in advance. 5th. All expenses of travel, direct, shall be paid by the Board, while the main line, shall be paid by the parties themselves. All freight bills to be paid by the Board. 6th. The Treasurer has been authorized to procure tickets for the party, pay all freight bills, assist in arranging details of route, &c., and before the departure of the party, to pay the one-half year's salary, as above.

All the foregoing items of expense have been settled, as the report of the Treasurer will show, and the party, consisting of Bro. Davis and wife and little girl, and Miss Nelson, sailed from San Francisco in the steamer Tokio, Dec. 27th, 1879, and will be seen by reference to the correspondence.

The report was approved by the Board.

Geo. B. UTTER, Treasurer. In account with the S. D. B. Miss. Soc. De.

To balance in Treasury, Sept. 24th, 1879, \$1,021 19 Cash also received as follows: Walworth Church, 4 20 Walworth Sabbath-school, 2 70 First Brookfield Church, 8 16 Friendly Church, 5 00 Charles Potter, Adams, N. Y., 10 00 Woman's Missionary Society, Fayette, 5 73 Collection at Anniversary, Brookfield, N. Y., 207 00 Church at Walton, 1 05 First Alfred Church, 69 15 Woodville Church, 3 10 Friendly Church, Nelson, 9 42 Mrs. M. W. Randolph, Delhi, Ill., toward L. M., 5 00 Susan E. Gardner, Chippewa, R. I., 3 00 Mrs. H. W. Randolph, Walworth, 1 00 Mrs. L. Butterfield, 1 00 Mrs. O. J. Whitford, 5 00 O. D. Graham, South Bloomfield Quarterly Meeting, Maine Set. 7 07 Mrs. M. M. Jones, Brookfield, 1 00 Church at Dodge Center, Minn., Estate of Daniel Lewis, Hopkins, R. I., 30 00 J. W. Loomfrow, Walton, Iowa, Sabbath-school of First Alfred Church, 22 38 Church at Lost Creek, W. Va., 15 00 Wm. McDougall, Oswayo, Pa., 51 25 Church at Milton, Wis., 10 00 Jesse Willard, Miles, N. Y., 13 57 Church in Shiloh, N. Y., 13 00 Col. on account of Sherman: Onelle, \$17 75 Lincoln, 12 25 Received by J. P. Todd on his home tour, 8 55 Transferred from Special Fund, for reinforcement of China Mission, by order of Executive Board, 2,000 00 Total, \$3,600 66

By cash paid as follows: To O. D. Sherman, in full for labor in Lincoln and Otsego, \$150 00 Horace Stillman, Atlantic and Woodville, R. I., to Jan. 8th, 1880, 133 83 H. E. Babcock, Orleans, Neb., to Sept. 1879, 135 65 C. A. Bardick, Niagara County, to Dec. 20th, 1879, 71 92 J. M. Hoffman, Jackson Centre, N. Y., 16 89 For passage of three missionaries coast to coast, and salaries of missionaries' first half year, and \$100 toward appropriation to aid sister laborers in China, 2,017 77 Balance to new account, 1,011 77 Total, \$3,600 66

E. E. Geo. B. UTTER, Treasurer. WESTLEY, R. I., Jan. 7th, 1880.

It was voted that Horace Stillman be continued as missionary on the Eastern Association field, and that a circular letter be addressed by the Board to localities which he visits, asking them to contribute liberally toward his support.

Bro. O. D. Sherman being present, settlement was made with him for services rendered in the Central Association.

The Treasurer was authorized to settle with J. M. Todd for expenses incurred while visiting churches in Central Association, as per report.

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