# The sabbath Recorore？ 

| xv．－No． 39. |  |  |  |  |  |
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|  |  | Lamb of God，which taketh away the sin of bein he world＂－to show that Christ was the true on |  of ofilit toct pou mere saffering the tor－ |  |  The Paritan Sabbath in the villages of New |
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|  |  |  | bed a talented，eloquent，persevering，gitted añ．He died as the fool dieth，and the very |  |  |
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|  |  |  | pblish his slame the more widely，and in－ to wes rid of such a monster |  |  |
|  |  |  | The eecond case is one totally different．His <br> in life his ends his aims，his |  |  |
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|  |  |  | nown as a lovely man，and upright citizen |  |  |
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| So． |  |  |  |  |  |
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|  |  |  |  |  | nine o＇clock．After prayer，a chapter from the Bible was read by one of the ministers， and＂expounded＂．at length．In many of the |
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|  |  |  | revealed religion since having seen him triumph therein． It is a beautifal thought of Swedenborg， |  | The baptisms，cases of church discipline；and collections，always took place in the afternoon． |
|  |  |  |  |  | The＂long＂prayer usually occupied from an hour to an hour and a half，and many of the |
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| When we relinquish our hold |  |  |  |  |  |
|  |  |  | $\frac{\text { Which death shall we die？}}{\text { The Power of Truth．}}$ |  | ful articles and goods as offerings．The col－ lecinisters and the poor． |
|  |  |  |  |  | The trials of ecclesiastical offenders，at the close of the services，often afforded mach oxcitement and amusement；for some offenses， |
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|  |  |  | $\begin{aligned} & \text { pression that whoever else might be affected } \\ & \text { by the solemities of the time, he was not. } \\ & \text { On a Sunday morning, the late Rer. Dr } \end{aligned}$ |  |  |
|  |  |  |  |  | bowing to peoplenon both sides of the aisle，as they all sat in silence until the clergymen and their families had gone out．Few persons，we |
|  |  |  |  |  | Sunday ceremonies of the Puritan Sabbath Is it wise to adapt the religions institntions o |
|  |  |  |  |  | $\begin{aligned} & \text { Is it wise to adapt the religious institutions of } \\ & \text { each age to the castoms of the period and the } \\ & \text { asages of the same? } \\ & \text { [Boston Transcript. } \end{aligned}$ |
|  |  |  |  | 19．Have＇I avoided all appearance of evil， |  |
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| propese to consider the penestion of a weekly himid |  |  |  | have come in contact，fearing not men，bat a．In word have I made any advance in |  |
|  |  |  |  |  | church，listening to a discourse from a colored minister，or rather exhorter．After some pre－ liminary exercises，a gray－headed man，evident－ |
|  |  |  |  | Concessions of the Church to the World． |  |
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|  |  |  |  | another thing to live in an almost unbroken roundof business and pleasure，with only the fewest | 为 |
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|  |  |  | ＂Show pity，Lord； 0 Lord，forgive．＂ <br> dake a deep hold on your heart．＂ | and most weary moments for prayer and be－ nevolent effort，and the work of the kingdom． | purchase one．Well，he has one that exactly fits you，and in all respects is just what yon |
|  |  |  |  |  |  |
|  |  |  | se，would take a deep hold on Your heart．＂ ＂Not the least，＂said he；＂I could read it without moving a moscle．I wish I had the |  | Sels |
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|  |  |  | n laboring；and in a moment the book was hand－ed him；opencd at the place．He commenced ed him；opencd atto read，with compressed lips and a firm voice： | pleasure are dead estness and aspirations of the sanctuary at． terly fail，in a maltitude of instances，of any |  |
|  |  |  |  |  | one of yon who would not take the cuat |
|  |  |  | to read，with compressed lips and a firm voice： ＂Show pity，Lord， 0 Lord，forgive； |  |  |
|  |  |  |  |  | it as freely？You are lost，undone sin－，and feel that you need a covering fromwrath．If you could keep his holy law |
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|  |  |  |  | of living，an elevation of aims and tastes，an enlargement of the spiritual and moral natare， |  |
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|  |  |  | At the last part of this stanza his voice fal | and self－indnlgent life impossible．For man or woman，for youth or maiden，theChristian life is a grand enterprise；it involvesself－renunciation－sacrifices of which the cross |  |
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|  |  |  | ＂My lips with shame my sins confess．＂As he read the second line－＂A gainst thy law，against thy grace，＂ |  |  |
|  |  |  |  | not | colored auditors，I cannot tell，but as |
|  |  |  | ＂Against thy law，against thy grace＂， his lips quivered，and his utterance became difficult．He pansed a little，and entered apou the third line with apparently a new determin－ | Sin |  |
|  |  |  | the third line with apparently a new determin－ |  |  |
|  |  | But he was a bad man；his lusts and appe－tites were his god；be made no effort to re－strain his passion for drink；for long years he | Yet before he came to the end，his roice was ilmost totally choked；and when be began |  |  |
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Clys anathath merritur
New Yort, March 3, 1859, $\xlongequal{\text { EDITED BY } \triangle \text { ComMitter of the board. }}$
 On, 1858, with a request to
notice in the SABBATH REcorder. the wholesome sentiment that God establishe
the Sabbath when he finished his work
creation. That he then rested upon the ser creation. Thast he then rested apon the ser
enth day and sanctified it, and gave it to ma or a day of rest, as a momento of the work
creation, and that he made it a blessing for man in the beginning, it cannot belong
the legal dispensation. That the rest of the Sabbath is menstioned incidentally to the pe
peo of Israel in the wilderress, not as a no ple of Israel in the wildercess, not as a ne
thing, but one with which they were alread
acquainted. That as it was inserted in th tables of stone, and thus incorporated wit
the other precepts of the moral law, and ad
mitted to be of perpetual obligation, that the Pammandment said he was andirer the law tor to Christ-
that he coild not intend the ceremonial law,
and as he proved to the that believers are not under the law, it mus to/Christ; and as he made no exceptions to an
of its precepts, the law of the Sabbath nuu
be included. That as all these precepts wer
engraved with the finger of God apon th engraved witt hane fager of God apon the
tathese of stone, and placed in the ark under
tbe mercy-seat-it was designed to teach ns
that God, in dispensing bis mercy, does not do redemption is based upon it
That Heb. ir. 9 mast certainly convey
the mind of the Hebrew, for whom it was e
pecially written, the duty. of keeping the Sab bath. That the importance of the Sabbath
the estimation of God, is clearly indicated b
the penalty denounced upon its violation, the penalty denoanced upon its violation, an
the blessings promised to those who keep it Thas far our friend seems to hold the doctrine
of the Bible, and he eridently saw that it
woond be dangerons to the system of keeping
the first day of the week, if he should pursai farther the sabject in this direction. the morality and perpetrity of the Sabbath to find him searching for evidences in th
Seriptares of its annibilation. Yet so it is.
The writer says: "But all that has bee mentioned refers only to the seventh day of
the weik, which was set apart from the begin-
ning-low
by proes this apply to us, when we, ua easemine what auttority there is for
ceange." We presume 0 persen would ever
have thought of looking into the Scriptures i order to find authority for a change of the
Sabbath, if he had not first become satisised
that a change had already taken place, espe-
cially one who had admitted that the Sabbath
 We sount law, hecause, if it be a moral precept, as
batic
distinguished from positive, it must of neces observance on the serenth day of the we
would naturally grow out of the relation mastand. If it be a positive precept, deriving
mall its authority from the will of the law-giver it may be changed by
originated the law," etc.
When applied to divine law is al postitiv fis distinction been made? it is parely seholastic To resort to such a stratagem in order
erade the obligation of a divine law, is a d parture from that God-lite simplicity that
shoold distinguish the disciples of Jesus from the forensic course pursued by modern lawyers
when entangled in a dificulty. Ood has not
consitituted his people to be judges of the in cases like this He has made no distinction
this kind. Even according to haman distin tions between moral and positive law, the pos.
itive is the most unyielding to circamstances. appointment, not admilting any condition positive, ps coutended for, orr sole babsiness it
to learn what the law is, and how to obey it and to do os we are commanded. We have n
right to reason apon the snbject. Our author apgon these sabject.t. . Clrist said the
Sabbath was made for man, he recognized this distinction betreecn moral and positive, and

defined that the Sabbath law is positive and not moral, because it was made for man, a the law-giver. Opon this principle there is not | the decalogne. The commandment for chil- |
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| dren to obey their parents, those $\begin{array}{l}\text { which forbid } \\ \text { mirder, adaltery, stealing, lying, and coretous. }\end{array}$ |

$\qquad$ are doties enjoined which relate directly God, and which involves oar obligation honor and worship Him. But how is it that
while the la, of the Sabbath is moral and un
changable ander the former dispensationg changable ander the former disponasations,
becomes positive and motel becomes
than 9 .
That in


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|  |  |  |  | man＇lets drive．＇If his aim be sure，the |  |
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|  |  |  |  | Who Wants Constant Employment THE GREAT BOOKS FOR AGENTS |  |
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|  |  |  |  | ＂ation．＂－Presbyterian． ＂We presume it will be a standard work in thousands of libraries．＂－Littell＇s Living Age． |  |
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| clouds settle all heavy and cold |  |  |  |  |  |
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|  | in England，where titios are so highly prized， and the possession of＂gentle blood＂is a pass－ |  |  | 何 |  |
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