# The Sabbath Recoroer. 

|  |  | entheday baptist publishing society. |  |  |  |
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| ©he $\mathfrak{S a b b a t h}$ Reforder, <br>  <br> By the Seventh-day Raptist Publishing Society, <br> At No. 5 C latham Square, Neio York. <br> TERRMS- 5200 per year payable in adrance. Subsriptions not paid till the close of the year, will be lianle to an an,aditional charge of 50 cents. <br> Phe Sabbibth R Rcorder is devoted to the exposition and rindication of the riems and movements of the Serenthday Baptist Denomination. It aims to promote vital piety and figorous benerolent ation, at the eame ime that it turges obedience to to co commandments of God and the faith of Jesas. Its columns are open to the advocacay of all reformatory measures which seem likely to improve the condition of society, diftuse likely to improve the condition of sooiety, difuse knowledere, reclimim thi inemriate, and enfranclise the <br>  ments, care is taken to furnish matter adapted to the mats and tastes of every class of readers. As a Reigious and Family Newspaper, it is intended that the Recorder shall railk among the best. <br> Payments reeived will be acknowlegged in the paper so as to indiciate the time to which they reach. mide exo paper discontinued until all arrearages sut ratrs of anvertsixa. | teatimony, this event was an illustration, and a guarantee of the second appearing of Jesus Christ in power and glory, to establish his everlasting kingdom in power and glory on a renovated earth. From Abraham's day to David's, the hope of Israel was an everlasting possession in the promised land. From David to Daniel an everlasting kingdom that shoold overthrow all the adversaries of Israel. From Daniel to Zechariah their hope was that when Messiah should come he woold fonnd an everlasting and universal kingdom for the felicity and triumph of his sanctified people. When Messiah appeared te brought life and immortality to light, by showing that the King and his people will be immortal and incorraptible, and have an incorruptible inberitance. <br> This was manifestly the doctrine of the Lord from the beginning of the world-obscarely revealed at first, that the people of God might be tried, and trained to implicit reliance apon the promise of God. Yet obviously revealed; for Enoch, the seventh from Adam, prophesied |  |  | should see fit to take up the other side of the question before I arrive at my home, at Nile, Allegany Co., N. Y., which (if providence permits, ) will be as soon as March or april, and I am not convinced by the proof presented, that my position is incorrect, I will endeavor to take ap the subject. I find the above mentioned sabject is enlisting much attention wherever I go, especially in the West. <br> The people will investigate, notwithstanding the remonstrances of some of our orthodox ministering brethren. Some complain of onr Pabiighing Board for allowing these sabjects to be discassed through the columns of the Recorder, and complain bittély aboat. "Poor Pilgrim's" articles. Well, some people will complain, especially if their row looks a little hard. Hete let me" say a word about " Poor Pilgrim.' I have had the privilege of a short acquaintance with him since I have been traveling in the West. Allowing me to be judge, he is a man of no small ability, is argumenta- | that the seventr day is to be the Sabbath; the reason being, given, and the command laid down, in lang ange tiat admitr of no alteration, together with the panishment for disobedience. Now that allithis should be admitted - regard |
|  |  |  |  | tive, answers questioñs readily, is free and social in his manhers, well posted on the reforms |  |
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|  |  |  |  | Charch history of any man in our | But allowing |
|  |  |  |  |  | mands, when this would show them to be want ing in that which must be considered the |
|  |  |  |  |  | Divine essence of perfection-incapability of. |
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|  |  |  |  |  | inal position? Do not continue the mockery of its presence with the other nine. The |
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|  |  |  |  | together as a denomination, notwithstanding the differences of opinion upon those sabjects; | Fourth Commandment can have no inore claim to the title of Jewish than the fifth or sixth |
|  |  |  |  |  | possesses; they must be all equal in this respect. They were given at one time, emanating from |
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|  |  |  |  | $t$ charty, fond long forbearance towards :3ech | one source to onc people, and if one b so is the balance; and as no attempt |
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|  |  |  |  | Ethertion Whis. Ocl. 14th, 1850: | am sure it woald be mach more consistent; foy as long as these Ten Commands stand as fhey do and are venerated as Goods Livī, it they do, and are venerated as God's Lawisi it |
|  |  |  |  | mit and American Jevisth Adroates] | is out of the question to tamper with one of their number, by saying it has been done away with. What affects one affects the rest: you |
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|  |  |  |  | selves on |  |
|  |  |  |  | wish; for the furtherance of a favored doctrine to promalgate. In fact they frequently start what has no legitimate foundation in the first | they were given to be "observed for all time." The molucit you limit one to a certain existence in the face of this, you divest the whole of that Divine quality that renders change impossible. <br> Honestrop. |
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|  |  |  |  | instance to rest on, and without investigating, repeat it so often, and in such varicons guises, |  |
|  |  |  |  |  | impossible. $\qquad$ Honestro. <br> What odin I do for Jestes? - Letevery |
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|  |  |  |  |  | Jesus? And if there be any, faith in his blood, if there be any love to his, name, if there be any reverence for his authority, if there be any concern for his canse; if there be any zeal forhis glory, if there be any pity for sinners, if there be any regard for his Word, ask, and be honest in asking, what can I do for Jesus? |
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|  |  |  |  |  | honest in asking, what can I do for Jesus? <br> Abolition of Chorch Rates.-The bill |
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|  |  |  |  | as here exists; still, there are thos , who are a sort of echo in matters |  |
|  |  |  |  |  | cy to ran off at a tangent from its orbit; but the sun draws it by a centripetal power, and it attracts it to itself, and so between, the two |
|  |  |  |  | of this description, and never dream of anal-attracts it to itself, and so betweent the two <br> oring aught that has been allowed to occupy <br> forces it is kept in a perpetial circle. Oh. |  |
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|  |  |  |  |  | Chistian thow wilt netere walk aright, and |
|  |  |  |  | Divine origin admits of no controversy. It is clearly stated in that Book, which these | influence of Christ perpelest and if thon dost to the centre. Thou feelest, and if thoa donot feel always, it is still there-thou feelest an |
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|  |  | Ejes. There was Moses ¥ho stept tive handred |  |  | Do you see the cat? She sits there, and will lick her paws and wash herself clean. I see that, said the other. Well, said the firitbspeaker, did you ever hear of one of the hogs takenNo, said he. Bat ont of the sty that did so No, said be. Bathe conld if he liked, said the other. Ah! verily he could if he liked; but it is not according to his nature, and you never sam snch a thing done, and until you have changed the swine'snature, he cannot perform such a good action, and God's word says the same of man. |
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|  |  |  |  | or that has been the sole origin and cause of the diffidity. No meeting would have been called, or arguent brought forward in the premises, had parties not regard to the same, not allowing them the free scope their own conscience in the matter, consequently <br> done, and until you have changed the swine's nature, he cannot perform such a good action, and God's word says the same of man. $\qquad$ [Spargeon. |  |
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|  |  | tate nation, against whose sins he had long borne witness, and in a moment, in the twinkling of an eye, changed from mortality to immortality, and made to ascend in a chariot of | So it seems to me in relation to "J. M. T.'s," application of the above text. If he admits that it has an allusion to the end of the world, his eternal and endless panishment doctrine all spills oat. I hope "J. M. TI," or any other brother, will not take any exceptions to my abrupt manner of expressing my thoughts, and hope he, or some one else will take the responsibility of collecting all the texts tonching the sabject of the endless punishment of the wicked, and present them to the public throagh the |  |  |  |
|  |  |  |  | They were the aggressors in doing this, and the origi-aators of the whole dificulty. Inad the but refected 50 as to have had their eyes. opened to the peculiar they occupy in regard to the Sabbath, they will othere on a matter that must lead to do discussion Calculated to lay bare the true position they are placdd in, deyoid of all coloring, by yoluntarily subscrib-ng to a cope of laws, in the first instance, in which the observance of the seventh day forms a part, reng this, , ,s8uming to. themselves the responsibility of解 a preference to the words of man. | We are too often ready to judge that to be the best sermon which, has ner, strange thoughts in it, many fine hints, and some grand and polite sentiments, But a Christian, in bis best temper of mind, will say, "that is a good best temper of mind, win say, sermon which brings my heart near to Good, which makes the grace of Christ sweet to my sonl, and ther comminads of Christ easy and delightfal; that is an excellent discourse, indeed, which enables me to mortify some noraly sip, and to vanquish a strong temptation. <br> [Spurgeon. |
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|  |  | ${ }^{2} 2$ Peter, ii. 11, most probably refers to the same thing. Michael, as the defender and patroniof God 8 Daniel x. 13 and xiil 1, and Zech. iii. 2 . <br> $\dagger$ We say tranglated, becanse, although Moses had been dead and ywas now quickened, it was not to take a place again on the earth in its present state. Though resurrection. |  |  |  |
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THE SABBATH RECORDER, NOVEMBER 3, 1859.


Light, and obey this teaching, ho may depend Inant this salpation
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