



The Sabbath Recorder.

New York, Fifth-day, August 4, 1859.

EDITED BY A COMMITTEE OF THE BOARD.

The editors of this paper are not to be considered as endorsing the sentiments of the articles furnished by correspondents, whether written anonymously or over their proper signatures.

Correspondents writing anonymously should in all cases communicate their names to the editors.

Seeking for Pleasure.

"There be many will say: who will show us any good?"

There is a continual restlessness in the human mind for some kind of solace or comfort it does not possess. This is especially the case with men of the world. Men, though carnally minded, and enemies of God, and by nature children of wrath, still they have in their composition, a religious element which is not, and cannot be satisfied with earthly enjoyments.

Another faithful Christian and mother in Israel has passed away.

"She is not dead; but sleeps."

To-day, July 29th, we have the painful intelligence that Mrs. MARY MAXSON, wife of Dea. John Maxson of DeRuyter, Madison Co., N. Y., closed her valuable and useful life, at half past twelve on the morning of the 27th inst., after about ten days acute suffering.

Sister Maxson was born in Stonington, Roster, Ct., about the year 1792. In early life she became a subject of grace, and united with the Congregational Church in that place, under the pastoral care of Rev. Mr. Hart.

In 1816 she was united in marriage to our brother, John Maxson, and soon after their marriage they settled in Schenectady, N. Y., where they resided until 1820. In the spring of 1819, the writer of this notice, removed our family to the same place, and resided in the same house with them. Here we commenced having public worship in our own hired house on the Sabbath, accompanied by Bro. Joseph Stillman and his family.

Sister M. was much revived in her own mind, and having from the time of her marriage, been a consistent observer of the Sabbath, and now being convinced of the inefficiency of her baptism, (which was but sprinkling,) she obtained a letter of dismission from the Church in Stonington, when she with my wife went forward in the lovely ordinance of baptism, and they were immersed in the Mohawk river, where it skirts the north-eastern side of the city—a locality we love to remember; for it seemed to us that the very heavens were opened, and that the Spirit descended upon us while we were thus obeying the Saviour's command.

Others suppose that the all-satisfying good is found in the possession of wealth. And their inquiry is, Who will direct us in the way to wealth? It matters but little what the way or the means is, if so be that it may be obtained. Immoral speculations, over-reaching in trade, good bargain making, no matter who is wronged, nor how many are ruined by their fraudulent and over-reaching plans. In their estimation, the end justifies the means. They are sure if they can succeed in the accumulation of wealth, they will be respected, and have influence in the world.

Friends and principles are sacrificed upon the altar of mammon, and God's well-known commandments are wantonly violated rather than fail to accomplish their worldly ends. For the advantages of wealth, parents sell their children into the service of the god of this world, to do what they know to be a sin against God. They encourage their sons to get money; and if the Sabbath of Jehovah is an obstacle in the way, it can be trodden under foot. For the sake of gain, parents encourage their daughters to form connections which they know will involve them in a departure from the right way of the Lord; and all this for gain, and a respectable settlement in the world.

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Others have sought in the road to worldly honor their chief good, and have inquired, Who will show us the way to obtain it? The politician and the lawyer are votaries of the good of worldly honors. But no worldly minded man has ever yet found the supreme good in the honors of the world more than they have in its pleasures or riches. They may ask the earth if it contains it in its mines, or in the productions of its soil and it will tell them that it is not in them. They may ask the sea if it can be found in her pearls, and she will answer that it is not in them. They may make the same inquiry of the kings and potentates of the nations, and they will testify that they are at the farthest remove from the good and quietude for which they have sought.

Obituary.

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of her Redeemer. She had become extensively known both within and outside of her own denomination, and was so extensively loved for her amiable disposition and kind heartedness to all without respect to persons. She answered the Scripture requisition of a *deacon's wife*, with exactness and constancy. She has honored every relation of life, as a wife, mother, and sister, and the vacuum occasioned by her removal from the domestic circle, can never be filled.

May we cherish in ourselves her virtues, walk in her pious footsteps, and close our lives as peacefully, and hopeful as hers.

"Happy are the dead who die in the Lord."

The Sabbath Controversy.

The attempt in this and several other States in the Union, to enforce a more strict observance of the first day of the week, commonly called the Sabbath, is exercising the public mind to a considerable extent. Our duty as public journalists, therefore, compels us to advert to the subject at a length somewhat commensurate to its importance.

The controversy hitherto has been marked with too much ultraism on both sides; one claiming too much and the other allowing too little. From the creation of man upon the earth, one day out of seven has been set apart by the highest authority for a day of rest, and no nation, family or individual, who has habitually disregarded the divine injunction, has escaped, one way or other, the penalty affixed to its non-observance. Man and beast, by their very nature, require a rest from habitual toil; the only question then, that arises is, how shall reasonable creatures best obey the divine command.

It is notorious to all, that Christian nations do not keep the Sabbath. They keep a day called the Lord's day, in commemoration, originally, of the resurrection of the Saviour. For the keeping of this day, there is no commandment; not a word is said to that effect from Genesis to Revelations. The usage of the church is all that can be given as authority in its favor.

The advocates of transferring the observances of the Sabbath to the Lord's day, act with singular inconsistency; for, if the sanctity of the Sabbath is really transferred to that day, it ought surely to be kept in the like manner, and this no professing Christian does. The Christian world takes upon itself then, in the first place, without any scriptural authority, to abrogate or nullify a law they acknowledge to be binding, first by telling the Almighty that the day he has appointed is somewhat inconvenient, and that its observance would appear Judaistic, and that as all days are necessarily alike to Him, they will make a fair exchange without asking his permission; and in the second place, that they will alter the manner of its observance to suit their own notions and convenience. Whether this is right or wrong we do not pretend to say, all we assert is, it is the fact, for no one can pretend that even the strictest Puritan ever kept the Lord's day in precisely the same manner that the Jew kept the Sabbath.

It will no doubt be asserted that Christians are not bound to do so; we will allow this, but then it must be so allowed that if private judgment is allowable to one person, it is allowable to all, and this brings us to the question, how should the day of rest be kept?

From all that can be gathered of the practice of the Christians in the early ages, (the Jewish converts, be it remembered, at first kept the Sabbath as well as the Lord's day,) it was customary to make it a day of general assembling, which the apostles made it obligatory not to neglect. On this day they rested from their ordinary avocations, and made it a holy-day. In the morning they sang hymns in honor of Christ, and performed other devotional exercises; during the day they had a love feast and Lord's Supper; the proper officers received the contributions of the faithful, and made provisions for the sick, the persecuted and the needy. In addition to these things, the religious instruction was imparted, the erring confessed their faults, and the brethren and sisters endeavored by relations of mutual experience to build one another up in their most holy faith. Beside all this, a sort of picnic, so to speak, appears to have been held, in which all partook in common of the good things each was able to provide, and no doubt as much rational and innocent amusement was indulged in by the families present as circumstances would allow.

Such then was the primitive Christian custom; far removed from the strict judicial method, and equally far removed from the foolish, sinful and boisterous practice in which the heathen indulged on their holidays. Happy would it have been for the world had the example been universally followed. Had it been so, the present angry strife would not have existed.

That every person should abstain from work one day in the week, no sane man will deny; and we think that such rest should be rendered obligatory by the Constitution of the country, but we do not believe that any law should be framed, as to how the day should be kept, except as far as the decencies and proprieties of life demand. Few people make a sad mistake when they endeavor to render others religious by legal enactments, the better plan is to set a good example and strive earnestly by the logic of the life to convert souls.

There is a great fuss made about the singleness of running omnibuses and railroad-cars on the first day, and men are employed, i. e., made to work, in order to prevent it; yet the very people who would prevent the poor man, who has been cooped up all the week in his workshop, or little room he calls his home, from looking on the works of God, and breathing the pure air, so necessary to his happiness on that day, or visit their friends, or display their splendid equipages to dazzle and excite the envy of their neighbors! Whewashed Pharisees who!

Compound for sins they are inclined to, By damning those they have no mind to.

Such parties likewise blame folk for not going to church, who have to stop at home to look after their families, willfully ignoring the fact that in order that they may be able to worship God, (?) servants have sweated and toiled to get them ready, and that while they are working out their salvation, albeit, perhaps somewhat drowsily, souls, if what they assert be true, are sowing the seeds of eternal wrath, that they may be sanctified, and at length glorified never appearing to recollect that, as consistent and real Christians, they ought to mortify the flesh, one day in the week; at least, by eating a cold dinner, and give the poor

wretches they now devote to perdition a chance to be saved. Why, these pattern saints, these chosen of the Lord, these progressors on to perfection, these heirs of everlasting beatitude, (according to themselves,) are worse than the old barbarous heathen who would allow their menials a place in Heaven, if only to wait upon their former masters.

[Westchester County Journal.]

The New York Sabbath (Sunday) Committee.

Who or what are these men that they should dictate to all others how they shall serve God or enjoy their own liberty on Sunday? A Sabbath committee presumed to control the enlightened citizens of New York in a matter with which these self-elected inquisitors have no concern. Who appointed them to superintend the religious worship or the recreations of the people? At what meetings of the inhabitants of New York were these extraordinary powers conferred upon them? We always understood that a committee were appointed by some larger body—some meeting or organization to carry out its objects and desires. We should like to know what meeting or body or organization delegated the following self-styled "Sabbath Committee," who so complacently issue tracts for the enlightenment of the Empire City:

- Norman White, Chairman. George W. Lane, E. L. Beale, D.D., Horace Holden, William A. Booth, George N. Titus, John M. Bruce, Jr., William Truslow, Robert Carter, W. E. Van Wageningen, Warren Carter, William Walker, Thomas C. Doremus, E. C. Wilcox, E. L. Fancher, F. S. Winston, Fred G. Foster, O. S. Wood.

James W. Beekman, Recording Secretary. Russel S. Cook, Corresponding Secretary. J. M. Morrison (Cashier of Manhattan Bank), Treasurer.

We are told, indeed, in the first of their tracts, that a meeting was held in the lecture room of Rev. Dr. Alexander's church, and that Mr. Horace Holden occupied the chair. But we are not told how that meeting was called. A Committee was appointed consisting of "B. F. Butler, A. R. Wetmore, Francis Hall and Hiram Ketchum, Esqs. to nominate a permanent committee to promote the better observance of the Sabbath." The above named spiritual vigilance committee of twenty-three were appointed by the inquisitorial triumvirate, and they have been sitting ever since *en permanence*, attempting to dominate over the religious liberties of three quarters of a million people. The documents they have produced are chiefly remarkable for their ignorance and impudence, and are quite worthy of the presumption which prompted the authors to direct the citizens of New York how they should spend one-seventh of their time.

[N. Y. Herald.]

ORGANIZED OPPOSITION TO SUNDAY LAWS.

The newly formed German Association for Protection against the Unconstitutional Sunday Laws held their last meeting on Friday evening, July 29th, at the Steuben House.

After the transaction of the ordinary business, President Willmann introduced to the meeting the Corresponding Secretary of the "American Society, for the Promotion of Civil and Religious Liberty," who brought a greeting in behalf of that society to the new organization, and an invitation to unite with them in calling a Mass Meeting of those opposed to the enforcement, and in favor of the repeal of Sunday Laws. The society passed a vote of thanks to Mr. Hatch, for his faithful and persistent advocacy of civil and religious liberty; and referred the proposition to a Committee, with instructions to report at the next meeting. The membership of this society is rapidly increasing, and it bids fair to be an effective organization. J. J. Freedman, Esq., of 120 Liberty street, is the Secretary.

SUNDAY IN ST. LOUIS.—People in different sections of the Union appear to have just as different ideas in regard to the observance of the Sabbath as they have on many other questions. For instance, a correspondent of the *Utica Telegraph* writes from St. Louis: "The chiming of the church-going bells mingles with the clash of music, preceding Sabbath-school picnics, (pious teachings,) and in the evening the organ strains blend with music issuing from the public dancing assemblies; and those who through the houses of worship can, while prayer is being offered to the throne of grace, hear in strange discord, 'all hands round,' 'swing corners,' etc."

THREATS OF VIOLENCE.—A very discriminating man is Judge Thompson of Philadelphia. He says there is no breach of the Sunday's peace in a nabob's driving through the street in his carriage; but if one or two dozen common people each pay for a seat in a railroad car, and ride through the street, the conductor of the car is guilty of a breach of the peace! If each had rode in his carriage, thus running one or two dozen vehicles rattling over the stones, it would have been all right, because Judge Thompson could not decide against them without interfering with the enjoyment of Mr. Nabob! Judicious Judge Thompson! He says:

"If the running of cars on passenger railroads is a disturbance of the public peace of the Sabbath and the rights of worship and of rest, by reason of the noise accompanying them, and they are not restrained by legal enactments, the better plan is to set a good example and strive earnestly by the logic of the life to convert souls. Unfortunately, this plan is almost lost sight of, coercion probably being more convenient and tasteful.

There is a great fuss made about the singleness of running omnibuses and railroad-cars on the first day, and men are employed, i. e., made to work, in order to prevent it; yet the very people who would prevent the poor man, who has been cooped up all the week in his workshop, or little room he calls his home, from looking on the works of God, and breathing the pure air, so necessary to his happiness on that day, or visit their friends, or display their splendid equipages to dazzle and excite the envy of their neighbors! Whewashed Pharisees who!

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it with as much justice as bigots insist upon their staying in town and attending church; and what is more, they have the power to enforce their ends, should they see fit to retort in kind. [Atlas.]

Communications.

For the Sabbath Recorder.

An article from Bro. W. Dixon, in the Recorder of June 30th, puts a different phase on the Passover and the Pentecost, than is presented in the several articles published in the Recorder in May and June, under the head of "The Passover Sabbath." We can see no incorrectness in our position as set forth therein, and Bro. D. probably had no reference to our exposition, but if he is correct, then we are in error, and error can do us no good, nor do we wish to hold an error though ever so small.

We do not comprehend the object of Bro. D. in thus disjoining what appears to us God has joined together. The resulting conveyance to our mind that the feast of Pentecost has a special relation to the feast of unleavened bread, and we believe Bro. D. is the first, i. e., so far as we know, who has ever uttered a different sentiment. That the feast of Pentecost was commemorative of giving the law on Mt. Sinai, is only an opinion, or a tradition void of evidence, is apparently true; but Bro. D. has not told us who this *high authority* is, that presents such a claim. It may be a question however, if Bro. D. gives a correct exposition of Exod. xix. 1. May be, "the same day" is the first day of the third month, and not the fifteenth; it seems more natural to understand it "the same day that the month began, instead of the middle of the month. In this way we understand it, and we suppose this is the way that others have understood it. If this is correct, Bro. D. can easily see why such a tradition might be pitched on to the feast of Pentecost, for it means "the third day" of the month, and not the seventeenth, it would not vary much from fifty days from the Passover.

Be that as it may, we have some evidence that the feast of Pentecost is dependent upon, and governed by the feast of unleavened bread. It is not said in so many words, *Thou shalt offer the wave sheaf on the morrow after the Sabbath included in the feast of unleavened bread*, but the learned so understand it, and therefore count fifty days from thence, and to us it looks reasonable and sensible.

The harvest in Judea is probably different now from what it was formerly. The Jews observe the same reckoning of fifty days, and although they may observe it traditionally, it strengthens the evidence of the correctness of the (we may say) universal acceptance. Ably also signifies a green ear. (See Abib, Exod. xiii. 4; xxiii. 15; xxv. 18; Deut. xvi. 1.) If there be no evidence of a different reckoning of the fifty days, we must conclude that reckoning from the feast of unleavened bread is likely to be correct than another reckoning would be at this late day. True, our evidence is only inferential, and Bro. D. can claim no more, and neither of us is entitled to a positive assumption.

Bro. D. also says: "The third feast is the feast of weeks at the end of the wheat harvest." How he comes to the conclusion that the feast of weeks is the third consecutively, he has not told us, and we are therefore in the dark. We had supposed the feast of the seventh month was the consecutive third, and that the feast of weeks was the consecutive second. Are we in error? Can seven weeks from even the eighth of June (the latest date he has given for the commencement of wheat harvest) reach into the seventh month? We cannot extend it so far. Bro. D. assumes that the sickle (or knife) could not be used to cut the corn (or grain of whatever kind,) for food, in the month Abib. We suppose, however, it might have been done, the inference seems stronger for it than against it. The feasts are designated Exod. xxiii. 14, 15, 16, 17, and xxiv. 18, 26; Lev. xxiii. 4, 5, 6, 16, 21, 34, 37, 39, 41; Deut. xvi. 1, 10, 13, 15, 16. We cannot gather from these texts that the feast of weeks is the third consecutive, but rather that it is the second. Is it not so? "Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days."—Lev. xxiii. 39. This, we observe is one of the three "feasts of the Lord," in which "all the males" must "appear before the Lord."—Exod. xxii. 14, 17. This is not inferential, it is positive testimony, plain and unequivocal." All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."—2 Tim. iii. 16. There is profitable instruction for us in these feasts.

The Passover lamb has its antetype in Jesus Christ, and is available to both Jew and Gentile delivered from sin; connected with the feast of unleavened bread, purging out the old leaven, ready to receive the leaven of salvation by Jesus Christ, through whom we have the forgiveness of sins, and not through the deeds of the law. The feast of Pentecost, "the loaves baked with leaven," fulfilled in the work of the Spirit of God, thoroughly moulding the disciples into the principles of the doctrine of Christ, giving a new and powerful impulse to the doctrine, in a most wonderful manner. "Purge out therefore the old leaven, that ye may be a new lump."—1 Cor. v. 7. In the feast of unleavened bread, on "the first day (of the feast,) ye shall put away leaven out of your houses."—Exod. xii. 15. But the feast of weeks or Pentecost must be kept with leaven. The offering to the Lord is "two wave loaves, of two-tenth deals; they shall be of fine flour; they shall be baked with leaven."—Lev. xxiii. 17.

Thus have ended the Passover and the Pentecost, and we now look for the antetype of

you who have obtained mercy by Christ's keeping the Ten Commandments for you, and giving satisfaction, should not thus make light of it, by denying the very letter of ye Fourth Command, which you do when you say it is peculiar to Israel only, but I hope it shall be and is forgiven you. But sure it is that some of your work will be burned up. Penalty for breaking the Sabbath, you observe, "was death," which you say doth not well suit the gospel; but it suits very well with the law. I never read that the penalty was taken away by Christ or his Apostles, any more than I read that the Sabbath was abrogated. A matter I never saw in all the New Testament. Is it right to put a man to death for murder? If it is, there is the like command for one there is for the other; and until God's laws are abrogated, by his own authority they are in force, whether men obey them or not. Many judge from the practice of men, rather than from God's word; but I think no Christian will aim to do so. Why do you think that the place in Colossians ii. has any reference to the seventh day Sabbath, since you say that was peculiar to the Jews; surely those Colossians could be under no charge of guilt for not keeping that which God never required of them, and when it would have been a sin for them to have meddled with it. But I think all people have to do with the Ten Commandments, not excepting the Fourth or any part of it. But blessed be God, the elect has to do with it in Christ. I do say indeed that when Christ appeared he taught no new Sabbath, and it's not to be wondered at, since he knew the law so well in which the old was commanded. Yet he had declared in his sermon on the mount there should not a jot or tittle of it pass away till heaven and earth did pass away; he also had commanded his people to pray that their flight might not be in the winter, or on the Sabbath-day, which flight he knew would happen many years after his death. How then could he preach up a new Sabbath to take its rise from his resurrection, since he had first established the whole moral law? And then had further established the Fourth Command which enjoins the observation of the seventh day, by binding them to pray that their flight might not be upon the Sabbath-day. But it is yet, as when he said, "I think not that I am come to destroy; I am come to fulfill."—Matt. v. 17. But before the Fourth Commandment could bind, keep the first day of the week, the other must be dissolved, and then it would be no more the old Fourth Command, but a new fourth command fixed in among the old ones. Now you know that it binds to keep the seventh day, and binds to work the other six; whereas, was it dissolved, and changed as some suppose it is, then the form of words would be, "Remember the first day of the week to keep it holy. Six days shalt thou labor and do all thy work: but the first day is the Sabbath of the Lord Jesus Christ, in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord Christ finished the work of redemption, and procured all mercy for man, and he blessed the first day: wherefore the Lord Christ blessed the new Sabbath-day and hallowed it." If I frame a new Fourth Commandment without numbers of presidents, then let me bear the blame. But if First-day Christians have done this, they let them bear the blame, and repent of their sins which are great. My dear brother, I pray that the Lord may open your eyes, and then you will see that there is more with us than with you who break the Sabbath. God is with us by his unalterable law. Christ is with us by his keeping that royal law, and by his dying to pay the ransomed money. The Holy Spirit is with us by approving of the old Sabbath through both Testaments. The holy Apostles are with us, and so were all the Christians who lived in the apostles' days, and so were the godly who lived in the first and second centuries, very few to be excepted, who did not keep the Sabbath of the Lord our God. The First-day Baptists are with us in some part of their confession of faith; where they say the Ten Commandments are moral, and perpetually binding on all men in all ages. Mr. Morgan is with us where he says there is an eternal difference between what God has commanded and what he has not. Now the Lord has commanded the observation of the seventh day, but not the first; therefore there is an eternal difference between the two. My friend is still on our side, when he says he expects his Sabbath-day's righteousness in Christ. It was the seventh day Sabbath he kept, and if you take your Sabbath-day's righteousness in Christ, you thereby say the Fourth Commandment is moral and unchangeable, for you know you cannot stand before God in a changeable law righteousness, for then your righteousness would be a mere shadow; but so is not this righteousness, it is a substantial righteousness of the God man, which he perfected in keeping the ten moral precepts. I think that in Christ's keeping the ceremonial law was not to show that he was our righteousness. Then you are bound to love the Fourth Commandment as being moral and unchangeable; you expect to stand before God. In and through Christ's keeping the Sabbath for you, for he kept no other Sabbath for his people but that, in order from being entitled to heaven. In a word, all that are godly among the First-day keepers are on our side when they say Christ kept the covenant of works for his people, and died for their breach; but what he did in this, made the law changeable. But since... (ob-literated) ... of works was unchangeable, there was... (ob-literated) ... the Fourth Commandment was part of the law of works. First-day keepers are on our side, though not practically. My friend, I commend you to God, he is the best teacher, and as you are his minister, see that you minister the truths of his law, as well as the truths of his Gospel. Let not friends annoy. God is our best friend, trust in him. Let your difficulties be what they may, fear not to join with a poor despised handful of Sabbath-keepers. If you love Christ, keep his commandments, they are ordained in his hand who is the antitype of Moses. My dear brother, if this doctrine is of Satan, let me not receive it. If it be the Lord's truth, help me to embrace it. Let this be your prayer. I have written these lines in love, praying that you may study the point yet more largely than my weak capacity admits of, that when you are brought to Sabbatize as we do, you may be unto us instead of eyes.

From your brother in Christ, ENOCH DAVID.

A letter from Ethan Saunders, dated Aiden, N. Y., July 27th, says: "It has been very cool since the June and July frosts, consequently the crop of hay will not be more than one-fourth of a common one; corn is quite small yet. Wheat is good; potatoes and beans look well; and there will be very little fruit."

Others suppose that the all-satisfying good is found in the possession of wealth. And their inquiry is, Who will direct us in the way to wealth? It matters but little what the way or the means is, if so be that it may be obtained. Immoral speculations, over-reaching in trade, good bargain making, no matter who is wronged, nor how many are ruined by their fraudulent and over-reaching plans. In their estimation, the end justifies the means. They are sure if they can succeed in the accumulation of wealth, they will be respected, and have influence in the world.

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