

The Sabbath Recorder (ISSN 0036-214X)(USPS 474460)
3120 Kennedy Road
P.O. Box 1678
Janesville, WI 53547

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Special Anniversary
The Seventh Day Baptist

Sabbath Recorder

June 1844 140 years of service June 1984

Issue

The Sabbath Recorder.

DEATH OF THE LORD THY GOD."

PUBLISHED AT NO. 9 SPRUCE STREET.

DAY, JUNE 13, 1844.

NO. 1.

*...I gave them my Sabbaths
as a sign between us,
so they would know that
I the Lord made them holy.*

Ezekiel 20:12

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...which never shall fade.
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...and dust of the tomb.

THE BIBLE.

The Holy Scriptures are designed to promote the glory of God by THE SALVATION OF MAN. The peculiar purpose of the whole is, to turn men from darkness to light, and from the power of Satan to God: to raise them from the ruins of the fall, and to put them in possession of the blessing of redemption; to lead them from sin to holiness; to conduct them through a state of conflict and trial on earth, to a state of rest and felicity in heaven; and so to assist and direct them in all possible conditions in life, that they may not fall of these great ends except by their own wilful rejection of the counsel of God against themselves. The salvation of his own soul should therefore be the grand concern of every reader of the Scripture. Here the immortality of the soul is brought to light, and sustained by unquestionable evidence. Here man's defection from original purity is clearly demonstrated; the means of his restoration are set forth, and his future destiny is declared. It is an awful responsibility which they incur, who wilfully neglect this holy book, and devote all their time and the powers of their minds to terrestrial and subordinate objects. They slight the pearl of greatest price, which is nowhere else to be found; and seem as if they were determined to frustrate, as far as respects themselves, all that Divine wisdom and goodness have done to rescue the immortal mind of man from spiritual ignorance, error, vanity, vice, and ruin. Those, however, who are seeking to enjoy the blessings which the gospel reveals, will, as they are able, search the Scriptures; and such persons will receive great help from having references at hand to assist their inquiries. "It were to be wished," says Bishop Horsley, "that no Bibles were printed without references. Particular diligence should be used in comparing the parallel texts of the Old and New Testaments. . . . It is incredible," he adds, "no any one who has not made the experiment, what a proficiency may be

WALKING WITH GOD.

I must walk with God. In some way or other, whatever be my character or profession, I must acquire the holy habit of connecting everything that passes in my house and affairs, with God. If sickness or health visit my family, my eye must see and my heart must acknowledge the hand of God therein. Whether my affairs move on smoothly or ruggedly, God must be acknowledged in them. If I go out of my house or come into it, I must go out and come in as under the eye of God. If I am occupied in business all day long, I must still have the glory of God in my view. If I have any affair to transact with another, I must pray that God would be with us in that affair, lest we should blunder, and injure and ruin each other.

This is the language of a real Christian.—But instead of such a spirit as this among the great body of tradesmen professing themselves religious—what do we see but a driving, impetuous pursuit of the world!—and, in this pursuit, not seldom—low, suspicious, yea, immoral practices!

Yet I once went to a friend for the express purpose of calling him out into the world. I said to him—"It is your duty to accept the loan of ten thousand pounds, and to push yourself forward into an ample sphere." But he was a rare character; and his case was rare. His employers had said, "We are ashamed you should remain so long a servant in our house, with the whole weight of affairs on you. We wish you to enter as a principal with us, and will advance you ten thousand pounds. It is the custom of the city—it is your due—we are dissatisfied to see you in your present sphere." I assured him that it appeared to me to be his duty to accede to the proposal. But I did not prevail. He said—"Sir, I have often heard from you that it is no easy thing to get to heaven. I have often heard from you that it is no easy thing to master the world. I have everything I wish. More would encumber me—increase my difficul-

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From the Religious Herald.

"Say not ye, there are four months, and then cometh

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Seventh Day

Baptists

... a peculiar people

Seventh Day Baptists of USA and Canada

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(608) 752-5055



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(714) 684-4985

June, 1984

Don't hide this issue
in your stacks of old
magazines. Share it!

Dear Reader:

The Sabbath Recorder this month is very different than the usual monthly magazine that you receive in the mail. Why? Well, this is the **140th anniversary issue!** The American Sabbath Tract Society (which produces the magazine for Seventh Day Baptists) wanted to do something special for this very special month. You will find none of the regular monthly news or columns in this issue. Instead, you will find colorful pictures and some brief words about Seventh Day Baptists. Hopefully, you will share this issue with a friend who wants to know about Seventh Day Baptists or perhaps you might leave it out on a coffee table for your guests to read.

However you use this 140th anniversary issue, I hope you enjoy it. Perhaps you will even learn a little about those peculiar--singular--unique people called Seventh Day Baptists!

Sincerely,

D. Scott Smith
Editor

P.S. If you would like to know more about Seventh Day Baptists, you will find a card enclosed. Fill it out and drop it in the mail so that we can contact you.

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Place
Stamp
Here

Characteristic

DISTINCTIVES
Seventh Day Baptist Center
3120 Kennedy Road
P.O. Box 1678
Janesville, WI 53547

Seventh Day Baptists?

Seventh Day Baptists are a peculiar people. They are, as described in the dictionary definition above, a special, particular people. Seventh Day Baptists are a distinctive group of Christians who have been worshipping in America for over 300 years. Scattered from large cities to rural areas, Seventh Day Baptists are people of faith who love the Lord Jesus Christ and share his love with others. They are people who worship God and "call the Sabbath a delight."

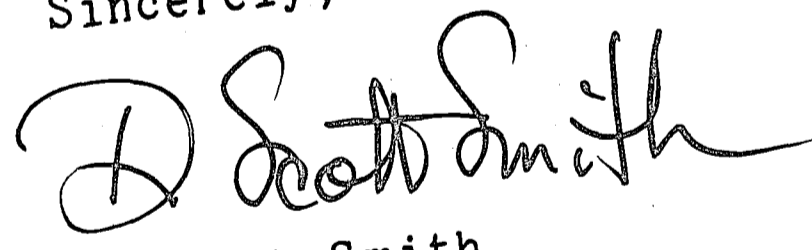
DISTINCTIVES

- Yes! I would like more information about Seventh Day Baptists.
- Send me the *Seventh Day Baptist Distinctives* booklet.
- Please put me in touch with a Seventh Day Baptist pastor.

Name: _____
 Street: _____
 City: _____ State: _____ Zip: _____

Hopefully, you will share this with a friend who wants to know about Seventh Day Baptists. Perhaps you might leave it out on a coffee table for your guests to read. However you use this 140th anniversary issue, I hope you enjoy it. Perhaps you will even learn a little about those peculiar--singular--unique people called Seventh Day Baptists!

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peculiar /pi-'kyul-yer/ *adj* [ME *peculier*, fr. L *peculiaris* of private property, special] **1:** belonging exclusively to one person or group **2:** felt to be characteristic of one only : **DISTINCTIVE** **3:** different from the usual or normal : **SPECIAL, PARTICULAR**



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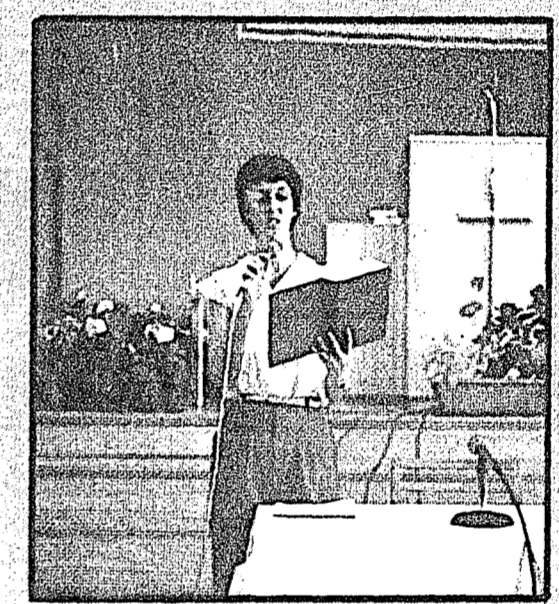
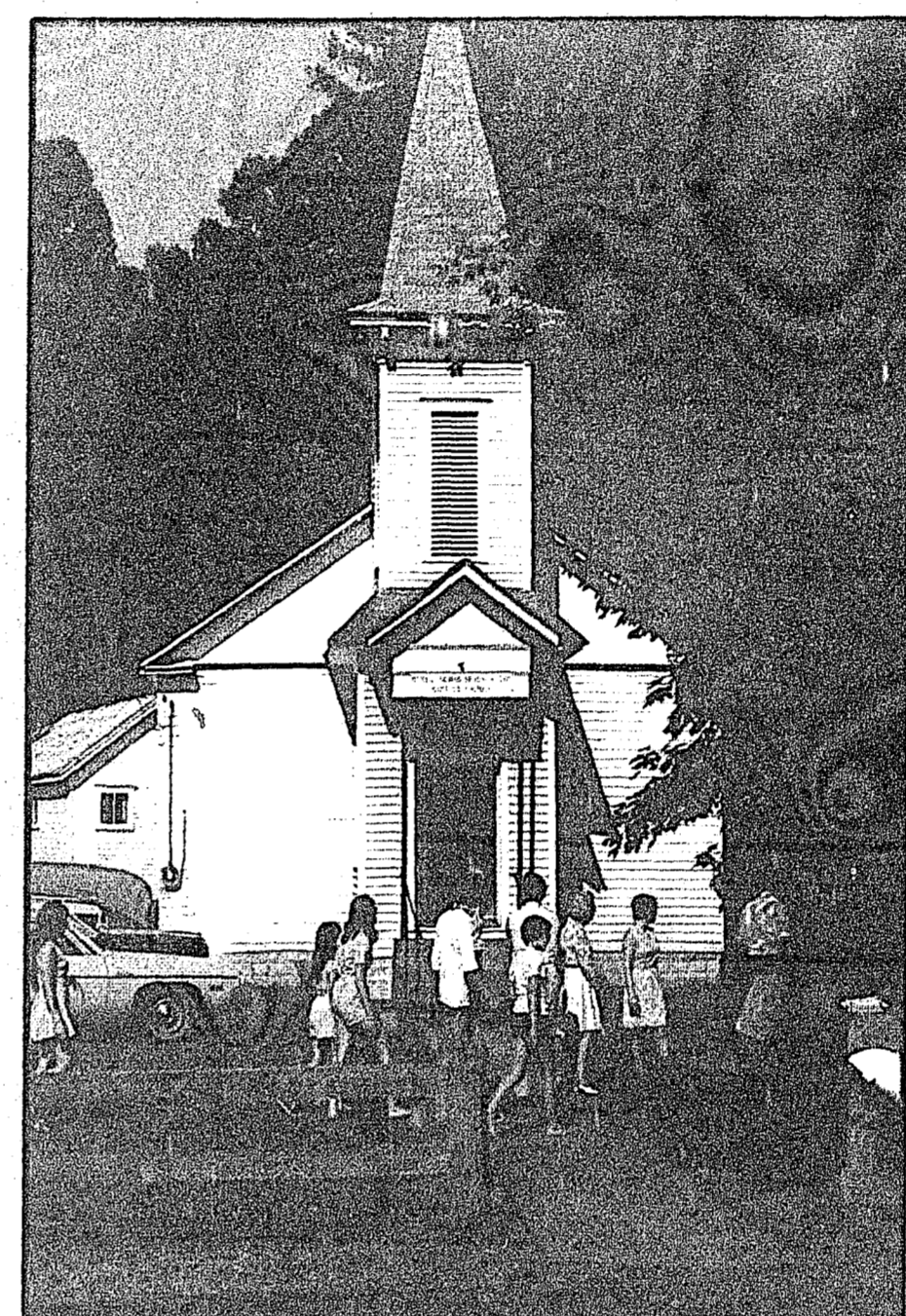
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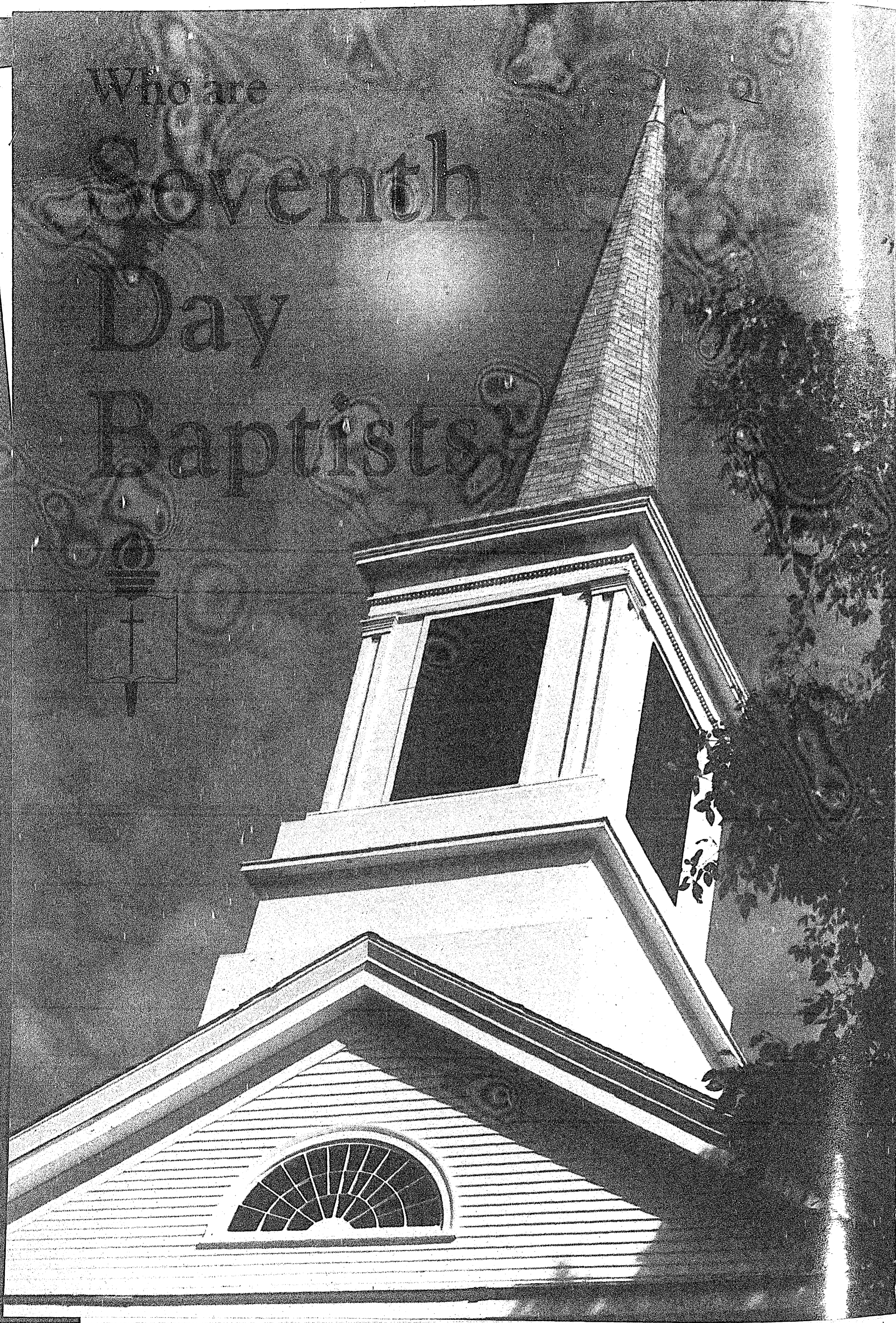


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Who are

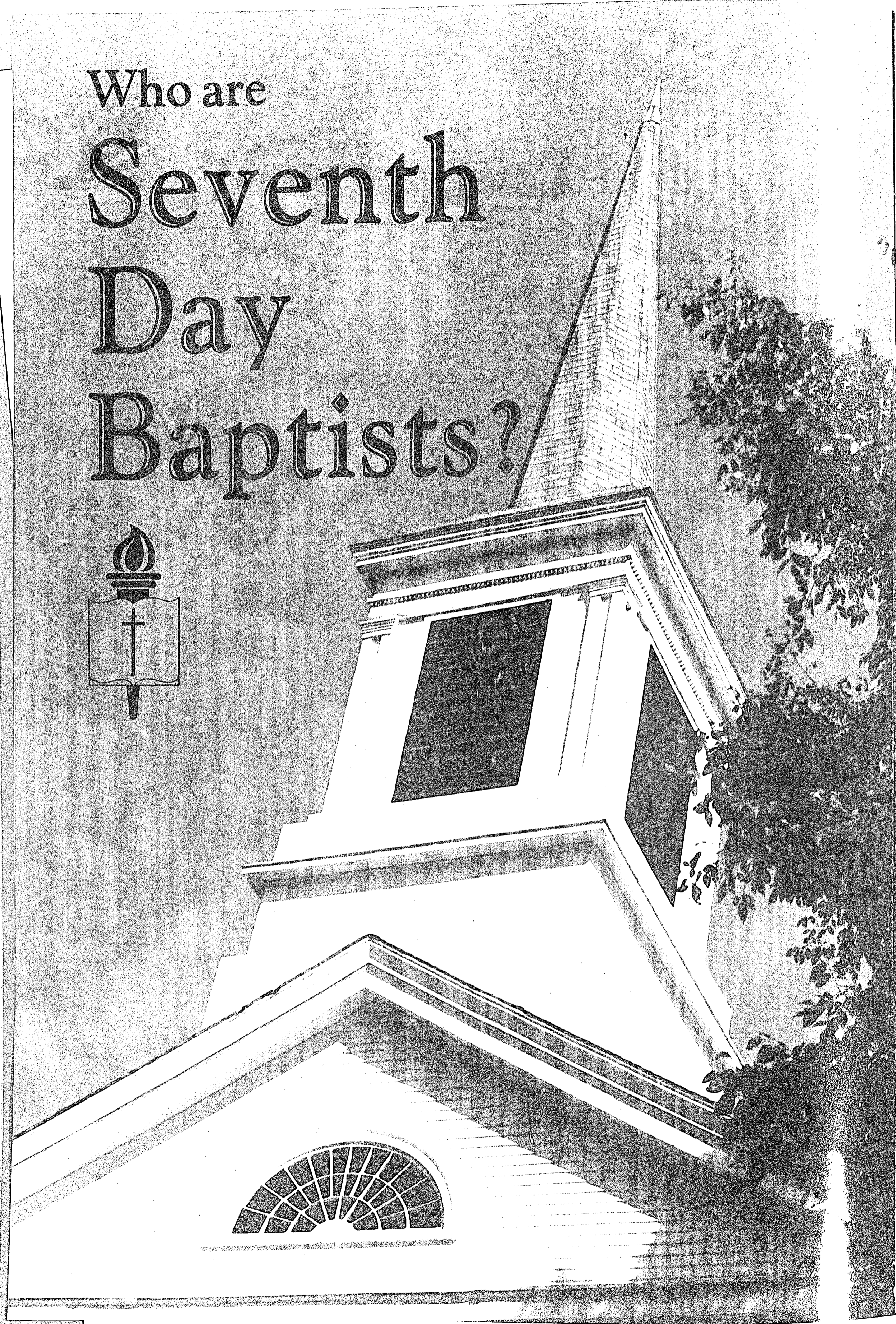
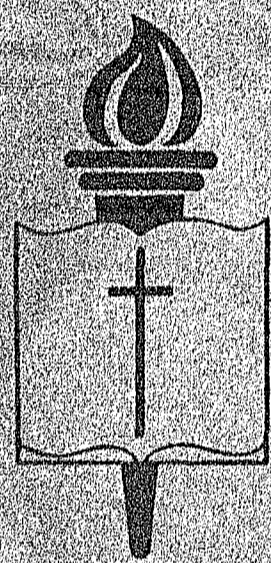
Seventh Day Baptists?



Seventh Day Baptists are individuals from all walks of life...factory workers, bankers, farmers, teachers...people just like you. They are individuals, each accountable to God for the use of their talents; each given the Holy Spirit to lead them to truth. Committed to some very simple but profound ideas, these people join together to form church congregations for worship and fellowship. It is the people that make the church, and the key to strength of Seventh Day Baptist churches is the faith of the individual members.

People just like you.

Who are Seventh Day Baptists?



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People just like you.

People...



Above all else, Seventh Day Baptists are Christians. The love of Christ is what brings them together into local churches. One of the earliest Seventh Day Baptist churches in America had this as its theme: *Preaching Christ, and him crucified*. Three hundred years later, that theme still sounds through Seventh Day Baptist churches. For Seventh Day Baptists, the most important common element is God's ultimate gift, the saving grace of the Lord Jesus Christ.

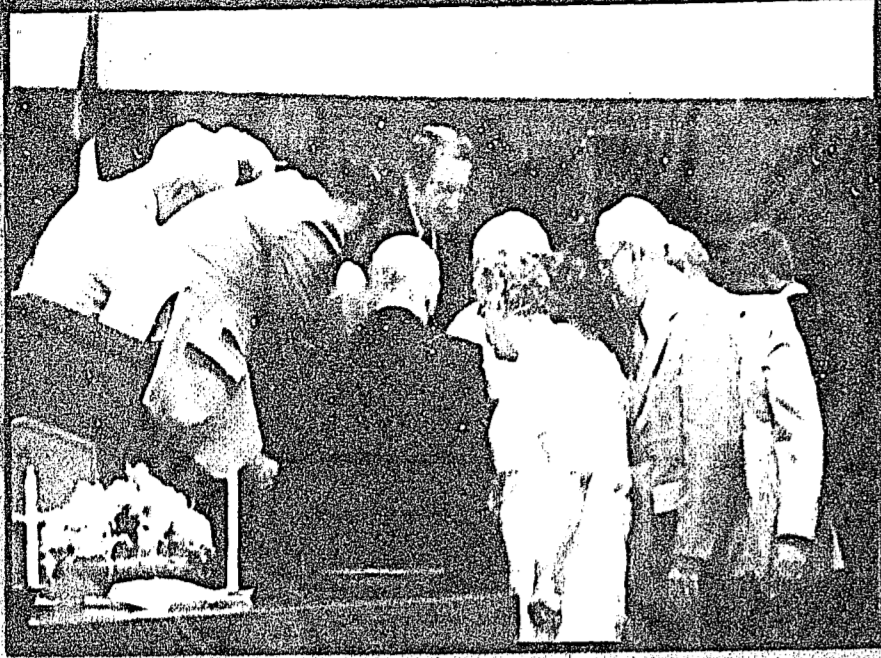


For God so loved the world, that he gave his one and only Son, that whosoever believes in him shall not perish but have eternal life.

John 3:16 NIV

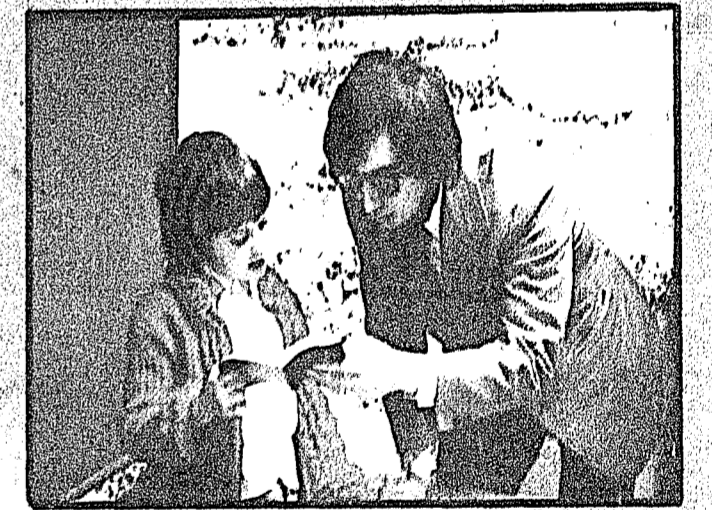
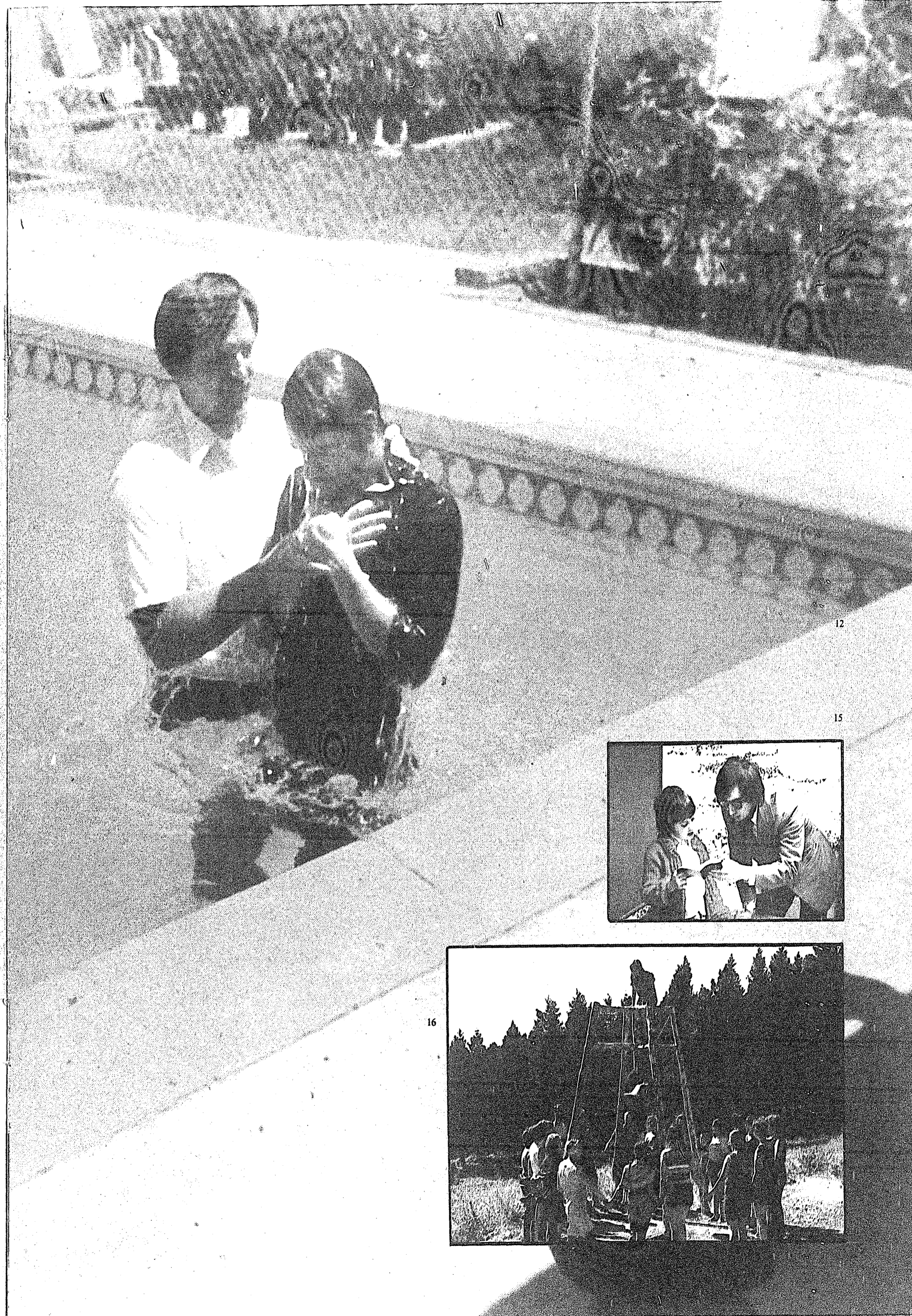


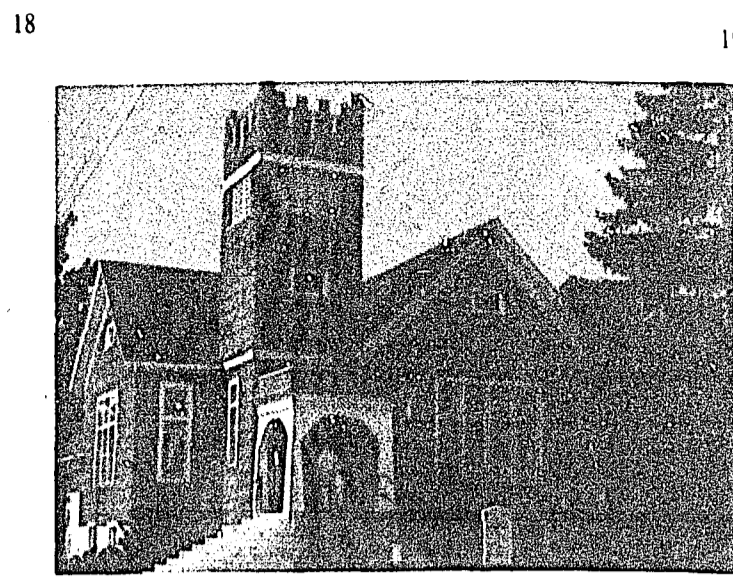
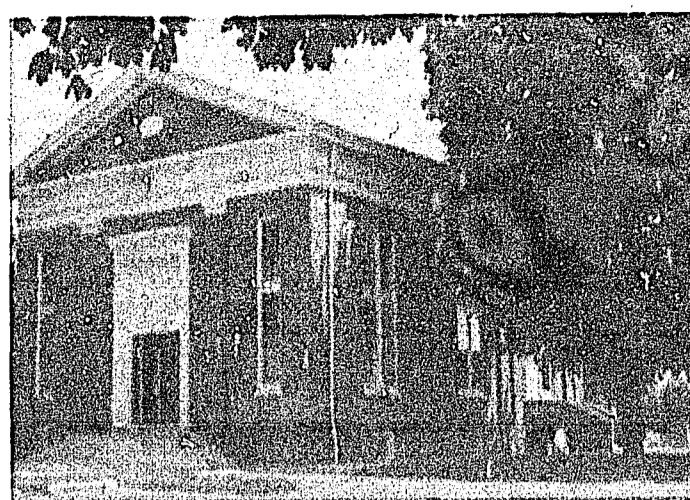
...who love Christ...



Jesus commanded us to love each other. In the long run, that love can be best shown if we pass the love of Christ to others. Bringing someone to a saving faith in Jesus Christ shows our concern for others better than any program that meets physical or social needs. Still, Seventh Day Baptists recognize that people's needs must be met, and to that end, individuals and congregations reach out to their communities to combat loneliness, hunger, ignorance and poverty.

...and love others.





What do Seventh Day Baptists Believe?

Seventh Day Baptists cherish liberty of thought as an essential condition for the guidance of the Holy Spirit. Therefore, they have no binding creed to which members must subscribe. They hold, however, that certain beliefs and practices, having the support of Scripture and adhered to by followers of Christ through the centuries, are binding upon all Christians. Among these are the following which they hold to be fundamental.

The Seventh Day Baptist denomination is historically, like other Baptists, congregational in polity, and desires that its churches and its members shall continue to enjoy freedom of conscience in all matters of religion. *The Statement of Belief* simply points out the views that are generally held by Seventh Day Baptists and is not intended to have binding force in itself.

The Statement of Belief

God

We believe in God, the one personal, perfect, and eternal Spirit, Creator, and Sustainer of the universe, our Father, who manifests a holy redeeming love toward all men.

Genesis 1:1; Isaiah 25:1-9; Psalms 90:1, 2; 91:2; John 4:24; I Timothy 1:17; John 3:16; I John 3:1; Ephesians 4:6.

Jesus Christ

We believe in Jesus Christ, God manifest in the flesh, our Savior, Teacher, and Guide, who draws to himself all men who will come to him in love and trustful obedience.

John 1:14-18; 12:32; Romans 1:3-5; Galatians 4:4-6; Ephesians 1:18-23; I John 3:16; 2:2.

The Holy Spirit

We believe in the Holy Spirit, the indwelling God, the Inspirer of Scripture, the Comforter, active in the hearts and minds and lives of men, who reproves of sin, instructs in righteousness, and empowers for witnessing and service.

John 14:26; 16:7-14; Acts 1:8; Romans 5:5; II Peter 1:21.

The Bible

We believe that the Bible is the inspired record of God's will for man, of which Jesus Christ is the supreme interpreter; and that it is our final authority in matters of faith and conduct.

II Timothy 3:14-17; Hebrews 1:1, 2; II Peter 1:19, 20; John 20:30, 31.

Man

We believe that man was made in the image of God in his spiritual nature and personality, and is therefore the noblest work of creation; that he has moral responsibility, and was created for divine sonship and human fellowship, but because of disobedience he is in need of a Savior.

Genesis 1:26, 27; Micah 6:8; Psalms 8:4, 5; II Corinthians 4:15, 16; Ephesians 2:4-10.

Sin and Salvation

We believe that sin is any want of conformity to the character and will of God, and that salvation from sin and death, through repentance and faith in Christ our Savior, is the gift of God by redeeming love, centered in the atoning death of Christ on the cross.

John 1:29; 3:5; I John 3:4; Romans 3:23-27; Acts 2:37-39; I Peter 2:21-25; Ephesians 2:8.

Eternal Life

We believe that Jesus rose from the dead and lives eternally with the Father, and that he will come in heavenly glory; and that because he lives, eternal life, with spiritual and glorified bodies, is the gift of God to the redeemed.

John 3:14, 15; 17:1-3; I Corinthians 15:20-22, 42-44; I John 5:11, 12; Matthew 25:31-34; Colossians 3:1-4.

The Church

We believe that the Church of God is the whole company of redeemed people gathered by the Holy Spirit into one body of which Christ is the head; and that the local church is a community of Christ's followers organized for fellowship and service, practicing and proclaiming common convictions.

Matthew 16:16-19; Colossians 1:18; I Corinthians 12:13, 14; Ephesians 1:22, 23; 2:19-22; Acts 14:23.

The Sacraments

We believe that baptism of believers by immersion is a witness to the acceptance of Jesus Christ as Savior and Lord, and is a symbol of death to sin, a pledge to a new life in Christ. We believe that the Lord's Supper commemorates the suffering and death of the world's Redeemer, "Till he come," and is a symbol of Christian fellowship and a pledge of renewed allegiance to our risen Lord.

Matthew 3:13-17; Acts 2:37-39; Romans 6:3, 4; Mark 16:16; Matthew 26:26-28; I Corinthians 10:16, 17; 11:23-29.

Sabbath

We believe that the Sabbath of the Bible, the seventh day of the week, is sacred time, antedating Moses and having the sanction of Jesus; that it should be faithfully kept by all Christians as a day of rest and worship, a symbol of God's presence in time, a pledge of eternal Sabbath rest.

Genesis 2:2, 3; Exodus 20:8-11; Isaiah 58:13, 14; Ezekiel 20:20; Luke 4:16; Mark 2:27, 28; Acts 13:42-44; Matthew 5:17-19.

Evangelism

We believe that Jesus Christ by his life and ministry and his final command to the disciples, commissions us to promote evangelism, missions, and religious education, and that it is through these agencies that the church must promote Christianity throughout the whole world and in all human relationships.

Deuteronomy 6:6, 7; Matthew 28:18-20; 4:19, 23; Acts 5:42; 20:28-32; I Corinthians 4:17; I Thessalonians 5:12-22.

People with tradition.

Seventh Day Baptists emerged as a part of the English Reformation, organizing their first church in London in the mid-1600's. At least a dozen other Sabbatarian congregations were established at about the same time, including Bell Lane and Pinner's Hall, but the oldest of them all, the Mill Yard Seventh Day Baptist Church, has continued for over 325 years.

The first Seventh Day Baptist in America was Stephen Mumford, a member of the Bell Lane church, who emigrated in 1664. He joined Dr. John Clarke's First Baptist Church in Newport, Rhode Island, the second Baptist church in America, where he succeeded in convincing several other members to accept the Sabbath.

Although the Sabbathkeepers intended to remain in fellowship with the first-day church, antagonisms developed and in 1671, seven members of the First Baptist Church withdrew to form the Newport Seventh Day Baptist Church. Soon, the center of Seventh Day Baptist growth in New England shifted to the Westerly, Rhode Island, area. Other early churches were established in New Jersey and Pennsylvania, and it was from these three centers that the denomination grew.

A desire to expand the fellowship experienced at the several *Yearly Meetings*, and to organize for missionary efforts, led to the founding of the Seventh Day Baptist General Conference in 1802.

Denominational work

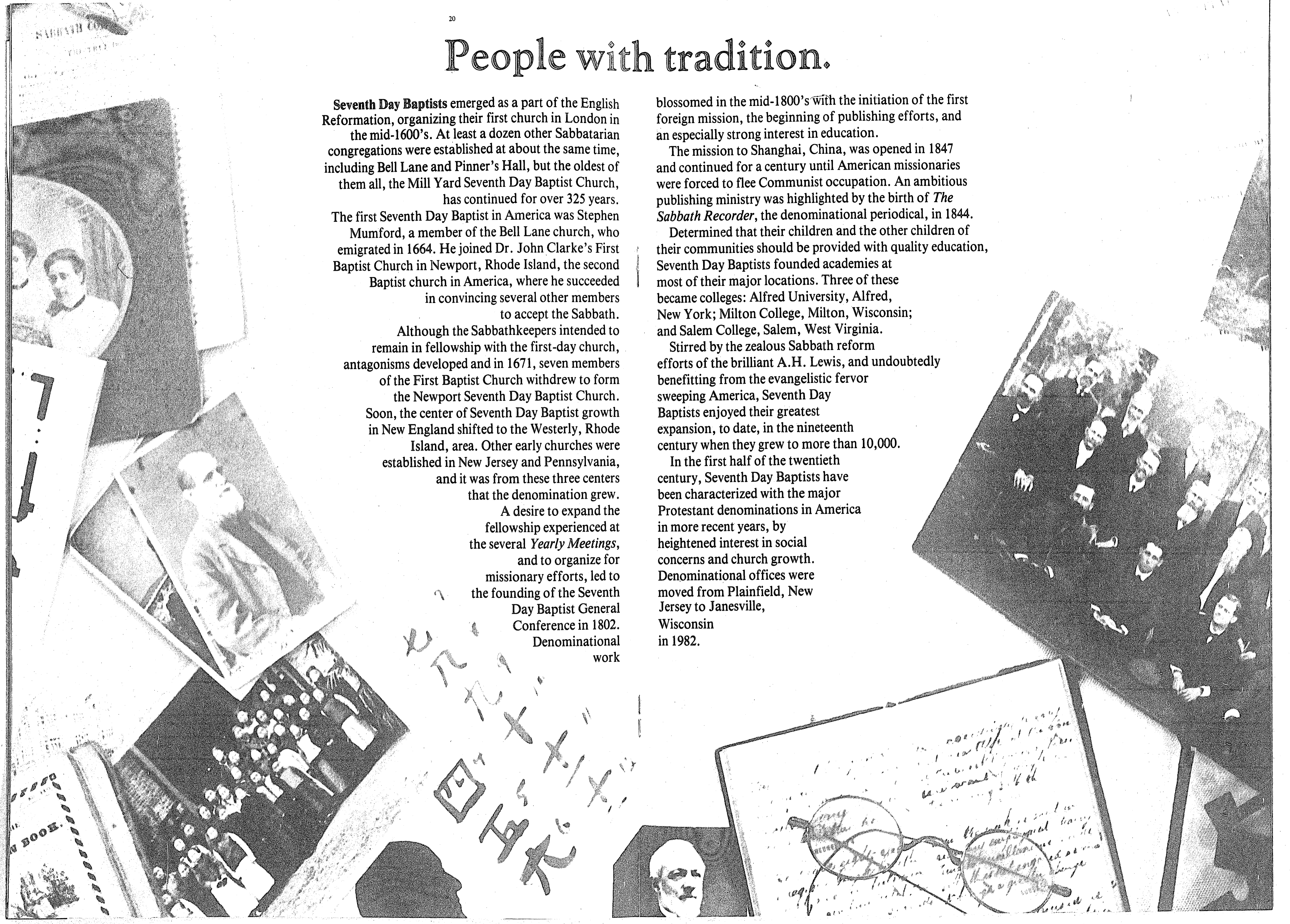
blossomed in the mid-1800's with the initiation of the first foreign mission, the beginning of publishing efforts, and an especially strong interest in education.

The mission to Shanghai, China, was opened in 1847 and continued for a century until American missionaries were forced to flee Communist occupation. An ambitious publishing ministry was highlighted by the birth of *The Sabbath Recorder*, the denominational periodical, in 1844.

Determined that their children and the other children of their communities should be provided with quality education, Seventh Day Baptists founded academies at most of their major locations. Three of these became colleges: Alfred University, Alfred, New York; Milton College, Milton, Wisconsin; and Salem College, Salem, West Virginia.

Stirred by the zealous Sabbath reform efforts of the brilliant A.H. Lewis, and undoubtedly benefitting from the evangelistic fervor sweeping America, Seventh Day Baptists enjoyed their greatest expansion, to date, in the nineteenth century when they grew to more than 10,000.

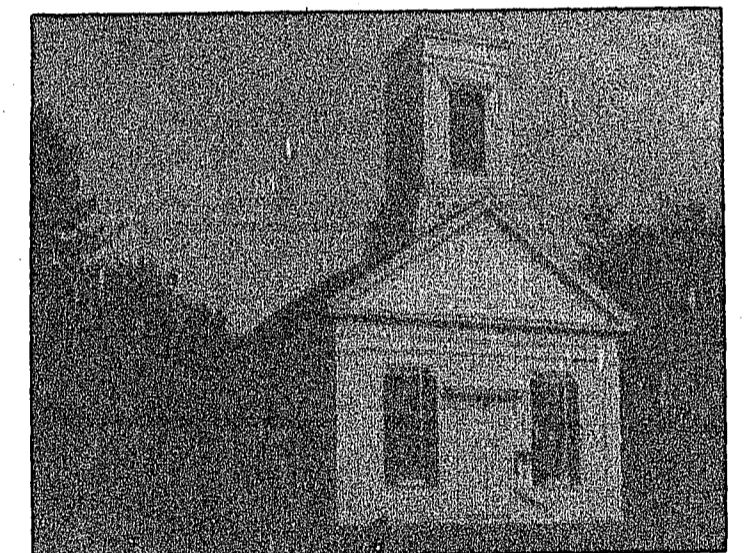
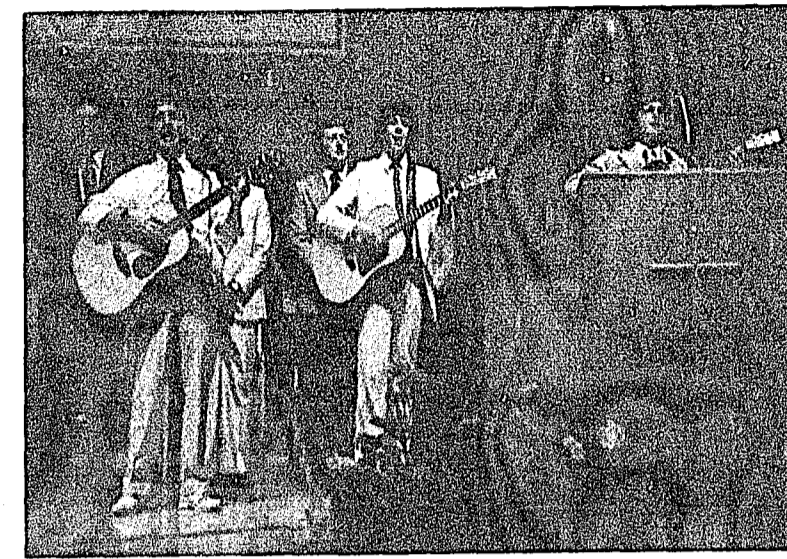
In the first half of the twentieth century, Seventh Day Baptists have been characterized with the major Protestant denominations in America in more recent years, by heightened interest in social concerns and church growth. Denominational offices were moved from Plainfield, New Jersey to Janesville, Wisconsin in 1982.



Who are Seventh Day Baptists?

Worship is an important part of our Christian life. Seventh Day Baptists come together on the Sabbath and at other times to join in praise to God. Music, preaching, prayer and the reading of the Word of God are the basic elements of any service. Worship, whether in a great church or in an open meadow, is a joyous time of celebration.

Music has been an important part of Seventh Day Baptist worship for hundreds of years. In the late 1600's, the Newport and I Hopkinton (Rhode Island) Seventh Day Baptist churches were among the first churches in America to use choral music in praise to God.

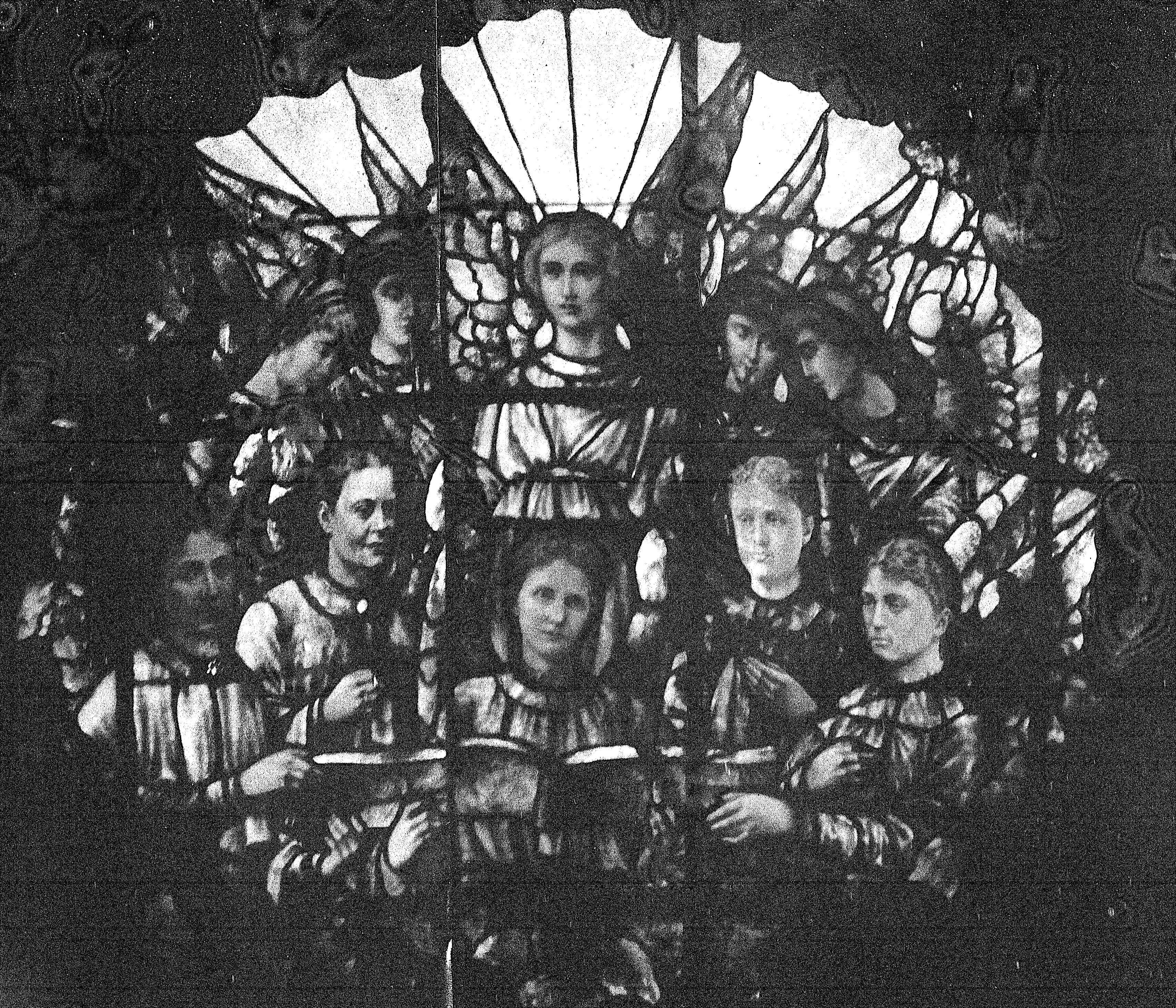


People who worship.

People who call the Sabbath a delight.

Seventh Day Baptists believe that God gave man the Sabbath, the seventh day of his creative week, as a joyful "pledge of eternal Sabbath rest." The Sabbath (Saturday), therefore, is not a legalistic burden, but a wonderful reminder of God's love for his children.

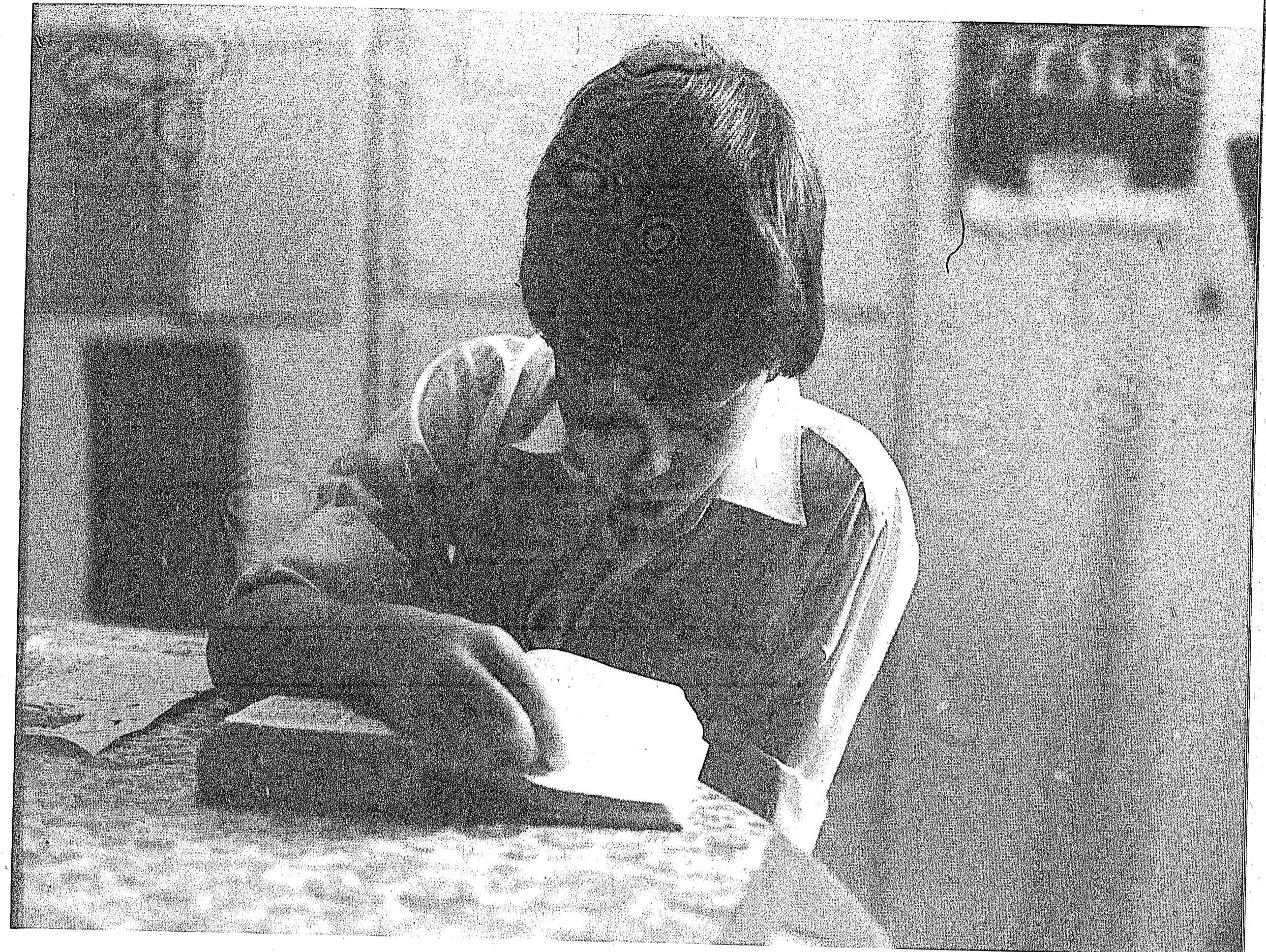
Jesus Christ faithfully upheld the Sabbath as sacred time and after his death and resurrection, his followers continued the practice of worshipping on the seventh day Sabbath. Seventh Day Baptists "keep the Sabbath holy" because they love the Lord and delight in keeping his commandments.



By what authority?

The Bible is the final authority for Seventh Day Baptists. The Bible is a record of God's working among his people. It is also a record of God's will for his people and provides guidance in "matters of faith and conduct." In its pages is the story of God's desire for a relationship with man, and finally through Christ, the fulfillment of that marvelous plan.

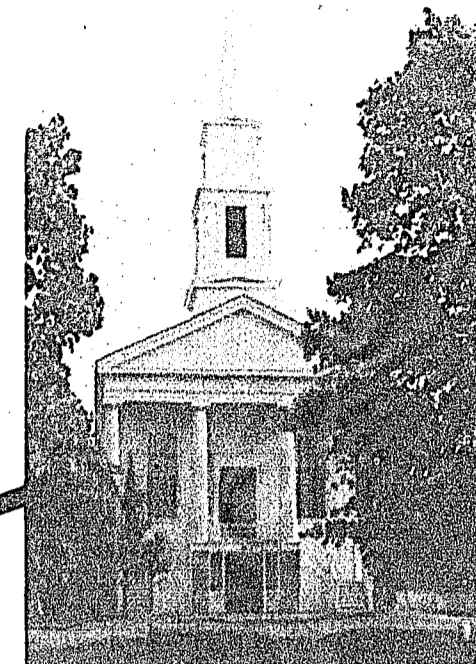
Seventh Day Baptists turn to their Bibles for inspiration, education and resources for guiding others to a saving faith in Jesus Christ.



All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work.

2 Timothy 3:16-17

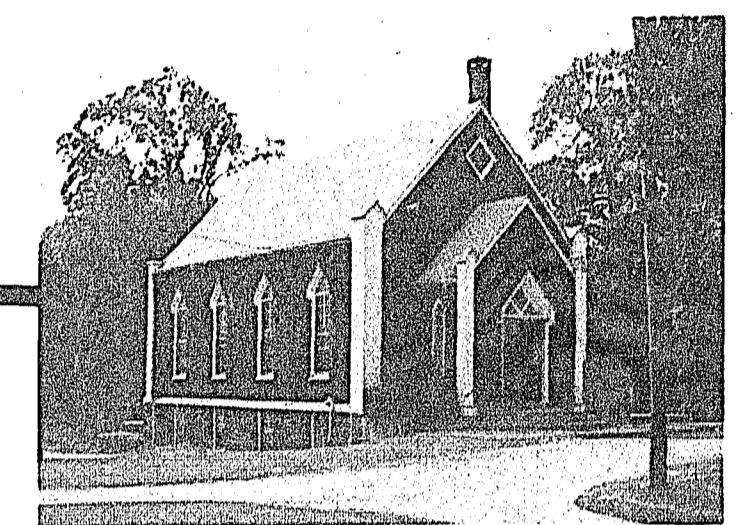
Where do they live?



The Pawcatuck church in Westerly, Rhode Island, typifies both the New England heritage and the missionary zeal of all Seventh Day Baptists. Many of its members through the years have served on the denominational board which supports both national and international mission outreach.

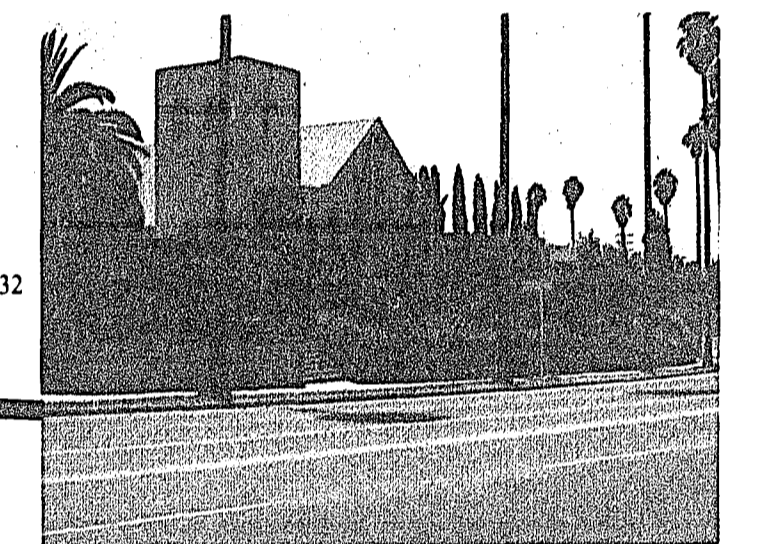
34

Since 1811, the "little red church by the side of the road" has carried on a faithful witness in the rural East Coast community of Marlboro, New Jersey.

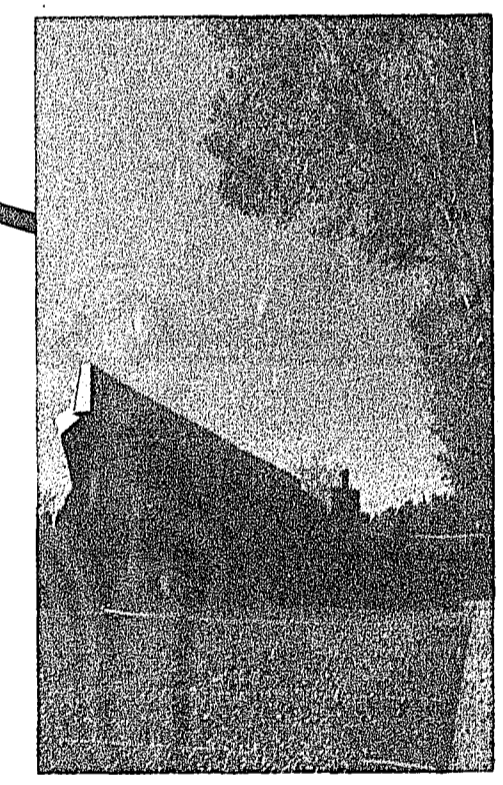


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Reflecting the cosmopolitan nature of the Southern California city it serves, the Los Angeles congregation is a multicultural fellowship of believers soon to celebrate the church's 75th anniversary.

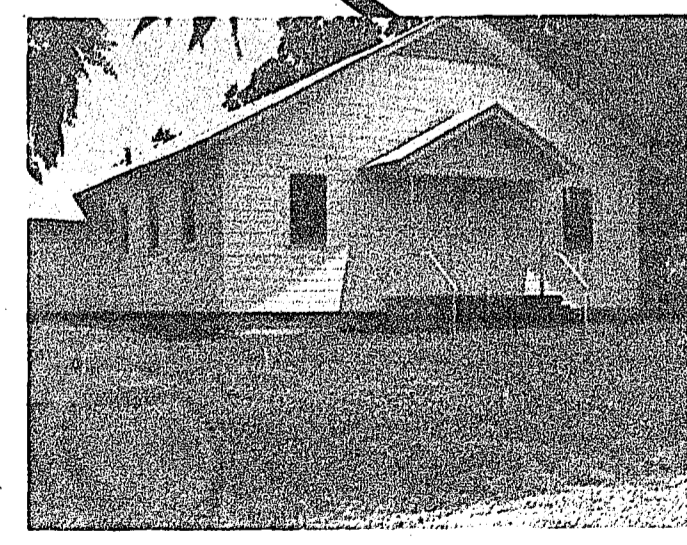


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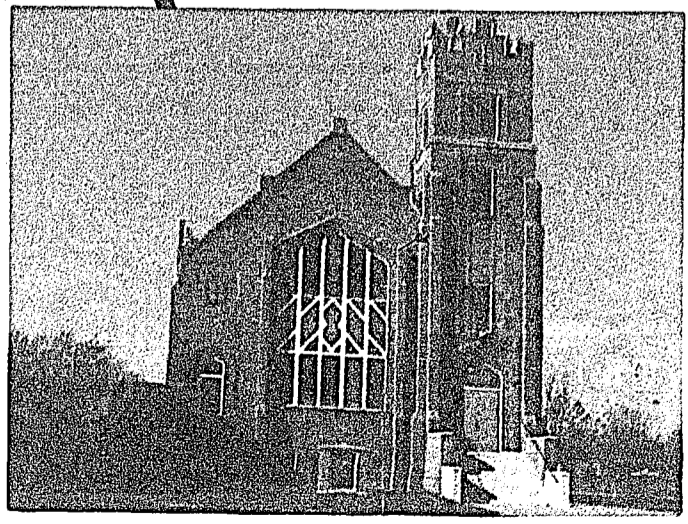
At the edge of the Rocky Mountains since 1928, the church in the mile-high city of Denver, Colorado, is experiencing rapid new growth requiring addition to the modern building completed in 1969.



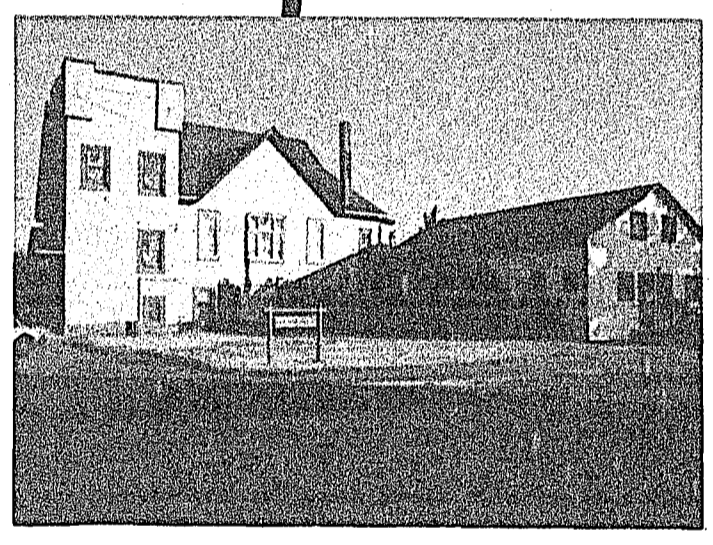
30

The Texarkana, Arkansas, church marked its recent silver anniversary by launching a branch congregation in Shawnee, Oklahoma.

Founded over a century ago by pioneers on the great plains, the church in North Loup, Nebraska continues its ministry to a vigorous community of farm families.



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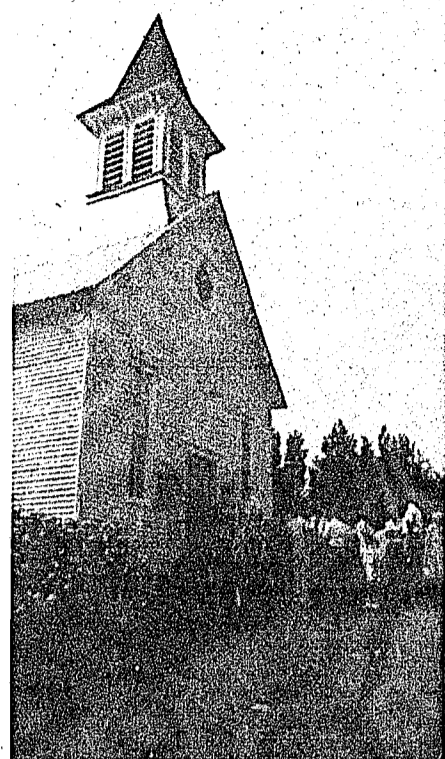
Only 15 years old itself, the Seattle Area Church has mothered three new congregations (in Portland, Oregon, and Centralia and Spokane, Washington) while continuing to serve its widely scattered urban congregation.

Seventh Day Baptists came to America in the later part of the 17th century. From New England, they traveled with the earliest pioneer migrations through New York, Pennsylvania and West Virginia. Later, Seventh Day Baptist pioneers pushed farther west onto the Great Plains, over the Rocky Mountains and on to the Pacific Ocean.

Today, Seventh Day Baptist churches and groups are found in rural areas, small towns and large cities. A listing of churches, fellowships and groups can be found on the last page of this publication.



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An open family.



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A growing part of the family of God.

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- Send me the *Seventh Day Baptist Distinctives* booklet.
- Please put me in touch with a Seventh Day Baptist pastor.

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Street: _____

City: _____ State: _____ Zip: _____

TN 38128

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MISSISSIPPI

Sunshine Mountain SDB Church, Box 37, Chatawa, MS 39632

MISSOURI

Christ Memorial Chapel, 2803 N. Park, Springfield, MO 65803

NEBRASKA

North Loup SDB Church, North Loup, NE 68859

NEW JERSEY

Marlboro SDB Church, RD 1, Box 364, Bridgeton, NJ 08302

Plainfield SDB Church of Christ, 501 Central Ave., Plainfield, NJ 07060

Raritan Valley SDB Church, 707 US 202, Bridgewater, NJ 08807

Shiloh SDB Church, East Ave., Shiloh, NJ 08353

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Crites Mt. SDB Fellowship, 112 State St., Salem, WV 26426

Lost Creek SDB Church, Box 241, Lost Creek, WV 26385

Middle Island SDB Church, 192 Liberty St., Salem WV 26426

Richie SDB Church, Berea, WV 26327

Salem SDB Church, 171 E. Main St., Salem, WV 26426

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Milton SDB Church, 720 E. Madison Ave., Milton WI 53563

New Auburn SDB Church, Rt2, New Auburn, WI 54757

Walworth SDB Church, 223 Vine St., Delavan, WI 53115

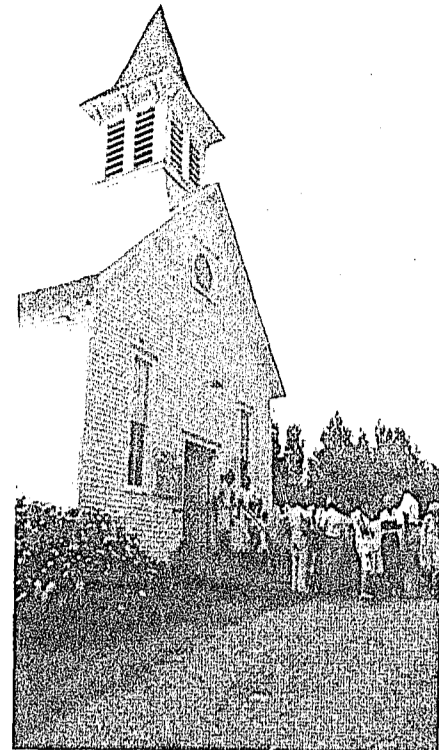
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SEVENTH DAY
BAPTIST CHURCH
WELCOME

O COME, LET US WORSHIP™

This is the first copy of the first number of the Sabbath Recorder, pulled from the press by John W. Mather and given to the undersigned by his son, W. B. Mather.

Willard D. Burdick
 Sep. 20, 1924

The Sabbath

EDITED BY GEORGE B. UTTER.

"THE SEVENTH DAY IS THE SEVENTH"

VOL. I.

NEW-YORK, FIFTY

Biographical.

It has long been wished, that those facts illustrative of the lives and spirit of early Sabbath-keepers, which are now scattered over the pages of history, might be collected together, and presented in such a form as to interest and profit the general reader. In order to gratify this wish, it is proposed to publish a series of biographical articles, in which shall be found sketches of many of those whose memorials ought to be held in everlasting remembrance among us. These sketches will commence with such persons as appear in England soon after the Reformation, and will be extended from that time and country to later times and other lands. It is hoped, that good will in several ways result from such a course. By becoming familiar with their trials and labors, our sympathy with them, and interest in them, may be deepened. By comparing their doctrines and practices with our own, a way may be opened to more comprehensive views and thorough instruction. By having our eyes fixed upon them as a common object of interest, we may come to see things differently, perhaps alike, among ourselves. And by meditating upon the example of those who loved not their lives unto the death, our regard for the truth which distinguished them, and our consistency in maintaining it, may be increased. Should either of these advantages which we have promised to ourselves be realized, we shall be amply repaid for all the labor which the preparation of such articles may require. But should neither of them be realized, we shall at least have the consoling reflection, that we have done what we could to enshrine the memories of those faithful ones who had this claim upon us.

The first name which deserves notice—not so much for his actual sufferings in defence of the truth, as for his clear exposition of it—is that of

THEOPHILUS BRABOURNE.

In order that we may fully appreciate the words and spirit of Theophilus Brabourne, it is necessary to premise, that soon after the commencement of the Reformation, among other practical questions which were discussed anew, we find the claims of the Sabbath introduced and thoroughly examined. There was one class of the Reformers, who, dwelling alone on the sufficiency of

indicated by a book which Brabourne published less than four years afterwards, in 1632, with the following title:

A DEFENCE

OR

That most ancient and sacred ordinance of God's, the Sabbath Day.

In this last book, as we are told by a Bishop of the English Church, (Dr. Francis White, Lord Bishop of Ely,) "proceeding after the rule of Presbyterian principles, among which this was ancient, ~~was~~ all religious observations and actions, and among the rest the ordaining and keeping of holy-days, must have a special warrant and command in holy Scripture, otherwise the same is superstitious; he concluded from thence, by necessary inference, that the seventh day of every week, to wit, Saturday, having an express command in the Decalogue, by a precept simply and perpetually moral, and the Sunday, or Lord's Day, being not commanded in the Law or in the Gospel; the Saturday must be the Christian weekly Sabbath, and the Sunday ought to be a working day."

We here subjoin the three positions which it was the main design of the book to establish. From them it is easy to judge of the character of the work. It ought to be further said, however, that in the illustration and proof of his positions, Brabourne was singularly happy. These are his positions: "1. The fourth commandment of the Decalogue is a Divine precept, simply and entirely moral, containing nothing legally ceremonial, in whole or in part, and therefore the weekly observation thereof ought to be perpetual, and to continue in full force and virtue to the world's end. 2. The Saturday, or seventh day of the week, ought to be an everlasting holy-day in the Christian Church, and the religious observation of this day obligeth Christians under the Gospel, as it did the Jews before the coming of Christ. 3. The Sunday, or Lord's day, is an ordinary work-

day; and how can this commandment, it being a precept of the substance of the substance of the institution, be introduced of a new day? Brabourne nor was he the last man of the reasoning the first day is made the perpetuity of the Sabbath number is very great consequence of the refusal of their principles to them have been driven both to disregard all sacred

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Relig

FRIENDSHIP WHICH

In the tempest of life, when
 Are around and above, if
 If thine eye should grow dim
 Look aloft and be firm and b

If the friend who embraced
 With a smile for each joy
 Should betray thee; when
 Look aloft to that friendship

Should they who are dear
 The wife of thy bosom, in
 Look aloft from the darkness

The Sabbath Recorder (ISSN 0036-214X)(USPS 474460)
 3120 Kennedy Road
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 Janesville, WI 53547
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OF

That most ancient and sacred ordinance of God's, the Sabbath Day.

In this last book, as we are told by a Bishop of the English Church, (Dr. Francis White, Lord Bishop of Ely,) "proceeding after the rule of Presbyterian principles, among which this was ancient. That all religious observations and actions, and among the rest the ordaining and keeping of holy-days, must have a special warrant and command in holy Scripture, otherwise the same is superstitious; he concluded from thence, by necessary inference, that the seventh day of every week, to wit, Saturday, having an express command in the Decalogue, by a precept simply and perpetually moral, and the Sunday, or Lord's Day, being not commanded in the Law or in the Gospel; the Saturday must be the Christian weekly Sabbath, and the Sunday ought to be a working day."

We here subjoin the three positions which it was the main design of the book to establish. From them it is easy to judge of the character of the work. It ought to be further said, however, that in the illustration and proof of his positions, Brabourne was singularly happy. These are his positions: "1. The fourth commandment of the Decalogue is a Divine precept, simply and entirely moral, containing nothing legally ceremonial, in whole or in part, and therefore the weekly observation thereof ought to be perpetual, and to continue in full force and virtue to the world's end. 2. The Saturday, or seventh day of the week, ought to be an everlasting holy-day in the Christian Church, and the religious observation of this day obligeth Christians under the Gospel, as it did the Jews before the coming of Christ. 3. The Sunday, or Lord's day, is an ordinary work-

day; and how can this commandment, it being a substance of the substance ment." But by denying the institution introduction of a new, the Church. Brabourne nor was he the last manness of the reasoning the first day is main, the perpetuity of the number is very great, quence of the refusal their principles to the have been driven both ly to disregard all sac

Before dismissing the bourne, it may be said sults are connected with. Though his books were far as possible, and a royal authority to count seed which was about ever hand, sprung up fruit, which is now seen of Sabbath-keepers, at that church to the bos

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FRIENDSHIP WILL

In the tempest of life, w
Are around and above,
If thine eye should grow
Look aloft and be firm a

If the friend who embr
With a smile for each jo
Should betray thee; wh
Look aloft to that friend

Should they who are de
The wife of thy bosom, th
Look aloft from the darkness

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Is legalism
"tying down"
your Sabbath?