

THE SABBATH OF THE LORD THY GOD.

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From Harper's Bazar, for March 23d.

OUR ONE LIFE. No man is so free as he who is... Our age is but the falling of a leaf...

THE IMMORTALITY QUESTION. Mr. and Mrs. Hiram Cline: In your own and others' interest...

THE SABBATH OF THE LORD THY GOD. Softly Death touched her, and she passed... Out of this glad bright world she made...

THE SABBATH OF THE LORD THY GOD. "Alpha," a correspondent of the Watchman and Reflector, treats the readers of that paper to the following discussion of the Sabbath question...

THE SABBATH OF THE LORD THY GOD. A painful diversity of opinion has existed in all periods of the Christian era, as to whether there is a universal obligation to observe a day of rest and worship as an ordination of God...

THE SABBATH OF THE LORD THY GOD. Now, if you wish to say that the punishment of the wicked was endless, in few words, could you select any that would express your thought more plainly than this: "And thou shalt be punished with everlasting fire."

THE SABBATH OF THE LORD THY GOD. "FEMALE SOCIETY."—What is it that makes all those men who associate habitually with women superior to others who do not?

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could not experience guilt. He did not even know shame. It is an essential law, that moral beings should experience moral torture for moral delinquencies.

II. THE CONDITION OF MAN AFTER THE FALL. Through the fall, man's whole being underwent a change. The body became mortal. Gen. 3: 19.

III. THE CONDITION OF MAN BEFORE THE FALL. Adam was the progenitor of the human race, and it is essential, that we get the clearest possible view of him as he came from the hand of the Creator.

IV. THE CONDITION OF MAN AFTER THE FALL. In regard to the meaning of the word death when applied to the body, our knowledge is sufficiently clear to bring us to safe and satisfactory conclusions.

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tion, it will at once be seen, that the doctrine of seeking a glorification confined being, but imparted to a new life, through a new birth, embracing mind and body.

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continually. Their appetites are rubbed off, their better nature polished and improved, and their selfishness, like the gold, is wrought into finer workmanship, by the fingers of women, than it ever could be by those of men.

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preached to the disciples the first day of the week, when he came together to break bread. Paul exhorted the Corinthian Christians (1 Cor. 16: 2) to lay by savings for charitable and religious purposes on the first day of the week, and have it ready when he should come. Paul, however, improved the opportunity to speak to the praying women assembled on the Sabbath (seventh day) at Philippi (Acts 16: 13).

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The Tract Department.

EDITED BY A. H. LEWIS, Agent of the American Sabbath Tract Society...

A BAPTIST SABBATH.

The article on the Sabbath question, from the Watchman and Review, which appears on our first page, has an unmistakable character...

The reason for observing the Sabbath lies rather in the rest obtained, and the consecration of one-seventh of the time to the worship and service of God...

This is assertion and personal opinion. It is not Bible language. It is not logical, for by the preceding argument, the proportion of time is determined by its position...

The next move is to make the Sabbath a ceremonial institution. To pave the way for this, the following is stated:

Christ came to fulfill the law—His own permanent law; but He was to see the ceremonial and special observances pass away with the increase of His kingdom...

Here light and darkness are skillfully woven together, and it is asserted, in essence, that the occasion for a change of the time of observance came with the resurrection...

Having thus laid the foundation, an opinion on an assertion, the author proposes to refer to New Testament authority, and says:

In John 20 we find that Jesus, in His glorified body, rose on the first day of the week, and appeared first to Mary Magdalene, and on the same evening, to ten of the apostles assembled, and gave His blessing (three other appearances being mentioned by the other evangelists on that day)...

There were great many spurious things fabricated in the early ages; and now and then we come across in them a single incident or sentence which looks very much as if it might have been floating in the churches, and might have been one of the things omitted by the compilers; as, for instance, where Christ is reported as passing one Sabbath day, and seeing a man working in the fields, and saying to him:

That does not sound like a monkish invention. There is something very subtle and very far-reaching there in the matter of principle, as if Christ had said to the man, "If you never work, you are released from the Levitical law, and you are free to do as you please with your liberty, even on the Sabbath day, you are blessed in your freedom; but if you think that the Sabbath day is sacred, and that the law is binding on you yet, and notwithstanding you break it by working on that day, you are accursed."

I have always felt as though probably this story was made up through the pen of the Scribes. Not only so, but the thought of course we do not know of any other incident related which has a strongavor of reality about it. —H. W. Beecher, in Christian Union.

If we rightly understand the platform laid down in the above, it is that opinion makes right. Now, there is a sense in which a man must be governed by his opinions; but they may never be appealed to as an ultimate standard, and they are safe guides only as they are in accordance with truth. The ultimate standard of right antedates human existence, and is unaffected by human opinions. Every effort to make right-going easy and attractive, by leading men to rest upon their own opinions, must result in evil. Sliding easily downward, and prone to self-indulgence, men can be held only by strong cords of duty, which reach to very standards outside of and above their personal opinions. The individual judgment, left to itself, soon loses the power to guide safely. Ignorance concerning right leads to error, but not to criminality. But when ignorance comes, or is continued, through indifference or choice, the error becomes sin.

that Rev. 1: 10 refers to a day of the week, and particularly to Sunday, when the Bible knows no day of the week as the Lord's except the "Sabbath of the Lord."

Still founding in the morasses, the author again seeks to show that the Sabbath was ceremonial and temporary; and then, by a sudden change, seeks solid ground for Sunday, through the Sabbath, in the following words:

The perpetual obligation to observe the Sabbath would seem to be strengthened by an allusion, in Heb. 4, to the typical "rest" and verse 4 there remaineth therefore a rest (Sabbath-keeping) to the people of God.

The duty to observe the Lord's Day as this Sabbath, does not stand in our thoughts, as Dean Aldrich puts it, in a note to Rom. 14: 5 (Greek text). "The obligation is almost analogous to the ancient Sabbath, binding on us from considerations of humanity and religious expediency, and by the terms of that branch of the church in which Providence has placed us." This may do for those whose strongest foundation is "ecclesiastical authority." We rest it, God's moral, irrevocable law, to keep his holy day, providentially changed in honor of His beloved Son, with whom He is well pleased, from the seventh to the first day.

The question of legal enactments is disposed of in a way which indicates the idea of enforcement:

Some one will ask, Suppose the people of this country should generally wish to observe the second, or any other day, instead, and so vote, would that please God as well? We reply, they must find the reason for so doing that will please God. If they can find any reason between Genesis and Revelation more worthy of commemoration than the atonement, between now and when the heavens are no more, their day will come.

Ought a government to enforce the observance of the Lord's Day? If so, do we not uphold the doctrine of "church and State"? No. The observance rests on the moral law, on which are grounded laws against murder, theft, &c. The laws enforce morality, not Christianity. They are negative, not positive. They say what a man shall not do, but do not compel him to worship God. We do not uphold the statute of our own Commonwealth, that those of most of the States are similar—as a model enactment, based upon the Divine command. After making penal the keeping open of shops, &c., on the Lord's Day, doing any manner of labor, business or work, except works of necessity and charity, it proceeds: "The Legislature conscientiously believes that the seventh day of the week ought to be observed as the Sabbath, and actually refrains from secular business, travel and labor on that day, shall not be liable to the penalties of this chapter for performing secular business, travel or labor on the Lord's Day, or first day of the week; provided that he disturb no other person."

This is the principle which Baptists claim—non-intervention in matters of conscience, if conscience is not bad as to lead to a violation of moral law.

We trust that it will be many days before we are obliged to note a similar production from the pen of a Baptist. The grave inconsistency involved in such efforts on the part of those who make great claims of devotion to the plain statements of the Bible, is such as to awaken doubts and fears concerning men's honesty. And to close such an effort by saying: "When Christians will put the obligation to keep the Lord's Day holy on the solid ground of 'thus saith the Lord,' and teach it, we may hope to see the blessing of Christ on the people, as on those of old who returned to their allegiance to Jehovah," comes near to mockery.

EXTREME LIBERALITY.

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What unfairness to talk of this halloved day through the New Testament, when, aside from the transactions which took place after the resurrection, the day is mentioned but twice, and never as sacred, Sabbath, or hallowed! What a "begging of the question," to assume

"Broad views," and great liberality in morals and religion, invite lawlessness and disorder.

MINUTES OF THE TRACT BOARD.

The Board of the American Sabbath Tract Society met, as per call of Chair, at Leonardville, N. Y., March 7th, 1872. Present, A. B. Spaulding, J. B. Clarke, LeRoy Maxson, E. Maxson, M. W. St. John, A. C. Potter, S. C. Maxson, J. M. Todd. Prayer was offered by Stephen Burdick.

Letters were read by the Corresponding Secretary.

1. From W. Donnell, Reynoldsburg, Ill., stating the circumstances which had occasioned delay in the fulfillment of his appointment to labor in Missouri.

2. From James Bailey, Farina, Ill., reporting labor at Pleasant Hill, labor and the arrangement for future labor in the vicinity of Farina.

3. From Varum Hull, Welton, Iowa, accepting the appointment to attend the Conference of the Sabbath-keeping Adventists of Marion, Iowa, and proposing future labor in behalf of the Sabbath cause.

4. From Geo. B. Utter, Westery, responding to the Board's proposition to make the time of the transfer of the Recorder the middle of the present volume, as follows: "In reply, I have to say, that any arrangement for publishing the Recorder, which has in it the element of permanence, seems to me better than the present unsettled state of things; I shall therefore treat as final the Board's decision, and make arrangements for the transfer at the time named."

5. From Eld. Hull, accepting the appointment of the Board as Editor.

6. From D. R. Stillman, accepting the appointment of Business Editor.

7. From N. V. Hull, respecting publishing rooms at Alfred Centre.

8. Letters from A. H. Lewis, relating to publishing interest, and the general work of the Society, embracing also his correspondence with several parties in relation to the outfit and supply of labor for the publishing house, and inquiring as to his future employment by the Board.

Voted, that the matter of instruction asked for by J. Bailey, be referred to the Corresponding Secretary.

Voted, that the Board accept the proposition of V. Hull, to spend a portion of his time in laboring for the Sabbath cause, while passing through the State of Iowa to Long Branch, Nebraska, the Board paying his traveling expenses.

Voted, that the proposition of D. R. Stillman to devote his time to the business of the publishing establishment at a salary of six hundred dollars a year, be accepted.

Voted, that the proposition of N. V. Hull to accept and discharge the duties of Editor, at a consideration of four hundred dollars a year, be accepted.

Voted, that the Corresponding Secretary be instructed to inform A. H. Lewis, that it is the desire of the Board that he shall continue in their service as lecturing agent, and that it is expected that the business of the Tract Depository will be transferred to the publishing-house, where it is proposed to do the work.

Voted, that Stephen Burdick be requested to visit Preston and vicinity, and labor there for the promotion of Sabbath truth.

A. B. Spaulding reported labor in behalf of the Society in the way of canvass for funds at Berlin, N. Y.

Voted, that A. B. Spaulding have an order on the Treasurer for the amount of his expenses while thus employed.

Voted, that the Corresponding Secretary be instructed to correspond with A. H. Lewis in regard to tract revision, and the preparation of a new one, of experiences, as suggested by him.

On motion, adjourned to the call of the Chair.

STEPHEN BURDICK, Recording Secretary pro tem.

BOOK AGENTS.

There is but one opinion among the friends of the cause concerning the sale and distribution of our publications, and that is, that the work ought to be much increased. To do this, persons must make it a special business. The Society offers the usual commission on all sales, but the work is untried, and men and women who have plenty of business of other kinds, are slow to undertake it. If the finances of the Society would warrant the Board in guaranteeing a full salary to agents, in case their commissions did not amount to a sufficient sum, there would be no lack of applications. There is a way in which the end sought can be gained, without direct expense to the Board. Let individuals or churches choose their agent and his field, and set him at work, agreeing to pay a certain sum, aside from his commissions; the plan of operations being to visit, as nearly as practicable, every house, sell wherever it could be done; when it could not, give a tract or two, and a kind word. There are several books on our catalogue, ranging in price from ten cents to one dollar and twenty-five cents, of which many could be sold. By thus visiting all of the people in a given place, many persons would be reached who cannot be reached otherwise. And in every community there are some who would heed the truth. We appeal to individuals, to churches, to Quarterly Meetings, and to Associations, to undertake this work. Choose one of your best men—a man whose character and manners will speak well for the cause he represents. Choose his field. Send him forth with your prayers and your sympathies. The publications are waiting to be scattered, and people are waiting to read.

families, and gave out some tracts. From here we met with the Enon church, and then proceeded to Eddyville, in Pope county. Addressed the people in the Boutin meeting-house. Thence through a rough wilderness reached Reynolds, well-served, and held service for preaching in his dwelling. From there attended the organization, at Stone Port, of the Southern Illinois Yearly Meeting. Afterward we labored several days in Bro. Cagle's neighborhood. Three meetings were added to the Enon church, two from the Baptists and one by baptism. I have been in your service two months less five days, and have traveled about 225 miles, preached fourteen times, and visited probably fifty families, distributing nearly 4,000 pages of tracts. I am much encouraged, and have been able to give care for His holy truth, and bless it to His own glory.

REPORTS OF LECTURING AGENTS.

In response to a request from Sabbath-keeping friends in Watson, N. Y., for lectures in their vicinity, Eld. Henry Clarke was employed to visit them, and labor as he might find opportunity. He left Leonardville, N. Y., on Fifth-day, Nov. 8th, reaching Watson at evening. The following is an abstract of his report:

"The next day I attended a funeral, and gave notice of the object of my visit. On the following day, (Sabbath), I preached to the church there. On First-day, Dea. Williams took me to Lowville, the county seat of Lewis county, and introduced me to Mr. Waterman, the pastor of the Free Baptist Church, informing him of my desire to present the claims of the Sabbath to his people. He gave me a most cordial reception, and expressed an entire willingness to have me present our views relative to the Sabbath, at that or any subsequent time. He accepted his invitation to preach, arranging as more satisfactory, so as to give notice that I would present the subject of the Sabbath the evening after the next First-day. I had engaged with Bro. 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LETTERS FROM M. L. LEWIS.

From M. L. Lewis, Editor of the Sabbath Recorder. It will be remembered that our Missionary Board, in January, transferred me from my field in Wisconsin and Minnesota to Southern Illinois for a limited time, and allowed me to stop in Farina to engage in a revival effort, so long as might seem to be duty under the circumstances; not with the idea of abandoning Missionary labor, but, thus engaged, that the expense of such labor should be met outside of the appropriations of the Board, by those sharing in the benefits of such labor. That plan has been carried out, not only in Farina, but in Southampton also. And so far as financial aid is concerned, I am happy to report that, in both places a noble and commendable spirit of prompt Christian liberality has been manifested, amply satisfying the missionary in his toils. And what is still greater importance, has been the earnest effort to win souls to Christ, and build up His cause.

DISMISSING MEMBERS.

In the Records of March 7th, there appeared a paragraph from J. L. headed "Query," asking for the voice of wisdom in relation to the matter. Now I do not propose to answer this query, (for want of wisdom) but to throw out some suggestions which may help to commend the practice of the church in dismissing to let members out themselves, lose from its restrictions whenever they see fit.

THE CHURCH, AS AN INSTITUTION.

The church, as an institution, must have rules of discipline; for an association, composed of individuals of various minds and capacities of understanding, can be expected to always see alike on all questions; and should no member, because his brother does not see just as he does, cut under the coat that binds the church together, and thus affect the whole body?

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father and mother "hunted" all the children. These two hid themselves. There was a light burning, and they saw their father and mother kill the other three children. The father killed the baby first, and then the mother killed Leah and Samuel. Both the father and mother were naked, and when they were done they went into the house and began praying. The two surviving children were searched for after the others were killed, but they managed to get away, and about midnight on Sunday morning, got to a large stack, where they were found in the afternoon.

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