

LABOR ALL MUST SING. All must learn their useful measure...

Set the sacred music loose, From the tolls of labor's ringing...

Cherish labor cure our pains, Give no time to brood o'er sorrow...

Man's victorious way on earth, All that raises his condition...

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PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY. 'THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD.'

VOLUME XXIX.--NO. 2. ALFRED CENTRE, N. Y., FIFTH-DAY, JANUARY 9, 1873. TERMS--\$2 50 A YEAR, IN ADVANCE. WHOLE NO. 1458.

setting up of this kingdom was at the advent of Christ, which commences the Christian era...

not yet come. And the beast which was and is not, even he is the 8th, and the 9th, and the 10th...

to the time, viz., that it was near, just at the door. The Judge then stood at the door...

those who have passed from this earth life to the spirit world, Christ is the authority thus to judge all men...

himself and his cotemporary Christians, according to Bro. G.'s rule? If so, we ask, have his words proved true?

associates were toiling to bring the boat around the headland to the place of the apostle's final embarkation...

which was performed upon Euty-chus. But with such a decision our labor is ended, and with it the whole theory in regard to the Sabbath character of Sunday is exploded...

Oh! the golden fairs of toil, In the field of man's endeavor, Desert sands made out of heaven...

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day of the week; John, himself, having written his gospel, the appearance of the Apocalypse, every where applies to it, unpretendingly. Whenever the term 'Sabbath' is used, on the other hand--as we have seen, that it is fifty-five times in the New Testament--is applied, with one exception, to the Sabbath of the commandment, or the seventh day of the week. In view of these facts, take a commandment without bias or predilection, one, if you please, who has never heard of the controversy in question, place in his hands the Bible without note or comment, let him read the following texts which confessedly refer to the seventh day of the week, and then the question in regard to the Sabbath would render would be decidedly in favor of the venerable Sabbath of the Lord; of which it is true, as it is of no other day, that he has again and again claimed it as his own. But the question is, whether he will turn away his foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a day of light, the holy of the Lord, honorable; and shalt honor him, not giving him one way, nor finding that his own pleasure in speaking his own words; then shalt thou delight thyself in the Lord.' (Isa. 58: 13, 14.)

The Sabbath Recorder.

ALBANY, N. Y., FIFTH-DAY, JAN. 9. N. V. HULL, EDITOR.

THE SABBATH AND THE BAPTIST UNION.

We stand firmly and conscientiously on our declaration to urge "obedience to all the commands of God." But we are under the New Covenant, and not the Old. We are assured by the divine word, that the Old Covenant is superseded by the New.

REMARKS.

We thank the Baptist Union for its notice of us, and for, in part, defining itself upon the Sabbath question, and trust that our response will be so courteous and interesting that it will take pleasure in laying it before its readers.

The Sabbath Recorder rejoices to believe that we are living under the gospel and new covenant dispensation, and is as far removed from legalism as is that dispensation from the Mosaic economy, but the question still remains, "What is the real difference between them?"

The Old Covenant was a political institution, built upon a religious basis, and introducing into this world of Christ and His "great salvation."

And therefore, there must exist between the Old and New dispensations, a peculiar relation, a proper understanding of which is of the highest importance. The Old Testament institution must necessarily rest upon a moral basis, because man is a moral being, a being possessed of moral attributes, and also because its end was the introduction of the scheme of salvation. It was also a political institution, because its plan embraced the idea of the operations of a peculiar nationality, which was to affect the great nationalities of the world, by introducing to them the knowledge of the true God and His worship.

But Christ's coming and grand work was to be in the future, and the peculiar character of that work was communicated to the Israelites and those among whom they dwelt, by various significant religious rites and ceremonies. Sin and salvation were the two words around which everything clustered. The wages of sin was death, and the system of sacrifices under the Old dispensation most vividly symbolized this, and these ended in the sacrificial death of the Lamb of God who took away the sin of the world. But out of this death of Christ comes life to men, and this is the peculiarity of the New dispensation. It is a dispensation of power and not of weakness, of life and not of death.

The moral code of the Old covenant, centrally considered, was the Ten Commandments, written by the finger of God upon two tables of stone, and these condensed, or in their sum, are stated to be love to God and love to men, that is, love is the impelling motive to their observance. Under the Jewish economy their obedience was enforced by earthly rewards and considerations, but as they were carnal and worldly, their obedience took on a civil character, having in it nothing suited to a heavenly and spiritual state, nor was it in keeping with the spirituality of the law itself, nor could this law or the sacrifices of the dispensation then existing, give to men the spiritual life needed, as they were only carnal services, even when involving obedience to a spiritual law. The Ten Commandments were written upon stone tablets, to indicate their enduring nature, and around them clustered the entire system.

But considering man as a sinner, there are two points of weakness that need to be brought prominently forward and kept before the mind, namely, the weakness of the law and the weakness of the flesh. The law could neither regenerate men nor forgive their sins. It was not given for this purpose, nor was it in its nature suited to this end—it could not give life. The other point of weakness was with man himself; he was "sold under sin"—taken captive by Satan to do his will, and so the commandment which was for life came to be for death. Under Moses, then, the sinner was adjudged to death, and hence the need of one who could restore life to him who was so condemned. But let it be distinctly understood, that this must be accomplished by a process that, while it saved the sinner, it justified and preserved the law that condemned him. To accuse the law would be to justify the sinner. The integrity of the law must be preserved, and its nature justified. To do this, two things are done; Jesus takes the place of a criminal and suffers for him, and so becomes a sacrifice for him, and also by His divine power, forgives and recreates, in the manner, constituting him a son of God. We now come to consider

the question of the character of the new covenant and its relation to the Ten Commandments. The new covenant is essentially life giving. It both frees from the curse of the law, and brings to life him who was dead, and in this freedom granted, and life bestowed, a new character is given, one in harmony with God and His law. God, by the prophet Jeremiah, chapter 31st, verse 33d, describing the new covenant says, "I will put my law in their inward parts, and write it in their hearts;" and Paul says, (Rom. 8: 4) that this was done that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit. If anything is plainly taught, as the essential idea of the new covenant, it is that by its operation, the law of the Ten Commandments in its spirit, love to God and love to men, is written upon the heart of all those who become the sons of God by adoption, and by this they cry Abba Father. Now, one of the precepts of this law, commands the keeping of the Sabbath, and any attempt to exclude it from the other nine, in the operations of the new covenant, is without Scripture warrant. It stands or falls with them, and shares their honor or disgrace. But, concerning the position of the law under the new covenant, Jesus the head, author and operator of that covenant, says, "One jot or tittle of it shall not fail." This certainly excludes the idea that the Sabbath of the decalogue was done away in Christ, although it is clear that all of the ceremonial Sabbaths were. If the weekly Sabbath had originated with the Jewish economy, it is plain that it would have perished with it, but, as it dates from the beginning, it antedates Judaism, and does not necessarily pass away with it.

The Christian system has two ordinances, Baptism and the Lord's Supper, and beside these, it has no other. These symbolize a system of redemption and salvation, and as no ordinance other than those whose language speaks of this. The idea of celebrating the work of redemption by keeping the first day of the week, is purely a fancy not having in its support a single word or letter of Scripture. Baptism and the Lord's Supper run the whole circuit of the facts and doctrines of redemption in their significance, and to add another ordinance to them, is superfluous. But one weekly Sabbath is needed, and but one was ever divinely appointed, and that is the seventh and not the first day, and to reject this is to leave the world without one having the sanctions of the Deity, and therefore without one that has authority and that binds the conscience.

In closing, we say that we are a child of the new covenant, and heartily rejoice in its doctrine of freedom. Of freedom from the curse of the law—in the spirit of freedom with which we serve God and "seek His precepts." This is "walking at liberty." It frees from the bondage of fear, and makes perfect in love. The freedom it gives is not to reject this commandment or that, and to serve according to convenience, but lovingly, and with choice, to do the whole will of God at any cost.

THE FAMILY. Society is an essential condition of humanity, and the family is a primary condition of society. The family is the fountain whence springs the race, and is, therefore, the most essential of all the forms of organized humanity. The family is not only the fountain of the race, but in its character, as the family pure, so is the race. Is the family pure, intelligent, and well developed, so is the race. It is not enough that families be organized for the propagation of the race, but a question lies back of this as to the character of the race propagated. We use the word character here in its broadest sense, covering the whole field of human activity, taking the ground that in our family education, a foundation is laid for all the duties and responsibilities of our earth-life. We also add that in this education, a character is given to the spirit, of which it may never be wholly divested. In the organization of the family, the whole question of duty and responsibility is to be considered, and in the training of children the highest possibilities of human attainments are to be kept before the mind. As the moral and religious elements of our nature are those most important to us, and the world of which we form a part, they are ever to be so considered in the family, and hence the family is a religious institution, and is ever to be so conducted. An irreligious family is one essentially deficient in the principles underlying its organization. It is a denial of God and His just claims, and a disregard of our own highest well being. It is a duty made obligatory in nature and by revelation, to teach our offspring the fear of the Lord in the years of their childhood, and its neglect will not only involve us in guilt, but ruin them. This is a subject with which parents may not, in view of the high considerations involved, to take it in hand, and give to it their sincere and intelligent consideration.

But it is not our purpose to confine this question to the matter of religious training, but to make it cover the whole field of human activity. The future man exists in embryo in the child, and as the child, so will be the man. All of the

changes which take place with us from our childhood onward, are but modifications of our childhood state. No new element is added, original powers only being developed. The well trained child has an immense advantage over the one whose culture has been neglected, and this advantage shows itself more and more as life advances. Men suffer much under all the circumstances that attend them here, whose early life has been misshaped. We can hardly over estimate the blessings of a good childhood culture.

But let us, as far as we may without an exhibition of ill breeding, enter the sacred family enclosure and behold its beauties and taste its joys, for there is no spot on earth where these blessings of heaven so blend and shine forth, as in a well ordered household, where parents and children live together a common life. There remains with the parent a child life, and through that life the child both sees itself in the parent, and through this as it exists in the parent, its vision takes peeps into the open and elevated fields of mature life. How much is learned by the child through the mingled childhood and manhood life of the parent, and how much is he blessed by the childhood life developing around him.

We know that cares and trials are there, but even these have their blisses and perform heavenly ministries. Sanctified trials yield rich harvests of heavenly grace, and are therefore not to be despised. But, mingled with these cares and trials, are heart experiences too precious and blissful for word-utterance. Here, love and social delights mingle and reign in this miniature heaven. Earth has no more blissful experience for mortals than those afforded by a well regulated Christian home.

"EMPLOYING THE DEVIL TO GLORIFY GOD." To the Editor of the Sabbath Recorder: The editorial in your issue of Jan. 2d upon the heading placed over Dr. Maxson's letter, made me hopeful that a few words upon certain other methods in common use, of "employing the devil to glorify God," would not be thought out of place in your columns.

God has attached but little importance to the "power of money" (Mammon) of which so much is said in our churches to-day, upon which so much dependence is placed. I look upon the efforts of church members to secure wealth "for the service of God" as decidedly questionable; and upon all efforts to enlist in the service of churches the wealth of ungodly men, as, not only demoralizing, but, the evidence of existing demoralization, and a lack of the Spirit of Christ. Every such effort must be made by appeals to passions or weaknesses of men who are not in sympathy with Christ or His work. We often hear ministers say of an ungodly man who has given largely to the support of their denomination, "He is in sympathy with our work." If this be true, their work is not the Master's work. His enemies are not in sympathy with His work.

So-called "Evangelical Societies," in connection with, outside of, and above, the church organizations, I believe to be among the most crying of the abominations of the "man of sin." Their very existence is but the offspring of spiritual adultery. Very many members of churches whose pastors are hired and paid by such societies do not understand their nature. "Evangelical Societies" are usually composed of, if not all, the wealthiest members of the church, with such ungodly men of wealth and influence in the community as may be by any means induced to join. The trustees and other officers of the society are usually largely the wealthiest and most influential. The society has a majority of church members; though it sometimes occurs that every trustee is an outsider. The business of such a society is usually to build and own the "house of worship," to raise funds for its preservation and care, for the support of the pastor, etc. It also selects, and decides upon the wages of the preacher. The financial affairs of the church are thus brought down to a worldly basis. So long as non-professors are held in this delightful union, their ideas and opinions must be honored; their devices for raising money will be respected; their preference for preacher usually determines the choice.

In almost every village of the land, men are members of such societies who are habitually guilty of profanity, obscenity, covetousness and resultant dishonesty in business; men who sneer at all Christianity in their hearts, who ridicule piety, who honor or pastor and people because pastor and people help to make for them a respectable world with which to cover their evil deeds. In the cities, gamblers in stocks, oppressors of the poor, bloated extortioners, drunkards, and men guilty of every species of vice have a controlling voice in the financial affairs of churches. If it be said that candid men, good citizens, men zealous of morality and good society are also members, I readily admit that this is so, yet the fact of spiritual adultery remains unchanged.

Among the most efficient enemies of vital godliness, are the "moral men" of the world, who reject Christ in their lives, who have never been born into newness of life, who are hence, going down to damnation and darkness. These men have a powerful influence to turn the young away from self-denying Christianity, and to follow the weak church members and tend to bring them down to their own level. Indeed, fellowship in such an association is entirely devoid of any Christian property. Then this fellowship tends to quiet the conscience of such "good moral men," to make them satisfied with themselves, to lull them to sleep upon one of the most dangerous of all the swift streams which pour their deceitful waters into the fearful abyss of eternal damnation. I have been shocked, as I presume others have, at the air which pervades and characterizes the meetings of such societies; shocked to see that church members seemed much more anxious to place themselves upon a good footing with these ungodly men of the world, than to quiet the conscience of such "good moral men," to make them satisfied with themselves, to lull them to sleep upon one of the most dangerous of all the swift streams which pour their deceitful waters into the fearful abyss of eternal damnation. I have been shocked, as I presume others have, at the air which pervades and characterizes the meetings of such societies; shocked to see that church members seemed much more anxious to place themselves upon a good footing with these ungodly men of the world, than to quiet the conscience of such "good moral men," to make them satisfied with themselves, to lull them to sleep upon one of the most dangerous of all the swift streams which pour their deceitful waters into the fearful abyss of eternal damnation.

There is no wonder, when such societies tolerate and hire the preacher, that the law of Legality or "Civil Society" should occupy most of the pulpits. There is no wonder that revivals should be sought and expected no oftener than once a year. A church in continual revival would be an assemblage of insane extremists in the eyes of such a society! There is no wonder that the Lord, who is "a jealous God," should send leanness and barrenness to pastor and people!

There is sneering and scoffing at church membership all over the land at these ungodly practices. Surely, these are anomalous times, when in this vile world, the most precious grace, when Satan unites with the church in providing ways and means for the spread of the gospel! It is to be expected that all hiring preachers whose maintenance depends upon such societies, that all those who are most guilty of this spiritual prostitution will meet to its denunciation of "Evangelical Societies." They will prate about bringing such men within the reach of good influences, about enlisting them as far as possible on the side of right, etc. If there were any honest men in these societies, they would, as if they were any honest men, pray, which was dedicatory and full of emphasis. I have already intimated that he has come from America, (he prayed for the President of the United States as well as Queen Victoria), and he was not a Yankee by birth, is so by habit and adoption.

"Altogether the place looks well. The seats are comfortable, the light is ample, the painting which the chapel has undergone has made the place all that you could wish, and there is no more to be desired." Jones intimated that he has come from America, (he prayed for the President of the United States as well as Queen Victoria), and he was not a Yankee by birth, is so by habit and adoption.

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The article in the Christian World, by Christopher Crayon, both because of its length and its unfriendly features, can not be quoted entire. We glean passages that give some interesting pictures.

"Can any man say that there are in this country, and especially down in the South, any Seventh-day Baptists? And yet there are funds to keep up this dead doctrine, and there are religious services on a Saturday—and a nice little chapel existing in Mill Yard, Goodman's Fields. The place has been closed since Mr. Black's death, and the building was reopened, and counted quite a thing. Dr. Angus came there to preach. Another thing I must say, and that is that the Doctor's sermon was going to be held, though the streets were all mud, and outside walls and rain were howling dismally all over London. One of the saddest sights I have seen, greeted me on the threshold of the Chapel. There, under the narrow archway, a gin-shop blazing on each side, were three wretched children—girls—whom, with frightful mockery we call gays; one of them was tall, and seemed to be a fine looking girl, and she was wet and cold, singing the filthy trash of the music hall. 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SOILING AND REAPING.

If there is no reaping, after a soiling, there is a fallow, where the tiller of the ground always expects a crop, enough to repay his toil...

HOME NEWS.

OSWATO, POTTER CO., PA. Dec. 22, 1877. To the Editor of the Sabbath Recorder. Sojourning in this place, and vicinity for a few weeks, I have been interested, if not profited, by the face of the country...

MINIATURE SERMON.

BY ONE WHO NEVER PREACHED. Blessed are they which do hunger and thirst after righteousness; for they shall be filled.

NEW MILTON, WEST VA.

Albert Shock, a Baptist licentiate minister, embraced the Bible Sabbath about the first of September last, and united with the Middle Island Church. He is a young man of considerable promise...

BERLIN, N. Y.

Thinking the department of Home News an important one, especially in keeping the solitary churches in the remembrance and sympathy of the denomination, I desire to contribute an item from this place. This people is at present suffering from the periodic attack of College students...

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WEST HALLOCK, ILL.

The present week has been marked by a severity of weather, seldom, if ever known in this region. On the night of the 22d, the mercury stood at 25° to 30° below 0, according to locality. And on the morning of the 24th, it went down to 30° to 34°.

LEONARDSVILLE, N. Y.

The post office in this place was removed yesterday to the store of Irving A. Crandall, who has been appointed Postmaster in the place of N. V. Brand, removed.

ALDEN, MINN.

We are having steady winter weather. Last week was extremely cold. The thermometer indicated 32° below 0 at Albert Lea. It is claimed to have been the coldest weather that has been known in many years.

WEATHER AND STORM IN PLAINFIELD.

Sunday, 22d December, mercury three degrees below zero; 22d, five above; 24th, four above; 25th, Christmas, two below; 26th, two above, and a north east snow storm all day; 27th, three above zero and plump two feet of snow, said to be the heaviest snow fall at a time for fourteen years.

FIRE ITEMS.

The large three story brick building, Nos. 135 and 137 Main street, Buffalo, extending through to Quay street, owned and occupied by Ransom & Co., as their western depot for the manufacture of patent medicines, took fire from sparks left by some tinsmith who had been engaged in repairing the roof, and were entirely destroyed.

ACCIDENT ON THE BEAVER VALLEY RAILROAD.

A dispatch dated Erie, Pa., Jan. 3d, says: This afternoon a train bound north, on the Beaver Valley branch of the Pittsburgh, Fort Wayne and Chicago Railroad, struck a broken rail near Moravia, about five miles south of New Castle, and the train consisting of a baggage car and three coaches was thrown off and down an embankment. Two of the coaches were burned, taking fire from the rear car. None of the passengers were burned or killed, but about twenty-two were injured.

COLLISION IN THE WEST.

The Pacific Railroad thinks it can defy the snows this winter, even if they are as severe as they were last year. The road is now being kept open by a single engine, and the train on the track for one hundred miles from two to seven feet, so that the winds will keep it clear; snow sheds over the track have been built for an aggregate distance of fifteen miles; the snow fences have been extended to a single mile, and a number of plows of a weight of thirty-five tons are being used to open the blockades that may, in spite of all the rest, come from long and severe storms.

WESTWARD THE STAR OF EMPIRE.

Even though it is more certain—no even death and taxes. The Lincoln (Neb.) Journal exhibits that fact in this wise: "Three years ago, a single engine was the only train between Lincoln and the Missouri river, and was seldom overloaded. Now, four lines of railroad run two trains a day each, and are well patronized."

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LETTERS.

D. E. Maxson, Wm. H. Ernst, A. B. Spaulding, J. M. Curtis, J. Bailey, J. B. Clarke, N. W. Gardner, G. B. Wheeler, A. Burdick, P. R. Randolph, E. Lanphier, Green, T. M. Curtis, J. C. Whitford, J. Whitford, J. Campbell, Ira Sayles, W. F. Place, S. L. Howell, O. Maxson, S. R. Kerr, A. Langworthy, A. B. Burdick, J. B. S. Miller, R. S. Hillman, N. Loofboor, J. B. Whitford, P. T. Douglas, O. W. Babcock, S. W. Maxson, H. P. Burdick, J. B. Williams, M. A. Jones, W. H. C. Carter, M. B. G. Stillman, E. R. Clarke, V. A. Willard, P. M. Green, A. M. West (who has) G. W. Maxson, D. S. Spicer, J. B. S. Miller, D. M. Champlin, D. B. Carpenter, A. Clark, J. W. Geisinger, L. Coon, E. K. Burdick, J. O. Babcock, W. H. Ellis, G. W. Sillman, D. M. Champlin (traces suit), they fall to reach you, write S. Babcock, J. Davis, Mrs. H. Sillman, J. T. Lewis, H. R. Bland, A. E. Main, no charge, W. D. Randolph, A. B. Woodard, Wm. C. Whitford, S. Carpenter, J. W. Crowley, L. R. Swainey, G. C. Butler.

REBUTALS.

All payments to the Sabbath Recorder acknowledged from week to week in the paper. Persons sending money, the receipt of which is not only acknowledged, but also give us satisfaction in the omission. No receipt under this head hereafter will be understood to extend beyond Vol. 28, No. 2.

SPERMAL NOTICES.

THE SABBATH SCHOOL INSTITUTE.—The next meeting of the Sabbath School Institute of the Western Association will be held with the Church at Hartsville, commencing Tuesday evening, Jan. 14th, 1878, at 6 o'clock, and continuing through Wednesday and Wednesday evening. Introductory discourse by T. R. Williams; subject, "The Sabbath School." Resolutions by C. W. Maxson, Leonardville, 1 25 28 32; S. W. Maxson, 1 25 28 32; R. E. Brant, 1 25 28 32; G. W. Maxson, 1 25 28 32; P. T. Sand Bank, 1 25 28 32; J. Clark, 1 25 28 32; J. S. Whitford, 1 25 28 32; J. C. Whitford, 1 25 28 32; D. B. Brown, 1 25 28 32; A. S. Saunders, 1 25 28 32; J. W. Whitford, 1 25 28 32; Mrs. S. A. Nichols, 1 25 28 32; J. S. Rogers, 1 25 28 32; R. Rogers, 1 25 28 32; H. S. Rogers, 1 25 28 32; Mrs. A. Page, DeHayter, 1 25 28 32; G. C. Butler, 1 25 28 32; S. W. Maxson, 1 25 28 32; P. T. Sand Bank, 1 25 28 32; J. Clark, 1 25 28 32; J. S. Whitford, 1 25 28 32; J. C. Whitford, 1 25 28 32; D. B. Brown, 1 25 28 32; A. S. 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