

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, March 4.

N. Y. HULL, EDITOR.

For all communications, whether in business or for publication, should be addressed to "The Sabbath Recorder, Alfred Centre, Allegany Co., N. Y."

ATTENTION!—We would call attention to a former offer to the patrons of the RECORDER, that those paying for the year, at the regular price, \$3.50, before the close of the first quarter, will receive their paper free of postage. Those delaying payment beyond that time will be charged twenty-five cents for postage. We hope all who can will avail themselves of this opportunity to save twenty-five cents.

THE RIGHTEOUSNESS OF CHRIST.

The question as to how the righteousness of Christ affects the sinner is one of great importance. In this article we propose to consider it as a ground of pardon and as an inspiration to a holy life. That Christ was sacrificed for us the Scriptures tell us positively and frequently assure us to leave us in doubt. This is equal to saying that his death was not only on our account but also in our interest. On this account we obtain forgiveness, and forgiveness is essential to salvation. A state of sinfulness is a state of condemnation. No man then can be saved while his sins stand against him. But sins can never be remitted on account of the righteous doing of the sinner. Nothing that the sinner can do, not even repentance, were this possible, can become the ground of pardon. The idea of worth or satisfaction underlies pardon, and hence, when the sinner presents his plea for forgiveness, he asks it for the sake of something presented as a consideration. Now this ground of pardon is the death of Christ. But the death of Christ cannot be considered apart from his nature and moral character. Had he not been the Son of God as to his nature, and had he not been sinless in his life, his death had been without virtue for us. It is also apparent that in order to our being benefited by Christ's death, he must be sinless. This proposition is too transparent to require or even admit of argument. It is a moral axiom. We have, then, Christ's death as the ground of the pardon of sin.

SEVENTH-DAY ADVENTISTS AND SEVENTH-DAY BAPTISTS.

"J. W.," one of the editors of the Advent Review and Herald of the Sabbath, in an article headed, "Our relation to other religious bodies," has the following: "It is best for the Seventh-day Adventists and the Seventh-day Baptists to avoid controversy upon those points in which the two bodies differ. Neither can afford to be in controversy with the other. The Sabbath is a great practical truth, and of importance to both, in the observance of which they find no sympathy in the Christian world only that which each gives to the other. On the broad platform of the commandments of God and the faith of Jesus Christ, in which there is a general agreement, both can stand and fight the battles of the Lord. And both can much better afford to bear with minor differences of faith than to enter into controversy. We are happy to give expression to the views and feelings of Seventh-day Adventists upon this subject. And we are very certain that we also express the views and feelings of very many of the Seventh-day Baptists. That both have been favorably reported at four annual sessions of our General Conference by Elders Allen, Wardner, Burdick, and Rogers, who warned our people with feelings of respect and love for their constituents. If any of the leading men in both denominations feel called upon to expose the errors, or the inferiority of the Seventh-day Adventists, they may be assured that they will have the controversy all to themselves. One thing, however, we perhaps ought to say, and that is, that notwithstanding the peaceful attitude of the excellent utterances above, in various places our Advent friends in a quiet way have been active in spreading tracts and other printed matter, defending their peculiar sentiments among Seventh-day Baptists, and so carrying on a sort of secret proselytism among our people. We do not complain of this, but make the statement to show that an occasional article appearing in the SABBATH RECORDER is no indication of the presence of a belligerent spirit, but essential under the circumstances. It should be borne in mind that Seventh-day Baptists have no tracts or books upon the peculiar doctrines of the Adventists, and hence whatever is said upon these subjects is said through the columns of the RECORDER. This statement also shows that upon these points our writers say but very little. Our sincere hope is that the spirit of peace may pervade both bodies. But it will be impossible with the Sabbath as a magnet drawing the two bodies together, to keep out of sight those points of faith and doctrine in which they are so wide apart. The doctrine of the nature of men underlies the entire system of our Advent brethren, and gives character to everything. On this subject their views can never be received by Seventh-day Baptists as a body, and consequently a line of distinction will everywhere appear. Let us not, however, wall the breach already existing by prejudice, but let each in simplicity seek the light and patiently await the coming day.

THE NEXT POPE.—The Ultramontane Holy Zehung says that in case of vacancy of the Papal See, Prince Bismarck would use all his influence to have Cardinal Hohenzollern elected, and that the Government interested in the matter would accept this choice, as the secret documents of the Armin trial prove. If France objected, a military demonstration would be made on the Rhine. The new Pope would recognize the politico-religious legislation of Germany, and annul the decrees of the Vatican Council of 1870. The Magdeburg Gazette hears from

Vienna that in Count Andrusy's answer to Prince Bismarck's dispatch relative to the election of the next Pope, it is stated "that the Emperor Francis Joseph does not intend to renounce the historical right of the exclusion of candidates of whom he does not approve, at the next Papal election."

THE SABBATH SCHOOL INSTITUTE.

The Sabbath School Institute recently held at Alfred Centre was both a pleasant and profitable affair. The brethren taking the lead in it not only showed preparation for their work, but also that their hearts were really "warmed up with the subject." One of the leading purposes of the Institute was to awaken an interest in favor of establishing a Normal Class, and we are not without hope that the end sought will be accomplished. Bro. G. J. Crandall, who led off in the matter, has given the subject a good deal of attention, and seems convinced that our Sabbath School organizations are not complete, nor can they be efficient without the Normal Class. In his mind, they are to the Sabbath School system something like the Theological Class for the training of our ministers for their life work.

OUR WORK.

An Essay read at the last session of the Woman's Missionary Society of Paris, Ill., and requested by the Society for publication in the SABBATH RECORDER. BY MRS. M. K. RICH. We have organized here, in the Seventh-day Baptist Church of Farina, a Society to which has been given the name, "The Woman's Missionary Society of Farina." The constitution of this organization states in brief its object and aim, but perhaps none of us comprehend fully, the extent of the possibilities before us, or but few understand the real meaning implied in our name. The term missionary has a substantive and an adjective meaning. The former signifying a person or agent sent on an errand of love, mercy, or of kindness, to do good; or, in a general sense, one sent to propagate religion. As an adjective, it qualifies the noun to which it refers, and hence a Missionary Society is an organization composed of individuals whose desires are centered in one purpose, and whose efforts are combined for the advancement of one cause.

THE SPIRIT'S PRESENT WORK.

All who observe how the hearts of God's people, in almost all parts of the world, are being moved on the subject of the restoration of the commandments of God in their purity and entirety, must perceive that it is a special work of God, and that it indicates that the time is fully come for the special proclamation of the message of Rev. 14: 6-12. And if God's time for this message is come, it is in the world already, for his providence is not behind the time in the fulfillment of his word of promise. And if the message is in the world, it is being preached by the only people who profess to have it, and who have been preaching it for more than twenty years. Then if this is so, all who love God and his truth should fully unite with them in the proclamation of this truth for these times. R. F. CORTISLL.

WHAT TO DO WITH THE CHINESEMAN IN CALIFORNIA.

It is a question which the Christians of that State are answering in the most satisfactory manner. On the last Wednesday of January, the Rev. Otis Gibson held the anniversary of his Chinese school in the Powell Street Methodist Church, San Francisco. Six young men conducted a conversation in good English on an American history. A correspondent thus describes the original addresses: "Lee Yong Hay gave an interesting sketch of his life and first impressions of California. Chow Lok

One treated us to some good thoughts upon the theme, 'The Gospel the hope of China.' Chan Pak Kin told of some things in this country which have greatly interested him, such as the exclusive use of machinery, the free-school system, the good and just laws (which he quaintly remarked, he 'should like very much if they were only executed according to their true meaning'), and, best of all, the glorious religion of Jesus Christ." Another young man sang a Chinese hymn to a Chinese tune. The tune sounded very strangely in the ears of the "outside barbarians" present, but was a great success. The aptitude and docility of the Chinese in California are enabling them to win their way in spite of the bitterness of prejudice.

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has led to this organization, but the love of Christ and for the improvement of our own talent, and for the promise of reward to the faithful for a few things. And now, let us for ever cordially and earnestly invite all the sisterhood of our church to join in this enterprise, the older ones for mutual aid and support in business matters, and questions of interest to all Christians, the younger ones for the experience and practical preparation they will need in the years that will soon be theirs, and to all for their united interest in the missionary work; that they may direct the careless, the faithful to encourage the wavering, and the benevolent as examples to those who withhold, and by blending the characteristics of the church, to raise up a body instant in good words and works, and in all the interests that combine to work out a perfect salvation for all in the infinite kingdom of heaven.

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The spirit which Christianity inspires in the breast of its possessors is diverse from the spirit of our fallen and corrupt nature. Under the influence of the latter, the individual is envious, ambitious, unforgiving, seeking his own and not another's advancement, or in other words, living for himself. The spirit of Christianity is opposed to these principles, and where fully imbued, produces an entire change in our moral nature, so that instead of being envious, ambitious, and revengeful, the Christian rejoices at the prosperity and happiness of his brother, while he retracts humble and professes others to himself, and his soul is filled with the spirit of forgiveness and kindness. We have some beautiful and affecting illustrations of the above remarks in the Bible, which are painted in the most striking colors, and should often be presented for the double purpose of showing on the one hand the deformity of vice, on the other the beauty and excellence of revealed and experimental religion. We see in the case of Cain and Abel the fearful effect of indulging in envy and jealousy. The former, through this influence, slew his brother. Another case to which we refer, is that of Haman and Mordecai. Haman, after enumerating his own honors and advancement, exclaims, "Yet all this avail me nothing, so long as I see Mordecai the Jew, sitting in the King's gate." His aspiring and ambitious nature was so bent on his own advancement, that he even determined not only to destroy Mordecai, but the whole nation to which he belonged. What evil not envious, jealous, and ambitious men sometimes do to accomplish their purposes! How base and cruel must that heart be that could entertain and cherish such malignant purposes! We see numerous instances of the same malignity in the conduct of the Jews toward Jesus Christ and his disciples. Notwithstanding he came clothed with humility, and in the spirit of meekness, and every pulsation of his heart was in accordance with that spirit of benevolence and good will that so eminently characterized all his words and actions, yet he was treated with scorn and cruelty, and through envy delivered to Pilate to be put to death! Contrast these characters with that of Joseph, who was sold by his brethren into bondage; see him, when advanced to prosperity, and clothed with power, treating them with the utmost tenderness and humanity, embracing them in his arms, and seeming to forget their former baseness and cruelty toward him, in solicitude for, and kind offices to them. In what glowing colors are the incidents of this affecting scene portrayed by the pencil of inspiration, and how beautiful appears the grace of God, manifested as triumphing over the passions of corrupt nature, in the heart of the amiable Joseph. We refer also to the case of St. Stephen, expiring amidst his imprecations, and by the hands of his cruel persecutors. Does he call for vengeance to overtake them? No! The spirit of Christianity inspired that prayer which he uttered with his dying breath, "Lay not this sin to their charge," and as this aspiration for mercy in behalf of his murderers ceased, his meek and enraptured spirit took its flight to those pure and peaceful regions.

OUR WORK.

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we harbor hatred in our hearts? and let the sun go down upon our wrath? This we can not safely do without serious injury to ourselves, for revenge is as incompatible with happiness as hostile to religion. Let him whose heart is black with malice, and studious of revenge, walk through the fields when clad with verdure, or adorned with flowers; to his eyes there is no beauty; the flowers to him exhale no fragrance; dark is his soul; nature is robbed of its deepest beauty. The smile of beauty lights not up his bosom with joy, but the furies of hell rage in his breast, and render him as miserable as he would wish the object of his hate. But let him from the heart, cast out revenge toward his foes, and sincerely say, "Father, forgive them," nature then assumes a new, and delightful garb. Then, indeed, are the meadows verdant and the flowers fragrant; then is the music of groves delightful to his ears, and the smiles of virtuous beauty lovely to his soul. We ask, where could the proud moralist and boasting infidel, should they search the ponderous tomes of heathen learning, explore the works of Confucius, examine the precepts of Seneca, and the writings of Socrates, collect all the excellencies of the ancients and moralists, find a sentence equal to this simple prayer of our Saviour? Reviled and insulted, suffering the grossest indignities, crowned with thorns, and led away to die, no annihilating curse breaks from his lips. Sweet and placid as the aspirations of a mother for her nursing, ascends a prayer of mercy on his enemies, "Father, forgive them." O, it was worthy of its origin, and stamped with the bright seal of truth that his mission was from heaven. WESTERLY.

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