

The Sabbath Recorder

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THE SABBATH BY REV. MR. TROGMORTON.

On the outside of this week's Recorder will be found an essay on the "Sabbath," by Rev. W. P. Trogmont, of New Burnside, Johnson Co., Ill. It was furnished for the Recorder with the expectation that it would be reviewed by us.

It is worth our while to state that Mr. Trogmont is a minister of the Baptist denomination, having the confidence of his brethren as a man, both of ability and integrity of character. Under these circumstances, we take pleasure in introducing him to our readers, from whom we ask for him a candid and patient hearing. We also ask those of his friends to whom our articles may come to give like candid and impartial hearing to us, although our articles may run through several weeks.

We print the essay in one issue of the Recorder, that its author may have the advantage of the utmost fair dealing, although we thereby put ourselves at a disadvantage, as we could not afford the space necessary to make a full answer in the same sheet in which the essay is printed. We beg pardon for saying that from the discursive character of the essay we criticize, we shall be compelled to violate certain rules of logical discourse in pursuing the question at issue.

From the fact that the essay takes a wide range of thought we shall be compelled to continue our review through several issues of our paper in order to meet the points raised. We hope to do this in a kind spirit, while we trust that no one will require us to leave out the character of thoroughness in our work.

In his opening, Mr. Trogmont discards the idea that under the Christian dispensation the Sabbath is abolished, holding that the ten commandments are still in force, and that they are the moral law of God. This being the case, the Sabbath of the fourth commandment is still binding. Having thus disposed of the no-Sabbath idea, Mr. T. next notices the position of those who observe the seventh day, which he says is, that "the seventh day of the week, known as Saturday, is the divinely-appointed Sabbath day, or day of rest, under the Christian dispensation."

blessing of the seventh day was the fountain out of which the idea of the week came. Cruden's Concordance says: "The Hebrews had three sorts of weeks, (1.) Weeks of days which were reckoned from one Sabbath to another." Bash asks, "If no Sabbath had ever been given, whence came the practice of measuring time by weeks?" Jennings, in his Antiquities, page 354, says, "As for the ordinary week of seven days, it is a division of time, which appears to have been observed by all nations, probably from the beginning of the world. It was first made by God himself, who, after he had created the world in six days, 'rested on the seventh, and blessed the seventh day, and sanctified it.' Gen. 2: 2, 3. From whence every seventh day has been held sacred."

But as the question whether God commanded the seventh day of the week to be observed is the pivotal one on which our Essayist makes his whole argument against "Sabbatarians" to turn, and we are to meet it at two points in advance, we proceed to consider the Sabbath as it appears in the sixteenth chapter of Exodus. This case is so important that special attention should be given to it. On the passage in Gen. 2: 2, 3, we showed that in arranging the world for the use of man, God divided time into weekly periods of seven days, the first six being days of labor and the seventh a day of rest. Time being thus arranged, the earth is given into man's hands to till and subdue, and dominion over every living thing is also given him, and thus the race starts out on its earth-journey full of honors, hopes, and blessings.

At this point, however, a change infinite in its consequences comes over man, his condition and prospects. Sin, the destroyer of all good, and the prolific source of all evil, now enters, and man's record from this point is a strange one. Man in his apostasy became so a hater of God as to pay the homage due him to things which he had made and the creations of his own depraved heart. Not a nation or tribe remained faithful to their Maker. Under these circumstances, Jehovah revealed his purpose to raise up a nation to bear testimony for him, and in the fulfillment of this purpose, the Jewish people were organized. Their birth was their deliverance from Egyptian bondage, and their tutelage in the Arabian desert. Here they received their youthful lessons, the object of which was to turn them from idols to the service of the living and true God. To do this, they must be taught the art of turning from things seen to him whose dwelling place is in heaven while earth is his footstool, and here commences their life of faith and dependence.

All earthly succor being withdrawn, God, in his providence, comes forth, and from his own home in heaven, feeds them. But in connection with the support and protection afforded them, they must learn that the author of their mercies is no less than him who at the "beginning" created the heavens and the earth in six days and rested on the seventh, and hence they were to gather their food on the six working days of the week, and on the seventh they were to rest as God did both at the beginning and now. To provide for his people on the seventh day, he gave them a double quantity on the sixth, and the rulers inquired of Moses the occasion of this surplus. He answered, "This is that which the Lord hath said, 'Tomorrow is the rest of the holy Sabbath unto the Lord.'" Verse 23. But the narrative continues from verse 25 to verse 30 thus: "And Moses said, 'Eat that to-day, for to-day is a Sabbath unto the Lord: to-day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none. And it came to pass that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, 'How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place; let no man go out of his place on the seventh day. So the people rested on the seventh day.'"

It will now be seen by reading these passages together that they, in so far as the sacredness of the seventh day is concerned, have an intimate and necessary connection with each other. But we ask it to be especially noticed, that the fourth commandment and Gen. 2: 2, 3 are indissolubly connected. The sacredness of the seventh day is declared to come from the blessing it received from God at creation, because that in it he had rested from his work. It is also distinctly declared to be a memorial of the work of creation. If then the day sanctified at creation is one with the memorial day of the fourth commandment, it also follows that the sacred seventh day of the sixteenth of Exodus is the same with them both. But the point made by our Essayist, and the only one of any interest here, is whether the seventh day of the fourth commandment is really the seventh day of the week. If this point is settled in favor of the sentiment that it is the seventh day of the week, then, according to his own admission, his argument is overthrown.

And now let the reader take notice. The affirmation of the Sabbatharian is not that the word *week* is in the fourth commandment, but that the seventh day of the commandment is in truth the seventh day of the week. Now no one will deny that possibly the seventh day of the commandment was the seventh day of the week. The fact that the word *week* is not in the text proves nothing, unless it can be shown that it was left out for this purpose. But we can show positively that the seventh day of the fourth commandment was the seventh day of the week. Please notice Luke 23: 55, 56 and 24: 1: "And the women also, who came with him from Galilee, followed after, and beheld the sepulcher, and how his body was laid. And they returned, and prepared spices and ointments, and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared with them." Now when it is remembered that the seventh day is the Sabbath, and that the Sabbath day was kept "according to the commandment," and that this Sabbath day was the day preceding the first day of the week, and that the week consisted of only seven days, then it is certain that the Sabbath day was the seventh day of the week, and therefore the seventh day of the fourth commandment was in fact the seventh day of the week. What then becomes of the argument of our Essayist, who, as we regard him as a candid man, we verily believe that the seventh day of the fourth commandment was the seventh day of the week? But if it was not the seventh day of the week when the command was given, how came it to be the seventh day of the week in Christ's time, seeing the week dates back of Moses? But again, if it was not the seventh day of the week when the commandment was uttered on Sinai, how came it to be the seventh day of the week all the way down from Moses' time to the present? And again, if it really was not the seventh day of the week when given, how came Moses and all the Jews to think it was? Did they not know?

second should agree with the first in time as well as in form. But in pursuing this matter we shall abundantly show that this was not only the seventh day but the seventh day of the week, and so we proceed to Exodus 20: 8-11. But let us prepare the way for this by putting a few words and facts of Scripture together.

Gen. 2: 1-3: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work, which God created and made." Ex. 16: 23: "This is that the Lord hath said, 'To-morrow is the rest of the holy Sabbath.' Verses 25-30: "And Moses said, 'Eat that to-day, for to-day is a Sabbath unto the Lord: to-day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none. And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, 'How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place; let no man go out of his place on the seventh day. So the people rested on the seventh day.'"

To these passages we subjoin the fourth commandment of the Decalogue, that the reader may see their likeness to each other.

Ex. 20: 8-11: "Remember the Sabbath day to keep it holy. Six days shall thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it."

It will now be seen by reading these passages together that they, in so far as the sacredness of the seventh day is concerned, have an intimate and necessary connection with each other. But we ask it to be especially noticed, that the fourth commandment and Gen. 2: 2, 3 are indissolubly connected. The sacredness of the seventh day is declared to come from the blessing it received from God at creation, because that in it he had rested from his work. It is also distinctly declared to be a memorial of the work of creation. If then the day sanctified at creation is one with the memorial day of the fourth commandment, it also follows that the sacred seventh day of the sixteenth of Exodus is the same with them both. But the point made by our Essayist, and the only one of any interest here, is whether the seventh day of the fourth commandment is really the seventh day of the week. If this point is settled in favor of the sentiment that it is the seventh day of the week, then, according to his own admission, his argument is overthrown.

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week was not in the commandment, but take it that upon his conscience he verily believes that the seventh day of the commandment was not the seventh day of the week. Any other view than this would make him a mere trickster. It would be charging with being ungodly and with an attempt to mislead his readers, which would be a terrible thing for a disciple of the fair and truthful Jesus. Besides this, we know how earnestly Baptists contend for fairness in interpreting the Scriptures. For instance, we have heard them say that those who, to get rid of the idea of immersion, say that the Acts of the Martyrs only in this general way, citing no instance wherein such a question was asked. The whole truth reveals the fact that no such question is anywhere recorded. Dornville states the result of his researches as follows: "(For Dornville's complete discussion, see Examination of the Six Texts, pp. 251-273.)"

"The most complete collection of the memoirs and legends still extant relative to the lives and sufferings of the Christian martyrs, is that of Ruinart, entitled, 'Acta primorum Martyrum, sincera et selecta.' I have myself carefully consulted that work, and I take it upon myself to affirm, that among the questions there stated to have been put to the martyrs, and before the time of Pliny, and for nearly two hundred years afterwards, the question, 'Dominicus servasti?' never occurred, or any equivalent question, such, for instance, as 'Dominicum celebrasti?'"

"It cannot be expected that I should quote in proof of my assertion, 'Christus servasti?' or 'Dominicum servasti?' in the Acts of the Martyrs, (above one hundred in number) recorded in Ruinart; but I will do this. I will state all the questions that were put to the martyrs in and before Pliny's time."

Having stated these questions, Dornville continues: "This much may suffice to show that 'Dominicum servasti?' was no question in Pliny's time, as Mr. Gurney's words imply. He has, however, still other proof to offer of Mr. Gurney's unfair dealing with the subject, but I defer stating it for the present, that I may proceed in the inquiry, what may have been the authority on which Bishop Andrews relied when stating that 'Dominicum servasti?' was ever a usual question put by the heathen persecutors? I shall with this view pass over the martyrdom which intervened between Pliny's time and the fourth century, they containing nothing to the purpose, and shall come at once to that martyrdom, the narrative of which, I have no doubt, the source from which Bishop Andrews derived his question, 'Dominicum servasti?' How you the Lord's day? This martyrdom happened A. D. 304. [Baronius puts it one year earlier.—A. U. L.] The sufferers were Saturninus and his four sons, and several other persons. They were taken to Carthage and brought before the emperor Maximian. In the account given of their examination by him, the phrase 'Celebrate dominicum,' and 'agere dominicum,' frequently occur, but in no instance is the verb *servare* used in reference to dominicum. I mention this to show that when Bishop Andrews, alluding, as no doubt he does, to the narrative of this martyrdom, says the question was 'Dominicum servasti?' it is very clear he had not his authority at hand, and that, in trusting to his memory, he coined a phrase of his own."

After quoting the questions put at this trial, in which the term *Dominicum* is used, and the answers which were made by the martyrs, Dornville adds: "The narrative of the martyrdom of Saturninus and his fellow sufferers being the only one which has the appearance of supporting the assertion of Bishop Andrews that 'Hold you the Lord's day?' was a usual question put to the martyrs, and that, in trusting to his memory, he coined a phrase of his own."

In a footnote he gives as the authority, "Acts of Martyrs, in Bishop Andrews on the Ten Commandments, p. 264." Examination shows that the passage referred to is found only in a work bearing the name of Bishop Andrews, entitled "Pattern of Catechetical Doctrine." This work was a posthumous one, and the manuscript not being full at the time of his death, the editor made such additions as he deemed necessary from other works or manuscripts. This passage is word for word, from a printed speech made by the Bishop in the court of Star Chamber, in the case of Trask, an English Seventh-day Baptist, who was accused before that arbitrary tribunal of maintaining the heretical opinion, that "Christians were bound to keep the seventh day Sabbath," &c. The Bishop died in 1628, and his speech against Trask was not published until 1629. It was, therefore, as well as the "Pattern of Catechetical Doctrine," a "posthumous publication." It is probable that it was printed from some rough outline of his intended speech, found among his papers; for it is one of several tracts attributed to the Bishop, and collected in a small volume posthumously.

It is also true that only a single heathen writer is quoted previous to that date [the middle of the second century]. This witness is Pliny, who was the Roman governor of Bithynia in the years 103 and 104. He wrote a letter to the emperor Trajan, in which he states what he had learned of the Christians as the result of examining them at his tribunal (Pliny, Liber 10, Epistle 97): "They affirmed that the whole of their guilt or error, was that they met on a certain stated day [*statio diei*], before the dawn, and addressed themselves in a form of prayer to Christ, as to some God, binding themselves by a solemn oath, not for the purposes of any wicked design, but never to commit any fraud, theft, or adultery; never to falsify their word, nor to deny a trust when they should be called upon to deliver it up; after which it was their custom to separate, and then reassemble to eat in common a harmless meal."

The reader will see that the passage simply refers to a "certain day," on which the Christians met before light for religious purposes. Now the most natural conclusion is, that this stated day was the Sabbath, since the Bithynian churches were probably organized by the apostle Peter at a time when the apostles were in the habitual observance of that day. This letter by Pliny was written about forty years after the death of Peter, and before any change had taken place in the matter of observing the Sabbath. (See Sabbath and Sunday, by A. H. L.; Sabbath, etc., by Dornville; Sabbath Literature, by Cox.) The supposition that Sunday is the day there referred to is based upon an inference which, in turn, is based upon an incorrect statement, as we shall proceed to show. Mr. Gurney, an English writer, and Dr. Jastrow, an American writer, are among those who build upon such a foundation. Mr. Gurney shapes his argument as follows (Sabbath, pp. 57, 58):

"But what was the stated day when these things took place? Clearly, the day of the week. As proved by the very question which it was customary for the Roman persecutors to address to the martyrs, viz., 'Dominicum servasti?'—'Hast thou kept the Lord's day?' To which the answer usually returned was, in substance, as follows: 'Christus servasti, intermittere non possum.'—'I am a Christian, I cannot omit it.'"

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On pages 131 and 192 of a work William Twiss, D. D., of the English Church, and published at London in 1641, about ten or twelve years after the publication of Andrews' work, is the same quotation, which Twiss says is from Andrews' speech against Trask in the court of the Star Chamber. In the history of the trial of Trask as given by a contemporary, Pagitt, in his Heresiography, p. 20, London, 1661, the same passage is quoted from Bishop Andrews' speech against him.

In this speech, the Bishop labors to prove that the seventh day was early changed for the first by Christians. In the course of that discussion, he has the following: "A thing so notorious, so well known even to the heathen themselves, as it was (in the Acts of the Martyrs) ever an usual question of theirs (even of course) in their examinations: what? Dominicum servasti?—'Hold you the Sunday?' and their answer known; they all aver, Christus servasti, intermittere non possum.—'I am a Christian; I can not intermit it, nor the Lord's day in any wise.' These are examples enough."

the time when Pliny wrote his statement concerning a "stated day," in which question the Lord's *Supper* and not the Lord's day is referred to. 2. Mr. Gurney, Dr. Dwight, and others, have referred to Bishop Andrews' speech and to Pliny's letter in such a way as to lead their readers into a very grave error concerning the whole matter.

We should be content to let this "famous falsehood" rest here were it not that a late defender of Sunday, James Gillilan, Sterling, Scotland, (The Sabbath, p. 7, New York edition,) writing since Sir Dornville made such a complete exposure in regard to the passage, has renewed the fraud, and sought new devices to support it. Mr. Gillilan claims that the Jews hated the Christians because of "the change of the sabbatic day;" that "the Romans, though they had no objection on this score, punished the Christians for the faithful observance of their day of rest, one of the testing questions to the martyrs being, 'Dominicum servasti?' Have you kept the Lord's day?" As authority for this statement he refers as follows: "Baron., An. Eccl., A. D. 303, Num. 35, &c." (Cardinal Baronius was a Romish Annalist, who wrote about the beginning of the seventeenth century. Bingham, in Antiquities of the Christian Church, refers to an edition published at Antwerp, in 1610.) Thus by a change of tactics, Mr. Gillilan attempts to evade the force of the exposure made by Sir Dornville, relative to Bishop Andrews' reference to the "Acts of the Martyrs," and so to save the much loved *Dominicum servasti?* By noting the date, A. D. 303, the reader will see that he is obliged to admit the main item, namely, that the question was not put until the fourth century, and hence can have no bearing upon the "stated day" referred to by Pliny. But worse than this is the fact that Baronius does not support Mr. Gillilan's claim, and so leaves him liable to very grave charges as to honesty and truthfulness. The account given by Baronius shows that he copied from the "Acts of Martyrs," from which abundant testimony has been given, showing that *Dominicum servasti?* was used to indicate the Lord's *Supper*. Baronius, in the place referred to by Gillilan, and its contexts, gives the history of the martyrdom of Saturninus and his companions, evidently the same account which Dornville has so carefully sifted. Baronius gives the representative questions which were put to the prisoners, whose arrest was made because they had celebrated the *Lord's Supper* against the command of the Emperor. *Dominicum* and *Collectam* are used as equivalent in these questions, and always in such connections as indicate a rite performed in Christian assemblies. By the fact that Baronius defines these terms when he records the account of this trial, in which they were used. He says: "By the words, *Collectam*, *Collectio*, and *Dominicum*, the author always understands the sacrifice of the Mass." (Baronius, Tome 3, A. D. 303, No. 39, p. 348, Luc., 1738.) In concluding the account of the martyrdom of this company, he says:

"I have been shown above, in relating these things, that the Christians were moved, even in the time of severe persecution, to celebrate the *Dominicum*. Evidently, as we have declared elsewhere in many places, it was a sacrifice without bloodshed, and of divine appointment." (Id., No. 39, p. 358.)

In the *Index* to Tome 3, Baronius defines *Collecta* as the *Dominicum*, the Mass; and "Mass" as *Dominicum*, and says "to celebrate the *Dominicum* is the same as conducting the Mass." (Id., Tome 3, pp. 675, 684, 702.)

It is true, there is no direct proof which shows what "stated day" Pliny refers to. The most natural inference is that it was the seventh day, the stated Sabbath. The Bithynian Church was probably organized by the apostle Peter. (See 1 Peter 1: 1, and also Adam Clark's Commentaries, preface to the Epistles of Peter.) Pliny's letter was written about forty years after the death of that apostle. Church historians of unquestioned authority affirm that the early churches continued to observe the Sabbath for several hundred years after the time of Pliny. There is no authentic notice of any sort of observance of Sunday until some years later—about the middle of the second century—nor any proof of sabbatic observance of it until some centuries later still. Hence we infer that the natural conclusion is that the Sabbath was the "stated day." This view is taken by Bohner (Holden on Sabbath, p. 203), Gesner (Notes to Pliny), and others.

OUR ASSOCIATIONS.—The Anniversary of our Associations for 1875 were appointed to be held as follows: The South-Eastern with the church at Jackson Centre, Ohio, May 27th. The Eastern with the Pawawuck church at Westery, R. I., June 3d. The Central with the church at Adams Centre, N. Y., June 10th. The Western with the 1st Geneva church, June 17th. The North-Western with the church at Utah, Wis., June 24th.

LAW AND GOSPEL. I. The nature and office of the law of God. II. The nature and office of the gospel of Christ. III. The relation of the law and the gospel to man. IV. The relation of the law to the gospel.

I. 1st. The nature of the law. The design of God in the law was most beneficent, as may be seen by a careful analysis of it. Its principle or essence is life, and so long as it works legitimately in us, we live; and as this principle is a cause, having consequences inevitably connected, it has in it the nature of law, and is law of universal application, and is certain in all its bearings, blessing with life all who love and honor it, and failing to give life to those who reject it. It being the life principle, and completely adapted to the purposes of its author, and he in principle being in it, it is therefore perfect.

2d. The office of the law. The beneficence of God's moral law is, if possible, more clearly seen in contemplating it in its workings. It is the law of life to those who love and obey it, life in this connection being a state of harmony with God and consequently with his law, the conditions of which are peace, safety, joy; consequently, those who place themselves in opposition to this law of life, take the opposite conditions by virtue of their own choice, which are trouble, danger, misery. This law being perfect, comprehends or discovers sin in all its forms, so that any condition of the heart of man (being the cause of his actions) that does not come under the cognizance of this law, is not reckoned to be sin; in other words, any condition of heart not contrary to the intent of the law, is a blessed condition, and all there is in man's heart that does not harmonize with the law is transgression; it is death. This law looks into the heart of man to discover his true character, seeking there supreme love to its author. "Thou shalt love the Lord thy God with all thy heart," &c.; also "Thou shalt love thy neighbor as thyself." Matt. 22: 36-40. In this, Christ has given the entire moral law in epitome, setting forth prominently the essential qualification in rendering compliance to its blessed requirements—love to God and man. Then as man has become delinquent, having fallen short of the just requirements of this law, by it is found to be a sinner, in that he has failed to love the Lord with all his heart and his neighbor as himself. We have seen this exemplified at an early day by the first dwellers on earth. Our first parents failed on the first great commandment, and their first child failed on both the first and great commandment and the second which is like it; so have all their descendants, thus by their own choice coming under this law. To man in this relation to his maker, the law appears threatening, dangerous, terrible, and sinners do not like to face it, and will do anything to divert their minds from it, and conceal their guilt from the eye of their own conscience. They do not flee to God for refuge, because they do not love him. This law is between them and God, and bites his glory and beauty from their depraved vision. They see no escape from impending danger, and resolve, as their best course, to enjoy all they can in the present state, and keep their backs to God's law and their consciences quiet. This we see not only in those who never have professed the love of God, but in another class of sinners, who, professing faith in the gospel, at the same time refuse obedience to the law, and turn their backs to it, close their ears to its thunders and their eyes to its dark and threatening appearance. Strange infatuation! To think that man can find in God a refuge from the penalties of a broken law, while they refuse to honor or even respect it and its Author. God is made manifest to man through his law as much as through his gospel, and is honored and worshipped by man only as he possesses the spirit of this law in his heart, and by that spirit is transformed into conformity thereto. As man stands aloof from such conformity, Church historians of unquestioned authority affirm that the early churches continued to observe the Sabbath for several hundred years after the time of Pliny. There is no authentic notice of any sort of observance of Sunday until some years later—about the middle of the second century—nor any proof of sabbatic observance of it until some centuries later still. Hence we infer that the natural conclusion is that the Sabbath was the "stated day." This view is taken by Bohner (Holden on Sabbath, p. 203), Gesner (Notes to Pliny), and others.

the blood of a guilty man be shed, in either case he would only be of the same nature, not saved from his sins. The worm that cankers is there yet; he has not been cleansed. As in the foregoing, love is the ruling element in the law, so we find that in God's plan of gospel its efficiency consists in the same, and in it we see from beginning to end love stands out prominent as the all-prevailing principle; and without this it would have no value. Now, as love is the ruling element in both the law and the gospel, there cannot be antagonism between them. The law is worthy of honor and must have its due at all expense. We see in the leading feature of the gospel (love), compliance to this demand of the law, in what constitutes its efficiency, in that the law is satisfied with its provisions, and reconciled to it, and all who embrace its great principle of conformity to the law. The gospel was planned under, and in conformity to the law. As this gospel is in such conformity, acknowledging all the demands of the law as just and right, so those who embrace it necessarily embrace the main element constituting it (love), thus bringing the blessed recipient into harmony with the law. This becomes the door to the refuge from death, the penalty of the law. It is clear, then, from this showing, that he who receives the gospel of Christ has received the principle of harmony to the law, and can say in the language of the holy man of God, "How love I thy law."

2d. The office of the gospel. Man in his fallen state is in fear and danger under the law; he cannot see its beauty and perfection, being beneath the cloud, under its dark side, where all its threatenings are exhibited. He fears to look upon it, can see no safety in its threatenings, although his guilt has placed him there. The gospel comes to him as a friend, a middle man, and shows him the justice and righteousness of his law, pointing out to him how he may be freed from this awful condition, teaching him how he may be brought out from under the law that appears, and really is so terrible to him a sinner. Rom. 6: 14, "For ye are not under the law, but under grace." It brings him out from under the law and places him under grace, when received into his heart. He then has a new experience. It is that of which the gospel is so full (love). In this new relation he is enabled to look upon God's moral law as being satisfied. It is to him his lost terror, his danger, and repulsive aspect, and he is, as it were, led up Sinai's slope to the standpoint of the righteous, and with them beholds the bright and beautiful side of the cloud, viz., the law, illuminated by the sun of righteousness, displaying its perfection. Then he can say, in the language of the Psalmist, "Thy law is perfect, converting the soul." He beholds it in its relation to the righteous, harmless and lovely, full of God, full of love; in its workings, perfect. The righteousness of Christ that has satisfied the law has become imputed to him, and the law smiles upon him. He has been restored to life eternal. Of such Christ has said, "They shall not die." John 6: 50.

III. 1st. Relation of law to man. The law of God exists in the nature of things. It of necessity is related to man, and is eternal, unchangeable, and, as already shown, is given to man for his best good. He, in an hour of temptation, became hostile to it, choosing to love and obey sin (or its author) rather than the love and service of God. Thus he died. Gen. 2: 17, "Thou shalt surely die." Rom. 6: 23, "The wages of sin is death." The law of God is auxiliary to the gospel in the work of salvation. It convicts as well as converts the soul. Psalm 19: 7, "The law of the Lord is perfect, converting the soul." Man in his depravity will not flee to Christ, the refuge, until he is convicted by the law. He is known to be a sinner only by the law. 1 Cor. 15: 56; Rom. 3: 20. He may not expect pardon without repentance. He will not repent without conviction, consequently he cannot be saved without the aid of law, showing the kindness of the law even to sinners. Its threatenings are for the sinner's good. It is when viewed in this light, a merciful law to sinners, it breaks and makes mellow the obdurate heart, and prepares in it a congenial soil for the good seed (the gospel), that it may take deep root and bear fruit to the glory of God.

2d. Relation of the gospel to man. Man being under the law of God as under a schoolmaster, brought into a preparation of heart, fitted to receive the gospel, he accepts it, and joyfully embraces its kind offer of pardon through faith in Christ, its author, and rejoices in his new relation. He sees in Christ and God and his law, loveliness and perfection. He can now look upon the law of God with complacency and rejoice in the happy relation he bears to it, and in his heart bless God for what it has done for him, in bringing him to embrace the gospel of salvation.

IV. Relation of law to gospel. God in his infinite wisdom and goodness made man holy, bearing a harmonious relation to a holy law. Had he continued to love God according to the tenure and effect of that law, a gospel would not have been needed; holy beings living in harmony with a perfect law would not become sinful. The gospel is for sinners and not for sinless beings. Man is not prepared to appreciate the gospel until he feels his need of it. He never will realize this need until God's moral law has convicted him of his exposure under it to eternal death, and thus converted to a new object of pursuit, viz., pardon from under the law. Rom. 7: 7, "I had not known sin but by the law." Rom. 7: 10, "The commandment which was ordained to life, I found to be unto death," yet it is a co-worker with the gospel in redeeming man, and with the gospel, rejoices in his salvation.

From the preceding, it appears most clearly that to save men through the foolishness of preaching, the moral law of God in all its relation to man should be held prominently in view. While we preach Christ the refuge for sinners, we also teach them their wants under the law as much as their supply in the gospel. How clearly appears the unfitness for this sacred work of such persons as believe and teach that sinners are not under law, and thus deny the Word of God, turning their back upon his law.

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Organization was effected by the election of F. D. Rogers Secretary; the appointment of Delany Rogers and Clara Maryatt ushers, and Dea. W. B. West critic.

Reports from the Sabbath Schools at Albion, Utica, and Rock River were they made.

A report from the Bosobel Temperance Sabbath School, under the charge of Mrs. M. M. Jones, was read by the Conductor, from which we take the following statistics: Whole number enrolled during the year 103. Average attendance 15.1. Number of copies of Sabbath tracts distributed 424. Temperance tracts 287. Total 711. A children's Missionary Society was organized Aug. 9th, 1874. That and the school raised \$15 09, of which \$3 68 was given to the China Mission and \$4 35 to Nebraska sufferers. The balance was expended on the home mission and to purchase reading matter for the school.

Sabbath School Music was treated in an essay by Dea. W. B. West. He contrasted the schools of the present with those of thirty years ago, showing the great improvement they have undergone. Among street children Sabbath School songs have taken the place of the vulgar negro melodies. The office of chorister is a place of great responsibility. The chorister should see that each song is understood, and should consult the tastes of the children.

After a short recess, Mr. Backus conducted an Intermediate Class exercise, consisting of roll call, review of previous lesson, recitation of golden text, outline of lesson, reading of lesson by class, discussion of lesson, essay by a member of the class on the History of Ruth.

Teaching Power was treated in an essay by Prof. J. S. Maxson. The art of teaching is in a great measure acquired. Teacher should have a ready use of language, and the confidence of the class. Two things necessary, knowledge and methods. Should be able to teach without the book. This was followed by a discussion, in which E. P. Clarke, J. Bailey, Mrs. Susan Goodrich, and Dea. W. B. West took part.

Clippings from Sabbath School papers, read by Elder L. C. Rogers, occupied the remainder of the morning.

AFTERNOON SESSION. Devotional exercises conducted by L. C. Rogers. After report of the Critic, Prof. A. Whitford conducted a Bible Class exercise, using the lesson for May 8th, Ruth and Naomi.

John M. Stillman read an essay on the Sabbath School, the Nursery of the Church. God's people are required to teach his truth. Sabbath Schools have been found efficient for this purpose. Large numbers are brought to the church by the agency of the Sabbath School, and churches have been built from Sabbath Schools. It is the duty of the church to foster the school.

The question of Mixed Classes was advocated by Mrs. Susan Goodrich. Opposition to this system is the result of custom. Separation of the sexes implies different kinds of instruction; placing the sexes together as members of the same classes aids the social element. Same rule should apply in the Sabbath School as in the public school. This was followed by a discussion in which A. Whitford, E. P. Clarke, Elder Backus, and Elder Rogers participated. The experiment of mixed classes has been tried in the Albion and Milton schools, but not long enough to pronounce it a success.

W. C. Whitford gave a lecture on Sacred Geography, showing the influence of the country and climate on the Jews.

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SABBATH SCHOOL INSTITUTE AT MILTON. The Sabbath School Institute, Rev. J. E. N. Backus, Conductor...

Organization was effected by the election of F. D. Rogers Secretary; the appointment of Delany Rogers and Clara Maryatt sisters, and Dea. W. B. West critic.

Reports from the Sabbath Schools at Albion, Utica, and Rock River were made.

A report from the Rosebowl Temperance Sabbath School, under the charge of Mrs. M. M. Jones, was read by the Conductor...

The following farewell poem was read by Eld. L. C. Rogers: Teachers, scholars, friends, and brothers, adieu to us on our leave-taking way...

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The question of Mixed Classes was advocated by Mrs. Susan Goodrich. Opposition to this system is the result of custom.

Mrs. O. Allen read an essay on Self-improvement. The work of the church is education. Each has his part to do.

Lessons from Genesis, an essay by Mrs. Geo. Maryatt, was a sketch of the lives of the patriarchs, and the lessons to be drawn from them.

Paul, in his epistle to the Romans (chapter 12), after beseeching them to present their bodies a living sacrifice, holy, and acceptable unto God...

Among the most prominent is seen the love of dress, which all right-minded persons must admit to be a sin, for the Lord is not pleased with pride and vanity.

HOME NEWS. Revival at Hartsville, &c. Scott, N. Y., May 14th, 1876. I intended, before leaving Hartsville, to contribute an item for the "Home News," giving an account of the religious interest at that place...

FROM THE MINES.—The reports from the Pennsylvania coal mining region show less violence than has been exhibited at some stages of the strike, though assaults upon workmen by strikers are still not infrequent.

POTTER'S AMERICAN MONTHLY.—The June number of this popular Monthly is already out, and admirably sustains the high reputation won only by its predecessors.

THE CANADIAN GOVERNMENT has received advice from the Northwest Mounted Police to the effect that the Blackfoot Indians, who occupy a reserve stretching to a considerable extent along the south of the Canadian boundary...

THE FALL RIVER WEAVERS have adopted a series of resolutions which are summarized as follows: A demand for a ten hour labor throughout New England, a uniform scale of all cash.

WOODS FIRES.—A destructive fire was reported as raging in the woods near Port Jervis, N. Y., May 19th, which the entire population were endeavoring to suppress.

THE GRASSHOPPER SHALL BE A BURDEN.—A Kansas City, Mo., dispatch of May 23rd says the grasshopper has penetrated into the heart of the city, mowing a vast area, going north and south, east and west, and millions are being slaughtered, but nothing can stop them.

FATAL SPORT.—Edward Cole and George Pierce, brothers-in-law, lived in the same house together in Yates county, N. Y. One night, Cole, who had been absent during the evening, came home about ten o'clock, and, without any warning, tried to scare Pierce and family by pounding the door and demanding their money.

RIGHTS OF RAILWAY PASSENGERS.—At Auburn, Judge Smith has recently given a decision affecting the rights of railway passengers to be provided with seats in cars. The suit was brought by William B. Thorpe, of Auburn, against the New York Central.

FIRE IN NORTHERN PENNSYLVANIA.—Heavy fires have been raging in the northern part of Pennsylvania, causing immense loss. On the 20th, about two hundred and fifty houses were consumed and four hundred families rendered homeless.

POTTER'S ENCYCLOPEDIA.—The third and last volume of Potter's Complete Bible Encyclopedia is now out of the press and ready for sale. It is well called "A Universal Treasury of Religious Knowledge."

THE WOODFORD PRIZE.—The annual oratorical contest of six picked Seniors of Cornell University for the \$100 prize founded by ex-Gov. Stewart L. Woodford, occurred on the 14th of May, and is described as having been an occasion of much interest.

A NEW ARRANGEMENT has been made in the Internal Revenue Bureau. Commissioner Pratt has formed a new division to be known as the division of revenue agents.

HYDRATE OF CHLORAL, as a stimulant, is superceding opium, hasheeb, etc., in England, and to some extent in this country. It has one advantage over the stimulants in common use; it kills in about three years, on an average, thus materially shortening the term of suffering of the victim, and sooner terminating the period of agony of the friends who are forced to witness the downfall of the loved and lost.

ST. NICHOLAS FOR JUNE, seems lively as ever, notwithstanding its unprecedented feats of gormandizing, by which it has absorbed nearly all the juveniles in this country. But it does not seem inclined to take advantage of this monopoly to relax its efforts to satisfy the requirements of the most exacting, in furnishing a first class magazine.

THE BOARD OF EDUCATION of Newark have voted 18 against 2, that the reading of the Bible and repetition of the Lord's Prayer shall be retained in the public schools of that city.

PHILIP PHILLIPS did a good work in the cause of the Sunday Schools his life. He was born in the town of Alford, Essex, England, on the 1st of May, 1807. He was a member of the Society of Friends, and was a devoted Christian.

EDWARD KATHLAN WANDERER requests his correspondents to address him at 51 Durobin Place, Paisley Road, Glasgow, Scotland, and further notice.

THE FORTIETH ANNIVERSARY of the Central Association will be held with the Church of Adams Centre, N. Y., at 10 o'clock A. M., on Friday, June 10th, 1876. Essays: "The Best Mode of Raising Money to Carry on our Domestic Industries," by C. M. Maxson.

POST MASTER GENERAL JEWELL seems to be no friend of letter dealers and gift enterprise venders. Wherever one is found doing his work through the medium of the postoffice, the postmaster is forbidden to send any such letters.

SECRETARY BRISTOW continues his crusade against the whiskey ring and their official accomplices, notwithstanding their efforts at intimidation. Those whose reputations are no above suspicion, but against whom there is no direct evidence, are leniently permitted to step down and out on their own applications.

THE ROTHSCHILD SYNDICATE have subscribed for ten million five per cent. bonds, in excess of their last contract, which was for twenty-five million francs. The syndicate is now offering to buy the bonds at a discount of five per cent.

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A Rome dispatch says: The Italian government has ordered the removal of all bishops who have not received the royal approbation endorsing their appointments. The Archbishop of Palermo has already been notified to leave his see.

BY THE UNTRUCKING of a train bringing the Richmond Militia from the Mechanicsburg, on Church's plantation, May 23d, three cars were thrown from the track and wrecked at South Boston, Mass., and several soldiers, more or less, injured.

BY AN EXPLOSION at Hazardville, Power works, in Hazardville, Conn., last week, Moses Babcock, John Lawrence and George Richards were instantly killed. All leave large families.

THE ROMAN CATHOLIC BISHOPS of Prussia have decided to dissolve the religious orders which the State tolerates, being unwilling to see them subjected to governmental supervision.

GREY BEARD, one of the Indian prisoners being taken to St. Auguste, Fla., jumped from a train of cars going twenty-five miles an hour, and, after going some distance, shot through the body, killing him.

THE CANADIAN GOVERNMENT has received advice from the Northwest Mounted Police to the effect that the Blackfoot Indians, who occupy a reserve stretching to a considerable extent along the south of the Canadian boundary...

THE BAGGAGE CARS for through express on the Great Western Railway, of Canada, caught fire at Paris May 21st, and all through baggage and mails were consumed.

EX-MAYOR K. C. BARKER of Detroit and three other gentlemen were drowned May 20th, by the capsizing of the steamer "Cass" near George's Bay, in the Detroit river.

THE BOARD OF EDUCATION of Newark have voted 18 against 2, that the reading of the Bible and repetition of the Lord's Prayer shall be retained in the public schools of that city.

HON. JESSE D. BRIGHT, ex-United States Senator from Indiana, died at his residence in Baltimore, May 20th, of organic disease of the heart, aged 63 years.

TREASURER SPINER has received a letter from Boston, Mass., with \$1000 in the character of the commanding officer of the Massachusetts militia, which has already been successfully introduced into thousands of Sunday Schools.

THE GOVERNOR of Missouri has issued a proclamation calling on the people of the State to observe Thursday, June 3d, as a day of humiliation, fasting and prayer.

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NEW YORK MARKETS—MAY 24, 1876. Table with columns for various commodities and their prices.

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