

A SONG OF SOLOE.
Thou sweet hand of God that woundest
my heart;

Thou art the hand that holdest me,
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The Sabbath Recorder

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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sisting of 25 cows, and a flock of choice

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For as Jonas was three days and
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manded the body to be delivered.
And when Joseph had taken the
body, he wrapped it in a clean linen
cloth, and laid it in his own new
tomb, which he had hewn out in the
rock; and he rolled a great stone to
the door of the sepulchre, and de-
parted."
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of the resurrection: "And when the
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and Salome, had bought sweet
spices, that they might come and
anoint him. And very early in the
morning, the first day of the week,
they came to the sepulchre at the
rising of the sun. And they said
among themselves, Who shall roll
away the stone from the door of the
sepulchre? And when they looked,
they saw that the stone was rolled
away: for it was very great. You
will remember that Matthew tells
us, "In the end of the Sabbath he
is risen," and as he was put into the
sepulchre at evening; and to fulfill
his own prediction, he must leave
the tomb at the same time in the
evening he was placed there. We
think it will be conceded that the
other evangelists do not contradict
Matthew, as they all agree that he
was in the tomb when women went
to the sepulchre. We have not made
the quotations because we think
it makes any difference in regard to
the Sabbath, but there are those
who do; yet we can see no reason
why they should.

in regard to this meeting: "After-
ward he appeared unto the eleven as
they sat at meat and upbraided them
for their unbelief and hardness of
heart, because they believed not
them which had seen him after he
was risen." It would be rather
strange for them to celebrate some-
thing they did not believe. You
will remember, Thomas said he
would not believe until he should
see for himself. We will give his
own words: "But Thomas, one of
the twelve, called Didymus, was
not with them when Jesus came.
The other disciples, therefore, said
unto him, We have seen the Lord.
But he said unto them, Except I
shall see in his hands the print of
the nails, and put my finger into
the print of the nails, and thrust my
hand into his side, I will not be-
lieve." This shows conclusively
that they were not met together to
celebrate the resurrection. Another
meeting that is claimed in behalf
of this doctrine reads: "And after
eight days, again his disciples were
within, and Thomas with them;
then came Jesus, the doors being
shut, and stood in the midst, and
said, Peace be unto you. Then
saith he to Thomas, Reach hither
thy finger, and behold my hands;
and reach hither thy hand, and
thrust it into my side; and be not
faithless, but believing." The
evangelist tells us "after eight
days," and we cannot think it was
the eighth day. We think we
have mentioned all of the passages
claimed to refer to meetings with
Christ on the first day. Dr. Adam
Clark tells us: "It is most probable
that John's gospel was written
about the year 86. It would seem
very strange, if the early Christians
had observed the first day all this
time, that there is no word men-
tioned in all of his writings to give
us even a word or hint on this sub-
ject. When Christ was talking to
the disciples in regard to the de-
struction of Jerusalem, an event
that would not transpire until sev-
enty years after the resurrection,
he said to his disciples, "But pray
ye that your flight be not in the
winter, neither on the Sabbath day."
We can draw no other conclusion
than that the seventh-day Sabbath
was to be observed at that time, for
there is no recognition of any other
day as the Sabbath in the inspired
Volume.

NO BLACK FOR ME
BY ALICE ROBBINS.
No black for me, dear love, when I am
dead;
Shroud not that precious face in funeral
fold,
But a soft white veil upon your head,
As fit a saintly woman growing old.
No black for me; why, when eternal day
Has burst in glory on my dazzled sight,
And God's own angels look on me
Should my twin spirit bid me woe and
night?
There may be tears, but let them fall,
As feeling one more pilgrim safe at rest;
One changed from dying clay to deathless
rest;
Whose head has often lain upon your
breast;
One roaming 'mid an Eden's flowers and
trees,
Whose weary, wasting feet no walks
could share;
One drinking heaven's breath with rap-
turous ease,
Who scarce could breathe a blessing on
a prayer.
Let me be carried from this cheerful home,
Lift sunshine out of sunshine, flowers
from flowers;
Let mists in waters, and little children
come,
And their soft tender songs your joyous
hours.
For you will miss me, though some path
from heaven
May lead straight from my glory to
your heart.
And I may come, like Jacob's angels,
Some thrill, some joyous message to
 impart.
So keep the light about you; death is light,
And life, and power, to pure and clas-
sened love.
And death is only dark to doubt, and sight
And life has no visions from the world
above.
Shroud not me when I am gone, dear
love,
But wear a soft white veil upon your
head,
As fit a saintly woman growing old.
—Christian Union.

as a sacred day, because the sacred-
ness of the Sabbath rests with God's
authority, and not with man's. A
return to the letter of the Sabbath
law, and to its spiritual import, is
essential to Sabbath sanctification.
Another difficulty in the way of
securing sanctification lies in lower-
ing down the Sabbath idea by calling
it "the American Sabbath."
God calls the Sabbath "My Holy
Day." This gives it its sacred char-
acter. "The American Sabbath"
must be considered an American in-
stitution, and can only bind an
American conscience by American
authority. In this there is nothing
especially sacred. The American
Sabbath can rise no higher than
American law or American thought,
and therefore will be powerless, very
largely in its influence, forment and
inspiring sacred emotion with
those who worship on the basis of di-
vine, and not human authority.
—James Bailey.

HOPE
The plant's first shoot was fresh and fair,
And a man's young heart was not far
from the birth of April.
It chilled the fruit we soon came,
And the east wind's rage will soon be past.
We'll fence it from the bitter frost,
And the sun will shine upon it all.
But Jane had half her heart forgot,
And August suns blazed fierce and hot.
And dried her early leaf,
The sun leaves were faded.
We said, "When heat and glare pass by,
Beneath October's tranquil sky,
By Autumn's calm winds shaded."
But all the dead leaves whisp'ed the plain,
And potted "neath the casement rain,
The wind will whisp'ed faded.
The wind will whisp'ed faded.
We heard the Wrighter's coming tread,
The wind will whisp'ed faded.
"Love, Faith, and truth are vain," we said,
"O' assurance lies a delect."
"O' assurance lies a delect."
We left the snowdrift's winding sheet,
We left the promise, pure and sweet,
Then, anagolice, Hope whisp'ed low,
Life lingers 'neath your saving snow,
God keeps your flower in Heaven.
—All the Year Round.

REPLY TO A SERMON.
FORWARDED FOR PUBLICATION IN THE SABBATH
RECORDER BY REV. JAMES BAILEY.
The following article was written
after listening to a sermon on the
subject of the Sabbath, by the pastor of
the Baptist Church, not with a view
to giving, or to read at the same place,
if they would give, or to hear, not
knowing at that time, that Ed. Bailey
was coming here. But when we learned
that he was coming, we thought to leave
that to him. But they were afraid of
controversy, and refused to let us have
the book. The Reverend gentleman did
not offer one passage of Scripture to prove
seventh-part-of-time theory, for which he
thanked God, nor one passage to sustain
the first-day Sabbath, for which, he said,
all nations had passed laws to favor. But
there were some people going around
the country telling people that the
seventh day is the Sabbath, and that peo-
ple could not be saved unless they kept
that day, but there is a curse resting upon
them, and a special affliction 3: 10. We
could not help thinking we ought to have
an opportunity to defend our practice,
before that same congregation, therefore
the following article was written.
MRS. M. T. JONES.

We have taken as a foundation
for our subject to lay a few words
from the prophecy of Isaiah: "To
the law and to the testimony: if
they speak not according to this
word, it is because there is no light
in them." It is with feelings of
deep responsibility, that I appear
before you at this time, knowing
that the sentiments that I shall utter
are almost wholly ignored by the
masses. Nevertheless, we believe
them to be true, and we hope to ad-
vance no idea that is not drawn
from the Bible. The Sabbath, we
are told by the inspired writer, or by
Moses, was instituted on the first
seventh day of time. "And on the
seventh day God ended his work
which he had made; and he rested
on the seventh day from all his
works 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." As we
were told here, it is the general
opinion that there have ever been
laws given to govern the people, laws
given by God, although we believe
there is no written code until Moses'
time. By reading the 16th chapter
of Exodus, it will readily be seen
that the law of the Sabbath
was understood by the children of
Israel, before the giving of the law
on Sinai; thus making sure that
the Sabbath had been remembered by
God's people up to this time. In the
2nd chapter of Exodus, the com-
mand is given: "Remember the
Sabbath day to keep it holy. Six
days shalt thou labor and do all thy
work; but the seventh day is the
Sabbath of the Lord thy God; in
this 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."
Here, then, is the memorial of the
creation. We are told to remember
the Sabbath day and keep it holy,
because God made the heaven and
the earth, the sea, and all that in
them is, and rested the seventh day;
wherefore the Lord blessed the Sab-
bath day and hallowed it. In dif-
ferent places through the books of
Moses, the Sabbath is spoken of. In
reading the Bible, we find the chil-
dren of Israel are punished more
for idolatry and Sabbath-breaking
than for any other sins. Nehemiah
(1st chapter) says: "I contended
with the nobles of Judah, and said
unto them, What evil thing is this
that ye do and profane the Sabbath
day? Did not our fathers thus do,
and did not our God bring all this
evil upon us and upon this city?
Yet ye bring more wrath upon Is-
rael by profaning the Sabbath."
This you see they are accused of
bringing evil upon the city by pro-
faning the Sabbath day. In the
thirty-sixth chapter of Isaiah, is an
exhortation to holiness: "Thus saith
the Lord, Keep ye judgment, and do
justice; for my salvation is near to
come, and my righteousness is near to
be revealed. Blessed is the man that
heareth this, and the son of man that
layeth hold on it: that keepeth the
Sabbath from polluting it, and keep-
eth his hand from doing any evil."
There is a promise for those who
keep the Sabbath, and choose the
things that please God, and take
hold of his covenant, that they shall
have a place and a name better than

of sons and of daughters, for he says,
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the quotations because we think
it makes any difference in regard to
the Sabbath, but there are those
who do; yet we can see no reason
why they should.

THE AMERICAN SABBATH.
Criticism of Rev. Mr. Millard's Sermon.
To the Editor of the Sabbath Recorder:
The recent opening of the Sab-
bath question in the National Tem-
perance Convention held in this city,
seems to have awakened anew a de-
sire to re-examine Sabbath sacred-
ness in the hearts of many of our
Christians, and with all the people.
The sermon of Rev. Norman
A. Millard, of Wicker Park Con-
gregational Church, Sunday last,
is, in the main, a commendable lit-
erary production, showing the true
philosophy of the Sabbath, with his
happy results. His chief mistake, to
which I wish to draw attention, lies
in a misinterpretation of the Sab-
bath law. This mistake, so often
made in the efforts to make the
"Parian" or American Sabbath
law, has been the secret of the failure
of all such efforts, and calls for a
change of base to make the effort a
success.
The central idea of the sermon is,
that the Sabbath is an ever-estab-
lished part of time; indefinitely, and
not the seventh day specifically in week-
ly order. This point seems to be based
on the supposed indefinite length of
the days of creation, which, in

