

The Sabbath Recorder

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." TERMS—\$2 50 A YEAR IN ADVANCE. WHOLE NO. 15637.

VOLUME XXXI—NO. 3. ALFRED CENTRE, N. Y., FIFTH-DAY, JANUARY 14, 1875.

Blank certificates of membership with return notice of the certificate for any church, for sale at the rate of \$1 25 per certificate, per copy, per dozen, \$12 50. Church Clerks will find this both convenient and economical.

The Sabbath and the Sunday. By Rev. A. H. Lewis, Pastor of the First Baptist Church, 208 pp. Fine Cloth, \$1 25.

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THE SABBATH QUESTION. The Seventh Day Not Observed by the Early Christian Church. A Review. In appearing as we now do, as a reviewer of the Christian Statesman's articles for the change of the Sabbath, we wish to say by way of apology, that we feel somewhat embarrassed on account of the fact that a gentleman of so eminent ability, and so able a critic as Rev. W. H. Littlejohn has already given this article a most thorough sifting, and this has already appeared in the Advent Review and the Sabbath Recorder; and had we not seen, or thought we saw, a chance of thought left quite unoccupied by him, through which a change of the Sabbath to any other day of the week than the seventh, could be easily shown to be a logical impossibility, we should have had no thought of appearing before the public in the attitude we now do.

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The Sabbath Recorder

Alfred Centre, N. Y., Fifth-day, Jan. 14

N. Y. HULL, EDITOR

All communications, whether on business or for publication, should be addressed to "The Sabbath Recorder, Alfred Centre, Albany Co., N. Y."

LESSON PAPERS

The Lesson Papers for February will be mailed next week, and schools desiring them, that have not already done so, should forward their orders at once.

REPLY TO D. OGLESEY

Your letter on "The Sabbath" found in our columns this week raises so many different points to be noticed that to do them even partially justice we are compelled to occupy considerable space.

It is the duty of those who go to the Scriptures for instruction to remember that they are Jehovah's gift, revealing his mind to men. It is a plain book, written to be understood and not to be misunderstood.

I now proceed to notice the points in your article which you commence by saying, "I argue that one seventh part of our time is all that is required to be kept holy."

But see how fully our position is sustained when we turn to Matt. 23: 1, Mark 10: 1, 2, and Luke 23: 25, and so on, where in the weekly cycle the Sabbath closes the week, so to speak, lying at the back of the latter.

Again, you say "We are required to keep a period of time of our week in imitation of God. As God rested on the seventh day so we are required to rest from all labor the seventh day."

Christ rose from the dead the first day of the week. He appeared to the disciples repeatedly on the first day of the week, &c.

It is a fact that the Scriptures teach that Christ arose from the dead on the first day of the week? We think not. Matthew says: "And late in the Sabbath, as it was drawing into the first day of the week, came Mary the Magdalene to view the sepulchre."

Christ's resurrection no one has told us, nor does any one know certainly that he rose on the first day of the week. The most that can be said is that those who first visited his grave found that he had already risen.

Following Christ in his departure from Emmaus, we next find him again in Jerusalem, whether those from Emmaus had gone to infern his disciples of what they had seen.

In view of the above state of facts, how can any one who has with any care read the New Testament, assert that Christ and his disciples held repeated religious meetings on this day?

But that our correspondent may find just how little of what he has said is founded in fact, let him, in quoting the words of Scripture upon this point, reading them out, and then he will find where he stands.

Our correspondent assumes the point in dispute concerning the phrase, the "Lord's day." Rev. 1: 10, putting it as if it were settled that it meant, beyond question, the first day of the week.

Your third proposition is a series of gratuitous assumptions, the only effect of which can be to create confusion where otherwise none exists, which, as it seems to us, is an unnatural employment for one whose duty it is to shed light and not to create darkness.

But no other day is the Sabbath than the seventh, nor is resting on any other day keeping the Sabbath. God as distinctly in the commandment tells us to keep the seventh day, as in the third he tells us not to take his name in vain.

Our opinion is, that it would be better for us poor mortals to "labor to secure obedience" to God's commandments than to despise them, putting them under our feet and then bestowing honor upon the commandments of men.

The Prudential Committee presented the following report, which was adopted: The Prudential Committee met Dec. 18th, 1874, and voted that the Corresponding Secretary inform the Board that this Board will appropriate \$250 per year for labor in West Virginia until the next meeting of the Board.

The following were present: Wm. Jett, Clerk of the Ritchie Church, Peru, W. Va., Dec. 16th, 1874. Church has engaged Jacob Davis as pastor for one year from April 11th, 1874, and ask the Board to appropriate \$50 to aid them in his support.

2. L. M. Cottrell, Alfred Centre, Dec. 23rd, 1874. 3. Horace Stillman, Woodville, R. L., Dec. 15th, 1874, accepting the offer of the Board, through the Prudential Committee.

5. Chas. M. Lewis, New London, N. Y., Jan. 1st, 1875, accepting the call of the Board to labor in West Virginia, as soon as he can consistently do so, with his present engagements; also report as missionary under the direction of C. Porter, Jr. & Co., for the quarter ending Dec. 31st, 1874.

6. Ogar Burdick, North Loup, Neb., Dec. 28th, 1874. 7. L. A. Platts, New Market, N. J., Dec. 8th, 1874, declining to act as General Agent. 8. N. B. Proutie, Dakota, Wis., Dec. 21st, 1874.

10. J. C. Maxson, De-Ruyter, N. Y., Dec. 13th and Dec. 26th, 1874, in relation to missionary labor in the Central Association. 11. L. C. Rogers, Milton, Wis., Jan. 1st, 1875.

MISSIONARY BOARD MEETING. The Executive Board of the Seventh-day Baptist Missionary Society met at Westley, R. L., Jan. 6th, 1875.

Present: Geo. G. Greenman, S. S. Griswold, Geo. B. Utter, Geo. E. Tomlinson, J. Maxson, J. R. Irish, A. E. Main, Wm. L. Clarke, S. P. Stillman, T. L. Gardiner, H. S. Berry, N. H. Langworthy, Thomas V. Stillman.

THE PRESIDENT. Geo. Greenman, called the meeting to order, and prayer was offered by J. R. Irish. The minutes of the last meeting were read and approved.

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WILL THE JEWS BE RESTORED TO PALESTINE? There have been many opinions entertained among modern Bible readers respecting the future history of God's chosen people, the descendants of Abraham.

THEY PRESENT. Riches take wings, true joy springs Not from so poor a trust; And power falls, how oft it trails Its tresses in the dust!

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above and many other passages, only in the final restoration of Judah and Israel to their own promised land, the land their father's trod.

marks by looking into the number for Jan. 1st, of the Minneapolis Tribune. It is a "holiday edition," and well does it answer to its name.

THE SABBATH. I argue that one seventh of our time is all that is required to be kept holy, "a Sabbath unto the Lord."

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than the one we have expressed and held, but our object is not to quarrel, but simply to give our own.

HOME NEWS. Sabbath School Institute at Long Branch. A Sabbath School Institute was held at Long Branch, N. J., Dec. 12th and 13th, 1874, by Eld. J. E. N. Backus, with the following exercises:

SABBATH MORNING. Introductory Sermon by Eld. Backus, from Matt. 3: 3. "Ye must be born again."

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