





The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, Oct. 28. N. V. HULL, EDITOR.

NO. 40. The edition of No. 40 of the current volume of the Recorder, containing the Minutes of Conference, is exhausted.

THE BIBLE DOCTRINE OF A REVIVAL OF RELIGION.

A revival of religion is one of the most important and yet in some respects incomprehensible phenomena of the human mind. Man is a being of a strangely mixed nature, and often seems at war with himself.

That man is by nature a religious being is a matter too plain to admit of a doubt. Of this, among other things, is proof, namely, that for its development, appeals are always made to the pure and better elements of his nature.

But in this connection, it is proper to say, that concerning the nature and character of God, the mind approves of the highest ideas of him, nor will it be satisfied with anything short of this, unless debased by superstition and enslaved by sin.

But equally clear amid the general surrounding wreck does the mind declare itself in the interest of rightness and truth. That the world is full of falsehood and deceit we admit, and yet everywhere do men praise justice and honor goodness.

But up to this time, although there has been a constant gain in righteousness as to dominion, still the advance has been slow, and this result is perhaps in some degree owing to the unsteady habits of those who profess faith in Christ.

inquiry, at least? We call attention to this subject in no spirit of faultfinding, nor with the supposition that we are wiser than others.

The suggestion that we make is that emotion and reform are in our efforts out of proportion. We admit the necessity of emotion in religion, but the object of emotion is to produce action, or, more correctly, reformation.

The doctrine of repentance is essential to the gospel, nor does any man repent who does not see sin to be exceedingly sinful. Let us call your attention to the seventh and eighth chapters of Romans, in which you have the law and the gospel put into harmonious relations with each other.

When one makes profession of religion he accepts the Bible as the rule of his faith and practice. He commences as a beginner, with his life-work before him. He enters the school of Christ as a scholar or learner, and his life-work is to learn and do the religion of Jesus.

"SERMON ON THE SABBATH."

Some one has sent us a copy of the Forbes, Elgin, and Nairn Gazette, of Sept. 29th, containing the gist of a sermon on the Sabbath question, by Rev. John Downie, of the Baptist Church of Forbes, called out by the lectures of Bro. Gardner on that subject.

Not to sift and analyze the question, but to confuse it. The teachings of the Bible on the Sabbath are mixed in with a mass of irrelevant matter in such a way as to make a jumble of it—a mess of moral and religious chowder.

themselves out of connection with it, and are trying to bring it to their terms. It is as when one tests a straight edge by a crooked stick, and then declares the crooked stick straight and the straight edge crooked.

We sincerely regret that the remarks made by us in the Recorder of Sept. 29th were misunderstood by the Christian Standard. We lay no blame upon the Standard, as we feel it would not impute to us sentiments it did not understand us to entertain. Perhaps we were wanting in carefulness in the construction of our sentences, so that they did not faithfully represent us.

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What we meant to say on this subject was, that, in many instances, it costs a great deal to become a Sabbath-keeper. In a large number of cases, where persons have changed their practice in this matter, they have suffered more than the loss of one day's labor in six, they have also suffered shame and reproach.

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misrepresented as we believed that we could not in honor do otherwise than try to defend them, or at least state them as correctly as we could, but found we had performed a work for which we evidently were not thanked.

Knowing, thus the character and antecedents of the man, the reader is better prepared to judge concerning the motives which led to the passage of his "Sunday Edict," the first act of legislation which directly affected the Sabbath question.

HISTORY OF SUNDAY LEGISLATION IN THE CHRISTIAN CHURCH.

The fourth century opens a new era in the history of the Church, and of the Sabbath question. In the West, through a union of church and state, the Papacy is born and the disastrous work of civil legislation concerning religion begins.

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not produce in Constantine a thorough moral transformation. He was concerned more to advance the outward social position of the Christian religion, than to further its inward mission.

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would be willingly hallowed by all the pagan world, especially in the capital of the empire, by his tendency toward the oriental theology.

Stronger still is the testimony of an English Barrister, Edward V. Neale (Feasts and Fasts, p. 6). These are his words:

"That the division of days into judicial, or festive, and profane, which did not arise out of the modes of thought peculiar to the Christian world must be known to every classical scholar.

After enumerating certain kinds of business which were allowed under these general laws, Mr. Neale adds, "Such was the state of the laws with respect to judicial proceedings, while the empire was still heathen."

It is a curious and little known fact, that marks were expressly appointed by Constantine to be held on Sunday. This we learn from an inscription on a Slavonian slab rebuilt by him, published in Gruter's Inscriptions Antiquae totius Orbis Romani, CLXV. 2.

These facts show how the heathen training and belief of Constantine gave birth to the "Sunday edict." That he was a heathen is also attested by the fact that the edict of the 7th of March, 321, in favor of Sunday, was followed by another, published the next day, which is so purely heathen, that no doubt can be entertained as to the character of the man who was the author of both edicts.

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that doeth the will of my Father which is in heaven," says our blessed Lord: Such a revival of religion involves the necessity of a reformation. There are many revivals of religion where there is no reformation. It is reformation that God desires. I think it would be well for us to largely drop the word revival, and use the more significant word, reformation.

A revival may not reform our character; a reformation will. Revived persons may go to ruin; reformed persons will not. There have been some "great revivals" where there was but little reformation. The more such revivals, the worse the church and world. The Lord grant us a reformation in the midst of the years in which we live, in the midst of the years make known, and remember mercy. V. HULL.

TRAO SOCIETY—BOARD MEETING.

The Board of the American Sabbath Tract Society met pursuant to the call of the President. The Board elected at the Anniversary of the Society consists of the following persons:

President—A. B. Spaulding, Leonardville, Md. Vice Presidents—M. W. St. John, A. C. Rogers, J. W. Clark, E. F. Foster, J. H. Tomlinson, H. E. Lewis, N. Y. Hill, L. C. Rogers.

The meeting was called to order by the President. Prayer was offered by Stephen Burdick. After reading the minutes of the Society at its session at Alfred, the Corresponding Secretary presented the following communications:

1. A letter from D. R. Stillman, in relation to insurance. 2. Letter from Bro. Gardner, in regard to the employment of a tract distributor.

3. A letter from Bro. Kelly, giving an account of his labors in Southern Illinois for the quarter. 4. A letter from Bro. Bailey, in relation to tracts written by him and accepted by the Board, making suggestions for their distribution and sale.

5. Report from the West Edmond Auxiliary Society for the past year. 6. Report from the Utica (Wis.) Auxiliary Society.

7. Report from the Milton Auxiliary Society. 8. Report from the Leonardville Auxiliary Society. 9. A letter from Bro. Foss Burnham, referred to the Board by Publishing Agent, calling for the publication of a tract treating of the resurrection of Christ.

in seven, whereas it specifically requires the observance of the seventh day, and not "one day in seven." This language is evasive, and that for cause. These men who do so falsely quote the fourth commandment, do it to justify their own conduct before those they accuse of Sabbath-breaking.

MISSIONARY BOARD MEETING. A meeting of the Executive Board of the Seventh-day Baptist Missionary Society was held at Westley, R. I., Oct. 20th, 1875.

Present—Geo. Greenman, S. S. Griswold, Geo. B. Uter, Geo. E. Tomlinson, S. P. Stillman, T. L. Gardner, N. H. Langworthy, Wm. L. Clarke, Thos. V. Stillman, and brethren A. M. Balcock and E. A. Stillman.

The minutes of the last meeting were read and approved. Letters were read by the Corresponding Secretary, from 1. Chas. M. Lewis, Berlin, N. Y., Oct. 15th, 1875.

2. H. B. Lewis, Berlin, Wis., Sept. 8th, 1875. 3. Horace Stillman, Woodville, R. I., Oct. 18th, 1875, report of labor for quarter ending Oct. 6th.

4. J. L. Huffman, Nile, N. Y., Sept. 15th, 1875, report of labor in the Central Association. 5. J. L. Huffman, Chyler, N. Y., Oct. 10th, report for quarter ending Oct. 1st.

6. A. F. Randolph, Berea, W. Va., Sept. 30th, 1875, asking aid for the Church at Ritchie, W. Va. 7. N. B. Hreutich, Church Clerk, Dakota, Wis., asking that a missionary be sent to that field.

8. S. R. Wheeler, Pardee, Kan., Oct. 6th, 1875. 9. Joshua Clarke, DeRuyter, N. Y., Sept. 27th. 10. Joshua Clarke, DeRuyter, N. Y., Oct. 12th.

11. A letter from Bro. Gardner, in relation to insurance. 12. Letter from Bro. Gardner, in regard to the employment of a tract distributor.

MINUTES.

of the Semi-Annual Meeting of the Seventh-day Baptist Church of hold with the Dodge Oct. 20th commencing on Sixth-day second Sabbath in October.

To the Editor of the Recorder: In reply to the notice of the meeting of the Semi-Annual Meeting of the Seventh-day Baptist Church of hold with the Dodge Oct. 20th commencing on Sixth-day second Sabbath in October.

Present with this church were Eldon, Carlston, and churches. The introductory sermon preached by Eld. H. E. Alden. Subject: Purity of the Church. After preaching, a business meeting was called, and Bro. H. E. Alden was elected Moderator.

Minutes Secretary pro tem, in view of arrangements with Henry Ernst. Chairmen of the officers of Dodge Church comprising the rest of the list.

Letters from the Carlston and Alden Churches were read. The following were appointed committee on resolutions: Balcock, Z. Campbell, E. H. Hill.

The following religious were held: Sixth day evening conference Sabbath morning, preaching, E. Babcock. Subject: The Sabbath as a sign and seal of the new covenant. After a short intermission, the following were held: Sabbath evening, preaching, Campbell. Subject: Who is the Lord? Sermon followed by Eld. H. E. Babcock. Subject: Lamb of God, a sacrifice for sin. Sermon followed by Eld. H. E. Babcock. Subject: An increase in interest in the Sabbath.

After services, a business meeting was held. The report of the Com. Resolutions was presented and read. 1. Resolved, That we should be ever increasing interest in the Sabbath, pressing a demand on our sympathy and efforts.

2. Resolved, That the debt of the Sabbath school work give promise for the future, and that the officers of the church to give vigor and interest in the church. 3. Resolved, That a more study of the Word of God is the advancement of his cause.

4. Resolved, That we request the Seventh-day Baptists of Mount Zion to collect in each church, to be forwarded to the State of New York, for the advancement of Sabbath Tract Society. The first and second were adopted without dissent. The third, after remarks by Ernest and C. H. Hill, fourth, after remarks by Hill, were adopted.

When the adjournment, it do so to call the Church in Alden, and M. on S. 8th day before Sabbath in October, 1875. Voted, that Eld. E. H. H. preach the opening sermon. Eld. H. W. Babcock, to be alternate. Voted, that Eld. H. H. report this meeting the Sabbath Recorder. Meeting adjourned. HENRY ERNST, Mt. Zion, N. Y. ALVA JONES, Clerks pro tem.







