

FOR SALE AT THIS OFFICE. THE CONSTITUTIONAL AMERICAN. THE CHALLENGE AND RESTRICTION. THE SABBATH TRACT SOCIETY. THE SABBATH TRACT SOCIETY.

CATALOGUE OF BOOKS AND TRACTS. PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY. THE SABBATH TRACT SOCIETY.

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dark and wretched and miserable, and there is one which is light and glorious... with the Father before the world was, and gave it up and came down here voluntarily and freely to save sinners like us.

"Worthy, worthy is the Lamb." Yes, thank God our own friends are here. When David lost his only son he said, "I will go and bring the child back to me; but I will go with it."

er up—in the Book of Life; and then we'll know it's there. Let us turn over here again in Revelation 14th chapter of Revelation, 5th verse: "And all that dwell upon the earth shall worship him, whose names are not written in the Book of Life of the Lamb slain from the foundation of the world."

Now let no preacher tell the people to stand still and trust in the very case in which Jesus commands to move forward. But, on the other hand, whenever and wherever Jesus commands to stand still, let not the preacher cry, "Go forward." For, verily, it is believing in Jesus to do what he says, trusting in him for ability to do it, and trusting in him to give the consequent blessing promised.—Christian at Work.

THE MORAL LAW. In Social and Spiritual Philosophy. The division of the moral law into two parts is indicated by the two tables on which it was written. The first table treats of man's relation to God. The second table treats of man's relation to his fellow-man.

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MY BEST FRIEND. I have a friend, and his friends are cold. His voice speaks but commands. He is good, and very faithful even. His grasp an iron hand.

GET TOGETHER. The timidity of some Christians is remarkable. You will see it on Wednesday evenings at prayer meeting. They come into the room as if they were walking on eggs, and look as if they were afraid to breathe.

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The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, Dec. 9. N. Y. HULL, EDITOR.

MR. DOWNIE ON THE SABBATH.

We do not propose to take Mr. Downie out of the hands of Bro. Gardner, who will attend to him fairly and fully, and yet there are a few points upon which perhaps remarks can be made by a third party in the quiet of our study to advantage. On one point also remarks could be made by a third party, which perhaps Bro. W. would hardly feel at liberty to offer; we mean the rambling and negative character of Mr. Downie's discourse. Mr. Downie is sufficiently sprightly, nor will we charge him with insincerity, his difficulty as a debater being rather that of stringing together points and passages in a disjointed and irregular manner. This form of argument has more in it than is imposing than solid; it is lively but light. Its object seems to be rather to hold you at bay than to come into close contact, to hide its own weakness by an attempt to raise difficulties of any kind, no matter what, in the way of an antagonist. It is especially open to criticism, for this, it affects great learning by multiplying objections which are only formidable on account of their number and inapplicability to the case in hand. And yet they all must be handled over and time and space consumed to show their pointlessness.

But we will notice a few of the points in some of Mr. Downie's arguments, and show their weak and contradictory character, the first of which is that by admitting the appointment of the Sabbath in Eden, he visitates all he says afterward in regard to its being a Jewish institution. If the Sabbath was appointed in Eden, then it was for the race, and not specially or only for some tribe or nation of the race. Any religious institution given to Adam of necessity belonged to his descendants, was their inheritance.

This is not all. The race was then sinless, and therefore there could be nothing in the Sabbath pointing to Christ or the redemption accomplished by him. If the Edenic Sabbath could be a type of anything, it was heaven, and we take it that the writer of the letter to the Hebrews employs it in this sense, especially in the fourth chapter. If, then, there be a forward look in the Edenic Sabbath it must be something signified by Adam in his then religious state, and what but heaven could that be? His justification was by works and not by grace. In the scheme of salvation provided for him in his primitive condition, there was no Christ, because there was no sin. How delusive then to quote Col. 2: 16, 17, to prove that the Sabbath was blotted out by Christ's death. Those who hold that the Sabbath was instituted by Moses, or during his ministry, can quote this text and not be inconsistent with themselves, though they are inconsistent with the Bible. The fact that the Sabbath became a part of the system of religion given to the Jews does not make it of them. Every righteous principle was incorporated into their system, and was only theirs as they were the representatives of righteousness—subjects of God's moral government. Besides this, they were essentially in their history and the rites and ceremonies of their religious types of redemption. It is manifest, then, that these symbols of redemption must pass away in him in whom they centered, and just as manifest it is that the law of righteous doing must survive the catastrophe of Christ's death. And further, if we have argued, the Edenic Sabbath is a type of the rest in heaven, then the effect of Christ's death instead of destroying the Sabbath would only be the removal of the obstacles in the way of our reaching that heavenly paradise.

Those then who admit that the Sabbath was appointed in Eden are effectually stopped from making the plea thereafter that it was Jewish, and therefore abolished with the typical ceremonies of the Mosaic economy. Mr. Downie, evidently to disconcert and confuse the question, introduces the opinion that was advocated by David Jennings, D. D., (born 1691, died 1762), namely, that Jehovah, when he led Israel out of Egypt into Arabia, appointed the keeping of the sixth day of the week, calling it the seventh, thus setting them one day back from the Edenic Sabbath, so that the present first day is in reality the Edenic seventh day. Only a few, however, have ever adopted this theory, as evidently it has no other than an imaginary basis on which to rest. Occasionally, however, it is introduced into the discussion of the Sabbath question, seemingly as a puzzle or dodge. For a few years past, it has been revived and sent abroad in a book by Rev. E. Q. Fuller, which has been well answered in a tract by Eld. J. N. Andrews and others. The argument is based on the record of the departure of Israel from Egypt, and recorded in the sixteenth chapter of Exodus, and yet whoever reads that chapter will see that it is as silent as the house of death on that question. The opinion offered by Dr. Jennings is of so little consequence, that it is, it rests upon so uncertain a basis, that commentators rarely even refer to it. It was one of a large number of theo-

ries invented along in the times of the Reformation to justify, on Scripture grounds, the practice of keeping the first day instead of the seventh. It will be remembered that those were times in which it was demanded of men that in their religious practices they should conform to the Scriptures, but to do this in the instance of the keeping of the first day was impossible. At first, they attempted to do it by referring to the practice of Christ and the apostles, but two difficulties here arose. In the first place, it entirely ignored the fourth commandment, which enjoined the keeping of the seventh day in language so plain as to make it impossible to misunderstand it. Besides, the ten commandments were held sacred by the church universal, unless we except those of Anti-nomian tendencies. In the second instance, the defense of Sunday observance by the example of Christ and his apostles was found to be difficult and unsatisfactory on account of the narrowness of the base on which it was built. When stripped of the gush and rhetoric in which the argument was dressed, it was found that both soul and body had departed. Under these circumstances, the inventive faculty was put under requisition for reasons for Sunday observance on a Scripture basis, and the results were curious and many, one of which was the professed discovery announced by Dr. Jennings.

But for a moment let us look at the unreasonableness of the Dr.'s assumption in view of the object desired to be gained. If it was the purpose of the divine One to so arrange it that the Edenic seventh day should be kept under the gospel, why do it by any other than a straightforward measure? Why go back to him and then forward to it, and all this without saying one word about it? But our space forbids our going farther at present in the consideration of this thought, and we leave it by saying that it represents the divine character in too unfavorable a light to win, to any extent, the hearts of thinking Christian men. The objection that the Israelites journeyed on the Sabbath on one occasion in the wilderness is sufficiently answered by the fact that the Author of the Sabbath and their Creator was their leader, and only in this case did what was done in the taking of Jericho.

The statement of Eld. Downie, that he had not, after examination, become satisfied that it was his duty to observe the first day of the week, clearly shows that his examination was very brief, or that he was easily convinced, for had his examination been extensive he would have found that all through the Bible the seventh day is revealed to be the Sabbath, and that he was easily convinced it was his duty to keep the first day, is equally clear from the fact the Scriptures nowhere enjoin it. The suggestion is inevitable to the mind that he wanted to be so convinced, and that this was his ever present and overruling in his investigations. We do not say this from an uncharitableness toward Mr. Downie, or any wish to deal unjustly with him, but his discourses are suggestive of a type of mind with which we have been somewhat familiar for a good many years. That he has not, in a logical and thorough manner, put the teachings of Scripture on this subject is certain; at least, such is our opinion.

THE LEAVEN WORKING.

The Congregationalist, in view of the objections to the minds of a good many people to calling the seventh day of the week Sunday, and, on the other hand, to the use of Sabbath, a word of Jewish significance, proposes a general adoption of the name Lord's day, which is purely Hebrew as well as exact. The name by which we designate any day is of little importance, if we do not fall in the duty of consecrating all our time to God, whether we eat, drink, play, work, stay at home, or go to church.

The above is taken from the Christian Union of Dec. 1st, and is decidedly cheering. Who would have thought that the Congregationalist could have so far advanced by this time as to favor the clamor of "a good many people" against calling "the seventh day of the week Sunday" enough to favor a change in this respect? We, for one, heartily favor a grave consideration of this question. If, however, the seventh day of the week really is "Sunday," we shall feel ourselves compelled to oppose the contemplated change.

On the question of using the words Sabbath and Sunday as synonyms, we go for the discontinuance of the practice, because the custom opposed confounds things that differ, and hence is a clear violation of the law governing words of like meaning. Sabbath means the day of rest, sanctified in Eden and commanded in the Decalogue, while Sunday is a heathen festival, occurring on another day, and having entirely another object in view in its celebration.

As to the phrase Lord's day, which we are better informed, concerning it we must decline its use in this connection. We find it in Rev. 1: 10 without anything to guide us in its application to any day of the week. We are not certain as to the sense in which it is there used, but incline to the opinion that it does not describe any one of the days of the week. If it refers to any one of them it is the Sabbath day, because of this Christ says he is Lord.

THE NEW YORK OBSERVER.—This best of family newspapers is as fresh and interesting, now in its

fifty-third year, as ever before; and, indeed, we think it more so. Its letters alone are worth more than the subscription price of the paper. It republishes all offers of premiums, pictures, &c., and sends to its patrons a splendid family newspaper of the largest dimensions, containing all the desirable news, religious and secular, and an endless variety of reading for young and old, all of which is pure and good. Every family should have it. For specimen copies, address S. I. Prime & Co., New York.

AN INQUIRY ANSWERED.

Fulfillment of the Sabbath Law. WHAT DOES J. BAILEY MEAN?

To the Editor of the Christian Statesman:—In your issue of the 20th inst. I read with interest an article upon "The Moral Law; Its Social and Spiritual Philosophy," signed J. Bailey. The author seems to conceive the idea that the fourth and fifth commandments of the Decalogue stand respectively as connecting links between man and his Creator, the child and its parents, so as to constitute, in a certain sense, the fundamental laws of men's spiritual life. Obedience to the fourth command has reference to the relation which man sustains to God as his Creator; obedience to the fifth command has reference to the relation which the child sustains to his parents. He calls attention to the fact that they are the only affirmative precepts of the Decalogue, on account of their affirmative character, the obedience they demand is more positive in its nature than conformity to prohibitory commands. This deduction from the Decalogue seems legitimate, and invests these two commandments with a sacredness that hardly attaches to them when not viewed in this light. We may confess that presentation of truth is new to us, and I apprehend is not commonly thought of.

But while I see in the article referred to a view which sets forth these laws as based on the relation man sustains to the sources of his being, and also behold these laws as designed to remind man of these relations, I can not fail to notice in the language of the author a disposition to view the law of the Sabbath as a law with an authority and importance which is not in keeping with the practice of the great body of evangelical Christians. To be explicit, let me quote from his article: "After God had rested, he blessed the day of his rest. After his example, he gave man six days for labor, and the seventh day for rest, conforming with exactness in time and order with his own labor and rest. . . . A departure therefrom is a dishonoring of the source of life. . . . The Sabbath law is written by God's spirit in the Christian heart as indelibly as it was once written by God's hand on the rock." He goes on to say in substance: "While God is God, the law of the Sabbath must remain with its original character and authority. From its fundamental character it is not subject to modification without dishonor to God and damage to those who modify it."

Now, I wish to inquire if the substitution of the first day of the week is such a "modification" of the law of the Sabbath as to interfere with the purpose for which the Sabbath was appointed? Are there not all the blessings of a Sabbath as fully enjoyed from an observance of the day which commemorates the Lord's resurrection as from any other seventh portion of time? Did not his apostles authorize by their practice and teachings the change of the Sabbath from the seventh to the first day of the week? Does not the fact that in the revolution of the earth upon its axis, where in the day at different places at different times, making it impossible to observe as sacred the same hours in all parts of the world, go to prove that the law of the Sabbath has its fulfillment in the observance of that portion of the time? Let it be borne in mind that, on account of the foregoing principle, in taking a trip around the world one may travel from New York west, and observe Sunday as it comes round, and unless he travels in a line fixed by navigators, it will happen when he reaches New York in his westward course he will find himself observing Monday; or if on starting he should observe Saturday as the Sabbath, when he had completed his journey his Sabbath would be found to come on Sunday. Does not this fact prove that the observance of a seventh portion of time is a fulfillment of the Sabbath law? These inquiries have been suggested by a perusal of the article above referred to.

The above is sent us with the letter below, and although we incline to notice it we will give space to Bro. Bailey to add any thoughts of his own he may desire. Here is the letter, save that we reserve the author's name:

CHICAGO, Ill., Nov. 29th, 1875. Dear Sir:—I enclose herewith an article clipped from the Tribune of the 27th ult. It is a reply to an article written by J. Bailey, which appeared in the issue of the 20th, and if he or you or any one else will give pertinent answers to these questions I stand ready to embrace the so-called Saturday as the Sabbath of the Lord.

Concerning the question as to the change of the Sabbath from the seventh to the first day, I can answer that for my part, I have no need for waste of words on that point. But upon what ground do you propose to meet the real difficulty, namely, that mentioned in the last part of the article which is that of the meeting of the Sabbath at different points at different times? Does not this render it a thing impossible for all people to regard as sacredly the same day and the same hours of the day? Also a difficulty of equal weight presents itself in journeying around the world. These questions are asked in good faith by a seeker after the truth.

We are glad of the Providence that caused the writing of this letter, and will answer the questions raised as well as we can.

It is a matter of pleasure to know that our friend has no difficulties troubling him concerning the doctrine of the change of the day. In so far as Bible teachings on the Sab-

bath are concerned, his mind is clear, the matter remaining only concerns outside questions. This is fortunate, and we both thank God and congratulate him on this account. As to the things troubling him, we think they lie in a misconception of the nature of the case. The Sabbath day goes the circuit of the earth as a wave passes over the surface of a lake; and that the matter may seem plain, imagine seven waves passing over a body of water following each other in succession, the seventh carrying on its crest a basket, or whatever you please. With the carrying of this basket, this wave is charged. It will be seen that it passes over the surface of this body of water in the order of the other waves, and occupies the same proportion of time as they. Nor does it occupy any more space than do each of the others, but in a given period of time goes over the entire surface as do the others.

Let us now pass to the real question before us. The period of time occupied by the earth in seven of its revolutions on its axis constitutes a week, and each of these revolutions a day. Thus in a week all the denizens of the earth are furnished with seven days, but one of these days only occupies a given space of the earth's surface at the same moment of time, as the same portion of water in a running stream only covers at the same time a given portion of the bed over which the stream passes. It will now be seen that these seven days constituting, by a divine arrangement, a week of time follow each other in regular succession, so that the seventh, which is the Sabbath, visits in its weekly returns each part of the earth's surface. Now let it be borne in mind that the command is to keep this seventh day holy in its returns to any given portion of the earth's surface, and not simply a seventh part of time, irrespective of the day covering or inclosing it. When, then, the seventh day comes to any given people on the earth's surface their Sabbath commences, and when it leaves them their Sabbath ends, and so week by week. If the command was to keep the seventh part of time, obedience would be impossible; but practically, there is no difficulty in keeping a day. God made the sun to rule by day, and therefore the sun never fails to perform its office, so that he who can count the days can keep the Sabbath.

The question raised concerning the gain or loss of reckoning by sailing around the earth is of another character, one for which man is wholly responsible, as the difficulty is one of his own creation. Nor does it affect in the least the millions who remain at home. Those who do the sailing, and they only, are affected by the transaction. It will then be seen that this is a difficulty not created by the operation of nature's laws, and therefore no responsibility rests with her. He who is responsible for the trouble must overcome it as best he can. With the light we now have, should we go to some other part of the globe to reside we should do just as we now do. We take the seventh day when it comes to us, commencing to sabbatize at its beginning and ceasing to do so when it departs. This we should do, let us find our way upon whatever part of the earth's surface we might. If, on receiving further light, we should change our opinion at this point, we should equally change our practice.

DISCIPLES AND BAPTISTS.

We have watched with much interest the steps taken for some years past for a more intimate and fraternal union between the Disciples and the Baptist denomination. All things considered, it was not a thing to be wondered at that in the earlier history of the Disciples there should have been a split between them and the Baptists. We say this without attempting to judge between them, a service to which we do not feel ourselves called. Weakness and perhaps errors attached, it may be, to both parties, but however it was in respect to this, it is an occasion of rejoicing to see that the mist is passing away, and that the time is at hand when they will, broadly speaking, occupy the same platform. In the South and Southwest, in many places, their intercourse has come to be very cordial. In this movement we take great pleasure, because in it we see a ripening in the Christian life and a better understanding of each other in regard to their doctrinal views and religious practices.

We wish we could see the way clear to say as much of the Baptists and the Open Communionists, and perhaps we could do it better understand the matter. To the unpracticed observer it might have appeared, from the "noise and confusion" of a few years past, that the Open Communionists were really taking the great Baptist citadel, but on the clearing away of the smoke of the battle, it does not seem that very much has been accomplished. The real difficulty in this case we do not believe to consist in the want of Christian charity upon the part of the Baptists, but in this, that they are required to surrender conscientiously and intelligently convictions concerning gospel truth. They believe; undoubtedly that in the gospel period the custom invariably was first to receive baptism and then the Lord's Supper. With them this amounts to law. Show them that in the gospel times this was not the practice, and they are gained to the other side. On

the other side, it seems to us that should it be granted that these views of gospel order are correct, then the Open Communionists are bound to change their course, and so conform to that which seems the more Scriptural course.

PAINED, BUT NOT SURPRISED.

We are pained, though not surprised, to see that while the whole land is excited to fresh interest in reference to the observance of the Sabbath, the Sabbath Recorder, organ of the Seventh-day Baptists, seems to exult over every fresh triumph of its enemies. In its issue for Oct. 7th, it sneers at the action of the attending ministers against the issue of "Sunday papers," and publishes the speech of Mr. Root, M. P., in favor of opening the Museum at Sheffield, England, on the Sabbath day. The indirect victory which the managers of the Brighton Aquarium obtained over their prosecutors appears also to give it great gratification. That those in whose success it rejoices are the enemies of the Sabbath as an institution, irrespective of the day of the week on which it is observed, that they trample countenance, and publishes the speech of Mr. Root, M. P., in favor of opening the Museum at Sheffield, England, on the Sabbath day. 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HOME NEWS. The Women's Tract Society at Alfred Centre... AGAIN: 'Keep the Sabbath holy, for its use, both to body and soul; but if these more days are made holy...

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