



The Sabbath Recorder.

Albion Centre, N. Y., Friday, Jan. 6.

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

THE OUTLOOK.

Another busy year of the world's life has slid into the past, and sunk itself into the abyss with the myriads of things buried in that seemingly bottomless sea, but its fruits remain to perform their part in composing the world's great history; and no year has, upon the whole, been more fruitful of thrilling events than the one just closed. To see this question in its true light, we need to occupy some standpoint from which the whole field can be surveyed. Such a view will thoroughly convince the intelligent observer that the world is steadily on the advance in everything going in the direction of the development of its resources and the bettering of the condition of its inhabitants. Underlying the world, there is a life force that not only will not let it rest, but will steadily and certainly push it forward and upward. This is a cheering thought, nor should it be lost sight of.

Strange as it may seem, the universe, both of matter and mind, is made up of activities of opposite characters. We have waste and supply, cold and heat, death and life, ignorance and knowledge, vice and virtue everywhere around us in increasing conflict; and this, with its results, makes up the history of this world. Nor is there any doubt with the careful and unbiased observer, on whose banner in the end victory will perch.

In our own country, everywhere, the greatest activity has prevailed, and while here and there the struggle has been severe, our march has been onward and victorious. Our schools have been prosperous, and our religious interests have shown great activity, and although it has been largely a year of seed sowing, yet the harvest is sure.

The political outlook we confess to be not only interesting, but even exciting. Many of the elements that are to enter into our next national election are comparatively new, the most exciting of which will be the school question, which, in one form or another, will press itself upon the attention of the people. Not only were there two distinct and opposing forms of civilization in this country at the time of the organization of the government, demanding recognition, but also two forms of religion, essentially opposed to each other, demanding governmental recognition in some form, which finally was a professed entire separation of church and state. Time, however, showed that these two forms of civilization could not develop themselves under our government, and the government remain neutral. Each constantly sought its aid, and it was soon found that at every step it was in collision with one or the other of them, the end of which was the utter blotting out of one of these forms of civilization.

But no less antagonistic than these are Protestantism and Catholicism as religions. These, as opposing principles, it is now found, can not develop themselves under our government without making war upon it in some direction. The present field for this strife is the common school system established in this country, which Catholics find to work to their disadvantage. If their children are educated with others, attending school at the same places, reading the same books, and being under the same set of influences, it is found that largely they cease to be partisans in a strong sense in the interest of the religion of their ancestors, and hence the difficulty. Their wish is to have the school fund so divided as to enable them to have separate schools for their children, where they can be taught in the common branches of learning, and also in the fundamental doctrines of their religion. To the division of the school fund the Protestants can not agree. This is a point they will never yield. In casting about to see what can be done, the proposition has been raised and widely discussed, to withdraw the reading of the Scriptures from the common schools, and so remove at least one occasion of offense from the Catholics. This is a startling measure, one that will be strenuously opposed by a very large and influential body of citizens.

But at this point, another religious question sprung upon the country and urged with great earnestness, which is an amendment to the Constitution, in which God and Christ shall be acknowledged, and also a basis established for Sunday legislation. These, it will be seen, are important questions, and will require the profoundest thought and the utmost care and self-control of the American people. No zeal seems so incapable of wise direction as phrenzy, and completely blinds its possessor to the principle of charity and the rights of humanity.

Add the above to the other exciting causes that must of necessity enter into the coming election as parties now stand, and it will be seen that the wisdom and patience of the American people are to be taxed as scarcely ever before. Nothing is more important than that men hold their passions and prejudices in abeyance at a time like this;

nevertheless truth must be sacrificed, because to humanity it is the wellspring of life.

THE SKIES BRIGHTEN.

Never has our cause looked so hopeful as at the present time. Many things have made the last a memorable year to us. We are seeing more clearly than before the work of God for us to do as Seventh-day Baptists. We are Christians, but we are Seventh-day Baptists, and as such have a distinctive calling. This is a high calling. The doctrine separating us from our fellow-Christians is central, because affecting the law of God, putting to the test its integrity. The creeds of all Christian sects called evangelical make the ten commandments an essential part of their religion. When, however, profession, a broad contradiction is seen. Of the ten commandments none more highly honored than the seventh. It stands out from the rest like some vast mountain peak or all who travel the highway of human life. The Sabbath of the fourth commandment is the God-appointed monument, attesting to all men that he was the creator of the world, but those professing to be his children have mutilated and perverted it. With them, its original character is lost. It has been changed into another institution, both as to the time and object of its observance. God commanded the observance of the seventh day, but men have put this aside and in its stead have put the first day. God commanded the Sabbath to be observed in memory of creation, but men have commanded the day put in its place to be observed in memory of the work of redemption. Thus it will be seen that the original institution has been literally wiped out. The institution popularly observed is of human and not of divine appointment. Now it is the duty of Seventh-day Baptists to call the attention of the people to this perversion of God's law. In an important sense, they are God's witnesses. It is not manifest that they have a duty to do in this respect? That they have, has been a growing conviction of our people, and recently they have more than ever given themselves to this work. But of the years of this labor, the last has been the most important, and yet our work is scarcely begun. It seems wonderful how much a little has accomplished. The ears of many have been opened, and thousands who before had never had their attention called to the subject, have learned something of the true doctrine, and here and there one has had his heart opened to attend to the call of the Lord.

Our September Anniversaries were meetings of great importance. A denominational life was revealed that gave courage to many hearts. The year now opening upon us is one that will call for more earnest toil than any of its predecessors, and we have a hope that our people will be found ready to respond with such promptness and faith as will give them success. Let us, then, at the opening of the year, anew consecrate our hearts to God, that we may be prepared in the spirit of Christ to go forth to the work to which we are called. Let this consecration be perfect, embracing every affection of the soul and power of the body, not leaving out our possessions. Let there be among us neither an Ananias nor a Sapphira, but with true hearts and full assurance of faith, let us draw nigh unto God.

THE BIBLE.

The Bible is by way of eminence called "The Book." It is incomparably the best book in the world. It is so because it treats wisely and truly of things in which men are more interested than in all others. It does not treat of language, science, or art, but of things spiritual, heavenly, and divine. It speaks of One who was before time, and shall be with time, and shall be more interested than in all others. It does not treat of language, science, or art, but of things spiritual, heavenly, and divine. It speaks of One who was before time, and shall be with time, and shall be more interested than in all others. It does not treat of language, science, or art, but of things spiritual, heavenly, and divine. It speaks of One who was before time, and shall be with time, and shall be more interested than in all others.

But the scene in the narrative changes suddenly, and a dark cloud spreads over the hitherto bright and beautiful home of man, and his bowler is draped in the weeds of mourning. Sin has entered, doom has followed, and the sweet waters of bliss are changed to bitterness, and the fondest hopes and brightest prospects are blasted. A moment longer and a bright but

taut light arises and penetrates the surrounding darkness, at first scarcely visible, and beheld as a star of hope, and with its appearance the orange glow begins to rise, and from this time forward man is often cheered with the oft-repeated watchword deliverance.

Beginning here, the Bible contains a history of the struggles between spiritual slavery and freedom. The victory wrought over man by Satan made him his vassal, and intoxicated him with the deceitful rewards of his disgraceful servitude. Years pass on, and the work of human redemption gradually gains ground, increasing in strength until it appears in its fullness in the person and work of Jesus, the Son of God. And in and through him, what wonders are wrought! As a teacher, he surpassed all others. The words he uttered came from God, and the works he wrought were superhuman, were divine. The future hitherto veiled was now opened to view, and immortality was revealed as the inheritance of the sons of God. These precious and soul-stirring truths, with their myriad concomitants, are all revealed to us in the precious volume named "The Holy Bible." Let this God-given guide and comforter lie near our every heart. Let its precepts govern our lives, and its "great and precious promises" inspire us, and then, as heaven-bound pilgrims, travel on to our journey's end, and at last enter upon our heavenly and endless inheritance.

PERSONAL RESPONSIBILITY.

The inherent power of society resides in the individuals of which it is composed; and as they are, so is it. In how many ways is this illustrated in every community and neighborhood. It is the cause of the differences in the characters in different nations, states, and tribes, and affords a rich field for reflection for those interested in the well being of society. Nor can we think of this question without bringing ourselves into the account. Society is made up of individuals, and as we have said, it is as the persons composing it, be they good or bad. We often mistake upon this subject, and think and talk of society as if it were apart from, and something independent of ourselves. As well might we talk of our bodies as something apart from the members of which they are composed. In one sense, it is the business of the body to care for its members, but more correctly speaking it is the care of one member for another. It is this that constitutes a strong and healthy body. From this, two questions arise for consideration, first, our care for ourselves, and second, our care for others. No man can properly discharge his duties to others who does not first care for himself. It is this that fits him to do for others, and we must all remember that it is for others we live, and not alone for ourselves. The man who lives a pure life also purifies others. An industrious man excites others to industry. Those who have character, mould into form the character of others. Of how much worth is the church of Christ, in a man of a true spiritual life. Through this he imparts life to others. He who lives himself causes others to live, and he who dies, brings death to live, and others. Every man then is, in one sense, primarily to live for himself. But we also owe service to others, nor can we either innocently or wisely refuse to meet this demand. There are no obligations more sacred than those we owe to society, and none that we can less afford to dishonor. When we wrong ourselves, we, in a vital sense, wrong ourselves, and in caring for others we care for ourselves. Conscientiously and earnestly should we inquire concerning our own personal obligations and responsibilities. He who seeks to make another bear his own burdens, if burdens they may be called, is not only dishonest toward him, but also cheats himself. There is a luxury in doing duty. In this way one fattens his own soul and brightens his own pathway. But think of the pleasure afforded others when we prove true yoke fellows with them. It creates a joy that words can not express. Here we find some of our most precious experiences. Both God and men bless willing souls. Reader, have you ever considered how much it is in your power to make those around you happy? If you never have, turn your thoughts in this direction, and from this hour give your life to others, and the delights consequent upon lovingly serving your fellows.

SOME REASONS.

For the Prevailing Loose Sentiments on the Sabbath Question. The grand reason why there is such a diversity of opinion and practice, and so much wrong practice, in respect to the Sabbath, is because there is little instruction and so little right instruction on the subject in the pulpits, and in the papers, and books that are read by the people. It is a very rare thing to hear a sermon in which the manner of keeping the Sabbath is fully discussed. And still less frequently is the divine authority for the change of the day from the seventh to the first argued and defended. The children grow up hearing Sabbath and Sunday used indiscriminately, and consequently as to which is proper, and what meaning is to be attached to the words. Having nothing definite before the mind in regard to what is right, and what is wrong, they follow the current, do as they see other persons doing. They appear to have no compunctions of conscience if they spend a part of the day in idle chit-chat and gossip, or in reading any book or periodical that comes in their way. (The reader need not forget there are some exceptions to this general rule referred to in a former article.) Ministers, teachers, and parents instruct their hearers, pupils, and children in their duty on other points faithfully, but in this matter of the Sabbath, there is a vagueness, an indefiniteness that is truly remarkable. I was taught to believe in early years that the Sabbath was changed from the seventh to the first day, and I recollect the impression made on my mind when reading the book published by the American Tract Society called "Child's Book on the Sabbath;" how unsatisfactory was the evidence that such a change had ever been made. And I have no doubt that the great reluctance to teach the children their duty in this matter springs from the fact that their parents and teachers are not fully persuaded that the law of God requires the first day of the week to be kept holy.

INTERPRETATION OF SCRIPTURE.

We have the Bible given to us, and it reads the same as far as the words are concerned, but different, and even contradictory, in respect to the ideas derived from it. Does the Bible teach that all is matter, and that even God himself is a material being, and on the other hand, that, especially in the future, all is spirit? Does it teach salvation only by faith in Christ, and universal salvation without such faith? Is it possible that it should teach ideas so contradictory? It must be, then, by an improper mode of interpreting the Scriptures, that such contradictory deductions are drawn from the Book. The question arises, is there no way of determining the sense of disputed passages? One starts with materialism, this being his theological proclivity, and every passage that seems to teach that he interprets literally, but those that teach the opposite, he tries to make consistent with the former by giving them a materialistic explanation. Just so it is with every class of theological writers. Is there no way of knowing whether one or another meaning is to be given to a certain passage? It appears to me that there is. Let us see if we can not find some rules of interpretation. We should endeavor to place ourselves in the same circumstances as the writer, and then get his meaning and not our own.

the Lord's day." A vast number of writers, eminent in the various denominations, make assertions similar to those quoted. But when we take the pains to examine the divine record, we find that the apostles never taught that the keeping of the seventh day was not obligatory; that there is no divine authority for keeping the first day as a Sabbath; that there is no mention of any uniform practice of the Sabbath, first day. And with regard to the meeting on the evening of the first day, these writers know very well that the evening of the second day began with the setting of the sun, and that the day was far spent when Jesus went in to tarry with the two disciples that went to Emmaus, and that they returned to Jerusalem and related this occurrence, and that while they were speaking, Jesus himself stood in the midst of them. They know also that the record says that the disciples were assembled for fear of the Jews. Now, when our children read that the change of the day is based on the supposed celebration of this first day as a Sabbath, must they not feel indignant and disgusted, and become sceptical about first-day Sabbath observance? And as a further reason, become careless and indifferent, and very loose in Sabbath duties? This is, and must be the result, unless they get new light from some new quarter. And this shows the obligation resting on seventh-day Sabbath-keepers to promulgate their views far and wide, and to show that the arguments for the seventh-day Sabbath are unanswerable. And further, to show that the Scriptural observance of the true Sabbath involves consequences most weighty and momentous, bearing directly on the prosperity of the country and the salvation of the precious souls for which the Savior shed his most precious blood. J. M. R.

2. We should not quote a part of a passage in proof of what the rest of it would contradict, as when it is desired to show that the spirit of man is not naturally immortal, the quote part of 1 Tim. 6: 16, "Who only hath immortality;" therefore, says they, "if God only has immortality, men can not have it;" but let us quote the phrase depending on, and explaining the quotation, "Who only hath immortality, dwelling in light unapproachable; whom no man hath seen, nor can see." The only thing that this passage can prove is that God possesses immortality in a different sense from man's immortality; and if it proves anything about the latter, it is in favor of it, because the limiting phrase need not be added if man has no natural immortality. Therefore, it makes a great difference whether we use a clause separated from and contradictory to its limitation.

3. We should not, in proving a proposition, use a word in a different sense from that which its connection demands. I have a book before me in which there is the attempt to prove from the Bible that there are literal books in heaven. Among the passages adduced to show that our deeds are written in such a book are 1Sa. 26: 19, "Thou tellest my wanderings; put thou my tears in thy bottles; are they not in thy book?" and Lev. 23: 5, 6, "Which say, stand by thy camp, do not near to me; for I am holier than thou. There is a smoke in my nose; and a fire that burneth all day me." If these passages prove that there are literal books in heaven, they also prove that there are bottles in heaven, in which David's tears are kept, and that his tears are written in His book; that the wicked are a smoke in God's nose, and that they are a fire that burneth all the day. But such a conclusion is ridiculous, and can not be entertained for a moment. The only conclusion we can arrive at, is that these are symbols used to express ideas, and therefore, we have no right to conclude that there are either books or bottles in heaven. We should then use a word in a sense that it does not properly have in its connection, though it might serve in proving our theory.

SCOTLAND CORRESPONDENCE.

To the Editor of the Sabbath Recorder: GOVAN, Dec. 15th, 1875. After a long silence and severe illness, I find myself, under divine favor, again able to write you. I feel better now, although feeble still, than I have been for the last four years, stronger, indeed, in mind, and more resolute in lending my slight assistance to the great cause of the Sabbath. You will see from a copy of the Govan Chronicle, sent you by this mail, that Bro. Wardner has been lecturing here. The Sabbath question, we must say, has already become a fruitful, for in advertisements of meetings we find less mention made of the Sabbath, and more of the Sunday. It would appear that the Sabbath is to be cut altogether off, as a useless buoy, and the Sunday placed on the rock instead. So much the better, as it simplifies matters, and picking up the discarded buoy, we may be enabled to anchor it on God's rock, and leave the Sunday to ride out amidst waste-wrack and seaweed, upon man's will. The world can then better judge which buoy to steer by out of the shoals of sin. When man breaks away from the chart prepared by God, he finds himself soon in troubled waters, and no security can be placed upon the invention of man, or the impulses of an excited imagination. Britain has just passed through a religious tempest. It was supposed that the land had awakened from its feigning lethargy, and that the national conscience had been aroused to the danger of a spiritual death. I do not despise revivals—the contrary, they often produce good, and if but one soul is saved, the work has not been in vain. But it appears strange that when so much enthusiasm had been evoked by Messrs. Moody and Sankey's visit, now that they are gone, so little remains. The reason is not for to seek. The waters have been troubled, but only on the surface. To bring a strong revival into Scotland, the waters must be shaken to their depths, so that the slimy rocks which cover the bottom, in all the hideousness of sin, may be exposed. A cap-saw of religious frenzy only does for the summer course. We want the spanking wind for the long sea voyage.

The Scots, as a nation, are church-goers. To be a church member is a badge of respectability; to be an elder, a guarantee good for a bank credit. There is a good deal of hypocrisy mingled with our piety—a fair amount of cleaning the outside of the platter, and the cheating of a fellow Christian through the six working days, is balanced in the soul's ledger by serving God on the Sabbath. To serve God properly, is to put on a black coat and white neck-cloth, go to church twice, thrice if there is service, pay pew rent, and place a penny in the plate. The reason of this is, that the religious instinct of the nation is asleep. The world has put up a large sign-board over every church, and to get on in life, one must belong to one sect or the other. The proof of this is that in all recent church schemes, notably the coming out of the Free Church, the cause of discipline was not one of faith, but of church government, not of divine piety, but of divine pride. Hence the danger which besets Scotland; and till the nation awakes to the sense that true religion is not external, it will find the Papistry entering the deeper into its vitals. Rome, with her far-seeing worldly eye, has gauged the mind of Scotland. Her operations are alike insidious and effective. The Irish come here by every ship. Ten can cross from London to Glasgow for a dollar. If an Irishman is too poor to pay his passage money, his priest will pay it for him. One in Scotland, he receives ample pay, and thus not only adds to the numerical strength of the body, but what is of more consequence, can afford handsomely to subscribe to the church funds. A laborer, upon eighteen shillings a week, will give more than a tenth to the priest.

CHANGE OF ADDRESS.

I shall give one instance of how things are managed: In a large establishment, which employs hundreds of hands, a foreman is a Jesuit by brother. An Irishman and a Catholic can at once receive work from him, when the Scotsman will be refused employment. To them, Catholics, in cases of piece-work, the most remunerative jobs are given; the Protestant must be content with the ordinary pay. What has been the consequence? To get posts under him, and to receive better money, many Protestants have become Papists. I would not say a word of a Papist about which there was the slightest chance of error; but in the case I refer to, I am personally cognizant of its truth, and know the parties. Here, then, is the great secret of the boasted success of Rome. Priests openly declare that the day is not far distant when mass will be said in Glasgow Cathedral, and a Romish Archbishop sign himself of Canterbury. I confess I would not be the slightest astonished, for if the Protestant churches were to be unwinded, and tried by the faith that is in them, the churches would show a magnificent array of empty benches. We hate Popery without a blind hatred, without actually knowing what Popery is, without knowing what vital Christianity is, and thus a clever priest can enroll them in the Pope's army. If the question were to arise, "Who is on the Lord's side?" the answer would be startling. The people must then first be taught that the

HAVE THE LAWS OF NATURE CHANGED?

When a boy, says Uncle Daniel Edwards, an elderly, observing man of Stonington, Conn., told me I had never seen, and probably should never see, a clear night in the winter that did not freeze. I thought the old man was mistaken, and since that time I have looked for a clear night in the winter that did not freeze, and Thursday night, the 30th of December, 1875, was the first one I have seen, and I have looked for it more than sixty years.

laws of God are not abrogated, and this can only be done by speaking to the reason as well as the faith. It is no use turning up the earth unless you purpose sowing seed; otherwise you will only encourage a larger growth of weeds. The coming of Mr. Wardner makes me hope that a more lasting revival will commence, a revival which, like one of your prairie fires, will over-run the land, burning out decayed superstition and dead ceremony, and leaving behind a rich crop of gospel truth. Then may Scotland lead the way, and in the terrible religious war now about to rage in Europe, do yeoman service in the cause of the cross.

PROPHETCY FULFILLED.

One of the most remarkable fulfillments of prophecy on record is that concerning the opening of the gospel dispensation, or setting up of Christ's kingdom on earth. The peculiarity of the times as described by the prophet Daniel, in which "the God of heaven was to set up a kingdom," was so unlike all other periods, and yet so minutely and graphically detailed both as to the time when, and the fact, that one can not read the records concerning them without feeling the deepest veneration for the words of the prophet, uttered so long before the fact, supposed to have occurred some six hundred years before the event. Nebuchadnezzar, dreamed a dream, and awoke but to remember that some strange vision had passed before his excited imagination, the reality or detail of which he could not remember. The king at once sent for the "Chaldeans, soothsayers, magicians, astrologers, and sorcerers" (spiritualists by profession), to tell the dream and to interpret the same. Failing in this, the king in his fury ordered that he be put to death. Reaching Daniel and his Hebrew companions, the executioner was asked to stay so hasty a decree, or its execution, with pledges that the whole matter should be unfolded to the satisfaction of the indignant and rash king. The bloody edict was stayed and Daniel on his knees before the God of heaven, with Hananiah, Mishael and Azariah his companions, "Then was the secret revealed unto Daniel." Daniel said that the God of heaven had made known to the king what should be hereafter. Daniel then relates "the dream (not a part of it), and says, "This is the dream." The dream complete. The prophet then proceeds to explain the vision which was concerning four successive kingdoms, in the time of which the God of heaven was to set up a kingdom. It has often been said that the ten toes of the feet represented ten kingdoms into which the Roman kingdom was divided, and that it was in the days of those ten kingdoms into which Rome was divided that the God of heaven was to set up a kingdom. To this there are several serious objections. Such a conclusion impeaches both the wisdom and candor of Daniel, for he does not say that the kingdom represented by the iron and clay was to be divided into any other kingdoms, much less ten. Indeed, he does not so much as intimate that any human government was to succeed the fourth universal kingdom, nor would the reader ever have gathered such an idea but for an after vision in which the prophet's mind was taken beyond the four universal kingdoms referred to in chapter second. In chapter seventh, we are taught that the Roman kingdom, represented by the great and terrible beast, was to be divided into ten kingdoms. This, however, is no part of the record of the second vision. The vision of the ten kingdoms is altogether a separate thing from that of the image as seen by Nebuchadnezzar. The grand design of God in the king's dream was not simply to present to the mind of the king the four universal kingdoms, so much as the setting up of the kingdom of heaven. Here the vision ended. If God had designed to teach that the kingdom of heaven was to be set up in the times after the existence of the fourth kingdom, he failed. Daniel claimed to have told the whole dream. He says, "This is the dream." If it was only a part of the dream, he did not tell the truth. He makes no mention of the kingdoms in his explanation. If Daniel was true to the spirit of inspiration, God did not want us to understand that Rome was to be divided into ten kingdoms, for a reason worth ten thousand, which is, that God or Daniel said nothing of it. What right has any man to go beyond the spirit of prophecy? In this it is going beyond and adding "to the words of this prophecy." It is said, the kingdom was divided. Decidedly so. The nature of the division as described by Daniel proves it not to have been divided into ten kingdoms at this time, nor into two even. Dan. 2: 41, says: "And whereas thou sawest the feet and toes, part of potters clay and part of iron, the kingdom shall be divided; but there shall be in it (not them) of the strength of iron." The division then was not such as to make even a plurality of kingdoms. Daniel continues, verse 42: "And

as the toes of the feet were part of iron and part of clay, so the kingdom (not kingdoms) shall be partly strong and partly broken." From this statement of Daniel we see that the division was not such as to make even two kingdoms of it. In the united state then of the Roman empire, God says by Daniel that "the God of heaven shall set up a kingdom."

Let us, for a few moments, inquire if the condition of the Roman empire was such as to answer to the description of Daniel. Keily, in "Roman Empire," says, p. 5, 6: "Caesar thus attained his object, the establishment of his power; but he refused it for more than a period of ten years, alleging that the state by that time would be brought to a state of peace and tranquility. He further, though accepting the charge of superintending over the whole empire, would not accept the direct government of all the provinces, but making a division of them into two classes, committing the more peaceful of them, such as Africa, Beta, and Spain, to the senate and the people, reserving to himself the government of the more warlike and turbulent, such as Gaul, North Spain, Egypt, &c. Here you have just such a state of things in the Roman Empire as Daniel describes as existing at the time when 'the God of heaven should set up a kingdom,' and there never was before nor since. In such a case, Daniel says the God of heaven should set up a kingdom. Did he do it? At precisely such a time, John, Christ, and the apostles said, 'the kingdom of heaven is at hand.' And to the Pharisees demanding of Christ when the kingdom of God should come, he answered, 'It is among you.' Luke 17: 21. I have given the marginal reading, as that is evidently the correct reading. Did Christ, John, and the apostles tell the truth? If any wish to consult other authorities, you can find above statement corroborated by Hooker's 'Roman History,' Vol. VI, p. 365, Book XI; Gibbon's 'Roman Empire,' and Goldsmith's also. There is no want of proof, neither by profane nor sacred history.

HISTORY OF SUNDAY LEGISLATION.

In the Christian Church, BY A. H. LEWIS. CHAPTER V. SUNDAY AND THE CHURCH OF ENGLAND. The reformatory movement was less radical in England, at first, than in Germany, or Switzerland. It sought to correct certain abuses without any material change in the doctrines of the church. The personal animosity between the Pope and Henry VIII, hastened the rupture, and gave rise to the "English Church." But Henry's fickleness, and his tendency to favor the papacy during the later years of his life, prevented the accomplishment of much legal reform previous to the close of his reign in 1546. A majority of the regents who administered the affairs of the government during the minority of Edward VI., who succeeded Henry VIII, favored the Reformation. This brought the support of the government to the reformatory party. Thus it came to pass that the Reformation in England, so far as it could be expressed or enforced by civil law, was well advanced at the close of the reign of Edward VI. Speaking on this point Neale, says (History of the Puritans, vol. 1, p. 65, N. Y., 1853):

"There were two parts of the Sabbath day: one is the outward bodily rest, from all manner of labor and work; this is the ceremonial, and was taken away with the other sacrifices and ceremonies by Christ at the preaching of the gospel. The other part of the Sabbath day is the inward rest, or ceasing from sin; this is the spiritual Sabbath, and doth only God's will and commandments. . . . This spiritual Sabbath—that is, to abstain from sin, and to do good—are all men bound to keep all the days of their lives, and not only on the Sabbath day. And this spiritual Sabbath may no man alter nor change, nor make the whole church."

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William Tyndale and John Fryth were the associates of John Fryth, who appears with all greater plainness in the following words: (Declaration of Baptism, p. 96):

"Our forefathers who were in the beginning of the church did not begin the Sabbath, to the intent the gate might have an ensample of Christian liberty, and that they might know that neither the keeping of the Sabbath, nor of any other day is necessary according to Paul's observance days, times, and months. I am afraid of you, that I have loved in vain toward you. Howbeit, because it was necessary that a day should be reserved, in which the people should come together to hear the Word of God, they ordained, instead of the Sabbath which was Saturday, the next day following, which is Sunday. And although they might have kept the Sabbath with the Jews, and being indifferent, yet they did much better to reserve the day, to be a perpetual memory that we are free, and not bound to any day, but may do all our works to the pleasure of God and the profit of our neighbor. We are in manner's superstitious in the Sunday as they were in the Saturday; yea, and we are much madder. For the Jews have the same state of things in the Roman Empire as Daniel describes as existing at the time when 'the God of heaven should set up a kingdom,' and there never was before nor since. In such a case, Daniel says the God of heaven should set up a kingdom. Did he do it? At precisely such a time, John, Christ, and the apostles said, 'the kingdom of heaven is at hand.' And to the Pharisees demanding of Christ when the kingdom of God should come, he answered, 'It is among you.' Luke 17: 21. I have given the marginal reading, as that is evidently the correct reading. Did Christ, John, and the apostles tell the truth? If any wish to consult other authorities, you can find above statement corroborated by Hooker's 'Roman History,' Vol. VI, p. 365, Book XI; Gibbon's 'Roman Empire,' and Goldsmith's also. There is no want of proof, neither by profane nor sacred history.

DEATH OF BRO. JOHN D. TITSWORTH.

We have received a private note, informing us of the death of Bro. John D. Titworth, of Plainfield, N. J., and hoped for a properly prepared statement containing some account of his life and death. This week's issue, but must go to press without it. We shall doubtless have one in time for our next number. John D. Titworth was a faithful and beloved brother in Christ, and has left behind him an inheritance of a good example to all who honor him, which he has no doubt to possess his richer inheritance above.

If persons ordering tracts from a depository would specify what numbers, and how many, are wanted, it would probably save some of the unnecessary postage. Under the present law, it is a great tax on the Society; and it would be convenient to have the name and address of the party ordering.

Agents, or others, when sending notices for the Recorder, should confer a favor by specifying whether they are renewals or new subscribers, and save confusion.

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