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FOR SALE CLEAF!... A DAIRY FARM... 225 acres, 7 miles west of...

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

NATURE'S GOD AND HIS MEMORIAL... SERIES OF FOUR TRACTS on the subject of the Sabbath...

THOUGHTS SUGGESTED BY THE PERSONAL OF THE SABBATH... BY REV. J. N. ANDREWS...

TEMPERANCE WORK. No. 2.—Needs and Duties. Temperance work should meet the needs of all youth...

THE SABBATH IN OHIO. The Moral Law Criticized. "SEGUN" AND "MOSES."

THE MASTER ORNIE. There may be crimes recognizable as greater in degree by law...

TRACTS. No. 1.—Reasons for introducing the Fourth Commandment to the consideration of the Christian People.

The Sabbath Recorder. WINTER WITHOUT, BUT SUMMER WITHIN. BY FANNY PERCIVAL. The winter without that has plainly been...

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." ALFRED CENTRE, N. Y., FIFTH-DAY, MARCH 9, 1876.

fulness. The impulse to lead a better life is sometimes aroused by the taunt of a foe...

the gambler may do the same that he may carry a steady hand, but such patching does not make good men of them...

stead of receiving and deserving the execration of mankind. Let each have a helping hand...

GUIDANCE. Along the keys a child's hand strayed, And diamonds filled the air...

The mother's hands the child's surround, Knowledge and love combine, That unskilled fingers may give sound...

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The Sabbath Recorder

Alfred Centre, N. Y., Fifth-day, March 9.

N. V. HULL, EDITOR.

All communications, whether on business or otherwise, should be addressed to the Sabbath Recorder, Alfred Centre, Allegany Co., N. Y.

WHAT LAW?

The person who has recalled our attention to the question of law will, on reflection, see that the field of thought she has opened is both a large and fruitful one, and that considerable space will be required in its consideration. On account, however, of the interests involved in it, we will further examine it.

In the Greek version of the Septuagint, the word *hilarationis* is used, which signifies a propitiatory, and is the name used by the apostle. Heb. 9: 5. This mercy-seat, or propitiatory, was made of pure gold; it is properly the lid or covering of the ark, and ark of the covenant. On, and before this, the high priest was to sprinkle the blood of the expiatory sacrifices, on the great day of atonement; and it was in this place that God promised to meet the people; see verse 22. For there he dwelt; and there was the symbol of the divine presence. At each end of this propitiatory was a cherub, between whom this glory was manifested; hence, in Scripture, it is so often said that he dwelleth between the cherubim. As the word *hilarationis*, or mercy-seat, is applied to Christ, (Rom. 3: 25,) whom God hath set forth to be a propitiatory (*hilarationis*) through faith in his blood, for the remission of sins that are past; hence, we learn that Christ was the true mercy-seat, the thing signified by the *capitulum*, to the ancient believers. And we learn further, that it was by his blood, that an atonement was to be made for the sins of the world. And as God showed himself between the cherubim upon this propitiatory or mercy-seat, so it is said, God was in Christ, reconciling the world unto himself. 2 Cor. 5: 19, &c. See on Lev. 7.

To every one conversant with the Scriptures, it will be seen that the connection between the ark and its contents, and Christ in his work of redemption, is not only intimate and indissoluble; and that the necessity for Christ's ministry lies in the fact that men had violated the law written on these stone tables by the finger of God. It will also be seen how God puts special honor upon this law. No such distinction is put upon any other law, nor can we conceive how any one can suppose that the object of Christ's mission was to abrogate it. That Christ came to bear his curse is not denied, nor is it doubted that through his sacrifice the curse is taken away from those who have sinned, who in penitence for their sins accept him as their divinely appointed deliverer. That the law of types and offerings under the former dispensation, declaring man's sinful state, and pointing to redemption by Christ, ended at his death, we firmly and joyfully believe, but this is a very different thing than the abrogation of that law by which came the knowledge of sin. We are not Jews, nor are we Jewish in our belief concerning the law, but hold with every other evangelical denomination in Christendom in regard to it.

Before closing this article, it may be well to note some of the more marked contrasts between the Mosaic and the Christian systems of religion. The Mosaic system is one of confessed weakness, when the question of the salvation of the sinner is considered. To the sinner, the system is one of condemnation and death in so far as its own power is concerned. The power to save, it everywhere declares to reside in another. This declaration was made by the prophets and repeated by every lamb slain upon Jewish altars. All pointed to Christ, in whom alone resided the power to save. His inspirations to obedience were drawn from motives almost, if not entirely, of the earth. It may be doubted whether the Mosaic system itself furnishes a single motive drawn from a future life. We do not say that persons living in those times did not believe in a future state of being, but that the Mosaic system did not present, as a motive to obedience, the doctrine of a future life or of future rewards and punishments. Nor did it afford the inward spiritual grace by which the soul was strengthened and lifted up into a likeness to God. As a system it did not afford the inspirations of the new birth. This was a peculiarity of the Christian and not of the Mosaic system. We do not say that persons living in those times were not constituted children of God, but that the new birth was not a distinctive doctrine of that system. Under that dispensation, the law was written on stone tables, and all its ordinances were outward. It was a ritualistic system in its fullness. Its temple and temple services were rich and imposing to the last degree. It lacked nothing of an outward character that could affect the human heart and lift it up from earth to God; but the result proved its utter weakness in this respect. Nothing but a power from on high that should enter the heart could do that. But the Mosaic dispensation prophesied of one to come superior to itself, one before which it should "vanish away." It was to be established by the silent working of the power of God upon the hearts of men, giving them victory over sin and attaching them to him. God was to reign over men by establishing his kingdom in their hearts, and this was to be done by writing his law there. See Jer. 31: 31-34; Ezek. 37: 26; Heb. 8: 8-12; 10: 17.

With this thought before us, let the reader now take to mind Christ's Sermon on the Mount, and then go on through his whole ministry and see how he refers everything to the heart. The doctrine of the new birth is everywhere taught in one form or another. Not a sermon is preached, or a miracle wrought, that does not either directly or indirectly bear upon it, and yet never was there a word uttered in disparagement of the law. But the answer of Christ to the lawyer who asked him which was the great commandment

in the law, (Matt. 22: 36,) covers the ground exactly as it refers the question to the heart, showing that the law requires us to love God with all the heart and our neighbor as ourself. Bear it in mind, that this is the requirement of the law. Also remember that this same sentiment was the underlying doctrine of the old covenant. See Lev. 6: 5; 2 Kings 23: 25; Lev. 19: 18. It is the essential idea of the law as expressed in the ten commandments, the first table of which refers to our duties to God, and the second to our duties to our neighbors. But who supposes that love to God and our neighbor frees us from the precepts describing our duties to these parties?

FALL OF SECRETARY BKNAP. The whole country is filled with astonishment if not with indignation at the unlooked-for revelations concerning the audacious dishonesty of the late Secretary of War, which are indeed painful to the last degree. His position was so honorable and conspicuous, and his official life had been so unstained, that the fall was a crushing one to himself, his family, and his associates in office. It is also a burning national disgrace, deeply felt both at home and abroad. What American official, sojourner or traveler in foreign lands, but must feel the shame? But as we read the half sorrowful and half angry moralizings and criticisms of the public prints on this question, a thought arises with us as to whether the bottom of the matter is reached. For months past there has been kept up a sharp heat after dishonest government officials, and members of rings, for purposes of unlawful gain, nor would we have it otherwise. Peculation, fraud, arson, and robbery send themselves before our faces everywhere. Nor are these crimes of a more glaring character alarmingly prevalent, but society everywhere is literally honeycombed with immorality and sin. We do not believe that the human heart is any more corrupt now than formerly; nor that in the past, society was pure, but that between twenty years since and to-day there is a wide difference in the state of society no well-informed person will deny, nor is it difficult to find the occasion for it. It is one of the inheritances of our late war, which brings its demoralizing influences everywhere, leaving nothing untouched of its pollutions. To trace out the track of these evils would require the hand of a master; but all can witness their operations.

During the war, the country was flooded with money, and all its productions were in demand at greatly advanced prices, and this brought a revolution in all the domestic and social arrangements of life, increasing the costs of living in almost every direction. Reckless adventures are entered upon, and business enterprises are engaged in without any reliable basis. Extravagance, luxurious living, and reckless running into debt, marks every department of society. The cure of these evils will not be found in any attempt to discover frauds and punish them in government officials, and by the breaking up of rings, however necessary these things may be, but in a reformation, entailing in the doctrine of righteousness. Vast numbers of us are living as if there was no God whom we should fear, nor eternal life of righteousness that we should respect. There are honest and earnest prayers daily going up to heaven for a revival of religion, and in these we humbly join. But we feel that we do not offend God when we pray for a revival of righteousness and truth as the outgrowth of love. God hasten the day when the hearts of the whole people shall cease to be ruled by selfishness, but instead of this shall be governed by honesty and the love of right.

THE SUNDAY LAW IN PENNSYLVANIA. The effort to secure the repeal of the unjust law of Pennsylvania by which all persons, whether Jews or Christians, who observe the seventh day of the week as the Sabbath, are subjected to severe penalties for pursuing their ordinary avocations on Sunday, has made such progress as to secure a fair hearing through some of the newspapers of the State, and from the indications we are led to hope that the day is not far distant when religious liberty shall be secured in that State. The *Saturday Chronicle*, of Feb. 19th, published at Harrisburgh, Pa., has the following under the head of "The Sabbath:

We have received the following communication. We believe that some legislation in reference to the matter is desired:

"Your paper of the 12th inst. contains an article in which you are requested to publish the following item: 'The Pennsylvania Legislature is to be asked to legalize Sunday labor by persons who observe Saturday as the Sabbath.'"

The truth might have been expressed as follows: "The Pennsylvania Legislature is to be asked to amend an act which oppressively requires many thousand persons to cease labor on a day which they think they are required by their Maker to devote to business and labor; and to cease to fine and imprison good citizens for following their conscientious convictions, which is their constitutional right as Americans."

The law which they feel bound to obey as requiring the observation of the Sabbath is as follows:

"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 it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy maid servant, nor thy maid servant, nor thy cattle,

beginning. The day was changed at the exodus. It is impracticable to keep the same time at different longitudes; a voyage round the world either gains or loses a day. Day and night on opposite sides of the earth and vary to the extent of one entire day by the revolution of the earth. If the command to keep the Sabbath is binding, the punishment by death, provided by the old Jewish law, is also binding, because both are equally Jewish. We virtually have the same day of the week for Sabbath as was originally kept on account of the change that occurred at the exodus. Six days of labor precedes the Sabbath, and thus it comes upon the seventh day.

Eld. Livermore replied that, with all the evidence of the perpetuity and universal application of the Sabbath law which has been shown in the argument of my colleague, we were nevertheless confronted with the stubborn fact that a change in the practice of sabbatizing has taken place. The masses of professing Christians now regard the first instead of the seventh day of the week as the Sabbath. How can this change be accounted for? When this question is truthfully answered, we shall be willing to rest our argument in support of this resolution. We will first examine the alleged Scriptural authority for the change.

1. Evidence from Christ's meeting his disciples after his resurrection. a. On their way to Emmaus. Luke 24: 15. c. At the Sea of Tiberias. John 21: 1.

2. Apostolic example and precept. a. Paul at Troas. Acts 20: 7. b. 1 Cor. 16: 2. c. Pentecost. Acts 2. d. Lord's day. Rev. 1: 10.

Each of the above points must be appropriately discussed, after which opposing statements and objections were examined as follows:

1. It is not possible to prove that the Sabbath which Christ observed in common with the Jews was identical with the first Sabbath after creation. This was answered by showing that the day was identified by the fourth commandment and the miracle of manna 2,500 years after, and again by the Savior himself, who certainly could not have been deceived.

2. "The Jewish Sabbath." The Sabbath is more Jewish than the other commands; no more than most of the Bible, both Old and New Testaments.

3. Difficulty of keeping the Sabbath in different parts of the globe. Such difficulties are purely imaginary, only a supposed difficulty to avoid a plain Scriptural command. No latitude or longitude but what the days of the week are clearly known. Even the polar regions, have the twenty-four hour day marked in a clear and distinguishable manner.

4. Confusion occasioned by sailing around the world. It is easy to keep the record, and there is no confusion to the mariner, or any other person, who has sufficient knowledge to understand that there is a day to be lost or gained by those who journey around the world. This objection is simply brought in for a purpose. The change of day theory is accounted for through the corruptions of the church, and is found in the edict of Constantine in A. D., 325.

The following detailed synopsis was kindly furnished by Rev. Mr. Womack of his speech:

I offer first what may be termed AN ARGUMENT FROM SCRIPTURE.

1. Matt. 12: 1-8, and the parallel passages. What is taught in these passages is that the whole of rudimentary Judaism must give way to the quickening Spirit, who is the Lord of the Sabbath. See all the commentaries, especially Lange, Neander, Life of Christ, and Olshausen.

2. Matt. 24: 20. This probably meant the day—whatever that might be—when the disciples were to be observing at that time; A. D. 70. Facts point to Sunday.

3. John 20: 1, 19, 26. Any person is in serious danger of setting himself wrong in history, when for practical purposes, he maintains, in opposition to all Christian learning, (1) that the resurrection did not occur on Sunday; (2) that Jesus did not appear twice to his disciples on that day. See Lange, Schaaf, Neander, and the commentaries in general.

4. Acts 2: 1, f. Critics and scholars agree this was on Sunday.

5. Acts 15: 19; 21: 25. If Sunday observance were binding, most certainly it would have been mentioned here. See a learned treatise by Baumgarten-Crusius, *Apostolic Church*, v. 2, p. 320.

6. Acts 20: 7. See commentaries and histories in general, such as Hackett, Mosheim, Lange, Olshausen, Conybeare and Howson, Life and Epistles of St. Paul, Baumgarten-Crusius, etc. Paul taught intentionally.

7. Col. 2: 16, 17. All the commentators, old and recent, rationalistic and devotional, insist that observance of Saturday is meant here, and condemned.

8. Rom. 14: 5; Gal. 4: 10. Christianity frees us. See Neander, *Christianity and Training*, p. 157, ff., and others.

9. 1 Cor. 16: 2. Schaaf thinks this positive; Neander, probable evidence, proving Sunday worship. See commentaries.

10. Rev. 1: 10. "Sunday," Lange, etc.

I offer second what may be termed AN ARGUMENT FROM HISTORY.

Preliminary.—In quoting we are bound—

1. Not to select detached passages.

2. To know the connection from which we extract.

3. To take what truly represents the author's views.

I mention modern authors first:—

Neander, *Planting and Training*, p. 167, ff., Church History, v. 1, pp. 295, 299, 332, 208, 202; Mosheim,

some real or imagined offense on the part of his pastor, will abstain for months or years from attendance on the services of the church, and turn his back upon the Master and his cause. Let such learn a lesson from the pious Scotch lady.

THE SABBATH CAUSE IN BELFAST. N. E. PARK ST., DUBLIN, IRELAND. Rev. J. G. CLARK, Cor. Sec'y. American Sabbath Tract Society.

On the 15th and 20th were duly received, informing me that the Board approved of my action in the case of Bro. Hays, for which I am glad.

In my last I informed you that I expected to visit Belfast again to lecture and baptize. On the evening of the 25th, I received a dispatch from Bro. Chism to the effect that a hall had been engaged for four lectures, commencing on the evening of the 28th. It was expected also that baptism would be attended to in the interim, as Bro. Hampton was to leave soon to give several months.

On the 26th, Bro. Hays called with me upon a Dr. James Allen, whose parents kept the Sabbath for twelve years, until his father died, and he kept it himself for several years but finally adopted the no-Sabbath theory. He treated us very courteously and invited us to call again. Bro. Hays called upon his mother a few days before, who seemed deeply interested in the no-Sabbath theory. He treated us very courteously and invited us to call again. Bro. Hays called upon his mother a few days before, who seemed deeply interested in the no-Sabbath theory. He treated us very courteously and invited us to call again.

That evening Bro. Hays and myself started for Belfast, arriving early the next morning, and found a hearty welcome and hospitable home at Bro. Angus Chism's. In the afternoon we called upon Bro. Hampton and compared views, laid plans, etc. I was pleased to find him a steeper for plain Bible authority for everything in religious matters, and soon found that we agreed on all points that we thought to speak of. He professed religion in early life and joined the Methodists, and was led to investigate the Sabbath question in 1871 by a conversation with a Roman Catholic Cardinal, who was on his way from Rome to Dublin, to convert a refractory bishop who would not endorse Papal Infallibility. They happened to be shut up in the same car for four hours, and spent the whole time in earnest conversation. The Cardinal insisted that all outside the Catholic church were bound by every jot and tittle of the Decalogue, and under its curse for transgressing it, while those in the church were "Free from the law, O happy condition," being absolved from its obligations according to the Pope's pleasure. Mr. Hampton on the contrary, insisted that the Decalogue was binding upon the Pope and all without exception, and that we could only be delivered from its curse by Christ. The Cardinal then told him that the curse for violating the fourth commandment rested upon him; for Christ did not change or abolish the Sabbath, the change having been made by the Catholic church only, which can avail for those outside the pale of that church. Mr. H. told him, if he found that to be so, he should return to the primitive Sabbath. It did not take him long to see that there was no divine warrant for keeping Sunday, and immediately he conferred not with flesh and blood, but went to practicing and preaching the commandments of God according to the example of Christ our perfect pattern. He knew of no Christians keeping the Sabbath until a short time ago he happened to get hold of one of Bro. Jones's *Memorials* and wrote to him and then to me. He took me to call on several who had become interested and apparently convinced through his influence, and some of them had silenced their ministers on the subject. He seems to be very earnest and indefatigable in his efforts to call the attention of people to this neglected truth. He is about thirty-five years of age and single, is a commercial agent as you already know, and he stands high in the estimation of business men after many years acquaintance.

He travels all over Ireland, which gives him an excellent opportunity to scatter the seed, and now that he is supplied with tracts his influence will doubtless be greatly increased. In manners he is sociable and pleasing. I was glad to see that his love for truth had not only loosened his tongue, but his pure strings as well, proving that it is of the heart. He volunteered to pay all the expense of the hall and bill for advertising in five daily papers during the whole course, to the amount of £7 10s., and in addition he sent £1 to Eld. Jones for publications, and gave me £1 10s. toward our work, his contributions amounting to £10 in all. The lectures were listened to with much apparent interest by audiences ranging from sixty to three and five hundred. All the papers which advertised the lectures published reports of them more or less full, one of which has been sent to the SABBATH RECORDER. It was our purpose to administer the ordinance of baptism on the Sabbath. Bro. Chadwyck applied for the use of the Victoria St. Baptist church, where we had baptism in October, but there was so much hesitancy and red tape about the matter that we got no answer from them, and waiting until near noon of the last day, he applied for the Regent St. Baptist church and got a prompt re-

ponse. Baptism was administered by P. M. to Bro. Hampton, Sister S. L. Courtney, The witnesses prevented giving publicity, and therefore only one strain was present.

For several reasons it seemed desirable that the five, who had baptized should be organized in church at once, as a nucleus around which the growing interest in the district, and which we could foresee so to call in counsel. At 6:30 P. M., we at Bro. A. Chism's, and after proposing a covenant drawn up on the occasion, and the copies of published in the History of the Conf. Conference. Brethren Hampton and Angus Chism, chosen deacons, and Sister S. Courtney secretary. Previous to this election, the hand of fellowship was given to those who signed a statement in behalf of the Sunday Baptist denomination. Prayer, the meeting was adjourned to 9:30. We then went to the where Bro. Hays delivered a lecture from manuscript, which my suggestion he will send for publication in the Samaria Tract Society. You can judge of its merits. The lecture we met again, Bro. John Chism was with us, could not be notified of the proceedings, as they were after he had returned to the country. After hearing articles of faith and covenant, Bro. Chism gave his signature to a covenant, and was followed by the Lord's Supper. This was a very solemn and affectionate occasion. I think I was never so deeply impressed with the scene that upper room in Jerusalem. This ordinance was instituted.

On the night of Feb. 1st, we at the boat for Glasgow, arriving at 7:30 the next morning. On 8th Bro. Hays went with me to Walter Menies' with twenty formerly lived in Airdrie, and united with the Baptist church. Soon after, his attention was to the Sabbath question, which he investigated, and as the result kept it alone for some time. He finally yielded to the present circumstances, though he has yielded the sentiment. We pleasant visit with him, taking dinner. He seemed pleased when invited him to come and spend a bath with us and making his home, and said it would be a privilege to worship on the Sabbath with him in life with those who hallow the day, and promised to in advance when he would consent to some hope that he would return to the observation of a holy day.

Yours for Christ and his truth.

some real or imagined offense on the part of his pastor, will abstain from months or years from attendance on the services of the church, and turn their backs upon the Master and his cause. Let such learn a lesson from the pious Scotch lady.

THE SABBATH CAUSE IN BELFAST.

On the 26th, Bro. Haye called with me upon a Dr. James Allan, whose parents kept the Sabbath for twelve years, until his father died, and he kept it himself for several years, but finally adopted the no-Sabbath theory. He treated us very courteously and invited us to call again.

HOME NEWS.

Christian as God's dwelling place, even as the kingdom of God is within, the outward reign of David and Solomon pointing to the reign of Jesus, by his gospel and the Holy Spirit, in the hearts and over the moral conduct of men.

THE PUBLIC DEBT STATEMENT.

The Public Debt Statement of March 1st shows a diminution of the debt for the month of February, of \$3,272,753.

SUMMARY OF NEWS.

The Italian Government has decided to turn away from the commercial treaty which has fallen into its hands into schools for workmen.

PLYMOUTH CHURCH.

The bill limiting the cost of the custom house building at Memphis, Tenn., to four hundred thousand dollars, was passed.

CONGRESS.

The Senate, the bill fixing the salary of the President at \$25,000 was favorably reported and placed on the calendar.

WEST VIRGINIA.

The good work of revival and salvation still goes on in West Virginia. I spent about twenty days at Quiet Dell, where there are eleven families of Sabbath-keepers.

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In the House, a resolution directing inquiry into the expenditures of the County of Jefferson, was reported from the Committee on Expenditures in the Post-office department.

The Senate has passed the bill restoring the franchise to the Freedmen, which was passed by the House on the 24th of February.

In the House, a bill for the relief of Mrs. J. M. Lewis was reported from the Committee on Pensions.

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