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THE SABBATH REOORDER, APRIL 12, 18

| (The Gablbath Betcrorder. |  |  |  |  |  |  |  |  |  |
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|  |  |  |  |  |  |  | considered as thé very holy and |  |  |
|  |  |  |  |  |  |  | bleased Sabbath which was given to |  |  |
|  | fectly, and bave strength to walk therein ! | ristian silent te |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  | "bloody sites and carnal ordinan- ces" connected with the Sabbath. ces" connected with the Sabbath. He gives it the name, "Jewish |  |  |
|  |  |  |  |  |  | - Reader can yon bear all this for | Sabbath." The Bible nowhere ap |  |  |
|  |  |  |  |  |  |  |  |  |  |
| tention to the very interesting letter of Senator Jones, in another place as it plainly speaks for itselt. But |  | exase . tosa p pe |  |  |  |  |  |  |  |
|  |  | abilities can be foun |  |  |  |  |  |  |  |
| his call for counsel, in the drawing 8y |  |  |  |  |  | end |  |  |  |
| of aracter than the one he presented |  |  |  |  |  | thought tipon the iubject, anite free- |  |  |  |
| to the Legislature of his State at it last Eesion, should be heeded, althoogh we are not sure that we in |  |  |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  |  |  |
| know precisely the point that rests with weight on his mind, as to what |  |  |  |  |  |  |  |  |  |
| were the defects of Bill No. 10. Nor do we wish to :thrust our opin- |  |  |  |  |  |  |  |  |  |
| ions offensively upon others, or to attempt to lead in this matter, and thereby embarrass it. We have |  |  |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  |  |  |
| thereby embarrass it. We have, however, very decided opinions concerning the essential feature of this |  | (tion |  |  |  |  |  |  |  |
| cerning the essential feat Bill, and that is, that it should meet |  |  |  |  |  |  |  |  |  |
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|  |  |  |  |  |  | the origin |  |  |  |
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| tion to allow na to keep the Slb bath, if we please to do so, but if we parsae our lawfal business oñ |  |  |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  |  |  |
| the first day of the week, "com monly oalled Sunday," we must re tire info a by-place in which to do |  |  |  |  |  | as such |  |  |  |
|  |  |  |  |  |  |  |  |  |  |
| it, is not only a wrong, bat also an insult. We are American citizens, with all the rights of citizenship, |  |  |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  |  |  |
| with all the rights of citizessh demand the protection of our gov ernment in their exeraise. We have just as good a right to trade |  |  |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  |  |  |
| have just as good a right to trade on the frat day in the citiee and |  |  |  |  |  |  |  |  |  |
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| and do business on the esevent day. What would be thonght of a lawforbidding a First.day keeper to open $\boldsymbol{a}$ store on Main street in the |  |  |  |  |  |  |  |  |  |
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| village where we reside? It may be said that if we ask so much, we |  |  |  |  |  |  |  |  |  |
| shall get nothing. Then we say emphatically, we will go withont anytbing. The question is, What |  |  |  |  |  |  |  |  |  |
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| below the question of interest and convenience, and build upon principle. |  |  |  |  |  |  |  |  |  |
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| Before the discussion on this simple question is ended, it will be |  |  |  |  |  |  |  |  |  |
| found that it goes down to the very foundation on which our government is built. Our fathers, in their |  |  | emperor, Constantine, in the year 321 , commanding the jnd ges and |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  |  |  |
| Declaration of Principles and in the Constitution they constructed, built better than they knew, and better than they acted. What a |  | 95 |  |  |  |  |  |  |  |
|  |  |  | is |  |  |  |  |  |  |
| commentary upon these docnments |  |  | 隹 |  |  |  |  |  |  |
| was that "sum of all villainies"human slavery! And, yet in the face of all their pompous professions, |  |  |  |  |  |  |  |  |  |
| by every possible form of protect- <br> ive legislation. <br> But we repeat: the question, What |  |  | $1$ |  |  |  |  |  |  |
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| are our rights nader the Constitn |  |  |  |  |  |  |  |  |  |
| and when that is settled, then strike for them. In the discussion of this |  |  |  |  |  |  |  |  |  |
| question, it will be found that every thing rests apon the rights of haman nature. On this sentiment the |  |  |  |  |  |  |  |  |  |
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| Constitution rests, and by it, it must be tried, and to this tonchstone all the constitutions and laws |  |  |  |  |  |  |  |  |  |
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| of all the States organized under it must be brought. Neither consti- |  |  |  |  |  |  |  | Se |  |
| tution nor law can stand that violates this principle. We hope most ardently that the next move made by our people on this subject will |  |  |  |  | bath |  |  |  |  |
|  |  |  |  |  | coit | and |  |  |  |
| go to the botom of it, and that |  |  |  | demesiged |  |  |  |  |  |
| immediate relief from oppressive onactments, they will go for the doctrine of absolate equality of |  |  |  |  |  |  |  |  |  |
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| rights. It is an abiding faith with us that our people are, in God's |  |  |  |  |  |  |  |  |  |
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| providence, to perform their most important part in the matter of civil government right here. We are | ${ }^{11}$ |  | $\begin{aligned} & \text { belie } \\ & \text { bhe f } \end{aligned}$ |  | /ele |  |  |  |  |
| to be the occasion of bringing this question not only before the Amerioan government, but before the |  |  |  | Seital |  |  |  |  |  |
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| governenente of the chrisitiaized |  |  |  | Se. |  |  |  |  |  |
| which I fear we are not yet prepared. We have been ourselves too |  |  |  |  |  |  |  |  |  |
| long in Egypt. Not only is our vision clouded, but our faith isweak. God hasten onr exit from |  |  |  |  |  |  |  |  |  |
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| bondage, our paseage through the wilderness, and oar advent into the |  |  |  |  |  |  |  |  |  |
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|  |  | The frat is trea; the litare is | the |  |  |  |  |  |  |
| that has been the ocicasion of call- <br> ing him out. He has given himself to the defense of our rights with an |  | untrue, if the plainest reading of the Bible is reliable. |  |  |  |  |  |  |  |
|  |  |  |  |  |  | coicerning the ork of fodia Nees |  | \% |  |
| knowledge. In his movements, we think we ree the leadership of the |  |  |  | ingiritual, holy; but, with <br> ings of the church, are not |  | ${ }^{g} ;$ |  |  |  |
|  |  |  | whose | ateme |  | \%- | (in |  |  |
|  |  |  |  |  | ata |  |  |  |  |
| this, and daily pray that he may not only become our Moses |  |  |  |  |  |  |  |  |  |
|  |  |  |  | $\substack{\text { dind } \\ \text { dit } \\ \text { mid }}$ | ond |  |  | , |  |
| in this matter, and a leader to all the oppressed of every kind and |  |  |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  | тas |  |
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| anriatian man, revering God and loving his Word. He is a man of faith and prayer, and daily studies |  |  |  |  |  |  |  |  |  |
|  |  |  |  | city |  |  |  |  |  |
| the Word of God. Is it then to moch to hope that he may not only come to see the Sunday delusion, |  |  |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  |  |  |
| but that also he may come to see light in the light of the Lord? Brethren of the Seventh day Bap- |  |  |  |  |  |  |  |  |  |
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| THE SABBATH RECORDER，APRIL 12， 1877. |  |  |  |  |  |  |  |  |  |
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