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MYRR-BEARERS. Three women crept at break of day, through the shadowy way...

as he "looked for a city that hath foundations;" and, though the earthly house of tabernacle in which his spirit dwelt has been laid in the grave, he lives on and lives forever.

repeat, my young friends, we are now determining what shall be the character of our maturer years and old age.

ple need is something to keep them happily absorbed in others, and some loving heart to dare tell them how much more lovable they are than so engaged.—Temperance Ensign.

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prayer is still the grand resource of the church. As Christians are led to earnest application for themselves, they will discover their own deficiencies, fit for healing for their backslidings, and inspiration and blessing in gospel work.

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The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, Dec. 27.

REV. N. V. HULL, D. D., - - - EDITOR.

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

THE CLOSURE OF THE VOLUME.

This number closes Volume 33, and finds many subscriptions for this and former years unpaid, and the Tract Society in need of its dues. Statements have been sent to many, and where there are local agents they have been informed of the condition of the accounts of those known to be in their respective neighborhoods. It is hoped that none will feel slighted who have not been called upon by letter or in any way, but accept the omission in kindness, and remit the amount due if they know what it is. If in doubt on the subject, a postal card directed to this office, asking the desired information, will receive prompt attention. We hope all the friends of the Sabbath will feel sufficient interest in the promulgation of our distinctive belief and the reasons for its maintenance against the general practice of Christendom, to make all proper efforts to increase the circulation of the Recorder, and we feel confident that no one in ordinary circumstances will so far forget the claims of the cause they profess to esteem, and the denomination to which they have allied themselves, as to allow their families to drift away from the truth in these matters for want of the instruction which it is the primary object of the Recorder to supply. The complaint has been made by some that the Recorder cost too much, but we think those who make the complaint do not consider that the majority of those outside of our own people could hardly be induced to read it were it furnished gratuitously, as it is not in accordance with human nature to enjoy being told of errors, and in no department of thought is this more true than where the religious life is concerned, and that therefore we can hope for no material augmentation of the subscription list from Sunday-keepers. We are not aware that there is any religious paper which has from necessity so limited a circulation which is furnished at less cost than the Recorder. Let us all come up manfully to the work, and strive to maintain our denominational organ in such a manner as to warrant the Tract Society in putting forth renewed efforts for increasing its usefulness, and, if practicable, reducing the price.

GALATIANS AND THE SABBATH.

The next point of difficulty raised by our friend on the Sabbath question is the teaching of the letter of Paul to the Galatians concerning the law, the old and new covenants, etc.; nor is it difficult to see how this might be to one who had not made this book a matter of study. The first thing to be done in this case, and all others of like character, is to learn the real point under discussion by the writer. To do this here we must know the occasion of this writing. Something called it out. What was it? Paul was the planter of the churches of Galatia. Not long after he had left them, a change of a most unpromising character came over them. How did this come about, and what was it? In order to reach this in a way that all can see it, it will be well perhaps to state distinctly the difference between the Jewish and the Christian doctrine on the question how a sinner could be justified before God. The Jews held that the performance of the duties enjoined in their code secured this end. In the mind of a Jew he who faithfully performed the rites prescribed in the Mosaic ritual was entitled to God's favor. This is the doctrine of "justification by works." In opposition to this, Paul taught that the ground of the sinner's justification was the atonement of Christ, which the penitent sinner received through faith. Paul clearly taught that the "works of the law" had no justifying power. The two systems, then, were widely different from each other. It should now be remembered that in every instance where churches were established by Paul they were in part composed of Jews and Jewish proselytes, and often these composed a large part of them, but always, whether large or small, an important and leading part. The probabilities in the case favor the opinion that in the Galatian churches the Gentile portion outnumbered the other party, and yet the leading influences were Jewish.

peculiar circumstances, in some places more than in others. Nor are we to overlook the fact that where the doctrine of justification by works prevailed, this state of the case was intensified, and herein must we look for the unflagging interest of the Jews in the matter.

With these thoughts, we are prepared, at least in some degree, to consider the Galatian question. The Galatian churches, as we have said, were established by Paul, and this was done, we suppose, in about the year 53, and this epistle was written say in 55. That it was written soon after Paul visited them is certain. See 1: 6. "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel." Reference, however, is here had to a visit to them in 59. See Acts 18: 23. At all events, the apostasy of the Galatians was sudden and unlooked-for. But the character of this apostasy should now be inquired into. It seems that persons from Jerusalem or from among themselves had taken issue with Paul on the subject of justification, saying that in order to do this men must be circumcised, and keep the law of Moses. On the other hand, Paul had taught that the sinner could only be justified by faith in Jesus Christ. The difference between these is so broad as to separate them entirely from each other. There is really nothing in common between them, so that Paul was justified in saying that this was another gospel from his. But we are anxious the inquirer shall see the real point at issue and so we return and say the question is, How can a sinner become just before God? Paul says in order to this he must see his sin to be sin and repent of it, and for its removal he must believe in Jesus Christ as his atoning sacrifice. This is the point of controversy and must be kept before the reader's mind or he will fail to understand Paul's argument. In the statement of the case, Paul says that Abraham was justified by faith, while he was yet uncircumcised, and hence he became the father of the faithful, even though these were Gentiles by birth. It also followed that circumcision was not essential to justification, because Abraham was justified on account of his faith and before his circumcision.

Perhaps, however, we can do no better in stating the reason for writing this letter and the doctrine discussed in it than by quoting Mr. Barnes, as he puts it as briefly as any one we have consulted. He says:

"It is easy to discern from the epistle itself that the following circumstances existed: that the church of Galatia, and that it was written with reference to them.

(1) That they had been at first devotedly attached to the Apostle Paul, and had received his commandments with thanksgiving and with gladness, and were among them; 4: 15; compare 1: 55.

(2) That they had been perverted from the doctrine which he taught them soon after he had left them. 1: 6.

(3) That this had been done by persons who were of Jewish origin, and who insisted on the observance of the rites of the Jewish religion.

(4) That they claimed to have come directly from Jerusalem, and to have derived their views of religion and their authority from the apostles there.

(5) That they taught that the Apostle Paul was inferior to the apostles there, that he had been called an officer; that the apostles at Jerusalem were regarded as the source of authority in the Christian church; and that, therefore, the teaching of Paul should yield to that which was derived directly from Jerusalem.

(6) That the laws of Moses were binding, and were necessary in order for justification. That the rite of circumcision especially was of binding obligation; and it is probable (7) that they had prevailed on many of the Galatians to be circumcised, and certain that they had induced them to observe the Jewish festival; 4: 10.

(8) It would seem, also, that they argued that Paul had changed his views since he had been among the Galatians, and now maintained the necessity of circumcision. 5: 11. Perhaps they alleged this from the understanding that Paul, when at Jerusalem (Acts 21: 20), had complied with some of the customs of the Jewish ritual.

(9) That they urged that all the promises of God were made to Abraham, and that whoever would partake of these promises must be circumcised as Abraham was. This Paul answers, 3: 7-4: 7.

(10) That in consequence of the promulgation of these views, great dissensions had arisen in the church, and strife and schism had ensued, greatly contrary to the spirit which should be manifested by them who bore the Christian name.

From this description of the state of things existing in the churches of Galatia, the nature of the epistle is apparent, and the scope of the argument will be easily seen. Of this state of things the apostle had undoubtedly been apprized, but whether by letter or by messengers from the churches there is not declared. It is not improbable that some of his friends in the churches there had informed him of it, and he immediately set about a remedy to the evils existing there.

The first object, therefore, was to show that he had received his commission as an apostle directly from God. He had not received it at all from man; he had not even been instructed by the other apostles; he had not acknowledged their superiority; he had not even consulted them. He did not acknowledge, therefore, that the apostles at Jerusalem possessed any superior rank or authority. His commission, though he had not seen the Lord before he was crucified, he had nevertheless derived immediately from him. The doctrine, therefore, which he had taught them, that the law was not binding and that there was no necessity of being circumcised, was a doctrine which

had been derived directly from God. In proof of this, he goes into an extended statement (ch. 1) of the manner in which he had been called and of the fact that he had not consulted with the apostles at Jerusalem or confessed his inferiority to them; of the fact that when they had become acquainted with the manner in which he preached they approved his course (24: 2, 1-10); of the fact that on one occasion he had actually been constrained to differ from Peter, the oldest of the apostles, on a point in which he was manifestly wrong, and on the very important points then under consideration.

II. The second great object, therefore, was to show the real nature and design of the law of Moses, and to prove that the peculiar rites of the Mosaic ritual, and especially the rite of circumcision, were not necessary to justification and salvation; and that they who observed the rite, did in fact renounce the Scripture method of justification, make the sacrifice of Christ of no avail, and make slaves of themselves. This leads him into a consideration of the true nature of the doctrine of justification, and the way of salvation by a Redeemer. This point he shows in the following words:

(1) By showing that those who lived before Christ, and especially Abraham, were in fact justified, not by obedience to the law of Moses, but by faith in the promises of God, 3: 1-18.

(2) By showing that the design of the Mosaic ritual was only temporary, and that it was intended to lead to Christ, 3: 19-25; 4: 1-3.

(3) In showing that he regarded the Galatians for having so readily fallen into the observance of those customs, 4: 9-21.

(4) This view of the design of the Mosaic law and its tendency, he illustrates in the allegory drawn from the case of Hagar, 4: 21-31. This whole discourse is succeeded by an affectionate exhortation to the Galatians to avoid the evils which had been engendered; reproving them for the scruples introduced in consequence of the attempt to introduce the Mosaic rites, and earnestly entreating them to stand fast in the liberty which Christ had purchased for them from the service of the law, 5: 1-6.

The whole of this epistle to the Romans. The object of this, therefore, is to state and defend the true doctrine of justification, and to show that it did not depend on the law of Moses. In this general purpose, therefore, it accords with the rest of that epistle to the Romans. In that epistle, however, it differs from the design of that epistle. That was written to show that man could not be justified by any works of law, or by ceremonial law. The object of this is to show that justification can be obtained by conformity to the ritual or ceremonial law; or that the observance of the ceremonial law is not necessary to salvation. In this respect, therefore, this epistle is of less general interest than that to the Romans. It is also, in some respects, more difficult. The argument, if I may so express myself, is more Jewish. It is more in the Jewish manner of argument, and a Jew in his own way, and is, therefore, somewhat more difficult for us to follow. Still, it contains great and vital statements on the doctrine of salvation, and, as such, demands the attention of all who desire to be saved, and who would know the way of acceptance with God."

It will be seen, then, if the above statement is correct, that the question whether the Sabbath is to be observed under the Christian dispensation is not raised here; but whether men can be saved by the observance of the ceremonial law. The Sabbath does not belong to this code, but is one of the ten commandments written on tables of stone by the finger of God. And let it be remembered that whatever effect the coming of Christ had upon the Sabbath, it had upon the other nine. Was it abolished, then were they. Was it modified, then were they.

We close this article by quoting a passage from Romans, which certainly has reference to the law written by God under the former dispensation, on stone, by his finger; under the new dispensation, on the hearts of believers, by his Spirit. "There is, therefore, now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8: 1-4.

POTTER'S AMERICAN MONTHLY FOR January is laden with good things, and more than holds its own as the illustrated family magazine for the people. Its many friends will read with interest the opening paper by Robert Winthrop Marsh, on "The Higher Education of Woman."

There are two sides to this great question of the age, but we believe truth is mainly on the progressive side as set forth by Mr. Marsh in this article. Woman's rights need only to be thoroughly understood as a precursor to her securing them. Certainly her domain of usefulness should not be restricted by contracted legislation or petty laws of society. The next article, by Whittier at Seventy, by George Bancroft Griffith, a poem of peculiar sweetness, James Hungerford fairly fascinates the reader with his "Prelude to Prome—a Remarkable Train of Facts."

The Niagara of the Poets," by Allen R. Darrow, is so true to nature and full of humor that it becomes a heart-chaunt. The serial story, "The Three Nannies, and the Yosemite Valley," by Mrs. C. Darang, which opens in this number, combines history, romance, and scenic sketches of intrinsic worth and marvelous truth. The

story is really charming. The Departments are replete with the valuable and amusing. In the Current Memoranda, the Editor's "Thoughts on the Seasons," and "Our Young Friends," are ripe with wisdom, and will be read with pleasure and profit. The Wit and Humor section gives a most delightful finish to this attractive Monthly, which should be in every household. Published by John E. Potter & Co., Philadelphia.

NATURE OF DEATH.

It is quite manifest that death is the opposite of life, especially in a physical sense. We see in vegetable life that many of the phenomena which are manifested in life are reversed in death, as that vegetable life disintegrates and collects the elements of the mineral kingdom, and builds up a plant in opposition to the laws of gravitation, cohesion, &c.; but, when the life ceases to exert such a controlling influence upon the particles, we call it death. The question is, whether the life is annihilated, or merely separated from the particles of matter upon which it operated. It is my opinion that life is a power not dependent upon matter for its existence, because it is above the natural forces which commonly control matter. It subordinates them, and causes them to act contrary to their previous nature, and subservient to this new power, hence the life must be independent of these forces and matter. The causes of death are merely a destruction of the tissues, which could not effect the existence of the life itself, but only of its connection with matter. For aught we know, the death of even vegetables may be a liberation of life power. Animal life does not differ from vegetable life in this respect. Physical death, therefore, is the separation of the soul or life from the body. And physical life, as far as it is in this sense the antithesis of death, is the union of the soul with the body. Since the Bible deals almost exclusively with spiritual life, our purpose is to ascertain what that signifies. It may be considered unphilosophical to treat death before life, if death is the opposite of life; but since historically death occurred before life in the economy of redemption, it can be treated more systematically in the way I have chosen. We would naturally expect to find death used in the sense of "separation from God," and life, "union with God," if the Biblical idea corresponds with the one given above. We wish to examine prominent passages on this question, and see what they teach. In the beginning, God created the universe, with man as the highest creature. He was made an innocent being, an associate with God. The account in Genesis says: "And they heard the voice of Jehovah God walking in the garden, at the breeze of the day. And the man and his wife hid themselves from the presence of Jehovah God, in the midst of the trees of the garden. And Jehovah God called to the man and said to him: Where art thou? And he said: I heard thy voice in the garden, and hid myself, &c. Upon which Mr. Conant remarks: "All the circumstances of the narrative point to the intimate converse with the revealed Divinity, to which man in his primeval innocence was admitted. Nor should this seem strange to us. For what relation can be more intimate and endearing than that of the Creator and the being created by him? . . . What this intercourse had been is represented under a form the most easily comprehended by us. We find both the union of man with God, and the separation of man from God after the fall, made manifest by the Biblical statement of the fall. God said to Adam, at the time of his introduction into the garden of Eden, speaking of the fruit tree of the knowledge of good and evil: "In the day thou eatest thereof, thou shalt surely die." We know that Adam did not die a physical death at that time, for he lived 930 years, all of which were counted probably after the fall. It is granted that sin is the violation of the law, but the violation consists in mental and spiritual activities, and not in the physical; for illustration, the sin of horse stealing consists in the desire in connection with the resolution to take the horse, and not in any particular subsequent physical action in the execution of the previous resolution. Christ repeatedly enunciates this principle, or idea of sin, in his Sermon on the Mount; as when he said that the sin of murder consists in the anger, or state of mind, which leads to it, and that adultery consists in the desire, that if a man should see a woman, he should not lust after her, but that he should be content with what he has; and that Satan said they would not die. The woman thought that Satan's declaration was preferable, and so ate the fruit. The sin, therefore, consisted in refusing God an associate and counselor, and accepting Satan as such. Sin is then a change of the relation of personalities.

We would hardly expect a penalty other than spiritual in its primary significance. The Biblical narrative, however, further decides this question. The first thing done by God in the execution of the

death penalty is the following: "And he drove out the man, and he stationed on the east of the garden of Eden the cherubim, and the flaming sword which turned every way to keep the way to the tree of life." Here is recorded the physical separation of man from God, or rather the forcible execution in an outward form consequent upon the spiritual separation which took place at the time of the disobedience. The spiritual separation is recorded thus: "And they heard the voice of Jehovah God walking in the garden; and the man and his wife hid themselves from the presence of Jehovah God, &c. Here is a plain separation of the man from God. Even when God was going after him, he fled from God, as he is always inclined to do. Man effected the spiritual separation, not only by disobedience, but also by shunning God. O, what unthought-of consequences have followed that ruthless act of disobedience and separation from God! Could man only have foreseen the consequences of his voluntary separation, he certainly would not have done it. It was God's plan to free man from the bondage of sin, and to set him free by motives of fear, for that would not have been full and free obedience. From the Biblical narrative, then, it is apparent that the death which God pronounced upon Adam, which was to take place at the time of his disobedience, was his voluntary separation from God with its consequences. Whether physical death would have existed, if man had not sinned, is not essential in this inquiry. It is certain, at least, that physical death is very much aggravated by the fall; that a change which would have been no more painful than was Enoch's translation, is attended with much pain and suffering, besides mournful forebodings of the future state. It remains to see whether the general Biblical use of the word supports this idea.

The Old Testament does not give further explanation of this subject, as it refers only to physical death, in the same sense as we use it in "common parlance;" but in the New Testament we find it quite explicitly treated. If, as Paul says, Christ "brought life and immortality to light through the gospel," we would expect to find its opposite, death, elucidated also at the same time.

The death of Christ has a bearing on this question which it is necessary to consider. Christ was a divine person, incarnated for the purpose of manifesting himself to man in the form of a redeemer and mediator, to do which it was necessary for him to assume humanity, and suffer and die the same kind of death which man must die. Christ suffered for man as a suffering man, who hates the sin which he has committed. "Who himself bare our sins in his own body on the tree." 1 Pet. 2: 24. See also John 1: 1; Rom. 1: 3, 4; Heb. 9: 27, 28 for the proof of the above statement. If the Biblical testimonies concerning his sufferings and death accord with the principles given above, we would expect to see Christ suffer a spiritual death in the sense of separation from God, which would terminate in physical death as its outward result. Let us see whether we find such an accordance. Christ bore our sins, on account of which he died upon the cross. He was not a sinner, but he took humanity in its purity upon himself, and entered into our condition. He not only looked upon sin as man, but also as God. He mourned over our transgressions. He saw our iniquities to be heinous in the sight of God, and endeavored to convince man of it. We can hardly conceive the infinite anguish of soul, which his Savior felt for the sins of man; his suffering was a heart suffering, and not a physical malady; he voluntarily received physical death upon himself in order to enter more deeply into the sinfulness of humanity, and thereby bring man up to union with God. The following is part of the Biblical testimony on these statements: Christ, "who committed no sin, neither was guile found in his mouth, who himself bare our sins in his own body on the tree." 1 Pet. 2: 22, 24. "But this man did not consist in taking the sin, nor was the essence of the sin in the determination to take the fruit, so much as in refusing to believe God's statement and receiving Satan's. God said that they should die at the time that they ate the fruit; but Satan said they would not die. The woman thought that Satan's declaration was preferable, and so ate the fruit. The sin, therefore, consisted in refusing God an associate and counselor, and accepting Satan as such. Sin is then a change of the relation of personalities.

in respect to spiritual death. There could be no fear in the sense of guiltiness, or prospect of punishment, but there might be some reluctance to pass into spiritual separation from God. But I believe it was extreme sorrow for the sins of man. He so entered into our condition, that he felt this infinite agony; being God-man, he could comprehend our fallen condition in its depth and entirety. We can get the most correct idea of our unregenerate condition by ascertaining how Christ viewed it.

Having such a view of Christ and his work, we may consider the nature of his death more closely. We follow him in the progress of his trials; as we have noticed in the garden with the disciples, in the betrayal by Judas, in his capture and imprisonment, in the trials, in his crucifixion, and in his death; we see that he was calm, unexcited, and meek in his behavior. After he had been crucified some time, Matthew narrates that Jesus said, "My God, why hast thou forsaken me?" 27: 46. Mark has about the same phraseology. 15: 34, 36. Luke differs in saying, "Father, into thy hands I commit my spirit." 23: 46. But instead of this, John narrates that Jesus said, "It is finished." 19: 30. From these inspired statements, we derive the following conclusions:

1. Christ was passing through spiritual death in being separated from God when he said, "Why hast thou forsaken me?" It is probable that in his sufferings in the garden he felt the pangs of humanity's spiritual death in a somewhat continued form. He so thoroughly entered into man's depraved nature that he experienced a continued separation from God, as in the unregenerate state; and on the cross it rose to its acme. This is evident from the testimonies of Matthew and Mark.

2. Christ had passed out of spiritual separation from God just before he suffered physical death, or at the same time, as we find from the statement by Luke: "Father, into thy hands I commit my spirit, and having said this he expired." Then he was united in his spirit with the Father before he died, and by this union he could rise out of the dead. This shows also that, even in his case, physical death follows, and in a sense is consequent upon spiritual death, as stated above. Hence Christ in his normal condition of union with the Father could "lay down his life, and take it again."

3. The efficient redemptive plan of salvation was finished, or passed its acme before he expired on the cross. This is manifest from the statement of John: "It is finished." It would seem to me to be folly, therefore, to celebrate the supposed time of his resurrection instead of the time just before he expired, when the sacrifice was really made. It seems to me that Christ describes such people when he said: "Hypocrites! Well did Isaiah prophesy of you, saying, This people honor me with their lips, but their heart is far from me; but in vain they worship me, teaching as doctrines the commandments of men." It is clear, therefore, the sufferings and death of Christ support the principles enunciated above. We may notice some references to the relation of man's sinfulness with Christ's death.

1. The Bible frequently speaks of being dead to sin, the law, &c., as in the following passages: "Shall we continue in sin, that grace may abound? Far be it. How shall we who died to sin live any longer therein?" Rom. 6: 1, 2. "So also reckon ye yourselves to be dead indeed to sin." v. 11. "Wherefore, my brethren, ye also were made dead to the law through the body of Christ." Rom. 7: 4. "But now we are delivered from the law, having died to that wherein we were held." v. 6. The writings of Paul are full of such expressions. What is the meaning of death in these passages? It plainly signifies a change of relation between the person and sin, the law, &c. In another place this idea is illustrated by a reference to divorcements; it is a separation, a disconnection. Before this death we served sin as our master, but we severed our relation or connection with it. Hence its primary idea is separation, as we have stated.

2. Something of a continuation of the same idea is that we die with Christ. "Know ye not that all we who were immersed into Jesus Christ were immersed into his death?" Rom. 6: 3. "We were buried therefore with him by the immersion into his death." Many similar passages might be quoted. They teach that baptism is a symbolical representation in the following manner: Death has the idea of going down connected with it, and life that of coming up, hence they are represented by going down into the water and coming up again. In this connection, the individual is represented as partaking of Christ's death and resurrection. But what is it to partake of his death? It is our nature. When we are joyful, we can unite ourselves better with one who is joyful; so of sorrowfulness, or any state of mind. Christ came to be the world a God-man; so that he was as high as God, and as low as man. He did not get as low as man until he suffered death, separation from God. In this state, man did not apprehend his condition, nor the terrible criminality of his sin; but Christ did. Man's connection with Christ's death would give him a sense that we fear it. If he had any fear, which is very doubtful, it was

which we connect ourselves to any cause. As man will not engage in any business, unless he believes that it will succeed, so he will not join any society unless he has confidence in its aim and power. Just such a relation faith holds to Christianity. It is perfectly natural that faith, or belief in God's word and work, should be made the instrument by which we would be connected with a Christ. Hence, since we are in a dead condition, we can connect ourselves only with Christ's death condition by the instrumentality of faith in him. We are in the condition of separation from God, and we connect ourselves with Christ in separated condition from the Father; and since he was divine, and since his spirit was restored to communion with God just before his physical death, he could carry us to God by his omnipotence, shown in his resurrection.

3. The second death, referred to by the Revelator, I understand to mean the fixed and unalterable condition of separation from God which takes place after our physical death. It corresponds with the above statement. It appears to me that this view gives a more exalted conception of man's duties, and God: "If we could understand that man voluntarily separated himself from God, and so brought punishment upon himself, we would not represent God as unjust in punishing us."

THE IMPORTANCE OF CHRISTIAN CHARACTER.

An Essay written by REV. GEORGE B. WHEELER, of Salem, N. J., and read at the Yearly Meeting held at New Market, N. J., Nov. 18th, 1877, and ordered printed in the SABBATH RECORDER.

What we mean by Christian character, is the principles and spirit of Christianity developed in the life. The Scriptures, which are our only true guide, are very emphatic in their requirements on the professor of religion to be exemplary in the practice of it. The Savior says positively, "Ye are the light of the world." Paul says, "Ye are my epistles, seen and read of all men." Peter says, "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth his praises who hath called you out of darkness into his marvelous light." These are sufficient to show what the Lord requires of those who profess his name. Christianity is not a name, but a life, and a life that will show itself distinctly, by coming out from the world, and abandoning its spirit and habits. This seems to be the natural conclusion of the Apostle, that if we are in Christ, we are a new creation—old things pass away, all things becoming new. Now, we want to show the importance of such a development of Christianity in the life.

1. It is important for the world's sake. The world can not be benefited by a mere profession, because it has sense enough to understand contradictions. On the other hand, it will be a living exhibition of the spirit and principles of the gospel, because it has a conscience. Men of the world are apt to single out an inconsistent professor to justify their own conduct, and silence the voice within. Talk to a worldly about religion, and he will say, "Why, I am as good and far better than that high-toned professor who cheats every one he can, pays no one his obligations, and finally breaks up and robs the rich and poor together." It is all true enough that if Christianity is what it professes to be, the case of some who have place in our churches does not show it. The church must become better, then must become "living epistles, seen and read of all men," if the world is to be converted by it. On this part of the subject, we quote a short article from the Christian: "The weak spot in religion to-day is not seen in the fact that men are heretical intellectually; not that men hold notions different from what their fathers held. No, this is not it. The weakness of religion to-day is seen in this: that it does not prevent its disciples from cheating and lying; does not prevent them from abusing, slandering, and fighting each other; does not prevent them from running in debt, when they know they can not pay their indebtedness; does not prevent them from being mean, tricky, cunning, bitter, bigoted, and cruel. These are the great, baleful, luminous facts that stand over against our churches, and cast their light into the faces of those who ascend the steps of the sanctuary, and the watchful, laughing, cynical world notices that, as the light falls on the streams that come and go, a quarter of the faces are ghastly. Christianity was not intended to be fashionable, refined mannerism, tinted with piety around the edges, but a compelling ability to control the conduct, an inward power able to renovate the nature. In short, Christianity is a thing of character and conduct. It has direct relations to what you do, say, think and feel."

2. It is important for the sake of the church. The church is built up of Christian character as its prime material. Paul, in writing to the Corinthians, says, Ye are God's building, I have laid the foundation, which he says is Christ; but let every one take heed how he buildeth thereupon, for the fire shall try every man's work, of what sort it is. The gold and silver and precious stones will stand the test, but the wood, hay, and stubble will perish. So far as the visible church consists of real Christian character, so far it is the church of Christ. All that are in the churches, who give no

clear, external evidence of a renewed nature, are a hindrance to their prosperity. The church, to be attractive, must be built up of real Christian men and women. Creeds and ordinances, regulations and offices for different departments, are good in their place, and essential; but Christianity embodied in the life of its members is the only thing that will make the church strong and aggressive. The professed religion of the church must shine out so that all can see it. This ought to lie near our hearts, for we profess to love the church and pray for her prosperity. In the management of our business, in the way we manifest in the world, and in our daily intercourse and dealings with men, Christianity should shine out. This must be the case if Zion is to become great in the earth. If we look for her to arise and fill the world with her glory, we shall be disappointed on any other ground than holiness of life.

3. We may look at the subject in view of home and family influence. Families, for the most part, are faithful indexes to the manner of their training and the influences brought to bear on them by the lives of parents. It is to be feared, that the influence of the parental character on children is not properly considered. It is true, there are deviations from general rules in this respect. There are good characters come out of bad family training and bad parental example; and bad ones from apparent good training and example; but, for the most part, character is made at home. It is admitted that the grace of God is essential to work a change in the heart, under whatever influences a child is brought up; yet the constant manifestation of the religion of Christ before the mind, makes its impression, and the relation of experiences proves that the lives and prayers of pious parents had much to do in the formation of character. It has been said that a public dedication of children to God has laid the foundation for the conversion of their children. It would be very difficult to prove this, for quite as many or more, perhaps, prove recalcitrant to their baptism, than those who have passed through no such service. Is that not a strange parent who does dedicate the children to God every day? It will be well to take into serious consideration the importance of family religion for the sake of those whom God has given us in charge. It is a lamentable fact there are many professedly Christian families where there is no more evidence of a belief in God than in those of worldly people, only on Sabbath days. It is to be feared that in many families children never hear the voice of prayer and thanksgiving. Perhaps it will be said we are denying the christianity of many of our members, and we ought to be very charitable. We must bear in mind that the religion of Christ, as it is delineated in the Sacred Book, is a living active principle, developing itself in every-day life, "a new creation in Christ Jesus." The conclusion is: if we are not alive, we are dead; if there is no Christian character, there is spiritual death.

4. The importance of Christian character in reference to futurity or the life to come. There is a close relation existing between the two worlds. The character is formed here, and no essential change will be produced by death, or in the life to come. What we are here, we shall be forever. The only difference will be in the perfect freedom from those inbred corruptions and failures or imperfections which hinder our progress. The great principles implanted in the soul by the divine Spirit, which we shall carry with us, will constitute our qualification for a place among the redeemed. Where there is no Christian character, there is no qualification for a state of purity and glory. We must not think that there is any merit in us on account of characters that is the effect of divine grace and the redeeming love of Jesus; and it will be the burden of our song: "Unto him who has loved us, and washed us from our sins in his own blood." It will be well for us to examine ourselves faithfully, to know whether we are qualified by the possession of those divine principles which constitute the Christian character.

In conclusion, Christian character is not consummated in a day. The foundation may be laid in an hour, for as soon as we come to Christ, and accept him as our Savior, the work of grace by the divine Spirit has begun. In nature and grace there is an analogy, first children, then youth, then manhood, and so on to maturity. Christianity is a growing and progressive principle, and by long cultivation and struggling upward, we become men in Christ Jesus. It must be remembered that our attainments will keep pace with our earnest efforts, and the farther we advance in the Christian life, and the nearer to perfection, the more we shall honor our Master, and advance his cause in the world. It is worth while to leave the things that are behind, and press forward after higher attainments with the glorious future in view, that we may have an abundant entrance into the kingdom. May we all be training, and finally come into possession of the crown of life.

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HISTORICAL SKETCHES.

Concerning the Publishing Interests of the Seventh-day Baptist.

As a result of the transfer of the Register to parties living in New York and New Jersey, the SABBATH RECORDER was established in the city of New York. The first number appeared on the 13th of June, 1844. It was published by the company of brethren above referred to, whose names do not appear in the "imprint." George B. Utter was made Editor and General Agent. On the 23rd of May, 1849, the Seventh-day Baptist Publishing Society was organized. This Society purchased the Recorder, and continued to publish it until the close of the year 1861. At that time it seemed, that financial embarrassment would force the Society to suspend its work, and discontinue the Recorder. To prevent such a result, certain brethren came forward and offered to continue the Recorder on their own responsibility, providing the Society would transfer its assets and liabilities to them. It is no more than simple justice that the names of these brethren appear in this sketch. They were as follows: Abel Stillman, John D. Titworth, George Greenman, Clark Rogers, J. D. Titworth, B. F. Langworthy, Thomas S. Greenman, N. H. Langworthy, Jonathan Maxson, S. P. Stillman, G. B. Utter, E. G. Champlin.

The 18th volume of the Recorder was opened on the 22d of January, 1862, under the auspices of this voluntary company. The office of publication was changed from New York to Westery, R. I., E. G. Champlin being General Agent. The name of the paper was also modified by dropping the word Recorder from the title, and adding as a supplementary title, "The Organ of the Seventh-day Baptist Denomination." At the expiration of the year 1862, Geo. B. Utter purchased the Recorder, thus becoming sole proprietor at the opening of the 19th volume, on the 8th of January, 1863, at which time the former title was resumed. Mr. Utter continued to be sole proprietor and publisher until June 20th, 1872, at which date he sold the Recorder to the American Sabbath Tract Society. The office of publication was then removed to Alfred Centre, N. Y., where the first number bearing the imprint of that Society appeared on the 27th of June, 1872. D. R. Stillman Publishing Agent. Since that time, it has been issued regularly at Alfred Centre (up to date, December, 1877), without change in the publishing department.

The editors of the Recorder have been as follows: George B. Utter was sole editor from the opening in 1844, until July 19th, 1849, at which time the name of T. B. Brown appears as associate editor. In December, 1853, the following names appear as "Occasional Editorial Contributors": James Bailey, T. E. Babcock, J. M. Allen, J. A. Begg. In February, 1854, the list of "editorial contributors" was increased by adding the names of W. B. Maxson, N. V. Hull, and A. B. Burdick, with J. A. Begg as "British correspondent." In October, 1856, the list was further increased by the names of L. Crandall, George K. Wheeler, W. C. Whitford, S. S. Griswold, and W. C. Kenyon. In June, 1857, Mr. Utter and Mr. Brown retired, and after June 18th of that year, the Recorder appeared as "Edited by a Committee of the Board." In October, 1857, the names of the "editorial contributors" were dropped. The editorial management continued in the hands of the "Committee"—whose names do not appear in the editor's notice—until the October, 1859. At that date, the name of Wm. B. Maxson appears as editor. On the 17th of May, 1860, the name of Geo. B. Utter takes the place of Wm. B. Maxson, as "resident editor," and continues thus until Sept. 26th, 1861. During the year 1862, E. G. Champlin was editor. In 1863, when Mr. Utter became proprietor of the Recorder, his name again appears in the editor's notice, where it remained until the paper was transferred to Alfred Centre in 1872.

In January, 1869, a special department was opened in the Recorder known as "The Tract Department." It was especially devoted to the interests of the American Sabbath Tract Society, and the work of general Sabbath reform. It



