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As the Denominational Paper of the Seventh-day Baptists, it is devoted to the publication and circulation of the views of that people. It is published weekly, and its measures which shall seem likely to promote the moral, social, or physical condition of humanity, in its liberty and intelligence departments, the interests of all classes of readers will be consulted.

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For the Sabbath Recorder. A PLEA FOR HOME MISSIONS. "He came into his own..."

MISERY'S PEAR-TREE. AN ANCIENT LEGEND OF FLANDERS. Once upon a time, there lived in the village of Vicq, on the banks of the Scheldt, a good woman called Misery...

Under invalid kings, governments grew weak, laws relaxed, and soon the immortals, of not being punished after death, set themselves up to every crime...

Now there came a Winter in that year two whole months it halted fit to break the very stones. Then there fell such a snow that the wolves left the woods and came into people's houses...

"For the love of God," cried a pleading voice, "what do you doubt of? It is perishing of cold and hunger!" "All the latch-string," answered Misery...

"What I am getting ready, you kindly do me a service, my man," said she to Death. "If you were my poor place, but I have still something left to warm you up with."

"What," said she, "are you going already?" "My mission is fulfilled," replied the unknown, "and I have to go to give account to my great God."

"Great Saint Wanon," said she, "I no longer marvel that Faro licked your feet, but it is not for me that I seek your blessing. Besides, I have no need of anything."

Misery crossed herself and fell on her knees. "I no longer marvel that Faro licked your feet, but it is not for me that I seek your blessing. Besides, I have no need of anything."

"Speak, or I shall think thou refusest me from pride." "Since you insist upon it, great Saint Wanon, I will obey. I have there in my garden a pear-tree which gives me most beneficial fruit...

"Amén!" replied Saint Wanon, smiling at her simplicity, and after having given her his blessing, he set out upon his journey. The blessing of Saint Wanon brought good luck to Misery, and from that time forth, she never returned home with an empty sack...

"Toward the end of the Autumn, Misery was enjoying herself in her garden in the sun, when she heard a voice saying, 'Misery! Misery!' This voice was so mournful that the good woman began to tremble in every limb and Fano howled as though there had been a corpse in the house."

"I come to do my work. Come, my good Misery, three hour hath struck, and must follow me." "Already?" "But thou shouldst thank me, thou art so poor, so old, so crippled."

"Not so poor nor so old as you think, my dear Death," said she. "I shall be only ninety-five come Candemas, and as for being crippled, I am as straight as you on my legs, without offense be it said."

"We know what we lose, what we gain by change we know not," said Misery, philosophically. "Besides, it would grieve Faro so much to see me, make up thy mind."

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"This way, my friends; here he is, here is Death!" I was right, my people! I said that he had him of the marsh of Vicq, the true nest of the cholera. I have got him at last, but non possunt descendere--we can't get down from this cursed pear-tree."

"Long live Death!" shouted the Condéans in chorus, and they approached without fear. The first comers held out their hands to Death and the doctor, but like the doctor, they were taken off the ground and carried by the branches of the tree...

"I alone can set Death free, and I consent to let it be, on one condition: that Death does not come for us, Faro and me, until I have called him three times."

"I would speak an earnest word to those boys who are thinking of leaving home. You are anxious to push out for yourselves. In many instances there are young fellows who are in the family and who think that farm hardly large enough for all."

"The man who works an Eastern farm will have many days of hard labor in the winter months, and on the other hand he has a good market, and can sell at a fair price all from the farm he wishes to sell; he will live as well as well will be able to get up and sell his produce at the Western market; the chances of his children getting a good education are as fair, if not better, than in many parts of the West."

"Oh, who will set me free, and who will deliver the land from immortality, a hundred times worse than the pestilence!" "The learned doctor lifted up his eyes, and with a look of surprise, he had recognized Death."

"What, is it you, my old friend?" said he, "quid agis in hac pyro perched? What are you doing up there in the pear tree?" "Nothing at all, Dr. De Profundis, and that is what makes me so unhappy," replied Death; "lead me your hand to get down."

"The good doctor gave him his hand, and he descended from the tree, that he lifted the doctor off the ground. The pear-tree immediately seized hold of him and held him in its branches as if he were a bird."

"There was much astonishment the next day and the day after when the doctor appeared. As he gave no sign of life after him plucked and advertised in the 'Gazette,' but it was labor lost. De Profundis was the first man that had disappeared from Conde for many a year."

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"AS THE MANNER OF SOME OF THE HEVREU CHRISTIANS WERE strongly tempted to forsake the assembling of themselves together. Their words shrink from the first of being 'gazing-stoek, both by reproaches and afflictions, from the disgrace of becoming companions of them that were so used,' and from the spilling of their blood for the sake of the commandment which they were not required to rush into danger when it could be avoided."

But here at the turning point of the great Epistle, after the Holy Ghost has just forth his power, chiding, rebuking, and exhorting the Lord Jesus, he presses upon us four exhortations which necessarily attend to the believer's standing and calling, and which every true Christian is bound to heed. The first, 'Let us draw near with a true heart in full assurance of faith.' Second, 'Let us hold fast the profession of our faith without wavering,' or rather, 'Let us hold fast the confession which we have made once for all, so that we may be able to give account to God for it.' Third, 'Let us consider one another, to provoke [sharpen, knit, stir] up to love and to good works.' Fourth, 'Not forsaking the assembling of ourselves together, as the manner of some is; but as they that have been so invited, and so much the more as ye see the day approaching.' There are many reasons why the followers of Christ should meet habitually for public worship."

It is a plain and positive command. He has given through the Spirit, that we are not to forsake the assembling of ourselves together, as the manner of some is, and especially if ye have seen and heard him say, (John 15: 14); 'Why call ye me, Lord, Lord, and do not the things which I say?' Luke 6: 46. Hereby we do know that we know him, and he that knows him, he that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. 1 John 2: 4, 5. No real Christian can think that he is at liberty to neglect his duty, and that he is not bound to willful disobedience, and surely it may be added, no real Christian can wish to set it at defiance. 2. It is to an assembly, however small, and however remote, to be present, and to manifest his approval of united worship: 'Where two or three are gathered together in my name, there am I in the midst of them.' Matt. 18: 20. It is true that if any one neglects to be present, he is determined from the place of assembly, as by illness, he makes special provision to meet their need; but those who stay away through indifference, or through preference for other assemblies, are not to be commended. 3. Christians who forsake the assembling of themselves together, dishonor the ordinance of preaching, which has been pre-eminently chosen for the salvation of the world. He that saith, I know Him, and keepeth not his commandments, is a liar, and the truth is not in him. 1 John 2: 4, 5. No real Christian can think that he is at liberty to neglect his duty, and that he is not bound to willful disobedience, and surely it may be added, no real Christian can wish to set it at defiance. 2. It is to an assembly, however small, and however remote, to be present, and to manifest his approval of united worship: 'Where two or three are gathered together in my name, there am I in the midst of them.' Matt. 18: 20. 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The Sabbath Recorder

Vol. 10, No. 24, Friday, June 13, 1878

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

Published for the Proprietor, by Alfred Centre, N. Y., at No. 130, Nassau Street, New York.

A DEEP-ROOTED DECEPTION.

The idea that the institution of Sunday is a part of the Christian religion, though an utter fallacy, is nevertheless deep rooted. In the apostolic times, it had no existence. Near the middle of the second century the statement is made concerning the members of a certain Christian assembly, that they met for worship on their own accord, proposed this in memory of Christ's resurrection, and at the same time they had two other weekly festivals - Wednesday on which he was betrayed, and Friday as the passion day of the Saviour, according to their reckoning. After a time, however, the Sunday took the lead, and came to have sacredness attached to it above the others. It was the resurrection day, and therefore was the day of victory over death, the monarch of darkness. But suppose Christ was arrested on Wednesday, what of it, in so far as the day was concerned? It was not by this transaction made sacred; at least there is no account of it. It requires an act of God to do this, and one directed to that end. Nor did that Christ was crucified on the sixth day (Friday) (if he was crucified on that day) make it sacred, and we should say the same concerning the first day. Allowing he did rise from the dead on this day, we are in no sense derogating from the resurrection. We accept the fact, and rejoice in it, believing it a sure pledge of the resurrection "at the last day." But this does not endow the day on which it occurred with a sacred character. But the day has been sung and prayed and preached into the people as if it were sacred and divine as the resurrection itself. A great cheer that this was never practiced upon a people, but it has been practiced so long and so religiously that it has come to be accepted as true, and one is thought to be sacrilegious who does not honor the "venerable day of the sun."

That which gave the Sunday advantage over the Sabbath was the fact that the Gentiles, who embraced the gospel, already had a religious veneration for it as a festival, with which they had been familiar in their heathen state, and their detestation of anything that would put them into association with the Jews. With that "odious brood" they would have nothing in common. Between the Jews and their heathen neighbors there existed mutual hatred, and this was one of the reasons why it was so difficult to have them unite in church-fellowship, and "keep the peace."

That Sunday, as a day made sacred by divine appointment, is failing in the public mind, we think is certain. It is no longer aggressive. The doctrine that the Sabbath was a Jewish institution, and was abolished at the death of Christ, as compared with the doctrine of the universality of the Sabbath law, but that a change in the day of observance has been made, is certainly losing ground. It is now, we think, more generally held than formerly that if the Sabbath law is still binding, then we ought to keep the seventh day. The doctrine of a change in the day of observance can stand the scrutiny of these times; and under these circumstances, the temptation is very strong to accept the no-Sabbath theory, and float down the stream with the multitude. Conformity is always an easier road to travel than nonconformity. The present stronghold of the Sunday is the civil law. Thousands who deny the binding nature of the Sabbath, calling it only a Jewish institution, and therefore abolished, admit, after all, the necessity of a day of rest, and will give their support to the civil enactment, enforcing a sort of negative support of it. This they do, not seeming to see that in this they stultify themselves; for if God only designed the Sabbath for the Jews, he left us Gentiles without one, because he saw it would be best for us not to have any. The idea that God left the Gentile world without the Sabbath when it was for their well-being to have one, is absurd. But we are glad that men are coming to see that the Sunday is not an institution of the Bible. No real good comes to us by the observance of any rite of religion not imposed by God, although we think it is. The only way the full blessing of the Sabbath can come to us is that we intelligently keep the Sabbath of divine appointment. In this way only can we have its full blessing.

God should be honored by worship, and the Bible revered in the household. Its lessons of instruction should be heeded, and its commandments obeyed. But this religious influence should be exerted over the household, both children and domestics. To accomplish this, instruction, persuasion, and if need be, authority, should be employed. Only God can correct the heart; nevertheless obedience to wholesome laws should be required in every household. A family organized and conducted on religious principles is a beautiful sight to behold, and a rich blessing to enjoy.

PASTOR AND PEOPLE SHOULD WORK TOGETHER.

The relation of pastor and people is one involving the interests of the cause of Christ, the most important sense, in so far as human agency is concerned. The church is the instrument by which God carries on the work of salvation among men, and our intuitions tell us that this instrument should be put in the best working order possible. It has been demonstrated, times almost without number, that a badly organized and arranged church is an inefficient one. Good arrangement and good order in a church are as essential as anywhere else. In the ordering of the church, experience has added its testimony to the teachings of Scripture that pastoral work is necessary to the highest success. The call of the church is to work, to carry forward the interests of Christ's cause in the earth, and the chief object of the pastoral appointment is to promote and direct the church in this work. He is said to be the best pastor who can get the most work out of his people. But the thought we wished to present concerned the working together of pastor and people. The chief objection against the employment of a pastor, so far as we have heard, is that it takes from the member his opportunity of exercising his own gifts. It may be there is something in this objection, but it is something that has much force, for the reason that this is not a necessary result. The difficulty, we think, lies in this: When a pastor is employed, most unwisely, all or nearly all the gospel work is given him to do. That he has his share of public work to perform is true, but this does not release the membership from work. The pastor has a general oversight of the field, and corresponding duties to perform, and yet there is a great deal of personal, family, and neighborhood work for the membership to perform, each in his or her own way. There is a certain line of view of things to be taken, within the reach of the membership, but out of reach to the pastor. Where the family is organized as it should be, through the parents, a connection between the pastor and the family can be formed which will be productive of great good. Also cases of interest known to persons in the neighborhood can be communicated to the pastor, and thus an opening for him to be useful may be made, and so the pastor and the membership can work together for the salvation of men. Scarcely anything would so strengthen both pastor and people as this: giving them confidence in each other, and knitting together their hearts and strengthening them for their work. Nor would this end here; it would greatly strengthen the whole church, and also give them increased influence over those about them, opening their hearts, dissolving their prejudices, and winning them to Christ and his church. We doubt whether an instance ever occurred where a church and its pastor working together, having each other's sympathy and confidence, did not prosper. Let there be perfect confidence between the pastor and his people, and let them both have faith in God, and good will surely come to them.

THE LAW OF RETRIBUTION.

The South Western Christian Advocate says: "Law and penalty are correlated in the affairs of this world. Fire is a blessing, but still it will burn you on certain conditions. Put your hand into the flame, and it will be burned, but do not blame God with it. The law is the penalty you pay for the violation of his law; you should learn by experience. So there is a law of society. It is embodied in the Word of God, and confirmed by the experience of the ages. The Sabbath is based on a divine will. Men may for a time do violence to its sacredness, and everything seem to go on well, and they say, 'Where is your penalty?' A wealthy tea-merchant once, in defiance of the law of the Christian Sabbath, sent a number of his vessels to China for tea, being careful to start each one on the Sabbath day. What do you suppose became of those vessels? Went down to the bottom, every one of them, on the return voyage? Not a bit of it. They all came in safely, with splendid cargoes. But then reverse followed reverse, and the rich tea merchant died a pauper in an almshouse."

We are sorry the Advocate seeks to make it appear that this wealthy tea-merchant failed in business because he sent out his vessels on Sunday. This can not be, because Sunday is not a sacred day. The Scriptures never mention it as such. The idea that God would punish anyone for working on a day he has appointed for business, is strange. We ask the Advocate to name the Scriptures requiring the observance of the first day. Rev. T. DeWitt Talmage is to deliver the Anniversary Lecture before the Literary Societies of Alfred

University, on Tuesday evening, July 23. This will give many an opportunity to hear this noted minister, not likely to be soon repeated, and we hope all who may be able will avail themselves of it.

THE EASTERN ASSOCIATION.

The Eastern Seventh-day Baptist Association met for its Forty-second Annual Session with the Church at Ashaway, R. I., May 30th, 1878, at 10 o'clock A. M.

The Introductory Sermon was preached by D. E. Maxson, from Phil. 2: 9, 10. Theme - "The name above every other name."

The Association was called to order by the Moderator, James R. Irish, and prayer was offered by L. A. Platts.

On motion, the Chair appointed the following named persons as Nominating Committee: Wm. L. Clarke, N. H. Langworthy, A. B. Burdick, 2d.

On motion, G. B. Utter was appointed to read the letters from the churches.

Letters were read from the churches in the following order: New Market, 1st Hopkinton, Shiloh, Berlin, Marlboro, Waterford, 2d Hopkinton, Rockville, Pawcatuck, Woodville, and 2d Westerly.

The Committee on Nominations presented the following report which was adopted:

Moderator - L. E. Livermore. Secretary - B. F. Rogers and W. A. Rogers.

Remarks of welcome were made by A. E. Main, pastor of the 1st Hopkinton Church.

Voted, that the sessions of this Association, except for this afternoon, commence at 9 A. M. and 2 P. M., closing at 12 M. and 5 P. M. After prayer by S. S. Griswold, the Association adjourned to the call of the Chair, as a portion of the afternoon was to be used in the usual National Decoration services.

At the close of the Decoration services, at 3 o'clock, the Association was called to order by the Moderator Prayer by D. H. Davis.

No delegate appearing from the South-Eastern Association, a corresponding letter was read from that body. D. K. Davis appeared as delegate from the Central Association, and read their corresponding letter, making in addition some encouraging statements, showing the present condition of the Association. U. M. Babcock was present as delegate from the Western Association, read their circular letter, and offered words of cheer from that body. H. B. Lewis responded as delegate from the North-Western Association, read their corresponding letter, and gave a somewhat detailed account of the condition of that Association.

The following resolution was presented, and, on motion, adopted:

Resolved, That this Association cordially greet and extend to the Central, Western, and North-Western Associations, and invite them to participate in our deliberations.

On motion, visiting brethren and sisters were invited to participate in the deliberations of this meeting.

Letters were read from the Greenhamville and Plainfield Churches.

On motion, the Chair appointed the following Standing Committees: On Pledges - P. L. Berry, E. R. Green, H. V. D. Hall, and L. E. Livermore.

On Finance - N. H. Langworthy, E. R. Green, G. B. Utter, D. K. Davis, U. M. Babcock, H. B. Lewis, and L. E. Livermore.

On the State of Religion - D. E. Maxson, D. H. Davis, and L. E. Livermore.

churches had enjoyed precious revivals of religion. Here, as in the other Associations, as much time was allotted to devotional exercises as could possibly be spared with due regard to other matters of interest. The major prayer meeting on the evening after the Sabbath, was a time of unusual enjoyment and profit. One church refused to co-operate with the Association in bearing her share of the expenses incurred by the sending of delegates to more than one meeting, and the meeting as a body did not sympathize with her, as may be seen by the appointment of delegates.

Much interest was manifested in Bible study in all the Associations. The Indian private schools and academies which were getting a deep hold of many consciences, which we trust will in due time bring to its observance.

The expenses of our delegate in attending to the duties of his appointment were fifty-six dollars, fifty of which has been received. B. F. Rogers, delegate.

The report was adopted, and the part relating to finance, referred to the Committee on Finance.

The Treasurer made the following report relating to correspondence with the 2d Hopkinton Church: Your Treasurer would report that he corresponded with the 2d Hopkinton Church, per instruction of your body at the previous meeting, the result of which was the payment to that church of \$100.00, but a decision on their part to pay no more for Associational delegates. See letter herewith attached.

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should be held with the Church at Shiloh, N. J., commencing on Friday, June 13, at 10 o'clock A. M.

The Committee on Education submitted the following report:

The Committee on Education would report that our educational interests are practically concentrated in the public schools. These, in most localities where graded schools have been established, have become an ample substitute for the numerous private schools and academies which have superseded. These schools are accomplishing a good work for the children of our country, and the parents of the churches are located, and in the larger and wealthier towns, their persistence in sending their children to these schools, rather than to the academies, is a strong evidence of their faith in the power of God to save, and in the power of the state and enlarging the borders of our country.

After remarks by A. E. Main, the report was adopted.

The Committee on Records presented the following report:

Your Committee on Records would report that they have examined the records of the Association, and find them to be in good order.

The Committee on Resolutions submitted the following report:

Your Committee on Resolutions would report that they have examined the resolutions submitted, and find them to be in good order.

The Committee on Appointments presented the following report:

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The Committee on Correspondence presented the following report:

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The Committee on Sabbath Schools presented the following report:

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The Committee on Finance presented the following report:

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L. Gardiner, G. H. Babcock, H. B. Lewis, E. Lanphere, and D. E. Maxson. Singing, "I love to tell the story." Adjourned.

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Your Committee on Sabbath Schools would report that they have examined the reports from the Sabbath schools, and find them to be in good order.

The Committee on Finance presented the following report:

Your Committee on Finance would report that they have examined the financial statements, and find them to be in good order.

