

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, Jan. 16.

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

For all communications, whether on business or for publication, should be addressed to THE SABBATH RECORDER, Alfred Centre, N. Y.

SABBATH DISCUSSION

Between Rev. N. V. Hull, Editor of the Sabbath Recorder, and Rev. Joseph Walker, of Rolle, Mo., Editorial Contributor of the Baptist Herald, Lebanon, Mo., and published in both papers.

NUMBER TWO.

Dear Brother Walker, I have read with interest and care your reply to my first letter, which may be described as a well-framed "general denial." Of course I expected this, but was not prepared to see it take the form it has, because of what I had seen of your writings before. But having changed your sentiments, you of necessity must correspondingly change your form of argument. I also see that, in all probability, I shall not wish to do more than write this letter under my affirmation, as it would at best be but another form of stating the same thing, which would neither be instructive nor pleasant. Rather let a few first principles be stated, and briefly illustrated. But to the argument.

THE SABBATH.

What I have undertaken to prove is that the day blessed and sanctified in Eden is the world's weekly rest day—that the Scriptures know of no other. In your letter to me you do not deny that Jehovah did, at the beginning, set apart the seventh day. Well, if Jehovah did set it apart at that time, for whom did he then set it apart? That is the question! Of course you do not deny that when he set it apart he set it apart as a rest day, for no other inference can possibly, in reason, be drawn. For whom, then, did he set it apart? Only three parties here can be named—Jehovah, angels, and men. But in soberness, no one can suppose that the seventh day was sanctified for either Jehovah or angels, which forces us to say it was sanctified for men. But if it was sanctified for men, it was sanctified for them at the beginning. To say it was sanctified for them at the beginning, but that they were not themselves to sanctify it for two thousand and five hundred years, is to say something for which no reason can be given. But it is said that Adam was not commanded to sanctify the seventh day. Granted, but Adam knew that Jehovah had sanctified the seventh day, did he not? What, then, was the need of a command to him, who was made in the image of God? Did he not know that which God had made holy he should sanctify? Why, then, should he who was still holy, and was holding daily intercourse with God, wait for a command to treat holily that which God his maker had made holy?

My dear brother, the presumption, that you more than hint, that Adam did not understand he was to sanctify a sanctified day, seems to me most unnatural. To suppose he thought he was to treat a day sanctified by God as if it was not sanctified, but common, is so strange that it seems impossible.

Our conclusion is that Adam, in his paradisaical state, treated the days of the week according to their God-given character, and in that condition we unquestionably rest. And to us it seems certain that God having sanctified the seventh day of the week, it must remain sanctified while weeks last. The week is a period of time measured by God, not for Gentile or Jew as such, but for the world. The weekly period is interwoven with creation, and is a part of it. Strike out the week, and you strike out the appointment of God, an appointment not for God's sake, but for man's. But we can not have God's week without his sanctified seventh day, for he has made it a part of it. Take away God's sanctified seventh day from the week, and it is no more his week. It is the week of those who have mated it. It is not God's! The question whether the day sanctified by Jehovah was sanctified by men from the fall to the exodus of Israel is not essential to my argument. The failure of me to keep it does not prove that God did not set it apart, nor does it prove that it was not his pleasure that they should keep it. To my mind, the argument is much stronger in favor of the opinion that they did keep it, as they kept along the weekly period and made it a controlling agency in the conducting of their affairs, and that at the beginning the sanctified seventh day was its closing period, and yet you do not rely on this as material in your argument. Let it be remembered also that during these years the nations were idolatrous, had rejected God—that those who paid any regard to his will were only a fragment, and that even their hearts were, evidently greatly darkened, although they were not altogether without light, and it is easy to see the want of force in this objection. But this is by no means all, for there is not a particle of proof that they did not keep the Sabbath. The question is simply stated, whether they did observe it, and that is all. Surely the sanctification of the seventh day, conferred by God, is not thus to be defiled and blotted out, or numbered with things common!

THE SABBATH AND THE JEWS.

All the nations had rejected God, and had contrived religions of their own in honor of their false gods; and because of this, Jehovah, by a strange and gracious providence, raised up a nation for himself, and to it he revealed himself, giving it his laws and commandments; and of these, one of the first was the Sabbath. The Israelites had gone through a strange discipline in their sojourn as slaves in Egypt. It would seem, they had lost nearly all their knowledge of God. Their intimacy with the false religion of their taskmasters, and the general debasement of their souls to lose sight of their mission, and they were, simply, crushed slaves. Taken from Egypt in the strangest manner, they now passed through a process best of all, to teach them to pay their faith in him who was Lord both of heaven and earth; and one of the first of the lessons they received, concerned the Sabbath, and that was to show them that he who created the heavens and the earth, with their teeming millions, was their maker. For aught we know, in their wanderings they had lost sight of the Sabbath; but, however that might be, they were now, by a series of divine transactions, taught it and its lessons. Taking these first lessons, we may be prepared to see an advance step, and in the very presence of their veiled sovereign, they receive, written by his finger on a stone table, the Sabbath, as a sign that he who instituted it as a memorial of his creation work, was their Redeemer. See Ex. 31: 13 and Ezekiel 20: 12-20. The whole significance of the Sabbath to the Jews, was in this, that he who was their leader, was the creator of the heavens and the earth.

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Affectionately your brother in Christ, N. V. HULL.

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ready, and to it he revealed himself, giving it his laws and commandments; and of these, one of the first was the Sabbath. The Israelites had gone through a strange discipline in their sojourn as slaves in Egypt. It would seem, they had lost nearly all their knowledge of God. Their intimacy with the false religion of their taskmasters, and the general debasement of their souls to lose sight of their mission, and they were, simply, crushed slaves. Taken from Egypt in the strangest manner, they now passed through a process best of all, to teach them to pay their faith in him who was Lord both of heaven and earth; and one of the first of the lessons they received, concerned the Sabbath, and that was to show them that he who created the heavens and the earth, with their teeming millions, was their maker. For aught we know, in their wanderings they had lost sight of the Sabbath; but, however that might be, they were now, by a series of divine transactions, taught it and its lessons. Taking these first lessons, we may be prepared to see an advance step, and in the very presence of their veiled sovereign, they receive, written by his finger on a stone table, the Sabbath, as a sign that he who instituted it as a memorial of his creation work, was their Redeemer. See Ex. 31: 13 and Ezekiel 20: 12-20. The whole significance of the Sabbath to the Jews, was in this, that he who was their leader, was the creator of the heavens and the earth.

The passage in Neh. 9: 14, clearly teaches that the Sabbath was in existence before the Israelites were brought into the wilderness, but that it had been forgotten. The words are, "And madest known unto them thy holy Sabbath." It is not the teaching of this passage that the Sabbath was made for the Israelites, but was made known to them as God's chosen people. There is not, in the Scriptures, one word going to show that the Sabbath was made for the Jews; but every where the fact is clearly seen that it was given to them by God, as his witness against all false gods. "Ye are my witnesses, saith the Lord." Isa. 43: 10.

I see no ground on which to base the supposition that the day named in the fourth commandment was not the one that God rested on and blessed in the beginning; but every thing goes to show, that it was. That day was still in existence, and therefore still bore the seal of heaven, and why should God neglect to bless that day? The statement that God gave the Israelites the Sabbath as a memorial of their deliverance from Egyptian bondage, is partial and unfair. It takes the words out of their connection, and assigns them a meaning not intended by their author. The case is this: Moses, forty years after the giving of the law, in his charge to the Israelites, while closing up his labors, in repeating the ten commandments, when he came to that which related to the Sabbath, he required the Israelites to give its privileges to their servants, shows that God enforced this by saying, "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand, and by a stretched out arm; therefore the Lord thy God commanded thee to keep the Sabbath day." The instituting of the Sabbath, or the sanctifying of the seventh day, is referred to, but the reason why God commanded his chosen people to keep it, and in that he found a reason why they should also command their servants to keep it. If God had sanctified the seventh day, he would have required the Israelites to observe it, and in that he found a reason why they should also command their servants to keep it.

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WHAT IS GOSPEL?

The Bible is true to the very nature of mind or affection of the human heart...

fact, and on the evening of Nov. 23d, he came among us.

It being the regular evening for our prayer meeting, he occupied the time, and thus commenced a series of religious meetings...

NIAGARA ICE BRIDGE.—According to the Buffalo Courier.

Niagara River below the Falls is spanned by a bridge of ice one mile long and sixty feet wide.

North Loup, Nebraska, Jan. 6th, 1879.

To the Editor of the Sabbath Recorder:

I have traveled somewhat extensively in eastern Oregon, and Washington Territories, with a view to settlement in that country...

of roses, finely colored, and one representing different styles of church and house decoration.

These were ordered and purchased from the Rev. J. H. B. Co., 125 Broadway, New York.

A NOTEWORTHY RECEPTION.—We see by the Philadelphia Inquirer.

Jan. 11th, that a reception was given Governor elect Hoyt, of Pennsylvania, by the Historical Society of that State.

The stockmen have resolved to purchase no ponies stolen from the Indians.

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WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending Jan. 15th.

RECIPIENTS.—Receipts for the week were 18,299 packages.

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THE EXCHANGE.

When a young man, in some anxiety, came to Jesus to learn what he must do to be saved, Jesus told him to go and sell all he had, and give to the poor, and then come and follow him.

HOME NEWS.

Wilton, Clinton Co., Iowa, Jan. 15th, 1879. As the result of a series of meetings just held by this church, and the blessing of God on the efforts of his children, this church has been revived and quickened to duty.

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