

NO HOPE. No hope! Oh, weary child! See the sunbeams' cross way...

OLD MEN. A sermon preached in the Pewsack Seventh Day Baptist Church...

THE LIGHT OF THE WORLD IS JESUS! O'er the storm-lashed sea, Of dark, tempestuous life...

COMMITTED TO SIN. When Herod, on the ground of keeping a pledge, justified his cruel decree against John the Baptist...

FORGIVENESS BETTER THAN LAW. "Col. Scodgum, while connected with the fleet of Russia, had in his employ a boy, by the name of Adlebert..."

A WORD TO PASTORS. Make up your minds you must work hard, but you must have a fellow member...

ONE FORM OF BUENDESSE. A breath of politeness, and one which is most annoying to refined and sensitive people...

THE REIGN OF GOD. We are inclined to think that a great deal of mistiness and a great deal of error has resulted from the use of the word "kingdom" in our translation of the New Testament...

THE WORK OF THE HOLY SPIRIT. Eternal life is said to consist in the knowledge of God and of Jesus Christ whom he has sent...

have in our own hearts; and 2d, by doing those things which will reflect honor upon others.

love can be cultivated, and that the very spirit of the gospel requires it. But this cultivation must be attained not by chance, but according to definite principles...

this fellowship of experience, is the foundation of all society. It has been said that if one man have committed to her an important secret, she is never happy until she has found some one else to help her keep it.

avoid certain bad habits, was asked, "Did not you do so when you were a boy?" and who, when obliged to confess that he so, added, "But I have seen the folly of it, and was greatly astonished to hear the precious boy reply, 'Don't I want to see the folly of it too?'"

work of the Spirit. He enables us to see the glory of God, as it shines in the face of Jesus Christ. It is this discovery which produces holiness and eternity.

This reign it is our duty to extend and urge forward by prayer and effort, by sacrifice and labor.

FORGIVENESS BETTER THAN LAW. "Col. Scodgum, while connected with the fleet of Russia, had in his employ a boy, by the name of Adlebert, a bright, smart, active little fellow of thirteen years."

A WORD TO PASTORS. Make up your minds you must work hard, but you must have a fellow member, don't let your congregation be a "mosquito doze."

ONE FORM OF BUENDESSE. A breath of politeness, and one which is most annoying to refined and sensitive people, is the very general practice of interrupting the speaker.

THE LIGHT OF THE WORLD IS JESUS! O'er the storm-lashed sea, Of dark, tempestuous life, Where swells the windward fleet, The wrecks of sea and strife, There shines a glowing ray, Whose light will never fade...

COMMITTED TO SIN. When Herod, on the ground of keeping a pledge, justified his cruel decree against John the Baptist, he betrayed a pitiable weakness...

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The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, Feb 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, Albany, N. Y.

SABBATH DISCUSSION

Between Rev. N. V. Hull, Editor of the Sabbath Recorder, and Rev. Joseph Walker, of Hills, Mo.

Resolved, That the first day of the week is the day which Christians ought to observe as their Sabbath. J. Walker affirms, N. V. Hull denies.

II.

Dear Bro. Hull.—Omitting for the present the arguments to be deduced from the time of Christ's resurrection, I shall devote this paper to a comparison of references between the sayings of Jesus before, and those of the apostles after his resurrection. These would seem to show that Jesus was gradually preparing the Jewish mind for a change of the Sabbath, and that his apostles were endeavoring to reconcile them to the change already begun. The Son of Man being "Lord of the Sabbath," of course he had authority to change and adapt it to any people or age. He instituted it for the Jews in the wilderness of Mount Sinai, and could change it at pleasure. The prophetic writings already referred to show a probability that he would do so, and I now propose proving from the New Testament how he and his apostles, by degrees, overcame Jewish prejudices to open the way for a new Sabbath. A prime preparatory step was to weaken them from their hereditary preference for the law and customs of Moses. This could not be brought about abruptly by a peremptory command; or at least our blessed Lord did not see fit to adopt such a course of action. The morality of the law, including its moral, was to be retained, but the letter—its mere external formality—was to be given up. The beginning of the gospel marked the limit of its formal existence. Hence, we read: "The law and the prophets were until John; since that time the kingdom of God is preached." Luke 16: 16. "The law was given by Moses, but grace and truth came by Jesus Christ." John 1: 17. "Christ is the end of the law for righteousness to every one that believeth." Rom. 10: 4. Now by these references to the law on either side of the resurrection, I must infer that the ten commandments are included. This "law" was a schoolmaster to bring us to Christ, that we might be justified by faith." Gal. 3: 24. And if so, all of its ritualistic observances, together with its holy days and ordinances, were to be, and were nailed to the cross—that is, suspended. Among these were the Jewish sabbaths, named in Col. 2: 16. The presence of some of these were ceremonial sabbaths in fact, or to borrow an expression from you, my brother, "pure fancy." It is supported by not a shadow of evidence. In fact, the phrase "ceremonial sabbaths" can not be found in the Bible. The word ceremony only occurs once, and then in connection with the passover: I repeat, there are no ceremonial sabbaths to be found in all the Sacred Scriptures, and the word in Col. 2: 16 means the regular Jewish Sabbaths. The same Greek word, *sabbaton*, (genitive plural) which is used in Ex. 20: 8, of the Septuagint, occurs here, and if the latter means the seventh-day Sabbath, so does the former. I think there can be no doubt that all of the Sabbaths connected with the Jewish feasts and holy days, were no other than the regular Sabbaths, for you can see for yourself, that they must have been regular Sabbaths, or else there were ceremonial sabbaths between the regular Sabbaths, which is nowhere stated. The day of atonement and the seventh year are called sabbaths, by a figure of speech, because they were rest days; but to call them ceremonial a contrivance of theologians. A feast of seven days' continuance must take in a regular Sabbath somewhere, and a feast of eight days—like that of tabernacles—might have a Sabbath both to begin and end with, which was no doubt the fact in the case. All this talk about ceremonial sabbaths had its origin in the brains of theorists and speculative sectarians, and only serves to cloud over and embarrass a reasonably plain subject.

That Jesus had no intention of carrying the Jewish Sabbath over into the gospel dispensation, is apparent from his conversations with several persons about the obligations of the law. A young ruler approaches him to know what he must do to inherit eternal life. Mark 10: 19, 20; Luke 18: 20. Jesus bids him keep certain commandments of the Decalogue, but does not name the Sabbath as one of them. Christ neither asked him if he had kept the Sabbath, nor did he require him to keep it. He made no reference to it as a gospel duty, although keeping the Sabbath was an important item in the formal worship of the Pharisees. One of them boasted that he fasted twice on the Sabbath—see the Greek of Luke 18: 12. That is, as I take it, he ate but once meal on that day. But here comes a lawyer inquiring for the great commandment in the law. Surely Jesus will tell him to keep the Sabbath. He does nothing of the kind. He mentions only love to God and love to one's neighbor, and adds: "On these two commandments hang all the law and the prophets." Strange, it is not that the Sabbath is even alluded to? Not very strange after all, since the spirit of the Decalogue, minus its days, rites,

and sacrificial formalities, is expressed by the great law of love. The specific and consecutive "Thou shalt not," of the two tables, give place to the simple and positive "thou shalt," in the beautiful maxim of love to God and our neighbor. It is noteworthy, as I think, that the Sabbath was wholly omitted in these conversations, and the inference is that it had served out its time, and would soon be buried in the same sepulchre where Jesus should rest on the last Jewish Sabbath which the world would ever know; at least I can come to no other conclusion.

"Was the law then made void?" you will probably ask. I answer, "No, verily." The morality of the law is yet binding, and will be to the end of time; but its ceremonial and bloody rites are replaced by the law of love, since "love worketh no ill to his neighbor," and is, therefore, "the fulfilling of the law." Romans 13: 10. It required no work on Sabbath to fulfill the law of love and hence, the Apostle mentions none. The new Sabbath, the Lord's day, is better adapted to those sweet manifestations of love, which shine out from humble hearts and contrite spirits, as the sun does through the fog of the morning. Therefore, the Jewish Sabbath was to have no place in Christianity. All days, months, feasts, and Jewish sabbaths, were spiked to the cross, when Jesus bowed his head and said: "It is finished." In that awful moment, all types, shadows, days, and rituals vanished forever, and the glorious gospel ann, full-orbed, dawned on this sin-stricken world.

But now if you reply, as you profess to do, that Christ and his apostles recognized the old seventh-day Sabbath before the crucifixion of the former, and in the beginning of the apostolic age, I may concede what you say, with perhaps some qualification. There can be no question that the converts to Christianity from among the Jews, kept the Sabbath and other features of the Mosaic law, for some considerable time after our Lord's ascension to his home in heaven. During that transition state, some of them, it is believed, kept for two or three days. When Paul visited James at Jerusalem, "there were thousands of believing Jews, who were all zealous for the law," and of course, the Sabbath was regarded by them as worthy to be retained. See Acts 21: 20. For fear of these he was advised to remain among the Jews, and to let the customs of Moses, lest their prejudices should be aroused against him to his injury. Paul, who "became all things to all men," that he might by all means save some, conformed his conduct to this question of the sabbath; and we have a record of the rough usage which this time-serving policy brought upon his devoted head. Doubtless those who thus mistreated him, were sticklers for the Mosaic Sabbath. Still, it is noteworthy that, in the Apostle's letter to the Galatians (see v. 23), no mention is made of a Sabbath. The inference is natural, that for a while the Jewish Sabbath was observed by believing Jews, but that no such custom was required of Gentiles. There are clear intimations also, that the keeping of the Sabbath was despising to the apostles, coupled with the very significant fact, that the seventh day Sabbath was never enjoined on Christians, neither by Christ nor his apostles; I say, for these and other reasons, I conclude that the seventh day of the week was never intended as the Sabbath for Christians. We must take the seventh day with all of its Jewish appendages, or give it up for the first day of the week.

In Christian love,

JOSEPH WALKER.

Reply.

Dear Brother Walker.—Your second letter in the affirmative is before me, and I find you still in the field of "intimations," and I see how men can differ in their interpretations of Scripture. I give you credit for fertility in the science of discovery, as I believe you are the first one who has discovered that Christ uttered the saying you quote, for the purpose of "preparing the Jewish mind for a change of the Sabbath, and that the apostles were endeavoring to reconcile them to the change already begun." Under the circumstances, however, and seeing the thought is so entirely new, I suppose you will not be surprised if as yet I doubt whether this was the purpose entertained by Christ and his apostles. That Christ was Lord of the Sabbath day, and had power to teach us its nature and the proper manner of its observance, I know, because it is so written; and perhaps he also had the right to change it, but this I do not know, because nothing is said about this in the Scriptures. I may appear to others presumptuous when I reason that Christ did all that his earth mission called for, and that he could go beyond this. That Christ said nothing about the change of the Sabbath, or his right to change it, every reader of the New Testament knows; and to suppose he did anything that concerning which he said nothing, seems strange.

You say Christ "intimated it for the Jews in the wilderness of Mount Sinai, and could change it at pleasure." I confess these words do a little trouble me, because I have carefully read and re-read every word concerning the transactions in the wilderness, and no such statement is made there. In the 16th chapter of Exodus, I read of the

divine effort to teach the Israelites to honor the Sabbath, but nothing is said of his being inscribed on the 23d verse, says: "Although the law was not yet given, yet it is clear that the Sabbath had been previously observed. He does not say, To-morrow shall or will be, but, to-morrow is the rest of the holy Sabbath unto the Lord. The institution is regarded as one already existing." In the commandment (chap. 16) the time of the appointment is referred back to the beginning, and the reason for it is also given. I can not see, therefore, how you can say it was instituted at this time.

I do not see the force of the quotations: "The law and the prophets were until John; since that time the kingdom of God is preached." Luke 16: 16. "The law was given by Moses, but grace and truth came by Jesus Christ." John 1: 17. "Christ is the end of the law for righteousness to every one that believeth." Rom. 10: 4. "That the law and the prophets prophesied until John, who was the greatest of the prophets, I admit, and that the law was given by Moses, I admit, and that grace and truth came by Jesus Christ, I joyfully admit, and I still further joyfully admit that Christ is the end of the law for righteousness to every one that believeth; but what of all this? Let us see, if we can, the real bearing of this.

The law written on stone tables, the ten commandments, though the fundamental law of the world, could not save him who had violated it. When administered by Moses, it doomed the guilty. In the matter of the sinner's salvation, then, it could do nothing. How graphically is this described in the seventh chapter of Romans. 2. Nor had the law of offerings and sacrifices power to save the guilty. This, and this only, could it do: it could point to Christ the one who could save. Only salvation, then, came by Jesus Christ. But this was no new doctrine.

From the day of the apostasy until now, Christ has been preached as the sinner's friend, and those who have received help from him have received it by the exercise of faith. The just have always lived by faith. Your inference, however, if I understand you, is that the ten commandments are, in the process of the sinner's salvation, actually abolished. That the law of commandments contained in ordinances, the law of sacrifices and offerings, and the entire Mosaic economy, is done away, is fully admitted. And further, as above stated, the moral law can not save the sinner, but is it therefore abolished, that is, has it ceased to exist? No! no! In the salvation of the sinner, this law is written on the heart by the Spirit of God. Jer. 31: 33—34. "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; and will put my law in their inward parts, and will write it on their hearts; and they shall be my people, and they shall be my people, and every man his brother, saith the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more." On this subject, Jeremiah also says: (24: 7): "And I will give them a heart to know me, that I am the Lord; and they shall be my people, and I will be their God; for they shall return unto me with their whole heart." Ezekiel 37: 26, calls this a "covenant of peace." See also Heb. 8: 12; 10: 16, 17. The idea that Jehovah, to save men, abolished his law, is strange in the extreme. This is a thought that can not be entertained for a moment. Grace saves in harmony with law, bringing the sinner into harmony with it by changing his heart of rebellion into one of obedience.

I am aware that the word "ceremonial" is not in the Bible, but there is something there which writers have agreed in calling "ceremonial," and I do not see what is gained by abandoning it. If, however, you prefer it, we will call it "the law of commandments contained in ordinances" (Eph. 2: 15), or "the handwriting of ordinances" (Col. 2: 14). These definitions of it were written by God on tables of stone, and by common consent are immutable. They underlie all law, and what is called "international law" rests upon them.

In applying your principle of interpretation to the question under consideration, you say, "I repeat, there are no ceremonial sabbaths to be found in all the Sacred Scriptures, and the word in Col. 2: 16, means the regular Jewish Sabbaths. The same Greek word, *sabbaton* (genitive plural), which is used in Ex. 20: 8, of the Septuagint, occurs here, and if the latter means the seventh day Sabbath, so does the former."

That many interpreters include the weekly Sabbath among those named in Col. 2: 16, I am aware; but only those of the Church of England, and fragmentary portions

of other sects, especially the Disciples and a portion of the Baptists, Presbyterians, Congregationalists, Methodists, and others, do not include the weekly Sabbath. I decidedly accept the views of the latter, believing them in harmony with Scripture teaching, and will proceed to briefly justify my opinion. The passage in Col. 2: 13-17, reads, "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days, which are a shadow of things to come; but the body is of Christ." On this passage I remark as follows:

1. The word *sabbaton* here is plural, and is so translated by the *Emphatic Diaglott*. The Englishman's Greek Concordance of the New Testament says, under the words *sabbaton* and *sabbata*, "Notes, which are the cases of *sabbaton*, a noun of the second declension, and, in the singular, have the figure 2. Those which are of the third declension, and are neut. plur., are marked 3, and marks Col. 2: 16, as of this number." Robinson's Lexicon of the New Testament, under the word *sabbaton*, marks Col. 2: 16 plural. Having settled it that *sabbaton* here is plural, I proceed to classify these sabbaths:

2. Paul puts these sabbaths into the "handwriting of ordinances that was against us," with other rites and ceremonies which were a shadow of Christ, and which constituted the middle wall of partition between the Jews and the Gentiles. Mark, this law of ordinances was "against us," was "contrary" to us. Now that the weekly Sabbath was not one of these that were against us is certain, for several reasons: (a) It was instituted before sin entered the world, and therefore could not be a shadow of Christ. (b) It was put by Jehovah, with the universal code, on tables of stone, and thus distinguished from the ritual sabbaths of the Mosaic economy. (c) While Paul says that these sabbaths were "against us," Christ says the weekly Sabbath was "for" us. And is this not clearly so? Is the weekly Sabbath against us? The only difficulty I can see in the case is, that the commandment requires the observance of a day that is inconvenient to us as society is organized. That the sabbath institution is a blessing beyond description, must be admitted by every truly enlightened man. But if this be true, what of the sentiment that declares it is abrogated? Could the blessed Christ take from us that which he declares was made for us? That there were a number of annual sabbaths in the Mosaic arrangement, all who have given attention to the subject know, as see in Exod. 23. Jameson, Faunt, and Brown say on Col. 2: 16, "Sabbaths (not the sabbaths) of the day of atonement and the feast of tabernacles have come to an end with the Jewish services to which they belonged. Lev. 23: 32, 37-39. The weekly Sabbath rests on a more permanent foundation, having been instituted in Paradise to commemorate the completion of the creation of the world in six days. I think your remarks do not cover the case of the young man you refer to. Mark 10: 19, 20; Luke 18: 20. He was a Pharisee, and believed himself righteous according to the law. He neither understood himself nor apprehended the nature of the law by which he sought to be justified. Jesus was a renowned Teacher, and he came to him with the question, "What good thing shall I do to inherit eternal life?" and Jesus says to him, keep the commandments; and when asked which, directs him to the second table of the Decalogue; and before the conversation ended, convicted him of not having kept them at all, because he did not love his neighbor as himself, the very thing the law he supposed he had kept required. Observe, none of the commandments of the first table were referred to by Christ. If because Christ did not name the Sabbath here it proves he did not mean to carry it over into the gospel dispensation, then by the same rule it is proved he did not mean to carry over either of the others of the first table, because neither of them is named. Dear brother, I think you will concede that here your logic is faulty. To prove too much, it is said, is as bad as not to prove anything.

In the case you refer to, Luke 18: 12, I suppose you would say, the Sabbath is the Sabbath of the Decalogue, and I freely admit that the annual sabbaths of the Jewish economy were abolished by the death of Christ. There is no evidence that any Christian Jews kept other than the Sabbath of the fourth commandment during the first century of the Christian era.

There was no dispute in the apostolic church concerning the law of the ten commandments. All the dispute was about circumcision and ceremonial laws, as any one can see by reading the account in Acts 15. Nor is the weekly Sabbath once referred to in the passages you quote, either in Colossians or Galatians. I repeat, there was no dispute in New Testament

designation of the week, which was concluded with the Sabbath." You next introduce the lawyer, who inquires for the great commandment in the law, to whom you say, Christ said nothing about Sabbath keeping, mentioning only love to God and men. Surely, brother, you had not forgotten that Moses said, (Deut. 6: 4, 5), "Hear, O Israel, the Lord our God is one Lord; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might;" and that in Lev. 19: 18 it says, "But thou shalt love thy neighbor as thyself." And did not Jesus say well when he said, "On these two commandments hang all the law and the prophets?" And still further: one of the commandments in the table summed up in love to God was the Sabbath. Individualized, there are four of these commandments, the last of which enjoins the keeping of the Sabbath. How is it that a man can love three of these and dislike the other? Or how can one love them as a whole and dislike them individually? Suppose one should say he loved his neighbor as himself, but should wish to reduce the number of the commandments to five by throwing out one? Brother, they must be taken as a whole, or not at all. They stand or fall together. You proceed and say:

"Was the law then made void?" you will probably ask. I answer, "No, verily." The morality of the law is yet binding, and will be to the end of time; but its ceremonial and bloody rites are replaced by the law of love, since "love worketh no ill to his neighbor," and is, therefore, "the fulfilling of the law." Romans 13: 10. It required no work on Sabbath to fulfill the law of love and hence, the Apostle mentions none. The new Sabbath, the Lord's day, is better adapted to those sweet manifestations of love, which shine out from humble hearts and contrite spirits, as the sun does through the fog of the morning.

I take it that Paul teaches that one who loves his neighbor fulfills these precepts, which is the doctrine taught in Lev. 19: 18; "Thou shalt love thy neighbor as thyself." Love inspires deeds corresponding to itself. If one loves his neighbor, he will act toward him just as the second division of the Decalogue requires. I am confident you do not mean to say that "the morality" of the law is opposed to its precepts, nor that its precepts are opposed to its morality. Can one who loves the morality of the law at the same time despise its precepts, or knowingly neglect them? If the morality of the ten commandments is binding, then its precepts also are binding. If the precepts of the Decalogue are abolished, it is because that which gave them existence is dead. A certain principle embodying itself in words, forth by divine ordering in the form of the Decalogue, and when that principle clothes itself in actions, these must correspond with its words, or two do not make four. Of course Paul would not mention the Sabbath as one of the commandments of the second table, because it belongs to the first, which defines our duties to God rather than to our neighbor.

I will offer no criticism on your remark calling the Sabbath "old" and "worn out," other than to say to him who loves it it is fresh and pleasant. Would, brother, you could call the Sabbath "a delight, the holy of the Lord, honorable." You say:

"The new Sabbath, the Lord's day, is better adapted to those sweet manifestations of love, which shine out from humble hearts and contrite spirits, as the sun does through the fog of a summer's morning."

There will be a place somewhere in the future for the discussion of your "new Sabbath, the Lord's day," and then, if God please, I will attend to it with whatever thoroughness I am able.

I conclude, therefore, that the Jewish Sabbath was to have no place in Christianity. All days, months, feasts, and Jewish sabbaths were spiked to the cross, when Jesus bowed his head and said: "It is finished." In that awful moment, all types, shadows, days, and rituals vanished forever, and the glorious gospel ann, full-orbed, dawned on this sin-stricken world.

By the "Jewish Sabbath" you mean the Sabbath of the Decalogue, I differ with you, as that is not a Jewish Sabbath, but is the Sabbath of Jehovah; but I freely admit that the annual sabbaths of the Jewish economy were abolished by the death of Christ. There is no evidence that any Christian Jews kept other than the Sabbath of the fourth commandment during the first century of the Christian era.

There was no dispute in the apostolic church concerning the law of the ten commandments. All the dispute was about circumcision and ceremonial laws, as any one can see by reading the account in Acts 15. Nor is the weekly Sabbath once referred to in the passages you quote, either in Colossians or Galatians. I repeat, there was no dispute in New Testament

designating the weekly Sabbath. You have, as I think, by a mistaken and unscriptural interpretation, swept the weekly Sabbath into the class of ceremonial sabbaths, and have thus destroyed it. That both Christ and his apostles maintained the integrity of the moral law, the Decalogue, seems to me certain. If in this I am correct, then there was no need of a special enforcement of the Sabbath, particularly as they were all agreed in its observance. There were no Jewish appendages in the law of the Sabbath. Those "appendages" were outside of the commandment. It in no sense depended upon these, either for its existence or nature. As well might you say that the other commandments must be taken, if taken at all, with their "appendages." Death as a penalty was "appended" to the violation of the law against blasphemy and unchastity to parents, and adultery, &c. Must we take these appendages with the laws? Or, seeing the civil penalties are done away, shall we infer that the laws are themselves abolished? The Decalogue stands upon an independent basis. Every religious or civil enactment connected with its administration may be removed, and yet it rests secure to serve and bless the world to the end of time.

Affectionately,
N. V. HULL.

fare. The Prefecture also possesses a letter of Guignee, President of the Executive Commission of Public Instruction, to the citizen Soufflot, Inspector-General of the Pantheon, who, by the way, has given his name to a street, ordering the transfer of the body of Marat to the nearest cemetery. The process verbal of the translation, the original of which still exists in the archives of the police, shows that on burying Marat the leaden coffin was removed, and the wooden shell alone was left. Up to the present no excavations have been made to find the remains of Marat, but there is no doubt that they could very easily be discovered.

As an instance of the determination with which Parisians attend the first representations of a sensational character, which take place during the season at the leading theatres, may be cited the fact that a large number of the *fadedits d'orchestre* and *balcon* at the Ambigu were sold by speculators at the exorbitant price of 300 francs each (\$60 for a seat, the regular price of which is 6 francs) on the first night of *l'Assommoir*, drama drawn from the book of M. Emile Zola, who has attracted so much attention of late in Paris from the nature of his works. How is it that a man can love three of these and dislike the other? Or how can one love them as a whole and dislike them individually? Suppose one should say he loved his neighbor as himself, but should wish to reduce the number of the commandments to five by throwing out one? Brother, they must be taken as a whole, or not at all. They stand or fall together. You proceed and say:

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I do not know, dear brother, but as we advance in our discussion, contrary from my wish, our views will diverge more widely from each other. In answer to the above I say, 1. The ten commandments had no "bloody rites," nor does Paul say that the law of "ordinances" contained in ordinances was "fulfilled by love," but that if we love our neighbor we will fulfill the law in respect to him. In Rom. 15, Paul refers to the second table of the Decalogue, of which he names five precepts, and then says, "And if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself." I take it that Paul teaches that one who loves his neighbor fulfills these precepts, which is the doctrine taught in Lev. 19: 18; "Thou shalt love thy neighbor as thyself." Love inspires deeds corresponding to itself. If one loves his neighbor, he will act toward him just as the second division of the Decalogue requires. I am confident you do not mean to say that "the morality" of the law is opposed to its precepts, nor that its precepts are opposed to its morality. Can one who loves the morality of the law at the same time despise its precepts, or knowingly neglect them? If the morality of the ten commandments is binding, then its precepts also are binding. If the precepts of the Decalogue are abolished, it is because that which gave them existence is dead. A certain principle embodying itself in words, forth by divine ordering in the form of the Decalogue, and when that principle clothes itself in actions, these must correspond with its words, or two do not make four. Of course Paul would not mention the Sabbath as one of the commandments of the second table, because it belongs to the first, which defines our duties to God rather than to our neighbor.

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Affectionately,
N. V. HULL.

OUR EUROPEAN LETTER

Paris Winter—The Night Refuge.

The Political Quarrel—Marat, the Patron Saint of Paris—The Exhibition, &c., &c.

(From a Regular Correspondent.)

Paris, France, Feb. 7th, 1879.

People who lamented the absence of ice and snow admit that they have had enough of both during the past two weeks. Paris is all slush and push, but the noble army of scavengers are bravely doing their duty to uphold the reputation of the capital for cleanliness, *quand même*. Wherever a street has a good fall, snow is carted to a sewer opening, and the kennel flash sweeps it down to the Seine, to ultimately add to the attractiveness of Asnières and Argenteuil. The poor have had to endure much suffering, but the relief societies were equal to the demand on them. I have heard of one old man who supported himself in a shanty built of rotten sticks, by boarding or carrying for dogs for three or four days. The dogs fed on meat biscuits, shared their crust with him. It is said that not long ago, in New York, after a touching appeal on behalf of a starving family by one of the widest circulation in the world journals, the misery only led to a contribution of a quart of bean soup.

The "Night Refuge" opened here in June last, for casuals, affords accommodation for one hundred individuals—not rogues, rapparees, or sturdy beggars—but to "members of honorable families, graduates of universities, country estates, functionaries, professional men temporarily employed," and of course, the stereotyped contingent of *hommes de lettres*.

The quarrel between the ministry and their supporters has terminated in a *stagnation de raison*. All is well that ends well. The misunderstanding was not about measures or principles, but simply about men; the ministers were viewed as too slow coaches, both by the deputies and their constituents, respecting the wading out of the public service of functionaries of high standing only, notoriously hostile to the Republic, and so capable of injuring it, and assuredly discrediting it in the eyes of the world. "Go swiftly and surely," said the advanced Republicans; "Go moderately but surely," demanded the Moderates; the latter, confident for this occasion, voted the majority of 102. This is a new trial rather than a new bill, for, if ministers hesitate to effect changes in the administration that they are proud to redress, the Moderates will be the first to provoke the resignation of the cabinet. To the latter, at work, after being unmistakably enlightened on the resolution of France to have none but loyal servants at the disposal of the Republic, is what the nation is prepared to judge. The French Parliament has never witnessed a debate conducted with more loyalty, courtesy, and respect. It was a Pontonny struggle in point of difference between the combatants, and the latter struggled not to overthrow, but to assist each other; to convert, not to supersede. The discontented did not demand the impossible, nor has the government refused the possible.

A number of shops for the sale of *objets de piete* are established around the church of Saint Etienne du Mont, on the site of the cemetery of that name. In the south side of the church is the tomb of Sainte Genevieve, the patron saint of Paris. Few people among the few people who visit the Sainte's tomb under their feet. It is, however, proved that the body of Marat was transported to the cemetery of Saint Etienne du Mont, in virtue of the law of the twentieth pluviose. It was only the bust of Marat that was dragged through the streets of Paris and then thrown into the sewer of the Rue Montmartre, near the *Hotel du Jour*. The Prefecture of Police still preserves in its archives a facsimile of this bust. It is about 90 centimetres high by 70 broad, Marat is represented in conventional costume, but the handkerchief with which the editor of *L'Ami du Peuple* ordinarily enveloped his head is replaced by an elegant coif.

How we need, O how we need, a thorough missionary revival throughout the denomination! We need the wave of reflex influences which come to a people thoroughly awakened and committed to the work of missions. How it would reinvigorate us! How it would increase our numbers at home! Indeed, it would make us more united, more consecrated, more exemplary. It would develop our Christian graces, and not least among them, the grace of liberality. We need it as an antidote to the blight of worldliness, which is creeping over us with its soul-destroying power. The Baptist denomination probably never in their history received a greater wave of spiritual prosperity than that which came to her as the reflex of the sending out of Carey and his compeers to the Hindoos.

We need to be thoroughly revived in the missionary spirit to keep us out of mischief. Satan finds plenty of employment for the idle. There is no better way to keep one out of wrong than by keeping him intensely active in the right. No one has the disposition or time to magnify slights into insults, rumors into scandals, grievances into quarrels, dissensions into divisions, and nurse jealousies and envies into bitter hatred and injury, whose soul is absorbed in a good cause. Self is sunk in the cause. No church can easily be divided that is all aglow with the work of the Master. We will not say how much of the dissensions and divisions which have fructured our strength and caused us bitter sorrow, has come to us because of the low state of the missionary spirit and enterprise among us; but we are confident that nothing can melt them into peace and harmony, love and unity, as a thorough missionary revival.

We need a revival of the spirit and work of missions to keep us from decay and death. Activity is life and growth; inactivity is decay

and death. Our denominational blood is too stagnant. We are dying for something to do. We need some great missionary enterprise to send the blood coursing through the denominational arteries at a more rapid rate and raise the pulse to a faster and firmer beat. We need it to form us into a solid phalanx for Christ. We need it to consecrate us to him. We need it to make us more denominational. We need it to develop us in spiritual power; to interest them and make them thoroughly denominational. We need it to build up our schools. We repeat, it is our bottom need. We have no disposition to be ever harping on our needs and what we lack, without looking out a remedy. Can we not have such a revival? Yes, we can.

WHO WILL RESPOND TO THIS CALL?

We feel assured that there are numbers who would not have Bro. Threlkeld's paper stopped, or have him feel that the Tract Society had to bear the arrears, which amounts to \$6 00, or have Bro. Threlkeld make any greater sacrifice to pay the amount than he is already making for his conscientious observance of God's law.

OUR NEED: A MISSIONARY REVIVAL.

The Duke of Wellington once met a young clergyman, who, being aware of his Grace's former residence in the East, and of his familiarity with the ignorance and obtuseness of the Hindoos in support of their false religion, proposed the following question: "Does not your Grace think it almost useless and extravagant to preach the gospel to the Hindoos?" The Duke immediately rejoined: "Look, sir, to your marching orders—Preach the gospel to every creature!" Have we not forgotten, or become very indifferent as a people to our "marching orders?" Are we not thinking that it is useless and extravagant for us, a small denomination, to support a foreign mission? Do we not virtually say to Christ, our Head, "Your great commission, 'Go preach the gospel to every creature,' does not mean us?" When China sends across the deep the Macedonian cry, day and night, "Come over and help us," we send back the reply, "Home field! home field!" When told, like Jonah, to go to Nineveh, we take ship for Tarshish. Is not this bringing leanness and loss upon us? Is it not a fact that for the past few years we have been sadly losing the missionary spirit? Looking at the wants of the denomination from every possible standpoint, is not the bottom need of all a thorough missionary revival among us? According to our thinking, we deliberately answer: Yes. Look at our home field. What is its condition? Is it prosperous? How many laborers have we in this field? Are we doing in this field what we did five or even three years ago? Nay, verily.

What is the matter? "Hard times" is the reply. True, it is hard times, but not much retrenchment do we see in self-gratification. That is not the chief difficulty. We have lost very much the true missionary spirit. That spirit is as broad as the world, and takes within its loving embrace every one for whom Christ died. To narrow down that spirit is to bring leanness, indifference, inactivity, stagnation, and decay upon a people. We have ever been the most persons in our home field when our hearts have gone out most for a world lost in sin. This is in accord with the law of grace. The broader our love of souls, the more we have of the spirit of the "great commission," the more will we prosecute our home mission field, and the better support the gospel at home. They who give nothing for foreign missions, seldom give or do much for the home field. The true, broad, Christlike missionary spirit is the fountain that feeds the best, all Christian enterprises. We do not expect to see much done in our home field, until we take hold of our foreign work in earnest.

AGUSTUS.

LETTER FROM BRO. THRELKELD.

CANONVILLE, KY., FEB. 13th, 1879.

To the Editor of the Sabbath Recorder:

I am now driven to carry out what I have for some time been contemplating and fearful I should be forced to do. I am in arrears with the paper considerably. I have fondly cherished the hope for some time that I could meet demands soon, but the hope seems to be a vain one. I can not conscientiously ask the Society to work for me longer without pay. To stop the weekly visits of the Recorder to

