

THE BIBLE SCHOLAR. A monthly paper devoted to the interests of our Sabbath-Schools.

CATALOGUE OF BOOKS AND TRACTS. PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

NATURE'S GOD AND HIS MEMORIAL. A Series of Four Sermons, by Rev. J. W. Alden.

THE SABBATH AND THE SUNDAY. By Rev. A. H. Lewis. Part First, Arguments.

THE SABBATH AND THE SUNDAY. Part Second, Arguments.

A DEFENSE OF THE SABBATH. In reply to a Ward on the Fourth Commandment.

THE SABBATH AND THE SUNDAY. Part Third, Arguments.

THE SABBATH AND THE SUNDAY. Part Fourth, Arguments.

THE SABBATH AND THE SUNDAY. Part Fifth, Arguments.

THE SABBATH AND THE SUNDAY. Part Sixth, Arguments.

THE SABBATH AND THE SUNDAY. Part Seventh, Arguments.

THE SABBATH AND THE SUNDAY. Part Eighth, Arguments.

THE SABBATH AND THE SUNDAY. Part Ninth, Arguments.

THE SABBATH AND THE SUNDAY. Part Tenth, Arguments.

THE SABBATH AND THE SUNDAY. Part Eleventh, Arguments.

THE SABBATH AND THE SUNDAY. Part Twelfth, Arguments.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

VOLUME XXXVII—NO. 30 ALFRED CENTRE, N. Y., FIFTH-DAY, JULY 22, 1880. TERMS—\$2 A YEAR, IN ADVANCE. WHOLE NO. 1851.

then breathed into him that which does not return to the earth with the body.

tor's soul, for that has no life, being a mere abstraction "or form," and "no part of the individual."

anceled it for the sake, as well as to entail it? Again, Eld. S. says, "Hence we all, though subject to the death, as Adam was, after the fall, are also on probation."

growing out of my "trinitarian sentiments," without knowing that I held such sentiments.

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DEATH. Reply to Dr. Kellogg's Fourth Sermon, and to Eld. U. Smith.

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The Sabbath Recorder.

Alfred Centre, N. Y., Friday, July 22.

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, Allegany Co., N. Y.

DURATION OF FUTURE PUNISHMENT.

The Advent and Sabbath Advocate, published at Marion, Iowa, and edited by Jacob Brinkerhoff, has in its issue of June 23rd, reviewed at some length our remarks on the question of future punishment, drawn out by an article in the Elmira Advertiser.

In the article referred to, we took the ground that opposition to the doctrine of the everlasting punishment of the finally impenitent did not so much arise out of the fact that it is unsupported by the Scriptures, as out of a dislike to it. We said, "it is not generally opposed on the ground of its want of harmony with the Bible, but it is assumed that it is inconsistent with the attributes of love in the character of God, and therefore can not be true."

CAN NOT GIVE AN INTELLIGENT REASON.

The Daily Critic brings us the following:

"In relation to their tenets as regards the Sabbath, 'Special,' in last week's Advance says, 'Our Bible scholars and theologians should look the matter up.' If 'Special' will consult either of the resident elders of the town, he will probably find they have the matter looked up, and can give a satisfactory reason for observing the first day of the week in the Sabbath, can not give an intelligent reason for such belief."

The Critic does not inform us who these are holding the tenet referred to, but the tenet itself is clearly brought to light, although the reason for holding it seems to rest under a cloud, else why call on "our Bible scholars and theologians to look the matter up?" To this suggestion we heartily respond our amen.

"They readily see that it is out of harmony with a God of love and mercy, and if man would not so torture his offspring and helpless dependents, they can not believe a beneficent Father would do so. Some have adopted the view of Universal Restoration, as agreeable to the human mind; while many others who have been taught that the Bible teaches endless misery, discard the Bible as not an inspired book, and take up infidelity in its stead, believing even to be an eternal sleep, some even denying the existence of the God of the Bible, and taking up the position of the atheist."

This is a clear confession that the doctrine of the eternal punishment of the wicked is opposed on the ground of its supposed want of harmony with the supposed character of God. It was to this form of determining the character of Bible teachings we objected. In this, a principle is admitted that would set aside any doctrine to which men might object. It makes men's opinions or prejudices the rule by which to judge of the character of God, and then it interprets the teachings of the Bible by this same rule. That this takes the question of what the Bible does teach out of the grammar and dictionary, and places it under the decisions of our "opinions and prejudices," is indispensible. Under this ruling we might as well be without the Bible, because we interpret it by what we think it ought to teach rather than by what it really does teach.

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A MISTAKE.—A letter has come to us in which it is charged that in our review of Dr. Bright, of the Examiner and Chronicle, on the substitution of the first day of the week in the place of the seventh, that we "failed entirely to notice Dr. Bright's argument, not even so much as quoting Col. 2: 16, but proceeding as though there had been nothing in the Bible to justify the annulling of the fourth commandment." Our article referred to appeared in our issue of Feb. 19th, 1880, at the close of which we said, "If by the word sabbath in Col. 2: 16 the weekly Sabbath is meant, then it is clear that we have no Sabbath under the gospel; but sabbath here is plural, and should be translated sabbaths, or sabbath (days), and not sabbath."

The Englishman's Greek Concordance says, sabbath here is a noun of the third declension, neuter, plural, and should be translated sabbath (days). Robinson, in his Lexicon of the New Testament, agrees with the authority above quoted. The sabbaths referred to were those occurring annually, and belonged to the Jewish economy, a thing made clear by its associations. The weekly Sabbath belonged to another code. It was placed by God with the other immutable nine on tables of stone, and was therefore itself immutable, and being a memorial of creation, it must endure while the world stands. We can hardly see how, under these circumstances, the writer of the note sent to us could have said what he did.

HOW IS IT WITH YOUR CHILDREN?

—Reader, have you unconverted or backslidden children? This is a grave question, involving infinite considerations. If your child is unconverted, he is a rebel against God, and must receive a rebel's doom. His salvation is not possible while his heart is at enmity against God. Or is he a backslider, having once known the joy of believing, but having again turned "to the weak and beggarly elements of the world?" What a responsibility now rests upon the parent. We do not say this responsibility is absolute, but it is equal to his moral power over his child, and who can tell how great that is! It is to be the unceasing work of the parent to convert or reclaim his child. In this work, first of all, he is to look well after the state of his own heart. More than anywhere else, here is the seat of his power. If his own heart is dead, his words, however well chosen, will be largely if not wholly without saving power. For one to preach Christ successfully he must needs have Christ in him! If Christ's

neither mortality nor immortality is affirmed. In the resurrection, the righteous will receive immortal bodies. DURATION OF FUTURE PUNISHMENT.

1. We believe that at the last all men will be judged and rewarded or punished according to their deeds, whether they be good or bad. 2. We believe these rewards and punishments will, in their duration, be equal to the one to the other. 3. We believe these rewards and punishments will differ in degree according to the difference in the degrees of righteousness or sinfulness of those to whom they are applied. 4. We believe these rewards and punishments will be spiritual.

From these statements it will be seen we believe there will be degrees in the honors bestowed upon the saved and in the punishment awarded to the guilty. If the positions here taken are not in accordance with Scripture teaching, will the Advocate please tell us wherein?

By Gentles.—What weight there is in one's temper! The power of the disposition with which we do things is wonderful. A person with a harsh, censorious disposition makes himself dreaded, if not hated. An unlovely temper is a great drawback on one. It is felt by all. The remembrance of it casts a shadow over even a sunny mood. It makes one harsh in his judgments, and rash in his actions; and even when he would be good, and do good, it is a stumbling block in his way. But what a blessing is a gentle and kind disposition! How winsome is it. A gentle voice is a power for good. Of all the assuring influences we meet, gentleness is to be numbered among the first. Would you win the wanderer back to God and duty, be gentle. Have you an unwelcome duty to perform to a friend, go to him in gentleness, and let your whole demeanor be kind. In reproof, be gentle. Your object in reproof is to reform the erring. You can be firm and earnest, and yet gentle. One may destroy the force of good and true words if uttered in unkindness of spirit. How important to the reformer is a gentle spirit. One may be courageous and yet gentle. One may be as firm as the hills and gentle. One may inflexibly stand by and utter the truth, and even an unpalatable truth, and be gentle. Be gentle.

Publications.—By the politeness of G. F. Witter, M. D., Grand Rapids, Wis., we have received the "Annual Report of the State Board of Health of the State of Wisconsin for 1879," a document of 165 pages of well arranged and closely printed matter. Reports like the one before us are of great value, and should be widely circulated and carefully read. They treat of matters lying at the very foundation of earthly well-being, and very clearly show that "an ounce of preventative is worth a pound of cure."

Of the same class with it is the "Sanitarium," the July number of which lies before us, filled with the most instructive matter concerning the preservation of health, mental and physical culture. Edited by A. N. Bell, A. M., M. D., assisted by T. P. Corbally, A. M., M. D., New York, 8 Spruce Street. Price, \$3 a year, in advance, and worth twice that amount of money.

Another of this class of publications is the "Journal of Hygiene," devoted to physical, mental, and moral culture. Its motto is, "Cleanliness next to godliness. Temperance in all things." The July number of this journal is like its predecessors, filled with choice instruction. Address Good Health and Publishing Company, Battle Creek, Mich.

OUR CALLING.—Our calling as Christians is to convert the world to Christ. When Christ said, "Ye are the light of the world," "the salt of the earth," he clearly announced the calling of his disciples. God, in doing good in this world, instrumentally employs Christians. When he feeds the hungry, clothes the naked, or visits the sick and sorrowing ones, he employs his people as his visible workers. So when he would convert men he would send his disciples to do the work. They proclaim his gospel, they weep and pray over the fallen and lost. They run here and there like "many waters," but everywhere the messengers of God. In this work they are constrained by the love of Christ. They see his love and feel it. They love Christ and their fellow-men, and this leads them forth. They go in the spirit of the Master, and therefore have his power. How many who read this brief note feel that they are called to this work? How many earnestly desire the salvation of their fellow-men, and are working for it? How many weep over the state of the sinner in the night watches, and pour out their souls to God for him? The blessed One give us to know and feel our calling. Up brother, and haste to your work.

We take the following from the Christian Secretary, and record our earnest wish that Dr. Conant may live to perform the noble task which is on his hands. He is one of the ripest scholars of the age, and we believe will perform his work with both ability and fidelity: "We learn from The Watch Tower that a contract between Capt. Ebenezer Morgan, President of the A. F. Bible Society, and Rev. Dr. T. J. Conant, has been duly executed for the latter's earliest possible completion of the revision of the Old Testament the whole matter being sanctioned by the Board of the Society. Capt. Morgan supplies the means for the work of Dr. Conant under the pledge of \$25,000 made at a public meeting in Saratoga, \$5,000 to be paid yearly."

Dr. H. P. SAUNDERS of this place recently received a note from J. F. Stillman, of Westery, R. I., informing him that some boys had found a land turtle on Mr. Stillman's farm, near the line of the old homestead of the Saunders' family, marked, "H. P. S., 1836," and requesting the doctor to communicate his wishes in relation to the disposition of his turtleship. The doctor promptly responded, requesting that his old

acquaintance be restored to liberty on the old homestead, there to gambol out the remainder of his youthful days, and finally mature into a staid and useful tutor, and assist in the development of his race.

AN INTERESTING CASE.

My heart has recently been made glad over an interesting case of conversion in connection with tent work here in Binghamton—the conversion to Christ, and his Sabbath, of a man about fifty years of age. He was about undertaking work as a Bible agent for parties whose headquarters are in this city. Attending the tent meetings, he became more than ever interested for his soul. He was the first one to ask for prayers.

A Sabbath-keeper, temporarily in the city, and a Bible agent also, writing to one deeply interested about this conversion, goes faithfully, I copy, by permission, a part of the letter, and the substance of the whole, assured that the friends of Sabbath reform will take a deep interest in the narrative:

"The Lord has led him all the way, and strangely, too. On that day that I was at your house, when Bible work was proposed, how little did we think that it was to be one of the means blessed of God to the salvation of his soul. See, now, some of the links in this chain of providence, and the end of this chain remain here in June to commence work, but illness providentially detained him from the undertaking. Before he returned, a little more than a week ago, God had sent Brothers Rogers and Clarke here with the tent, and he went to the tent meetings, and was at once deeply interested. But all things being ready, he thought to start out on his agency. He came to bid Bro. Rogers good by, saying, in answer to Bro. Rogers' cheering, 'I will not keep Seventh day and work for the first day parties. He was about to take the train for Pennsylvania. Those of us interested for his salvation were anxious that he should remain here for a while, for the good of his soul. On the day of the office, and while some were praying for him, he received from the General Agent, much to his surprise, orders to remain and work in this city for a few days; and, at the same time, the agent said, 'I will change his day of labor, and send him where I have a warm friend who, by the way, keeps Seventh day; and I will be very glad to have you, if you will remain here for a while. I have heard you are a Bible agent, and I thought I would like to have you here. I will change his day of labor, and send him where I have a warm friend who, by the way, keeps Seventh day; and I will be very glad to have you, if you will remain here for a while. I have heard you are a Bible agent, and I thought I would like to have you here. I will change his day of labor, and send him where I have a warm friend who, by the way, keeps Seventh day; and I will be very glad to have you, if you will remain here for a while. 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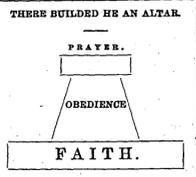
S. S. Department.

Under the Direction of THE SABATH-SCHOOL BOARD OF THE A. B. GENERAL CONFERENCE.

INTERNATIONAL LESSONS, 1880.

- July 2. The Creation: Or, God's Work. Gen. 1:1-31:10. 1st Lesson: Gen. 1:1-5. 2d Lesson: Gen. 1:6-10. 3d Lesson: Gen. 1:11-19. 4th Lesson: Gen. 1:20-25. 5th Lesson: Gen. 1:26-31.

If verses 9 and 10 form a part of this lesson, there should be another division in the Outline, viz.: V. Abram's backsliding into Egypt, or something to that effect.



THESE BULDED BE AN ALTAR. [The effect will be more striking and the attention better secured if the words are put upon the board as drawn from the school, and afterwards the lines forming the altar are added.]

Hard Work. We are frequently met with the complaint that so much work is required of Sabbath-school teachers now-a-days, that they need rest and respite in a "vacation."

Golden Text—"In these shall all families of the earth be blessed." Writings—Moses. PLACE—Jordan Aram or Mesopotamia, and Canaan.

Outline. I. The call, v. 1. II. The departure, v. 2, 3, 4, 5. III. The altar, v. 8, 9, 10. IV. The altar, v. 8, 9, 10.

Notes. I. The call, v. 1. Abram means "father of multitude, or height." It was Abram that was called; it was Jehovah that called.

III. The promise, v. 2, 3, 7. A promise is a word set on before as a pledge, the fulfillment of which is to come along in due time afterward.

IV. The altar, v. 8, 9, 10. The altar was a place for offering sacrifices to God. It was a place for offering sacrifices to God.

Outline of Remarks at Eastern Association, Rockville, R. I., June 6th. Theme—"What the church can and ought to do, to facilitate the work of the Sabbath-school teacher."

One of the more effective aids to any work is its proper recognition. Such recognition gives the work weight, position, and importance in the public mind.

It is, had a great warm heart that endeared him to all whom he came in contact with. Little children nestled lovingly in his arms. Little girls on their way to school brought him a bouquet of flowers, and little boys were ready to meet him as they were to meet their father's or mother's. Sometimes Mr. Carlton didn't quite know what to do with the flowers that were brought him.

Mr. Carlton was too full to say much, but two little arms were about his neck and a loving cheek pressed to his. It wasn't necessary that I don't forget to mention to you that I saw him once more in the old dry goods trade, with better opportunities for making money than ever before.

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had often, in the first of her illness, visited at the hospital. Her father was drawing her slowly along in an invalid's carriage, in the most unrequited way of the park.

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MRS. LYDIA E. PINKHAM, OF LYNN, MASS. For all Female Complaints. Lydia E. Pinkham's Vegetable Compound. The Positive Cure.

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\$5 TO \$20 PER DAY AT HOME. Samples worth \$5, free. Address: STIMSON & CO., Portland, Me.

BUCKEYE BELL FOUNDRY. THE ERIE RAILWAY. THE NEW YORK, LAKE ERIE AND WESTERN RAILROAD. ABSTRACT OF TIME TABLE. Adopted June 21st, 1880.

Table with columns: STATIONS, No. 8, No. 12, No. 4, No. 6. Rows include Levee, Dunkirk, Little Valley, Salamanca, etc.

Fullman's Best Drawing Room and Sleeping Coaches, combining all Modern Improvements, are run through without change between Salamanca, Buffalo, Niagara Falls, Suspension Bridge, Cleveland, Chardon, Chicago, and New York.

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