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For the Sabbath Recorder. SEEKING FOR A HOME. Can you tell me of a home of quiet peace...

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THE SABBATH AND THE SUNDAY. Part IV. A Series of Four Sermons on the Sabbath.

THE SABBATH AND THE SUNDAY. Part V. A Series of Four Sermons on the Sabbath.

THE SABBATH AND THE SUNDAY. Part VI. A Series of Four Sermons on the Sabbath.

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if correct, the same must be true of Christ, since in all respects he was made like unto his brethren and took their nature...

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from the time it was said, "The seed of the woman shall bruise the serpent's head." In proof that the time of Christ manifestation is called the Lord's day, we refer to John 8:56, "Your father Abraham rejoiced to see my day: he saw it, and was glad." Abraham, by anticipation, saw the day of the Lord, the day of Christ's manifestation, including his final triumph and the full establishment of his reign. The word day here is used to denote the times, the appearance and manner of life of Christ. See Barnes on this passage. It is also in point here to refer to the day of judgment as the Lord's day. Paul says, 1 Thess. 5: 2, "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." 2 Pet. 3: 10, "But the day of the Lord will come as a thief in the night." So many day of divine retribution is called the "Lord's day." Isa. 18: 6, "Howl ye, for the day of the Lord is at hand; it shall come as a destruction from the Almighty." Also, Isa. 34: 8; Jer. 46: 10, "For this is the day of the Lord God of hosts, a day of vengeance, that he may avenge him of his adversaries." See also Joel 1: 15. But we have no need to multiply quotations, as these abundantly show that in Bible language the phrase the "day of the Lord," which is equivalent to the "Lord's day," is never used of a day of the week, but always for a time of divine visitation, testing time. The hundred years after Christ, the phrase "Lord's day" began to be applied to the first day of the week, as proof that this was according to Scripture usage. It is known that, at an early period Christianity was corrupted by the introduction of foreign doctrines and practices, both Jewish and heathen.

Our position is that there is no Scripture evidence whatever justifying the custom of applying this passage to the first day of the week. It is admitted that possibly the Sabbath-day is meant, but over this hangs a doubt. The better supported theory is, that it refers to the time of Christ's manifestation, including the full establishment of his reign.

DRAWING NEAR TO GOD.—Some times there comes to the Christian's heart a strong desire to draw near to God, and almost involuntarily he sighs and sings, "Nearer my God to thee." It is a rising desire for sweeter communion with the Father of spirits. To him who has made the acquaintance of God, this communion is indeed precious. There is a great significance in the words of Elishah the Tensanite: "Acquaint thyself with him, and be at peace; thereby good shall come unto thee." Those who have never made God's acquaintance, only have a dread of him; but to those who know him, he is an intimate and precious friend. No friendship is so precious as that of our Father in heaven, nor is there any so intimate and confiding. Those who love God, open to him their whole heart, hiding nothing, reserving nothing, and when for a little season drowsiness of spirit has stolen over them, and they lose this sweetness of fellowship with the Redeemer, how do they arouse themselves from this lethargy and seek to come closer to Christ and lean upon his breast, saying, "For a closer communion I pine." Sometimes this desire for closer communion with God fills the hearts of the people of an entire community. It springs up within them, they can hardly tell how, and they begin to draw near to God. They meditate in the night-watches upon God's goodness, contrasting it with their own unfaithfulness, and their hearts are made "soft." They confess to God their wanderings, and earnestly implore the divine favor in the pardon of all their forgetfulness of him. How good it is to draw near to God. Reader, do thoughts of drawing nearer to God arise in your heart? They are from him; heed them, and learn how good it is to return to the Shepherd and Bishop of the soul.

WISDOM AND REVIVAL OF RELIGION.—Who can tell the blessedness of a revival of religion! The religion of Christ is the sum of all good. Nothing is left out. It has the promise of the life that now is and of that which is to come. It brings purity of heart and peace that passeth knowledge—peace with God and peace with men. It is the work of the Holy Spirit, and its fruit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance. What an array of graces! When Christ dwells in the heart, what blessedness! To possess him is to possess all good. But we can not speak of all the riches there are in Christ Jesus, and so we say to possess his love is to bring all good to ourselves, and to make us instruments of good to others. What blessing, then, does the religion of Christ bring to the family, to the church, and to the neighborhood! This being so, how should we desire its revival! Yes, we should long for it, pray for it, and work for it. How did Habakkuk long for it when he said, "O Lord, I have heard thy speech, and was afraid: O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy." The gracious One put this holy longing into the reader's heart.

About forty years ago, Mr. John L. Stephens published two works on Central America and Southern Mexico. So eager was the public to obtain information in regard to numerous ruins of ancient cities which he described, that though each of the works comprised two expensive volumes, ten editions of the first work were sold within three months, and the success of the second was quite remarkable. All the knowledge we can ever expect to obtain of the history of these people must be drawn from the ruins. Recently a well equipped expedition has been dispatched to Central America, charged with the work of systematically searching for everything that may tend to place within the domain of history the facts connected with a people whose career must have been one of the most interesting in the general development of the world's civilization. A full account of the explorations of the party comprising the expedition is to be published from month to month in the North American Review, with illustrations of the most important objects discovered. The August number of the Review contains an article by the editor introductory to the series, entitled "Ruined Cities of Central America." Other articles in the same number are the "Ruins of the Law of Newswarrior," by John Fraser; "The Census Laws," by Charles F. Johnson; "Nullity of the Act of the Emancipation," by Richard H. Dana; "Principles of Taxation," by Prof. Simon Stearns; "Prince Bismarck as a Friend of America and as a Statesman," by Moritz Busch; and "Recent Literature," by Charles T. Congdon.

LETTER FROM SISTER NELSON. [Through the kindness of Mrs. Williams, we are permitted to publish the following letter from her sister, Miss Nelson, one of our missionaries in China.]

I sent a letter to you on Wednesday last, but will begin another while I am here. I think I told you of my expected visit to the country. Mrs. Bishop Schereschewsky, of St. John's College, learned of our intention, and so sent an urgent invitation for us to rest on Wednesday afternoon, and remain with them over night. We were very glad to avail ourselves of this kind offer; so, at five o'clock Wednesday afternoon we left Shanghai in jin-riki-shas for St. John's, which is at the termination of the foreign road, and five miles on our way. We were about an hour in going the distance, and greatly enjoyed the ride, which is through the finest part of the foreign concession. The "Bubbling Well" road, which leads to St. John's, is broad and smooth, and reminds one of some of the finest streets in our large American cities. For a short time, I almost forgot that I was in China, but we were soon again reminded of it, for about three miles out of the city there is being repaired an old heathen temple. I noticed in a paper last week that some wealthy Chinese were contributing largely for this, and that one man had recently given 1,800 taels toward the repairs (a tael is about 1/4 American dollar). I have also learned with pain that some foreigners have donated to it. This may seem strange to you, but you must remember that almost with the exception of the missionaries, the foreigners are here to gain wealth and to revel in luxury. These things, together with their dissoluteness, often renders the work of the missionaries very discouraging.

In one village I stopped to change sides on my barrow, and some women came around me, and began to examine my clothing, feel of my gloves, and peek under my white umbrella, but I was not afraid, and soon caught up with Miss Bear. It was almost 11 o'clock when we reached the Misses Rankin's Mission Home, where we were expected, and made most welcome. We were much heated and fatigued, and were glad to rest until dinner and afterward, while the younger Miss Rankin was preparing to accompany us the remainder of our journey, which was fourteen miles. The Misses Rankin belong to the Southern M. E. Mission, and they together with Mr. and Mrs. Reid, who reside in the same house, are the only foreigners in Na-ziang. When I saw them, I felt ashamed that I had ever complained of being lonely or thought it a sacrifice to live in Shanghai. The younger Miss R. has only been here about four months longer than I, and so can not talk much better; but we can make ourselves understood quite well after all. When Miss Reid invited me to accompany her, I almost felt it was providential, for I am where I can learn the language by hearing it spoken, and not by study. The Misses Rankin have a girls' boarding school, and the elder sister goes out with her Bible woman and talks to the women. While we were waiting at Na-ziang, Miss Bear's two servants came on barrows with our beds, provisions and dishes, and as the day was quite hot, and there were so many of us, we thought best to go the remainder of our journey by boat. Miss R. had her ah-ma (woman servant) come with us; so with our baggage, provisions, and servants, our little Chinese boat was about full. After sunset the weather became cool, and Miss R. and I sat out in front, on the little deck, where there was just about room for us to be comfortable. The country through which we passed was very beautiful, and the water was almost clear, which was the first clear water we had seen since we left the ocean. (We use filtered rainwater for cooking and drinking.) We sat out there till long after dark, watching the stars come out, and felt that though we were so far away from our loved ones, we were just as near to our heavenly Father as were they. For some distance we rode near to the wall of the city of Ka-ning, which was once very large and flourishing, but which has never regained its former prosperity since the great rebellion a few years ago. Miss Bear's people, have a mission there also, but we did not stop.

It was 11 o'clock at night when we reached this place. We remained in the boat until one of the servants went out and found the native preachers, and soon came back to the landing, and with a Chinese lantern led the way to the mission rooms for us. We paid the boatmen twenty-two hundred cash for bringing us all from Na-ziang. This is in value just two Mexican dollars. Our rooms are in the upper story of a large Chinese house. The large lower room below us was once the "Ancestral Hall" of the family, but is now rented for a chapel. The woman who has charge of this property is a Christian. There is also one or two other Christians in the place. We three being the only foreigners, attract much attention, and can not go out on account of the crowds which gather around us. Sabbath afternoon. How I wish I could describe to you things just as they are here, but language fails me. Crowds come to hear. I have just been down to the chapel to listen to the two native preachers. Hundreds of men, women, and children were either in the chapel or in the courts around it. One of the preachers walks around and tries to keep order, while the other preaches. O, I can see so plainly how it was when Christ was here; and were he here in person to-day, he would have no less a crowd than eighteen hundred years ago; and now as he would be the most of them because of the "loaves and fishes." Now they come because of the novelty; but as then, here and there a seed sown, and bears fruit, and the missionary rejoices. After the preaching, the women surround us, ask questions, examine our clothes, talk about our complexion and hair, while Miss Bear presides to them. Before meeting in the morning she gets all the women in the house together and has prayers; and last evening she spoke to them of Christ. I would be so thankful to help her, but I must wait. I wonder what you would think to hear the noises which I hear just now all around outside my room. The lady of the house has opened a girls' school, and the children are standing from morning till night in their sing-song tones. Below us, one of the preachers is talking to a few in a small court back of the chapel, while on the other side we hear the surging of the multitudes as they crowd around to catch glimpses of the "foreign women." Our room is quite comfortable; some foreign windows are in one end, and some Chinese windows in the other, the latter of which are made of thin strips of wood, covered with light paper on one side and with pieces of pearl shell about two inches square on the other. Our door is of the same material, and so is a door of many pearls, instead of "one pearl."

Just before dark, last evening, we called on the son's wives of this old lady. They are in this same house, but some distance from here, as this is an immense Chinese building, the largest I have ever seen. They brought us preserved rose-leaves, peanuts, and watermelon seeds to eat. We have our meals quite regular, and I manage to get along very well for drink, as we brought a filter. I do not make a practice of drinking tea, even here in China. I believe these preachers have the Spirit of the Lord with them. I wish you might hear them. Just now two women came and stood before the one who was preaching. He said to them, that to-day was the time to believe, that to-morrow might be too late, that when they stood before the judgment seat they had not believed, they could not now say they did not know, for to-day they had believed, and unless they did believe, from now on, etc. Miss Reid came up from preaching, and was telling them about the ten commandments. We are obliged to have the trap door closed to keep them away.

Sunday afternoon. It was raining when we awoke this morning, but the people seem not to mind it, as they are here in crowds again. At prayers, after breakfast, there were about fifty persons present; this is supposed to be before outsiders begin to come, but some had found their way. I want to tell you what one of the preachers said, which was in substance as follows: "You feel something on your hand and find a mosquito has bitten you; on some of you it will swell up and be sore, while on others it will scarcely be felt; so it is with this preaching; with some of you it will take effect, while others it will not feel it; but you can not see how it is any more than you can see the mosquito bite you."

We were greatly troubled with fleas last night, but if we get nothing worse we shall be thankful. This family is of the highest class of any Chinese I have met; they were formerly very wealthy, but lost much property during the rebellion, and so are very glad to rest a part of their home to the missionary society. This old lady or ta-ta was only the "small wife," but the husband and other wife being both dead, she has control of affairs. She seems very anxious to learn more about the doctrine.

Monday evening. What crowds came to the chapel this afternoon! Old and young, men, women, and children, well dressed, ragged, dirty, and half naked all came to hear of the wonderful doctrine. One minister spoke much of Christ's coming to judge the world. How I longed to understand them more completely! One man said, "We can not climb a hill with a heavy load, so we can not climb to heaven with all our load of sins, but Jesus will take them all on his sin." Poor Miss Bear must be so tired, as she talks to the women who gather around her after each sermon, but her face fairly shines as she tells them of Jesus. Just before night she and I went out to call on a family who sent for us to visit them. It was quite a long distance, and crowds followed, and many even pressed into the house, which was very large and similar to this one. We found the women in waiting for us, and after they had looked and felt of us long enough, they brought tea, seeds, and rock candy for us to eat. Miss Bear told them of the doctrine, and some seemed quite interested. O, that one sentence even may sink deep and bear fruit. This evening we had our last little meeting, ready to depart on the morrow.

Shanghai, June 28th, 1880. We left Loo-tee early Tuesday morning

June 2d; came in a boat to Na-ziang where we rested over a day, and then came to St. John's in barrow. We stopped with Mrs. Schereschewsky until after dinner, then rode home in her fine carriage. I was very glad to get home again, but feel that my visit to the country has been quite profitable, as I am in much better health than when I left, and have had an opportunity of learning much in regard to woman's work among the Chinese.

NATURE AND EVIDENCE OF REPENTANCE

An Essay read at the Ministerial Conference held at Andover, Mass., May 28th, 1880, and requested for publication in THE SABBATH RECORDER.

By F. O. WARDLAW.

I. What is repentance? According to Webster, "it is an act in which, with sorrow for our sins, we renounce them." The word is derived from two Greek words, 1. Metamelomai, to feel regret; to care for or to be concerned for one's self; hence to change one's course. This word is generally used to express a state of the sensibility, as regret, remorse, and sorrow for sin. 2. The term comes from metainoio, to change one's mind on subsequent reflection; to regret on taking an afterview; to change one's mind as a consequence of, and in conformity with a second and more rational view of the subject. According to Finney, the latter word expresses more clearly the idea of evangelical repentance, "as it is a phenomenon of the will, and evidently expresses a change of choice, purpose, and intention in conformity with the dictates of the intelligence." It is a change from selfishness to benevolence, or from sin to holiness. "It might with propriety be rendered by the term, 'changing the heart.'" Through sin we become alienated to God, wanderers in the downward road, which ultimately leads to destruction and spiritual death. Repentance is the act in which, through an enlightened intelligence and a determined will, the sinner turns from his dangerous course to pursue the upward path to virtue and holiness. Repentance, then, signifies a complete and thorough change from a life devoted to self to a life devoted and consecrated to God. Nothing less can constitute a real, true repentance, and nothing more is required.

II. What are the evidences of repentance? Time would fail to mention all of the evidences. We will mention only the leading evidences as they occur to our mind. The first and best evidence of true repentance is shown by a complete and unconditional surrendering of self to the will of God; an acknowledgment of the reasonableness of his law, and commands and of the unreasonableness and folly of sin, including a hearty giving up of all controversy with God upon each and every point; the acknowledgment that Jehovah is right and we are wrong, and that his law and commands are supreme and just; that his word as recorded in the Holy Bible is true, although we, in our limited understanding, can not reconcile and harmonize it all; a hearty abandonment of all our excuses and apologies for sin; a thorough cleansing of the mind from everything which in any degree tends to skepticism. The truly repentant never find any difficulty in harmonizing science with the Bible. Such difficulty comes from a desire to find some excuse to free ourselves from the obligations that God places upon us. True repentance exhibits a deep and thorough abasement of self in the dust, a crying out of soul against evil, and a most sincere and universal intellectual and hearty exaltation of God.

TEST MEETINGS.

To the Editor of the Sabbath Recorder: As some desire to know the attitude of the press of this city toward our test meetings, I send you a few clippings:

From the Daily Republican, July 2d. FIRST ITEM.

"The canvas meeting-house of Rev. L. C. Rogers, Seventh day Baptist, was pitched on the Morgan flats yesterday. His meeting will begin next Sunday evening and continue during the week. Moody and Sankey hymns will be sung."

SECOND ITEM.

"A Seventh day Baptist preacher has come among us to convert us to the belief that Saturday is Sabbath because it is the last day of the week. But suppose we call Sunday the last instead of the first day of the week and drop the controversy there. Good people may change their church day, but larger drinkers can never be persuaded to go around to the back door of Saturday."

From the Republican, July 12th.

"The Republican office hears preaching seven days in the week from the Seventh-day Baptist tent on the flat. This is unnecessary, as morning newspaper men are obliged to keep Seventh day, and for this reason do not often fish Sunday."

From the Boston Daily Leader.

"The Republican office hears preaching seven days in the week from the Seventh-day Baptist tent on the flat—Daily Republican, July 12th."

From the Boston Daily Leader.

"Thanks to the good lungs of the Reverend test preacher, our neighbor of the Republican is enjoying what to him must be a rare treat, sit under 'the sound of the gospel.' He can now make up for many lost Sundays of the year, and will have the Republican office as 'missionary ground,' and we commend 'the owners' to the early notice of the evangelists."

From the Daily Democrat, July 10th.

home." There must be exhibited at all times, in all places, and under all circumstances, a life cleansed from sin. If the every-day life is characterized by Christian purity, and strict integrity is practiced in all dealings, a conscientious regard to truth in all things, manifesting in every act the realities of religion, then we know that that person's piety comes through repentance."

AN INTERESTING CASE CONTINUED.

To the Editor of the Sabbath Recorder: How beautifully linked together are the events of our lives, under the orderings of a divine Providence; and how pleasant it is to trace the unfoldings of this chain. Not every link is visible, but just enough of them to prove the connection and make a study.

The interesting case of conversion in our tent meetings, reported last week, has developed a few more links in the chain of events, as will be seen by the following letter, written in answer to the one contained in our last communication:

Dear Friend and Sister,—Yours of the 12th inst. was duly received and joyfully read. I know that you rejoice with me that God is good, and that his mercy endures forever, and that he heareth and answereth prayer. And many times a special readiness is manifested, which does seem to be the case in the conversion of my dear sister. Her heart is tender, and his child like trust in God is perfectly delicious. We are rejoicing together to-day in the love of God. But oh I did it come about that he must go to Birmingham for a surrender, like Saul going to Damascus, that I had hoped to see her husband's first call to God for mercy and consolation; but it was not to be, and I will be satisfied as it is.

Last Saturday evening, at the prayer conference meeting, my husband related his experience from the time he left home, July 6th, and then made his offering as a candidate for baptism and church relations. There were a good many out to the meeting, and to me it was a very touching scene, beyond description. He is to be baptized next Sabbath at ten o'clock. Will it not be joyful, joyful, joyful. I believe it to be for the best, just as God designed it should be from the beginning. Oh, the joy of the blessed work. When my husband returned from Birmingham, and the hour arrived for evening devotion, he erected a family altar, upon which burns brightly the remembrance of those dear friends in Birmingham, Bro. Rogers and Clarke, and yourself. Oh I God, bless them in their tent work. My husband's conversion and experience have stirred many hearts here. Say to Bro. Rogers for me, that the remaining prayers and prayers which I have offered for him have not

to do his holy will, and be faithful workers in his vineyard.

AN INTERESTING CASE CONTINUED. How beautifully linked together are the events of our lives...

Dear Friend and Sister—Yours of the 12th inst. was duly received and joyfully read...

My dear friend—(Gen. 2:17) the word "thou shalt die" is not a participle...

From the above it will be seen that the Hebrew expression, "Thou shalt die a death" is chosen in favor of the undivided attention...

HOME NEWS. School Report. To the patrons of Five Corners, Dist. No. 4, Alfred, Allegany Co., N. Y.

FATAL CALAMITY.—On the morning of July 21st, while the men engaged on the Hudson River tunnel were changing shifts...

"THOU SHALT SURELY DIE." In our last Sabbath school lesson, and also in the discussion between Eld. Gardner and Dr. Kellogg...

Dear Friend and Sister—Yours of the 12th inst. was duly received and joyfully read...

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able to cleanse us from all sin. I hope that the time is not far distant when we shall hear that all our churches have been baptized with this sanctifying power.

During the past week, I have been visiting among the Sabbath-keepers on this outpost of our Association, and I was so pleased with their plan of creating an enthusiasm among the children for our mission work...

FOREIGN NEWS. I have devoted myself so closely to the study of the Chinese language, that I have had very little opportunity for writing.

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progress and prospects of mission work in China. He said, among other things, that when he went to China in 1873, there were only 600 native converts belonging to evangelized churches.

HOME CORRESPONDENCE. During the past week, I have been visiting among the Sabbath-keepers on this outpost of our Association...

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The decrease of the public debt from January 1st to July 1st, was \$77,760,000, making a total reduction since August 31st, 1875, of \$387,105,000.

FROM THE NEW YORK TRIBUNE. Dear Sir—Please send me two more bottles of your Blood and Liver Remedy...

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