



The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, Feb. 12.

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 CO., N. Y.

DR. LOVE ON THE CHANGE OF THE SABBATH.

Last week we followed Dr. Love, in his argument on the Sabbath, to the close of the Old Testament dispensation, when he proceeds to the doctrine of the change of the Sabbath, under the following heading: "The Change of Observance from the Seventh to the Lord's Day."

Now, what is meant by this seemingly smooth statement? If God changed the Sabbath, had he not "divine authority" for it? A more deceptive form of statement than this could hardly be conceived; for while it covertly concedes that God did not change the Sabbath, it seeks to keep this fact out of sight by making him responsible for the change by providing reasons for it.

The statement of Dr. Love involves the ground of difference between Catholicism and Protestantism, in all its length and breadth. We go the length of saying that even Christ did not claim the authority of making a change in the divine law, much less did he give such a commission to the apostles.

"1. The Lord's-day has what is known, in affairs of property, as the right of possession, which should hold unless disproved." Does this cover the ground fairly? The Sabbath of the fourth commandment had confessedly the right of possession, but was crowded out by the heathen Sunday. Is not the question, then, concerning the right of possession, on the part of the Sunday? It seems so to us. But the Doctor says:

"2. The change of institutions, from the old dispensation to the new, was not sudden and violent, but gradual and rational; the new institutions commencing, indeed, immediately, but the old ones disappearing gradually." The difficultly, however, is here: the new institutions—baptism and the Lord's Supper—are named, and their nature and object described, in the Scriptures, but the Sunday is not.

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toward God; on the contrary, it was set apart as a sacred day by the heathen world, in honor of their chief god, the sun. It is from this fact that the first day of the week has obtained the name of Sunday, a name by which it is known in many languages."

The Doctor proceeds: "Our authority for the change from the institutions of the old dispensation to those of the new does not come so much by the explicit commands of the apostles as by their examples." But there is no such thing as a change of institutions from the old to the new dispensations. On the introduction of the new dispensation, the old, with its institutions, passed away and those of the new were established. If the Sabbath, like the Passover, had been an institution peculiar to the Jewish or Mosaic dispensation, it would have passed away with it. The institutions of a given dispensation are fitted to it, and can not be framed out another of a different nature.

"4. A change of time for the sacred day from the seventh to the first day of the week is presumptively possible and probable. (1.) So far as the original Sabbath pertained to the seventh day of the week, it admitted the possibility of a change. If changed, it would still read, 'Remember the Sabbath day to keep it holy.'" Now, upon what ground is it "presumptively possible" to change the day of the Sabbath? The seventh day was blessed and sanctified, because in it God rested, and God rested in it because that on it he had finished his creative work.

Birth placed me within the fold of the Roman Catholic Church, of which I remained a member until past the age of twenty-two years. During my seventeenth year, I first sought employment among Protestants. My adherence to total abstinence from all flesh on Fridays, brought me into open contact with the views of my anti-Catholic friends, who had much to say about the Bible and its teachings. I had been taught that a well-posed Catholic could easily confound the Protestants on their own ground, the Bible. Consequently, I commenced the study of the Bible, for the purpose of meeting and confronting Protestants in their arguments against Catholicism.

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deceptive work." That the resurrection of Christ was an indispensable event in the plan of salvation, is admitted; but the Scriptures do not appoint a day for its celebration, but they do appoint baptism and the Lord's Supper as remembrances of all the facts and doctrines of the redemptive work, leaving no room for another.

On the question of "example," we simply say, there is not a single instance on record of the keeping of the first day, either by Christ or his apostles, nor is the thing even mentioned in the Bible. It is a figment of the human mind to draw from the Scriptures support for a doctrine unknown to them.

And we add this: In no instance in the whole history of the religion of the Bible does it appear that an ordinance of religion was established by example. In every case they are made matter of record, and their nature and object is described.

BEO M. D. ROGERS'S EXPERIENCE. To the Editor of the Sabbath Recorder: At the earnest request of several dear friends, I have concluded to give publicly, a brief sketch of my experience while seeking to lay the foundation of my religious practice upon the rock of immovable and eternal truth.

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be, if they will live up to the light they have, he will lead them into all truth and righteousness. I had cast all my sectarianism off with Romanism; hence, when Eld. I. C. Rogers came to Clifford, in the latter part of 1877, I, being in the vicinity, was very willing to attend his meetings. I soon conceived his arguments in favor of God's holy Sabbath, to be plainly incontrovertible; still I had much difficulty to understand why so great a multitude of apparently sincere Christians so bitterly opposed what seemed to me to be a matter of grave importance.

As time passed on, I received a few private letters, urging my seldom attendance at the Seventh-day Baptist meetings. But as I heard more Scripture expounded in a few evenings that in all my previous life, I was not inclined to absent myself on account of party. Also, two ministers of the First-day persuasion, who made it quite convenient to come where I was, subjected me to three interviews. During the first visit, my friend said to me: "I understand your mind is very much exercised in regard to which day of the week we should observe as a Sabbath."

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come of months of prayerful preparation for this fresh baptism of the divine Spirit. The grand impetus given to our missionary work at the last Conference is ground for hope and constant rejoicing. But did this all come from a people dead or dying? Is this such evidence of decay that we need to stop and bewail our perishing state? Is not the fact that three noble souls are now nearing their distant port, or perhaps already at their destination, in answer to the earnest prayers of our people, really better evidence of our efficiency and vigor than the mere fact of our increase of membership would be? A just judgment will embrace many particulars, rather than to single out one point and rest a decision upon that alone.

There are many reasons for believing that the Seventh-day Baptists, as a denomination, are stronger to-day than at any previous time in their history; stronger in numbers; stronger in the hold they maintain upon the respect of other leading denominations; stronger in the number and qualifications of their ministry; stronger in financial ability; stronger in their faith in the final triumph of God's truth over the erroneous traditions of men; and stronger in their spirit of devotion to the cause of truth and the claims of the gospel of Jesus. There is much more need that we rouse up and courageously use the strength God has given us than that we spend so much time lamenting our weakness. "Launch out into the deep," said Christ, to the discouraged fishermen. They obeyed, and were astonished at the results.

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separated before the General's thirty-day bill came due, and he refused payment. As the bride, instead of a dot, had only brought debts, the court gave judgment against the claim. The days talk, with pious horror, of the people when Law operated in the Quincampoix, and when the Palais Royal swarmed with gambling bells. But never, perhaps, was gambling, in one form or another, more prevalent in France. Betting on horse races is the curse of commercial clerks, as it is of titled nobility. Stock-brokers and middlemen, who live by scraping the gold that passes through their hands, are as numerous in Paris as wine-sellers; almost every day some new bubble company is started, and almost every company offers a chance to its stockholders of drawing a grand prize of half a million of francs, or something of that sort. In fact, so strong is the love of gambling, that there is but little chance with the general public, except for prize-stock or valeurs a lots. As for lotteries, their name is legion. There are already two or three open, and now we have the Franco-Spanish lottery of four millions of francs, with twenty six hundred sixty five prizes, ranging from one hundred thousand francs downwards.

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THE FAREWELL MEETING AT ALFRED CENTRE, N. Y. We hope to give in due time either an abstract or a full report of all the addresses given at the meeting held in Alfred Centre, Dec. 10th, 1879, in connection with the departure of our foreign missionaries, a brief account of which has already appeared in this paper. We give this week the outline of the addresses by brethren D. H. Davis and A. H. Lewis.

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while you go. We will pray, and plan, and give, and your work shall not fail through our delinquency. Nor will you go alone. In spirit, we shall go with you. Family friends, classmates, and brethren and sisters from all over the land will go with you in spirit. We shall fly with you along the iron way from here to the Western shore and the golden gate. We shall follow you across the pathless Pacific, and our prayers will abide with you till you reach the waiting ones, whose lone hearts ache for your coming in the city where others have pined and perished, and where the spheres of loved Lu. Carpenter, Henry matters comparatively little where we labor. All the field belongs to the Master, and God's protecting eye is over it all. Go, then, sent of God, to labor for him, while we remain to labor here and to uphold you there. The journey will not be long for any of us. The year's go swiftly, and after a few more weeks will take our vacant places in the great harvest field. God grant that the hour of our release may find each at the Master's feet, bearing some sheaves of

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SEND THE GOSPEL TO CHINA. We take the following from the Missionary Review of January, 1878, which refers to the Missionary Conference held in Shanghai, in 1877, and was attended by one hundred and twenty missionaries:

"The following paragraph of the report of the various mission boards, colleges, and churches of the world ought to be given on the heart of every young man entering the ministry, and on the heart of the whole church, viz: 'Ours is not to make an effort to reach China, as if it were the land of the living dead, if she will only be faithful to her great commission. When will young men press into the mission field as they struggle to get to the world's north and south poles? When will parents consecrate their sons and daughters to missionary work, as they search for rare openings of worldly influence and honor? When will the privilege of doing missions as they give for a great cause? When will they learn to deny themselves for the work of God as they deny themselves for such earthly objects as are dear to their hearts? Ours is not to make an effort to reach China, as if it were the land of the living dead, if she will only be faithful to her great commission. 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While you go, We will pray, and plan, and give, your work shall not fall through our delinquency. Nor will you go alone. In spirit we shall go with you. Family friends, classmates, and brethren will go with you all over the land...

SEND THE GOSPEL TO CHINA. We take the following from the Missionary Review of January, 1878, which refers to a Missionary Conference held in Shanghai, 1877, that continued in session two weeks, and was attended by one hundred and twenty missionaries...

HOME NEWS. This cause of Sabbath reform is making slow, but sure progress. Since last report, two have been added to the Seventh day Baptist Church, one by baptism and one on confession...

REQUISIT FOR PRAYER. My heart being deeply moved, as I trust by the Holy Spirit, I wish to ask all Christians who love God's holy Sabbath, to unite in fervent prayer that divine power may accompany the Sabbath-school lesson for Feb. 7th...

THE IOWA HOUSE OF REPRESENTATIVES has, by a vote of 57 to 31, adopted a resolution favoring a constitutional amendment making ineligible to seats in the Legislature...

THE STRIKING IRON MINERS along the Pennsylvania Railroad, twenty miles from Reading, are carrying out their threats to stop all mining on the morning of Feb. 9th, the order of the Iron Mining Association...

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Advertisements for Dr. Kennedy's Favorite Remedy, featuring testimonials and pricing information.

