

## The Sinblath Recoroier.

## The Sabbath Retorder:


 Scripures, or of theif onily beane sonstriued as
which can by any posibity
to favor the observance of what they preesume to call "the Chrititian Sabbabth." To thibe eagerness, no doubt, in part, may be attributed the
fact that different individuals so offen advocate the observance of the first day on such confict-
ing ground; and that teven the amme individual not unfrequently presents. arguments for it
which are directly at war with each other, if
not with the conclusion which he would not with the conclusion which he would sustain.
A very good illustration of this has recently
come under our eye, which is attracting sufficient notice to justify a remark or too. It
Beemim thai Dr: Wardaw, of Glaggov, Scotland; has publibhed a treitise on the Sabbath in
which he he gives ruach an interpretation to He-
braws 4: 9 , 10 -(which speaki of the rest remaining for the people of God)-as to make it
an express assertion, that the law of the Sabbath is binding on Christians.
New England Puritan, se
treatise in an English pa
reêxamine the passage,
ed in the that therer" is " "much eviderice of the cor-
rectness", of Dr. Wardaw's view - so much
evidence, indeed, that he ventures to head his artitile, announcing the discovery, "An expres
Christian Warrant for the Christian Sabbath. In our desire for information upon this subject "paraphrase," but must confess that we hav
not bien able to find in it it ny new light.
not ing men catch at straws," and that what ma appoer very clear to those who are determined ${ }^{\text {fog. }}$ The ment, as ohers have done before him, by gup. posing Christ to be the person referred to in tho
words, "He that is entered into his rest "" where as the reforence is not to Christ, but to the pe
ple of Goo, as may easily be feen by conect
ing the passage with what precedes it, $"$ The ing the passige with what precedes it,
teraninelt therefore a rest to the people of God
for he that is entered into his rest, he also ceased frion his ounn woorks "" just as the Scrip
ture gaith, "Blessed are the dead which die in the Lord, . . . that they may rest from their
labors." However, overlooking this, together hortation to believers to labor to enter into a
rest which waị promised, but which there was danger of their failing to attain, he goes on
complet his argument thus : "A finiished his work of creation, the day of hi
resting was sanctified as a a abbatism, or day of commemorative rest and religious oxercise; ; so
when Christ finighed his work of new creation and rested from it in his resurrection, that day
of his rest was in all coming time to be ancoctif. ed as a day of holy rest anil commemoration."
Here it will be perceived, that the writer takes for granted two digputed points, which, though
not very important in their bearing upon the ment. In the frrst place, he assumes that the resurrection occurred on the frrst day of the
week, concerning which there is at least week, concerning which there is at least room
for a doubt. All that is known about the
matter is, hat when the disciples came to the gan to dawn towards the first day of the week, Christ was risen and gone. The exact time are those who euppose that he rose, not on the
frist day of the week, but about the close of the Sabbath day-a supposition in which the
are encourged and supported from
pidering the fact that he was and buried in the afternoon, in connection with
bis own asertion that he would be the bie own aseertion that he would be
dayis and three mights in the heart of the earth.
But euppose we grant, for the eake of argument that the writer's assumption in this case is wellgrounded, how shall we dispose of his secon
ambumptiou, vizi, that "Christ finished his wor of now creation and rested from it in his resur
rection 1 There are some who think the Christ's work was finished when he died upon Hinly countenanced by his own solemn words ed," There memorabhere orition, "It is is finish
Christ' Chrint' work could not properly be regiarded at fnished, until he had ascended to heaven; an mhiob did not take place until some forty day after the resurrection. There are othere stil
 grace closep, and all the ranoomed are brought
bome eo glory. Theoese euggeations are infficient to chom, thay there io room at leant or inf deut Fheetiot the woik of Christ was really complet them, doeid it not appene wher presumew


tie cubistan ministry-no.
Next to those spiritual and iunate qualifica-
tions which we have already noticed, and with
properly be considered as called of God to the
work of the Christian ministry, we consider
mental training of high importance-a neces
sary preparation, without which halents of sterl
ing worth, piety of
ing worth, piety of undoubted sincerity, and
zeal of burning ardor, have signally failed in
field of Christian fields of Christian labor full of promise to the
skillful laborer. Persons who doubt the neces sity of this mental training, forget the manne
in which the holy Scriptures have associated the subject with the requisites of the office. In
Old Testament times, it was said, "The priests" lips should keep knowledge, and they should
seek the law at his mouth; for he is the messenger of the Lord of hosts." If this was requisite
for the priesthood under the law, a great part
of whose duties was the orderly and official
is it for the Christian ministry, the chie
daties of which are instruction in righteousness
xxhortation, and doctrine! So the Apostle
Paul, who was a happy exemplification of this be inducted into this office should not be already in the office, to "give attendance to
reading," to " meditate," to "study." Indeed whole spirit of the Bible, that we may apply the Whoso loveth instruction, loveth knowledge. is is not so important where mental training
inhether in a public institution under private tuition, or acquired by self-insiructionions usually afford facilities for the object tha ualified tutor can always afford assistance that
ttending self-tuition. It is by mere matters o where to obtain our mental training for public
life. But let it be attained some where, as early
in life as can be. Manhood is never complete in public life without it. It should be protract
ed and extended, as far as opportunities will
permit, according to the powers of the candidate, and the sphere intended to be occupied
Some students have more diversified power than others ; such may properly take a wider
range of studies, with a fair prospect of a pro
fitable return from the labor bestowed. Some are adapted to spheres of larger responsibilit
than others, and need more extenided qualifica
tions to fill them. Self:knowledge, and the coun sel of experienced, judicious friends, is profita-
ble to direct in this matter.
Mental training is requisite to give all the
faculties their due expansion and development. faculties their due expansion and developmen
Reason, judgment and memory may be in much native strength in the mind, as power, flexibility their exerecise will be capricious and uncertain chanic, his skill and ingenuity are acquired, an acquired only by discipline and application. It the attainment of eminence, in other words, of
skill and address, or ability, his faculties must b 3kill and address, or ability, his faculties must
disciplined by use to a ready compliance with
the will. This is the purpose in the study of the will. This is the purpose in the study 0
mathematics, logic, mental philosophy, and in some. respects of languages. A man may for
get, amidst the multifarious labors of profes onal life, a great part of the particulars learned while studying these sciences, and y
never lose the benefit derived from the study hem ; just as a mechanic, who changes his o f the art he firt learned, and yet retain all the occupatio
suppose
their e
life the
oryance of the first day, and justify
the eeventh-dey, which the Bible


## tached. Honest-hearted Christians often over- look this distinction; and when they see error and falsehood defended by learning, and upheld

## with great intellectual power, they turn away with disgust, and say, "Give me simplicity and truth, and let. the world have its learning."

Their choice in such a a case is just and wise, but
their inference is altogether wrong. The ad
vocates of error adhere to it not on account of
their learning or talent, but on account of their
prepossessions and interests; these, learning
prepossessions and interests; these, learning
and tulent enable them to defend against igno
rant and unskillful advocates of truth. The
proper inference from these cases is, that th
advocates of truth must bückle on their armor
and discipline themselves for the ccnflict, with
as much or more diligence than their opponents
The defense of truth is always easier than
$\qquad$
It is not learning or intellectual power that has
made error so rampant, and obscured the claims
of truth, but unsanctified wealth, and govern-
mental power and patronage. These have seiz-
ed upon learning, and pressed it itto their ser-
vice-bribed intellect, and employed it for their
own advantage. But now, in the providence of
God, the intrenchments of error are broken,
the friends of truth have a fairer field, and their
ministry should be educated that they may take
Mental training is requisite to the formati
of habits of industrious application. Persever
ance in manual labor is irksome to an undisci
plined hand What
easy and grateful to the flesh? Who
ploy a hand
he feels pain or fatigue? Give us the men wh
never flinch until their task is accomplished
But where will you find them ?-among untuto
ed savages, or amid the disciplined hands
ed savages, or amid the disciplined hands of
civilized lifo? It is so with the labors of pro-
fessional life; it is so in the Christian ministry. No profession needs more vigor, perseverance,
and patience, than does this. None presents more and patience, thandoes this. None presents more
of the real emergencies of life, to summon all
the powers to obedience at the calls of duty.
None at times presents tasks more irksome and
None at times presents tasks more irksome and
difficult in the faithful prosecution of the inter-
ests ful if any presents more temptations to listless-
ness and gossiping, than the Christian ministry. ness and gossiping, than the Christian minist
Hence the exhortation of Paul the Apostle
Timothy, to • be diligent, to endure affict Timothy, to • be diligent, to endure afflictions,
to endure hardness as a good soldier of Jesus Christ.' We want thinking men men, habitu
ated to study, men who arrange their discourse
under te infuen under the influence of secret devotion, und
the eye of infinite purity and trath, before the
catch the excitement of the pulpit ; men, to who are so accustomed to think, that they sha
always be ready to defend the truths they hol
in every emergency; men who shall not ben
and tremble with imbecility before trong posers. This can only be had at the expen
of being trained and habituated to close think
ing and reasoning. Butterfly hunters, and par lor dandies, are not the men for the defense of
truth against the power of the world. Of all men, the Christian minister needs mental train-
ing to habituate him to the study of books, of
men, and of principles, and spiritual things, that in the discharge of his multifarious duties
he may be instant in season and out of season.

## 

tural Theology. It is not Tmpossible that an-
other set of Bridgewater Treatises will be the


Tre Diferences.-It is said that one murder makes a villain, while many murders make hero. We were reminded of this by reading a
paragraph from a New Orieans paragraph from a New Orleans paper, stating
that Lieutenants Hare and Dutton, that Lieutenants Hare and Dutton, who had been
condemned to death, but pardoned for burg condemned to death, but pardoned, for burglary
and murder in Mexico, had been turned out of a hotel in that city, as soon as it was who they were, and that the captains of the steamboats had refused them a passage up the river; so that these unhiappy men are neither
to be allowed to live in New Orleang, nor to escape fro il connection with the great doings in the Crescent
city at various times when officers and soldier city at various times when officers and soldiers
of the Mexican army have passed through there and one might wonder what makes so great difference. We suppose, however, that mos
persons see a difference bet and robbery on individual account, and the committed on Uncle Sam's account. Hence they applaud the Legislature of Louisiana for and the people for trying to make a Presiden of Gen. Taylor, while they approve the cours
of those self-righteous hotel-keepers and steam boat captains who would not entertain or trans
port the pardoned men.

Methodist Chunch and Temperance.- O of the important measures, says an exchange,
adopted by the late General Conference of the Methodist Church at Pittsburg, was the resto ation of Mr. Wesley's Rule on Temporance
Wesley's Rule prohibits "drunkenness, buying or selling spirituous liquors, or drinking them unless in cases of extreme necessity." The ar
ticle says nothing about the manufacture. of "selling" them applied to the manufacturer. It is supposed that in some sections of that Church
he restoration of the Rule will be of no little

> SwEaning Schooc:Teaciers.-The question ion ion has been raised by a town Superintendan
of Common Schools in this State, whetier ha itual profanity should be regarded as á disqual fication in persons presenting themselves as can
didates for school-teachers. In answer to this question, Christopher Morgan, State Superin tendant, in a letter dated at the Secretary of
State's office, Albany, July 21,1848 , says :"Among the qualifications required for the least important. He may be a proficient
scholar, and may possessman undoubted abilit $o$ impart instruction with success, but if his in
truction is "Profanity is not lesis a violation of moralit a recklessness of thoughes and action bege vacuum, where every vice may find a sure r
ceptacle; and in tender youth a person entren ed with, their character, their prospects, and
their usefulness, it should not and cannot be al"Your refusal to grant certificates to teache
who are addicted to habitual profanity is, ther who are addicted to habitual profanity is, there-
fore, in strict accordance with the rules of this
and Postrion of THE ADVENTISTS--The follow gresolution, passed by one of the Advent Con will answer the question which is often asked
as to the present views and expectations of this "Whereas, God, in his mercy to a lost world,
has given a revelation of his will, and in that revelation has made known the history of the
world to the latest period of time; and "Whereas, in his word he has indicated tionary state, by well-known prophetic sketches
of the political and moral history of the world of the political and moral history of the world,
and by certain chronological period, which, ac-
cording to the testimony of history, and the cording to the testimony of history, and the
opinionsof the most competent religious writers,
have been well-nigh fulfilled ; and also by signs in the physical world, many of
dently come to pass; therefore
" Resolved

Resolved, That we see no reason showing
looking as we have for the Son of God from heaven, to raise the dead, to judge the world, things which God has spoken by the mouth of
all his holy prophets since the world began.



| Wineral Intelligatre． |  | RY |  |  |
| :---: | :---: | :---: | :---: | :---: |
|  |  |  | Somat a mony in | ，mar |
|  |  |  | deame |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  | A Aorrep | 边 |
|  |  |  |  | 为 |
|  |  |  |  |  |
|  | Somed |  | del |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  | dem | lex |  | cill |
|  | 边 | 为 |  |  |
|  |  |  |  |  |
|  |  |  |  | Turem colemeitit mim |
|  |  | it sid， |  |  |
| $\bigcirc$ | done |  |  | Hit |
| Seateme |  |  | dinev： |  |
| －Mor of notit haiule umaly |  |  |  |  |
|  | 为 |  |  |  |
| indice |  |  | 边 |  |
| ， |  |  |  | aimoub inims in |
| and |  | Sole |  |  |
| erence to the $M$ |  |  | $A$ Alagran |  |
|  |  |  |  |  |
|  | it |  |  |  |
|  | theot pai |  |  | dem |
|  |  |  |  |  |
| Staso | or som |  | ${ }_{\text {orfa }}$ |  |
| meid of | and | The be | 边 |  |
| Sen |  |  | nitrae |  |
| gin | makr foil |  |  |  |
| Loratici |  |  |  | － |
|  |  | Anem |  |  |
|  | ateme |  | cota | ， |
|  |  |  |  |  |
| gino | doter |  |  | 为 |
|  | \％ey |  | Thie Feemart Sourale eysi， |  |
|  |  |  |  |  |
|  |  |  | Inatiol |  |
| and |  | Weingon Mouman－ | mato fthenim |  |
|  |  | and |  |  |
|  | 为 |  | \％ | Some |
| ，miper |  |  |  |  |
|  | that hund |  |  |  |
|  |  | Namen |  |  |
|  |  |  |  |  |
| and |  | on |  |  |
|  |  |  | （e） |  |
| OBrioidesiole |  |  |  | \％ |
|  |  | ${ }_{\text {How }}$ |  |  |
|  |  |  | cem | 为 |
|  |  |  |  |  |
| Sily |  |  |  | S |
|  |  | dome |  |  |
| $t$ to the remnant of the army of $t$ |  | ： | of An artist named Brewer has in K | mam: |
|  | Noum | coil |  |  |
|  |  |  | Sters | dem |
|  | York， 1 cent，and on a newspaper the Liverpool， 24 cents．was paid for the |  |  |  |
| oit hio preis uio organ |  | has cleared upward of $\$ 50,000$ during his stay |  |  |
| Prople |  |  |  |  |
|  |  | Sele |  |  |
|  | Somele |  |  |  |
|  |  |  |  |  |
|  |  |  | an mix | Ule Sabbath Recoroter： |
|  |  |  |  | dem |
|  | ro onfs ol | Jotem |  |  |
|  |  | End |  | \％ |
| mat |  |  |  |  |
|  | Soind |  |  | ＝ |
|  | Hen |  |  | ${ }^{4 \mathrm{~mm}}$ |
|  | den |  |  |  |
|  |  |  |  |  |

THESABBATHRECORDER


