

The Sabbath Record

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THE SEVENTH DAY IS THE SABBATH OF THE

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Obligation of the Seventh Day.

OBLIGATION OF THE SEVENTH DAY.

BY JAMES A. BEGG.

The Universal Observance of the Sabbath in Millennial Times.

(Continued from Recorder of Nov. 25.)

No change was made in the obligation of the Law upon the believing Jew by the death of Christ. The symbols in which the blood of the victim pointed to that event, received thereby confirmation, as they received a perfect exposition. The Saviour foretold, indeed, as the prophets had done before Him, the coming desolation, not of the sanctuary only, but also of the city. To his disciples, especially, was the prediction given; but they did not regard it as an abrogation of the Law, for the myriads of believing Jews, when they had so multiplied, were "all zealous of the law." Acts xxi. 20. Paul, although the Apostle of the Gentiles, and himself converted to the truth long after the death of Christ, walked orderly, keeping the law. (Acts xxi. 24.) He joined in sacrifice openly, and in company with others, to prove even to all that he did so—for neither he nor James would have their brethren to suppose that either he himself forsook Moses or taught others to do so. (Ver. 21—26.) He had indeed expressly come "up to Jerusalem for to worship;" and by the way had indicated this as his purpose, "having shorn his head in Cenchrea, for he had a vow." (Acts xxiv. 18.) His Lord, at an earlier period, had graciously condescended to appear in vision, unto him in the temple. To himself refers: "And it came to pass, when I was come again to Jerusalem, while I prayed in the temple, I was in a trance, and saw Him saying unto me, Make haste, and get thee quickly out of Jerusalem; for they will not receive thy testimony concerning me." Acts xxii. 17, 18. When the Jews laid many and grievous complaints against him, "he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cesar, have I offended any thing at all." Acts xxv. 7, 8. And still later, when brought prisoner to Rome, "Paul called the chief of the Jews together; and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people or customs of our fathers." Acts xxviii. 17.

How any can suppose that Paul was teaching that the Sabbath was abolished at the death of Christ, and indeed that all the customs of their fathers had, thereby, been abrogated, it seems difficult to understand. Had it been true that the apostle, either practically or theoretically, stood in opposition to the myriads of his believing brethren, who were "all zealous of the law," he was not the man who would dissemble or shrink from the avowal of a faith differing so materially from theirs.

Observe, also, the ground of charge brought against the proto-martyr, and the means used to maintain it. When the Jews opposed to Stephen "were not able to resist the wisdom and the spirit by which he spake, *they* spake words which said, We have heard him speak blasphemous words against Moses and against God. And they stirred up the people and the elders and the scribes, and came upon him, and caught him, and brought him to the council, and set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place and the law; for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us." Acts vi. 10—14. As these were "false witnesses," it is plainly to be inferred, that Stephen had not so taught.

With double emphasis is this put before us in the very fact that in their circumstances there could have been the least occasion for *suborning* men to state that which, had it been true, they could have produced thousands of zealous, truthful witnesses to certify. But, like the assertion concerning Paul, that he taught the Jews to forsake Moses, the allegation that Stephen spake the blasphemous words that Christ Jesus was to change the customs Moses had delivered, was wholly without foundation; the invention of perjured persons. What seems greatly to have tended to erroneous opinions in the Gentile Church on this subject, is the want of discernment that the apostles made an express distinction, on this point, between Jews and Gentiles. The question brought before the apostles, the elders and church of Jerusalem, relative to the circumcision of the Gentiles, was not the decision was expressed, "Gentiles who believe, concluded, that

Gentile graft, though equally acceptable, was to be different from that of the natural branches of the good olive tree, which were not broken off by unbelief. So, while Paul, in compliance with this order, "took and circumcised" Timothy, after his conversion, he being "the son of a certain woman which was a Jewess," although his "father was a Greek," on which account he had not been circumcised in infancy, he wholly resisted the demand of those who would have had him to impose the same rite on Titus, he "being a Greek."

Throughout the generations of Israel, law thus remains imperative upon neither its own enactments, nor the instructions of the prophets, intimating as to take place in this respect, of the death of the Redeemer, of its authority is hindered, that all-important event, perverted God's revelation, their profanation a supposed expiation, the ordinances a superficial does not diminish the worst, this is the true nature of the law.

This is one of a class of texts often used as proof that the Sabbath and sacrifices both been abolished—yet so used most warrantably. The hypocrisy of an outward service with polluted hearts, is that which is condemned. "To what purpose," Jehovah indeed asks, "is the multitude of your sacrifices unto me?" Their oblations were "vain," because they were not truly done unto Him; yet surely they might and ought to have been so done. But their profanation of sacred institutions did not disannul the divine commands. When God says, "Incense is an abomination unto me; the new moons and Sabbaths I cannot away with," the reason of rejection is not that any change had been enjoined or designed, rendering these ordinances now incapable of serving a right purpose. We are not left to imagine even as a possible cause for the divine dissatisfaction, that these appointments were only temporary; and having fully accomplished the end designed, were now to be discontinued. The cause of displeasure is expressly assigned; "it is iniquity, even the solemn meeting." It is not that the lapse of time, or the incarnation or death or resurrection of Immanuel, had rendered useless either sacrifice or Sabbath, but that, by their sad perversion, the most important and blessed institutions, instead of being made the occasion of acceptable worship, was become "iniquity." The evil was not in the ordinances themselves, but in their abuse. They were hateful to the Lord, as exhibitions of sin rather than of faith and love.

But if such a text be supposed to afford the least ground for believing that God's Sabbaths were to cease because they had been abused, they will afford equal reason for believing that prayer will no longer be heard; for among the enumerated rejections is this: "And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear." No one believes that this was because a time had now come when God had ceased to be the hearer and answerer of true prayer, but because that what was presented by the Jews as such was, in reality, no prayer. They did not give honest expression of their heart's desire, but wish to be led in a right way, as to follow.

Him? But the divine rejection of our former services is very different from an abrogation of the privilege of prayer itself, or that the blessing was intended temporary. The same remark applies to solemn meetings, even if the words, the ordinances, were perverted from their original purpose.

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RELIGIOUS PAPER ON A FIRM BASIS.

The New School Synod of Cincinnati, at its late meeting, adopted a proposition to unite with the Synods of Wabash, Indiana, and Ohio, in raising \$15,000, to place the Central Christian Herald "on a firm basis."

On noticing the above fact, the inquiry arose in our minds, What is "a firm basis" for religious paper? The millstone, which has full treasury, has ever been the envy of the "sinews of war."

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of Judaizing; and, 3d., to prove the Christ, his equality with the Father, and his deity in the Church. But time is not to be wasted in such a manner. My brother, after you have examined your troubled mind, put to rest; and that you do not dream that you are a martyr, the Apostles, who were crucified for the sake of the name of the Lord Jesus, and to him only, it would fail to prove the point at issue. The term "day" is used simply in the sense of era, and designates, not a natural day of twenty-four hours, but the day of the Gospel Dispensation.

guard; and as long as the guard stands there, those who, in defiance of its flaming two-edged sword, substitute another day, do so at their peril. But the day of judgment is yet to come. (8.) Though the passage were quoted sixty times instead of six, and in every instance were shown to be "applicable to the Lord Jesus, and to him only," it would fail to prove the point at issue. The term "day" is used simply in the sense of era, and designates, not a natural day of twenty-four hours, but the day of the Gospel Dispensation.

the evil and its mighty claims upon the action of all good citizens and Christians. They consider any operation of this Association as such in an organized effort to resist and crush this iniquity, would be an act transcending the limits prescribed us by our constitution, and fraught with injury to the attainment of the objects we have particularly in view. That, while we suggest the inexpediency of any action of the Association in the matter, we earnestly invoke the lively efforts of all in this religious and patriotic cause, through private influence or by means of other organizations."

ADDRESS ON SLAVERY.

On the 26th of November, 1852, a meeting of women was convened at Stafford House, London, to consider the expediency of addressing a Memorial from the Women of England to the Women of the United States on the subject of Slavery. The Duchess of Sutherland stated briefly the object of the meeting, and enumerated some of the reasons why a movement of this kind should originate among women rather than with the men of the country.

"We shall not," she said, "be influenced by any political motives; all will be done in the name of the Lord, and for the sake of the human race. It is particularly interesting to our country and earnest interest, to be brought together to discuss together domestic and foreign feelings." After the meeting, the Duchess of Sutherland and Christy, the Women of the United States, were present.

Our eyes to the difficulties, dangers, that might beset the immediate adoption of that long-established system; and admit the necessity of preparation so great an event; but, in speaking of indispensable preliminaries, we cannot be silent on those laws of your country which, in direct contravention of God's own law, instituted in the time of man's innocency, deny in effect to the slave the sanctity of marriage, with all its joys, rights, and obligations; which separate, at the will of the master, the wife from the husband, and the children from the parents. Nor can we be silent on that awful system which, either by statute or by custom, interdicts to any race of man, or any portion of the human family, education in the truths of the Gospel and the ordinances of Christianity.

A remedy applied to these two evils alone would commence the amelioration of their sad condition. We appeal to you, then, as sisters, as wives, and as mothers, to raise your voices to your fellow-citizens, and your prayers to God, for the removal of this affliction from the Christian world. We do not say these things in a spirit of self-complacency, as though our nation were free from the guilt it perceives in others. We acknowledge, with grief and shame, our heavy share in this great sin. We acknowledge that our forefathers introduced, nay, compelled, the adoption of slavery in those mighty colonies. We humbly confess it before Almighty God; and it is because we so deeply feel, and so unfeignedly avow, our own complicity, that we now venture to implore your aid to wipe away our common crime and our common dishonor.

Mr. Fry's Lectures.—Large and intelligent audiences continue to attend the deeply instructive and entertaining lectures of this philosopher in the science of Music. Mr. Fry has evidently added to a highly cultivated intellect and finely attuned musical ear, all that art or science could furnish, in the past or the present, to increase the value of his lectures. There can scarcely be any one who will deny the moral influence of music, or who is not sensibly alive to the deep pathos of the solemn anthem, in leading our thoughts above the petty concerns of earthly existence to a higher sphere of being. While music

CHURCH RATES IN ENGLAND.—The following paragraph from the *London Patriot*, shows what kind of legal robbery is resorted to in England to make those who conscientiously dissent from it support the "church established by law."

"The amount originally claimed from the firm of Messrs. Brown & Sons, (members of the Society of Friends, in North Shields,) was £1 9s. 7½d., and the costs were £1 16s. To meet these charges, eight sacks of flour, value, including the sacks, £13 6s., were carried from their premises, showing an excess of £10 above the legal demand. We understand that for claims against this firm, originally amounting to £7 3s., goods to the amount of £54 have been distrained. For a claim of 2s. 1d. against a lady, which was run up with expenses to 12s., a sitting-room table, a clock, and a mahogany dinner-tray and stand were seized; and some chairs were about to be removed; but the neighbors compelled the party to desist. How long, one is led to exclaim, shall such an iniquitous system be allowed to have the sanction of law in a country boasting of its civil and religious liberties?"

DISMISSING A FOREIGN MINISTER.—Senor Don Jose de Marcoleta, the Nicaraguan Minister at Washington, has been dismissed by our Government. A letter from Mr. Everett, Secretary of State, dated Dec. 30th, informs him that no communication can be received from him as Nicaraguan Envoy. This proceeding grew out of Mr. Marcoleta's course pending the negotiation of the famous treaty of mediation and settlement between England, the United States, and Costa Rica, which Mr. Marcoleta utterly opposed, and Nicaragua afterwards rejected. During this time, it is alleged, that finding himself crowded, and the interests of Nicaragua likely to be sacrificed to England, and Costa Rica, the protégé of England, he indulged in some rather undiplomatic language with respect to Mr. Webster and the Administration, and also unbecomingly made public the date of the negotiations through the journals of this country. For this Mr. Webster demanded his recall.

IMPORTANT DECISION ON A LIQUOR LAW.—The People of the State of Rhode Island elected a Legislature expressly to pass a law prohibiting and punishing the sale of Alcoholic Liquors to be used as a beverage within the limits of that State, and the Legislature obeyed the popular mandate. The Rumsellers resisted the law in the State Courts, and were beaten; but they have carried a peculiar case (where a non-resident of the State claimed to be owner of the confiscated Liquors) up to the U. S. District Court, and have there obtained a sweeping verdict from Mr. Justice Curtis of Boston. The case, we presume, will be carried up to the Supreme Court now sitting at Washington.

NO SUNDAY TRAINS IN CONNECTICUT.—The foreign mails by the steamer Canada reached Boston on the evening after Sabbath, Dec. 25th, and lay there until the next afternoon, when a special train brought them on to New York. In answer to complaints of the New York press, that they were not sent on Sunday morning, it is stated, that railroad trains are not allowed to move in Connecticut during day light on Sunday.

THE MADIAT.—The case of Francesco and Rosa Madiat, now imprisoned in Tuscany for reading the Bible and teaching the pure Gospel, excites much sympathy in this country. A meeting is to be held on Sixth-day evening, Jan. 7th, at Metropolitan Hall, New York, to consider the subject, and decide what action ought to be taken in relation to it.

N. Y. STATE GOVERNMENT.—Horatio Seymour took the oath of office as Governor of the State of New York on the 1st inst. The Legislature was to convene on the 4th inst., when a long Message was expected from the new Governor.

COUSIN FRANK'S HOUSEHOLD, OR SCENES IN THE OLD DOMINION, BY POCARONTAS, BOSTON: Upham, Ford & Olmstead, 122 Washington-st. 12mo. pp. 259.

This is a reprint of a series of letters from Virginia, which originally appeared in the columns of the *Christian Watchman and Reflector*. They give some graphic descriptions of scenes in the Old Dominion, which may be read with profit as well as interest.

It appears from the records of the First Ecclesiastical Society in Weathersfield, Conn., that there have been only five persons appointed Clerks of said Society, for the last sixteen years, viz: John Williams, 1756; Eliza Williams, 1760; and W. Williams, 1764.

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