

# WESTERN RECORD.

VOLUME XLVII.

LOUISVILLE: THURSDAY, OCTOBER 14, 1880.

NUMBER 6.

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Office: 107 East Third St., Louisville, Ky.  
Published weekly, except on Sundays and public holidays.  
Subscription prices: One year, \$1.00; Six months, \$0.50; Three months, \$0.25. Single copies, 5 cents.  
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## Our Gulpit.

### The Temperance Movement, &c.—Observance of the Sabbath.

A sermon by A. B. Miller, D.D., pastor First Baptist Church, Knoxville, Ind.

He that is not with me is against me.—Matt. 12:30.

When the Committee of the Christian Temperance Union called at my house to formally notify me that I had been requested to preach a sermon in the interest of their work, I understood from what they said, and from the very name of their society, that it was their wish that I should preach on the subject of temperance,—and a sermon upon that subject was in course of preparation, when the President of the Union informed me that it was with reference to the observance of the Sabbath the society had requested me to preach. The two subjects are so closely connected, however, the one growing out of the other, and both blending so beautifully in the coronet of Christian virtues, that I may with the greatest propriety speak of them together, as the twin sisters of mercy, going forth in unity, and in our country, and

the life of the nation is imperiled, every patriot will stand by the flag of his country. Members of the various churches may differ widely upon many points of faith and practice, but when the interests of Christianity are endangered, they will be found marshaled under the banner of the cross, and fighting together in the army of the Lord.

So we may differ as to means and measures in this great reformatory movement; but upon the main questions of temperance or intemperance, Sabbath keeping or Sabbath breaking, there should be no difference of opinion or action on the part of those who are interested in the morality, prosperity and happiness of our people. The great moral questions raised are of such transcendent importance that all are expected to take their position—and if any fail to take position for the right, they will be understood to be the foes of the right and the friends of the wrong. Upon all the questions presented for our consideration, we naturally take sides one way or the other. And if any man, after carefully considering a question of great practical moment, has no opinion one way or the other, it is not perhaps,—like any material difference as to whether he ever settles the question, or take sides one way or the other; for such a man could be of no conceivable service to any cause whatever.

It will not be denied that the cause of temperance is of sufficient importance to justify the demand upon every citizen to take position—and if any one is disposed to think for a moment that the importance of the subject is overestimated, let him read what the Apostle Paul says: "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, drunkenness, revellings and such like." In this fearful catalogue of crime intemperance is laid down, and the Holy Spirit pronounces against it, and its kindred crimes, in the plainest and most emphatic language: "They that do such things shall not inherit the kingdom of God." This is one side of the question, now look at the other: "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law." In this catalogue of the fruit of the Spirit, we find temperance, and against such fruits there is no law.

Surely there is not a man, or corporation on earth, that favors a law to impose penalties on any of these virtues. The moral sentiment of mankind is in favor of temperance as it is against intemperance. With the members of that ancient and honorable order, whose principles are so highly esteemed by all who have come within its sacred precincts, temperance is one of the cardinal virtues. But I need not farther argue the question of temperance in the ordinary sense of the term. We are all in favor of temperance. All concede its virtues and its value. All know that a life of temperance has the preference over a life of intemperance, that a community where the people are temperate is in every way preferable to the one whose intemperance prevails. And in view of all this, am I not right in saying that every one of us ought to take sides actively and earnestly in favor of the temperance cause? Let our actions say where we belong. A great work has been done by the temperance people of our city, who are still battling for the right, and whose call for volunteers is still ringing in our ears. Are we acting with them, or not? Do our actions show that we are for temperance, or for intemperance? There is no middle ground. There is no neutrality in this war.

### THE OBSERVANCE OF THE SABBATH.

And now, I come to speak of the other phase of this question—Sabbath observance—a question which has so greatly agitated the public mind for the past few weeks. And let no one say that I am throwing a fire-brand into the community, or that I am in any sense a disturber of the peace and happiness of any class of our people. The plea I make is for the good, the best interests of every man, woman and child in our city. If pleading for the faithful maintenance of the law of God and of the State be wrong, then may I be charged with wrong-doing, for I am here in my place, to-day, to set forth the law of God and of the land with reference to Sabbath observance, and to urge by all that is dear to us as a law-abiding and order-loving people that the full force of our words and of our deeds shall be given to the maintenance of this law. And, employing the language of the great apostle to the Gentiles, I would say to every citizen of the community, in whose interests I feel the deepest concern, "Do thyself no harm."

The crime of Sabbath desecration are becoming so conspicuously and alarmingly prevalent in our city and throughout the country, that none of us so bold our peace without having sin laid at our door. Beer gardens, theaters, drinking saloons, gambling rooms, and other places of vice and ruin stand open day and night, into which the inwary are decoyed and led on to destruction. And many a poor man, whose wife and children are dependent upon him for their daily bread, is laid into these tempting places of excitement and sin, where the earnings of the week are spent, and instead of the renewed strength and vigor which he should have obtained by the rest of the Sabbath, he returns to his work worn in mind and unfitted in body.

From the very beginning, the Sabbath was found to be necessary; and it was instituted and made sacred by the divine precept and example. Like the institution of marriage, the Sabbath had its origin in the institution of God, and like that sacred institution it has come down through all the ages, and its requirements have never been abrogated. At the beginning of the second chapter of Genesis we read: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended the work which he had made, and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it because that in it he had rested from all his work which God created and made. And that the Sabbath was faithfully observed throughout the patriarchal age and up to the giving of the law on Mt. Sinai, in which it was enjoined in the clearest and most emphatic manner in the fourth commandment, we gather from some very plain and unmistakable particulars, such as the following: Seven being a sacred number among God's ancient people, Noah sending forth the dove on the seventh day; and the withholding the supply of manna on the seventh day, and the affording of a double supply on the sixth. So from the beginning, the law, so explicitly set forth in the Decalogue, was observed." Remember the Sabbath-day, to keep it holy. Six days shall thou labor, and do thy work, but the seventh is the Sabbath of the Lord thy God, in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.

Whoever has taken the pains to read the Old Testament Scriptures carefully needs not that any one should tell him that just so long as the requirements of this law were strictly observed, God's ancient people were prosperous and happy, and that when they departed from, or disregarded the law of the Sabbath, the wrath of the Almighty came upon them. Thus early did God

show that this law, which the necessities of mankind so much demand, must be obeyed, or the most terrible consequences must be suffered. By the saddest experience the Jews of olden times testified this law, and the experience of all ages has proved the wisdom of the law and the importance of its faithful observance.

Some of those who seek a pretext for the desecration of the Sabbath have contended that when Christ came into the world he set aside, or somewhat abated, the requirements of the Sabbath law, but he says: "I came not to destroy, but to fulfill the law," and his whole life was one of perfect obedience to the Father's will—*fulfilling the law*. It may be that some sects of the Jews, such as the Pharisees, had in their scrupulous regard for the letter of the law, incorporated observances which the spirit of the law did not require, and which caused Jews to ask: "Is it not right to do good on the Sabbath?" and to say: "The Sabbath was made for man, and not man for the Sabbath." But we find him teaching and doing on the Sabbath the things which the law required, showing that in his faithful and sublime life he not one jot or tittle of the law failed of the most complete and exact fulfillment.

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[From the writings of the apostles, and from all we know of the teachings of the early Christians, the observance of the Sabbath, or Lord's day, has its origin in the institution of God, and like that sacred institution it has come down through all the ages, and its requirements have never been abrogated. At the beginning of the second chapter of Genesis we read: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended the work which he had made, and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it because that in it he had rested from all his work which God created and made. And that the Sabbath was faithfully observed throughout the patriarchal age and up to the giving of the law on Mt. Sinai, in which it was enjoined in the clearest and most emphatic manner in the fourth commandment, we gather from some very plain and unmistakable particulars, such as the following: Seven being a sacred number among God's ancient people, Noah sending forth the dove on the seventh day; and the withholding the supply of manna on the seventh day, and the affording of a double supply on the sixth. So from the beginning, the law, so explicitly set forth in the Decalogue, was observed." Remember the Sabbath-day, to keep it holy. Six days shall thou labor, and do thy work, but the seventh is the Sabbath of the Lord thy God, in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.

Whoever has taken the pains to read the Old Testament Scriptures carefully needs not that any one should tell him that just so long as the requirements of this law were strictly observed, God's ancient people were prosperous and happy, and that when they departed from, or disregarded the law of the Sabbath, the wrath of the Almighty came upon them. Thus early did God

show that this law, which the necessities of mankind so much demand, must be obeyed, or the most terrible consequences must be suffered. By the saddest experience the Jews of olden times testified this law, and the experience of all ages has proved the wisdom of the law and the importance of its faithful observance.

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Virginia Converts.

Some historical facts about a church that is old and yet young. A remarkable revival. The names of Semple and Broadus Decees.

Fifty years have rolled away and the chief actors in these scenes have all been gathered to their fathers. In the light of subsequent history there are...

The church of the "Reformation," planted close to the meeting-house where the Conference was held, has long since gone down.

The "Temple and Broadus Decees" will go into history as one of the way-marks of Baptist devotion to truth.

Every mail brings us fresh and pleasant remembrances of your kindness to us in the shape of the Recorder. I suppose you and your readers think we ought to write more...

But I was more particularly interested in the fact that it was at this church, then under the pastoral oversight of the first Andrew Broadus...

Our work is quite varied. One day we are full of hope and the next we are cast down. One day all seems bright and cheerful...

As faithful watchmen they knew it would go on to delay, and a conference was called. The first day King and Queen meeting-house on Thursday and Friday, Dec. 30 and 31, 1830.

There were five candidates for baptism and we sent one of our preachers there to baptize on the 31st day.

While they were worshipping on Sunday, the people began to crowd into the chapel and the street began to fill with people who seemed to be excited.

The assistant went to a magistrate near by and asked him to have the people dispersed. The efforts made by the soldiers he sent only made the people more bisterous.

They began to throw stones at the chapel. The roof of the chapel soon broken to pieces and the doors were broken down.

Several of the Christians were struck with stones, but none seriously injured. Most of the Christians have returned to their homes.

Two of the men that were to be baptized at Teag Ue last Sunday are here and will be baptized to-morrow.

The other three candidates are women, and we hope they will have an opportunity of joining the church.

I believe twenty-five have been added since we came back to March last. I hope you will join in the prayer that God will cause the wrath of man to praise him even in China.

Sixteen Indian Baptists from the wild tribes came all the way on horseback to attend a camp-meeting among the Seminoles.

A letter from Talno Mico, received this morning, pleads earnestly for us to strengthen our missionary stations among the Wichitans and Keechies.

Next week our International Fair comes on at Muskogee, and the Creek National Council meets the following week at Okmulgee.

I am happy to state to my friends in Kentucky that my children are all well and on me and in improving health.

THE CHURCHES. The meeting at Spring Creek church, Montgomery Co., Tenn. closed with 16 professions, 63 additions, and 64 baptisms.

Mr. STEWART, KY.—We received and baptized eight persons into the church here last week.

On the 6th of September I closed a meeting on Smith's Hill, which resulted in 23 conversions.

LOUIS GEORGE, NICHOLAS CO., KY.—Our pastor, W. B. Smith, and Rev. J. O. Brown, held a meeting with the church on Monday night, Sept. 13, which lasted ten days.

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J. BACON & SONS' DRY GOODS AND CARPET HOUSE. FALL SEASON. WE ARE OFFERING GREAT IMPROVEMENTS IN Black Dress Goods, Silk Warp Henriettes, All-Wool Cashmeres, &c., finest French make.

BLACK SILK DEPARTMENT. We are now exhibiting a large invoice of Black Satin Brocades, of the newest design.

HOUSEKEEPERS' GOODS, &c. Direct importations of Linens and Housekeeper's goods just received.

CARPET DEPARTMENT. Body Brussels, Tappet Brussels, Three-ply, Extra Super, Medium Super, Double and Single Ingrain Cottage Carpet, French Carpets, Floor Oil Cloths.

J. BACON & SONS. Grand opening of Mad. Demore's Patterns. Catalogues now ready for free delivery.

Children of the Devil before they were baptized continue the same after baptism. I do not now speak with regard to infants.

DR. JOHN BULL'S SMITH'S TONIC STRUP FOR THE TREATMENT OF FEVER AND AGUE OR CHILLS AND FEVER.

SMITH'S TONIC STRUP was offered to the public for the BAZAR, CERTAIN SPEEDY AND PAINLESS cure of Ague and Malaria.

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THE SEMPLE AND BROADUS DECREES. Against them he timed his shafts of invective and of ridicule.









