

Tract Society Department.

EDITED BY A. H. LEWIS. ASSISTANT EDITOR: JOHN B. BROWN.

TRACT SOCIETY PROCEEDINGS.

WESTERLY, N. Y., Feb. 17th, 1869. The Board of the American Sabbath Tract Society met in special session, by call of the chair, to consider a communication addressed to them under date of Feb. 7th, from A. H. Lewis, Present, A. B. Spaulding, J. M. Todd, J. B. Clark, Ephraim Maxson, G. B. Clark, R. P. Downe, C. V. Hibbard, Ezra Cook, R. T. Stillman, L. J. Ordway, and L. C. Rogers. A. B. Spaulding in the chair. Prayer by R. T. Stillman. The communication from A. H. Lewis was read; it presented the following items, which were considered in their order, viz:

1. Informing the Board that the Society's Depository had been removed from Westerly, R. I., to Alfred Center, N. Y., and asking instruction concerning the book-case, whether it should be removed or offered for sale.

2. Suggesting the propriety of stereotyping and binding a new volume of tracts selected from the tracts already published by the Society.

3. Suggesting the propriety of binding one hundred copies of Carlow's Defense, of which there are three or four hundred unbound copies on hand; and also the propriety of publishing in book form (bound) N. Warden's Four Sermons, of which there are, in tract form, several hundred copies unbound; the design being to put these works in a more saleable form, and making them a source of revenue to the Society, as well as a means of more extended usefulness in the cause of Sabbath Reform.

4. Suggesting the propriety of issuing a Monthly, as a desideratum in our denominational work; and the propriety of combining with it a Sabbath School department.

5. Stating that his health was such that he thought he could not prudently be much from home for the next six or twelve months; but was of the opinion that he could do a good year's work, if stationary; and he could then have needed rest and diet; yet, if the Board should be of the opinion that, under the circumstances, he could not serve them in work of this kind, he would continue in the field as long as he possibly could, or ask to be put on part pay, according to the time he should be actually engaged in work of the Board.

The following action was taken upon them, viz: 1. Instructing Bro. Lewis to remove the Society's book-case to Alfred Center, N. Y. 2. Instructing our Corresponding Secretary, I. J. Ordway, to write to Bro. Under, explaining to him the former action of the Board in relation to the proposed removal of the Tract Society's Depository, and acknowledging the receipt of a communication from him.

In relation to the matters suggested in the second and third items, the Board decided that it was not expedient at present to issue the proposed publications, in view of the fact that we are now about to issue Bro. T. B. Brown's Review of Gillilan; and in view of the fact, also, that the Board have not the necessary means at their disposal.

The subject matter of the fourth item was fully discussed; the Board being unanimously of the opinion that a monthly issue of the right character would greatly aid in our denominational "good works," and meet a want long and widely felt among our people; and that such a work would be likely to meet with the very general and hearty approval and support of the denomination; but that they did not deem it to be strictly within the duties assigned to this Board to engage in publishing a work of the character proposed. Bro. Lewis, in his communication, having proposed, with the consent of the Board, to take steps toward issuing a Monthly, on certain conditions, and, if the movement should meet with sufficient encouragement, the Board took the following action:

1. Resolved, That we look with favor upon the proposition of Bro. A. H. Lewis to engage in the publication of a Monthly, if the project meets with sufficient encouragement from the people, and provides, also, that neither the Board, nor the Tract Society, be involved in expense thereby.

2. Resolved, That if Bro. Lewis find the means necessary to proceed in this matter, he adhere to the suggestions contained in his communication now before the Board, viz: To issue an edition of the Monthly, to be sent out as a prospectus, and that subscriptions be taken for six months, or until the next annual meeting of the Tract Society.

The Corresponding Secretary was instructed to communicate with Bro. T. B. Brown in relation to remuneration for his services; in preparing his Review of Gillilan. The Recording Secretary was instructed to appeal to the churches, through the Recorder, for contributions for the general work of the Board.

The meeting now dissolved.

L. C. ROGERS, Rec. Sec.

as, as a rule, nowhere call First-day the Bible Sabbath. The Protestant Reformers of the sixteenth century did not designate First-day the Bible Sabbath; and the ministers, editors, Sunday-school superintendents, newspaper correspondents, and other literary officials of our times, know better than to call First-day the Sabbath of the Bible. The Sabbath is a term, which, in the universal vocabulary of truth, is applied to the Seventh-day, and to no other day. "The seventh day is the Sabbath of the Lord thy God." Those who designate First-day the Sabbath, and publish it as such to the world, are putting the hideous mark of falsehood on to the fair face of truth. God will not shut his eyes, nor wink at this iniquitous business. In the name of God, let the lovers of the Sabbath of Jehovah, the Sabbath of the Fourth Commandment, cry aloud, and spare not.

REVIVALS.

Private letters from Berlin and DeRuyter, N. Y., received within a few days, report a blessed work of grace at both those places.

Under date of Feb. 26th, from Berlin, we learn that "sixty-five profess to have recently found hope in Christ; over eighty have thus been brought out, not counting those taking rank as backsliders." At a still later date, we learn that the work is still in progress, but that Bro. Summerbell's strength is failing under his protracted labors.

Under date of March 7th, from DeRuyter, we find the following: "We are having a glorious work of divine grace in DeRuyter. Thank God! It has resulted, by the goodness, and mercy, and power of our Heavenly Father, through the united labors of our people and the Methodists. The work is now progressing, and scores are flocking to the banner of King Jesus; and his people seem determined that this banner shall no longer be trailed in the dust, in DeRuyter. Pray that God may continue to pour out his Spirit upon us till all our hearts shall be warmed with love, and heat in union and harmony; and that we may, as one man, be ready to do the work of the Master."

It is befittng that every reader of the Recorder, who prays, should remember these places, and not forget to implore the divine benediction to rest down upon them in full measure.

Meetings have been held, and are yet in progress, at Alfred Center, at Hartsville, and at Leonardville, N. Y., and a good work is being done at each of these places.

A "Sabbath Discussion" at Jackson, Conn. Ohio, seems likely to fall, through the non-appearance of defender of the Sunday.

As to the Baptists, they are properly in two branches—the Regular Baptists and the Free Will Baptists. To reckon "Six-principle Baptists," "Seventh-day Baptists," "Wine-brennarians," "Campbellites," "Duners," as belonging to the denomination in any proper sense, is much the same as if Unitarians were to be counted in as Congregationalists. The single point of resemblance between the two is the fact that they, like ourselves, practice immersion. It would be just as sensible to include in one denomination all who practice sprinkling. Perhaps it is a somewhat significant fact that the least divided of all the denominations save those in which the episcopal clamps are most strenuously used—those which have most of the democratic element, such as Baptists and Congregationalists. Until the Presbyterians and Methodists shall practically demonstrate that abstinence from the use of the name of denomination is a duty, Baptists can afford to be satisfied to enjoy, on their part, the unity of the Spirit in the bonds of peace."

The writer of the foregoing is either ignorant concerning the people whom he thus sneeringly denies a place among Baptists, or else his family pride has made him unjust. The people whom we have the honor to represent are not anxious to be known among men, except as earnest believers in Christ, and keepers of the whole law of God. But the Standard ought to know that there is no real difference between "Regular Baptists" and "Seventh-day Baptists," except that the latter keep the Sabbath, while the former do not. It ought also to know that the keeping of the Sunday in place of the Sabbath is quite as anti-Scriptural as the "sprinkling of infants," or the "pouring" of adults. It ought to know that God is not honored by those who disobey him in one thing and then seek to palliate such disobedience by doing something else which God has never required or sanctioned. It pretends to know that there can be no true "Christian union," except on the truth of God's Word, and the foundation of God's law. So much is true. It is also true that union with God, through obedience to him, and faith in his Word, is the first and only ground of Christian union, and while the church clings to her traditions, whether of sprinkling or Sunday-keeping, there can be no real union among its members, since they are not fully united to Christ. We know that many good men believe these traditions to be scriptural, and are laboring zealously to support them and to uphold the cause of God. In such efforts they accomplish much good, as things appear to us, on the humanitarian side of our religion. But at the same time there are vital questions on the Godward side of religion, concerning which the church grows weaker constantly. This is precisely the case of the Sabbath question. The Protestant church is much nearer the Romish platform of no-Sabbath-

ism than it was a century ago. The American church is much more fully upon that platform than she was half a century since. All this is legitimate, and inevitable. The popular church, by ignoring the claims of God's Law, has necessarily gone down to a no-Sabbathism, though keeping up a show of obedience by observing Sunday. In view of these facts, the inconsistency of the Standard and the people which it represents is doubly apparent. These "Regular Baptists," claim to be reformers, in advance of all others, because they accept the plain teachings of the Bible concerning Baptism; and with lamentable blindness they discard the same authority, as regards the Sabbath, though the commands of God are as plain as words can be, in favor of the Seventh-day, and their arguments to support Sunday are quite as unscriptural and illogical as any in favor of "Infant Baptism," which they so loudly deride. Indeed, the advocates of the Sunday seem to have less confidence in it than Pedo-baptists have in their views concerning Baptism. The present wide spread effort to produce "Sabbath Reform," so-called, is by an appeal to civil law, and not to God's Word, in any full and logical way. Popular "Sabbath Reform," as now taught, is a lamentable farce, of which fact its leaders themselves seem conscious. Brethren, your own practices and teachings have broken and dishonored the Law of the Sabbath, and you have unwillingly taught wicked men to do the same thing. When rail roads, street cars, gambling, and liquor shops, carry their business on Sunday, they are only practicing folly, what you teach, namely, that there is no "sacred time under the Gospel." God says, "The Seventh day is the Sabbath." He does not say that the First day is. You say that "any one day in seven is the Sabbath," because custom makes it such. Wicked men say they are not bound to follow your custom, and so they discard both God's day, and yours. Such is the bitter fruit of your own sowing. Brethren, there is but one way to "Christian union," or final salvation, and that is the way of obedience to God, and not to yourselves.

IS IT CONSISTENT?

The Standard, of Chicago, in its issue of March 4, contains some sharp criticisms upon "Christian Union," in these words:

"We hear a very great deal, of late years, about Christian union—an admirable topic for a sensational, or a censorious article or sermon. Such dissertations come, usually, from Pedo-baptists, and are quite as often as any way an attack, under cover, upon the Baptists. Of late years, in the Standard, in its conversations, in sermons, the assertion is made or implied that Baptist doctrine is the great bar to Christian union, and the defect in that regard here and there a weak-kneed Baptist is hailed as a sure sign of the millennium. Oh, how would it not be well for the Pedo-baptist denominations to heat each other's divisions before entering upon any scheme to unite denominations themselves! And, more especially, wait till then before they assume to saddle Baptists with the responsibility of all the divisions that exist among Christians! Would the reader like to look at just two items, here! We take our statistics from the 'American Ecclesiastical and Educational Almanac,' just published by Professor Alexander C. Schem."

The Standard then goes on to enumerate "ten different Presbyterian bodies in the United States," and "Also ten different organizations of Methodists," and concludes with these words, "These may, perhaps, answer as specimens of Christian union, even within the denominational pale of Pedo-baptism. Others might be given."

Having thus spoken of Pedo-baptists, the Standard turns to the Baptists, and gives us the following:

"As to the Baptists, they are properly in two branches—the Regular Baptists and the Free Will Baptists. To reckon "Six-principle Baptists," "Seventh-day Baptists," "Wine-brennarians," "Campbellites," "Duners," as belonging to the denomination in any proper sense, is much the same as if Unitarians were to be counted in as Congregationalists. The single point of resemblance between the two is the fact that they, like ourselves, practice immersion. It would be just as sensible to include in one denomination all who practice sprinkling. Perhaps it is a somewhat significant fact that the least divided of all the denominations save those in which the episcopal clamps are most strenuously used—those which have most of the democratic element, such as Baptists and Congregationalists. Until the Presbyterians and Methodists shall practically demonstrate that abstinence from the use of the name of denomination is a duty, Baptists can afford to be satisfied to enjoy, on their part, the unity of the Spirit in the bonds of peace."

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The Sabbath Recorder.

WESTERLY, R. I., FIFTH-DAY, MARCH 18, 1869. GEORGE B. UTTER, EDITOR.

CHURCHES WITHOUT MINISTERS.

I was surprised and grieved to learn through the Recorder, a few weeks ago, that six churches, in one of our Associations, were without pastors. How long this state of affairs has existed, the account does not say. It is to be hoped that it will not continue much longer. It really seems to me that no church that is able to pay a pastor a decent salary, need ever be without one very long. There must be something wrong among a people who are willing to sit quietly down without a minister. Now I do not want any of the good people of Central New York to think I am using personalities. I know nothing whatever about them, except what I learn through the Recorder and the minutes. They may be able to pay a good salary, or they may not; they may have tried to secure pastors, and done all they think is possible; but I fear something is lacking, somewhere, or surely so many churches would not be destitute of preaching. I believe I never knew of a church that tried, heartily and earnestly, to secure a pastor, that did not succeed. But I have known of churches that thought they tried, but were so afraid to give over a minister salary enough to live on, or were so absorbed in their own petty jealousies and bickerings, or were so indifferent to the cause of Christ, that they did not succeed in getting a pastor for years; and the natural consequence was, they were almost starved to death. It is a question, now, whether some of them will live or die. I sincerely hope none of these New York churches are of this class.

Poverty is a very convenient excuse for not settling a pastor, as well as for not giving freely to benevolent objects, but there are few churches that are really unable to pay a minister, if they would use their money as freely for God's work as for their own comfort and pleasure. God says, "Give as I have prepared you; but we give according as our neighbors give. If a gives only so much, B will give no more, because A is as able to give more as he is, and he doesn't intend to bear any more than his share of the burdens. So the churches languish without shepherds, and all our denominational enterprises are cramped for want of means.

We have too many churches without ministers, and too many ministers without churches, and I know not which are most to blame. I really think that no minister has a right to leave his calling, unless the state of his health compels him to do so. No business, no neglect, either real or fancied, no personal feelings, ought to be any excuse. The officers of an army may resign and retire from active duty, but not the captains in God's army. They are solemnly dedicated to the work of preaching God's word, and no resignation, nor personal inclination, can invalidate the commission. The minister cannot allow any thing to take precedence of preaching, without detriment to himself and to the cause of God. For I think that nothing is plainer, than that a minister who neglects his calling, except through necessity, has less influence, and does less good, than if he had never been ordained. He may be a good mechanic, or farmer, but we have an uneasy, indefinite feeling that he is "out of his sphere."

We have a number of ministers among us who are not settled as pastors. A few of these are teaching—a work as important and useful as preaching; a few are missionaries—pastors of many flocks; a few are unable to preach, on account of ill-health; but some have none of these excuses. Why they do not fill the duties of the high vocation to which they were solemnly set apart, I do not know. The truth is, we like some other denominations, have too much dead wood in the ministry. This we seem harsh language; but let any one glance over our minutes, and see how many churches have no pastors, and how many others have a long list of elders, and I think my words will not seem too strong.

One remedy for this is care and caution about ordaining ministers. It was formerly the opinion among us, more than at present, that all a man needed to fit him for the ministry was piety. Natural ability and constitutional fitness were little thought of. We might as well think that piety is all a person needs to make him a good teacher. Piety is, indeed, the groundwork which cannot be dispensed with, but upon it must be built the superstructure of ability, education, and training, to make efficient ministers.

Another remedy lies with the ministers themselves. Let them feel that, by forsaking their sacred calling, they degrade it, and bring into disrepute the cause of Christ; let them feel that they degrade themselves and weaken their influence for good; and half the work is done.

Oh! that the cry which comes up from the East and from the West, "Come over and help us!" could pierce the dull ears of these shepherds who sit idle while the flock wanders from the fold, and perishes by the way! How can any minister quit his duty, while so many churches, and little communities, pine and die for lack of the bread of life! God calls. He says, "Go work to-day in my vineyard," and he takes no light excuse. Patriotic

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We have too many churches without ministers, and too many ministers without churches, and I know not which are most to blame. I really think that no minister has a right to leave his calling, unless the state of his health compels him to do so. No business, no neglect, either real or fancied, no personal feelings, ought to be any excuse. The officers of an army may resign and retire from active duty, but not the captains in God's army. They are solemnly dedicated to the work of preaching God's word, and no resignation, nor personal inclination, can invalidate the commission. The minister cannot allow any thing to take precedence of preaching, without detriment to himself and to the cause of God. For I think that nothing is plainer, than that a minister who neglects his calling, except through necessity, has less influence, and does less good, than if he had never been ordained. He may be a good mechanic, or farmer, but we have an uneasy, indefinite feeling that he is "out of his sphere."

We have a number of ministers among us who are not settled as pastors. A few of these are teaching—a work as important and useful as preaching; a few are missionaries—pastors of many flocks; a few are unable to preach, on account of ill-health; but some have none of these excuses. Why they do not fill the duties of the high vocation to which they were solemnly set apart, I do not know. The truth is, we like some other denominations, have too much dead wood in the ministry. This we seem harsh language; but let any one glance over our minutes, and see how many churches have no pastors, and how many others have a long list of elders, and I think my words will not seem too strong.

One remedy for this is care and caution about ordaining ministers. It was formerly the opinion among us, more than at present, that all a man needed to fit him for the ministry was piety. Natural ability and constitutional fitness were little thought of. We might as well think that piety is all a person needs to make him a good teacher. Piety is, indeed, the groundwork which cannot be dispensed with, but upon it must be built the superstructure of ability, education, and training, to make efficient ministers.

Another remedy lies with the ministers themselves. Let them feel that, by forsaking their sacred calling, they degrade it, and bring into disrepute the cause of Christ; let them feel that they degrade themselves and weaken their influence for good; and half the work is done.

Oh! that the cry which comes up from the East and from the West, "Come over and help us!" could pierce the dull ears of these shepherds who sit idle while the flock wanders from the fold, and perishes by the way! How can any minister quit his duty, while so many churches, and little communities, pine and die for lack of the bread of life! God calls. He says, "Go work to-day in my vineyard," and he takes no light excuse. Patriotic

The Sabbath Recorder.

WESTERLY, R. I., FIFTH-DAY, MARCH 18, 1869. GEORGE B. UTTER, EDITOR.

CHURCHES WITHOUT MINISTERS.

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\$500,000 for New Churches in New York.—Thirty prominent ministers and laymen of the Methodist Church in New York city, met recently at the house of Mr. J. B. Corbett, to devise means to reach the masses with the Gospel. It was unanimously and unanimously decided to raise \$500,000 for the purpose of raising in destitute parts of the city and building on them suitable churches... The New Hampshire Election on Tuesday last week, resulted in the choice of the Republican candidate for Governor, three Republican members of Congress, and a Republican majority in the Legislature.

The towns on the Pacific Railroad are properly named mushroom towns. A city of five thousand inhabitants in the wilderness in two weeks. The houses are brought to the spot ready made, in pieces numbered like our shop window shutters, and can be put up "in little less than no time." The London underground railway has only recently been completed so that it is available for inhabitants for all parts of the metropolis. Seven hundred trains run over the various lines of the railway, and the signals to prevent accident is said to be wonderfully ingenious. A collision is almost an impossibility. The sale of the library of the Marquis of Hastings, lately announced, does not imply that his late lordship was a reading man. The collection has been in the family for two centuries, and is not a volume appeared to have been added to it within the present century.

The snow blockade in the West has been very annoying. One thousand passengers were delayed at various points along the route. The snow was so deep in the woods that the northers had to work with great difficulty in running down numerous deer and capturing them alive. The other Sunday a lady preacher in Wisconsin, discoursed from the text: "I say unto you, watch and pray, lest ye come into temptation." The congregation gave her a nice one. How the Chinese manage their detrites: After a long period of wet weather, when they have prayed vainly for relief, they pat the gods out in the rain, to see how they like it. A sign in front of a stage office in Buffalo announces that "stages start from this house for China, Sardinia, Holland, Hamburg, Java, Sweden, Cuba, Havre, Italy, and Pen Yan."

Canada must be accompanied with 20 cents additional to prepare the United States postage. The order of draft, payable to the order of Dr. Appleton & Co., is preferable to bank notes, as, in the event of draft being not recovered, the sender, in ordering the Journal, the name should be placed above the post-office, county, and State in full. NOT RUM, BUT MEDICINE. KING'S BROTHERS, Bitters made from Mandarins, Carduus, Dock, Wild Cherry, Golden Seal, Prickly Ash, &c. Eighty year trial proves these the Best Bitters. Prepared by Dr. C. M. Jackson, Philadelphia. Their introduction into the country from Germany occurred in 1825. Prepared by Dr. C. M. Jackson, Philadelphia. Their introduction into the country from Germany occurred in 1825. Prepared by Dr. C. M. Jackson, Philadelphia. Their introduction into the country from Germany occurred in 1825.

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