

Tract Society Department.

EDITED BY A. H. LEWIS, Agent of the American Sabbath Tract Society, to whom all matters for this Department should be addressed, at Alfred Center, N. Y.

HOW SHALL WE PREPARE?

Do not forget, that the special thing which reformers need is holiness—heart-purity. Cultivated intellect, and well-arranged agencies, are comparatively useless, unless there be true soul-life behind them.

Such preparation is an individual work. Each heart must come with confession, and seek communion with the Father. Aggressive reform demands great vigor and purity of soul.

These can be supplied only through constant intercourse with Him who is the fountain of life. Hence it is that a worldly man, or one whose religious life is at "low ebb," can never be a true reformer.

He has neither the inspiration nor the power to work earnestly for truth, for he is not in love with it, nor in communion with its author.

Since Seventh-day Baptists must be reformers, it follows that every Sabbath-keeper ought to be, in the true sense, a child of God.

One who is constantly "at home" with the Father. It is not enough that they become as good as those around them. Their work is too important, demands too much to be measured by such a standard.

It is not enough to be Sabbath-keepers in theory. A man who is merely or mainly theoretical, is worthless in the work of Sabbath Reform.

The essential step toward true preparation is heart-searching. Reader, stop here and look into your own soul. Don't hurry through it.

Go slowly, and with care. Find out what you really love, what you are doing. Become acquainted with yourself.

It will do no good to put that work off. God knows you all this time, and you must know yourself some time. Better do it now.

He knows how much you love this world, and how you make your plans for worldly gain first. He understands your secret thoughts, and remembers all your broken promises.

He feels the pain when you trample on His Law and His Sabbath, for the sake of your own convenience or profit. When you thus disregard that which represents Him, which is sacred to Him, you disregard Him.

Don't start! That is just what you are doing, if you disregard the Sabbath. When you have gone through all the chambers of your soul, sit down and ask yourself if all is well.

Remember that angels are listening for your answer. Don't say, "I guess it will do." I think I will venture it. Nothing will do which is not right, just as right as you know how to make it. Mark that! Not as you have made it, but as you have power and knowledge to make it.

But you say, "I am going to do better when I get round to it." Brother, with that feeling you will go farther from God all the time. Those words are full of poison. Such steps take hold on death.

We do not plead with you for the sake of your own salvation merely. That is a small matter, compared with your duty to God and truth. We plead with you as a Sabbath-keeper now, because this is the favored time for rallying in defense of God's Law.

It is an immeasurable blessing, a great honor, that is offered you when you are called to work for God, in defending the truth. He who is indifferent and disobedient at such a time, sins against light, and opposes Jehovah at fearful odds.

We plead with you, because the work can not wait. Do you remember the fate of those who came not to the supper when they were bidden? They were excused because they desired it, but not one of them ever tasted that supper.

Seventh-day Baptists must choose between earnest and prompt obedience, or those whom they deem "halt and maimed" will be called in to do God's work, while they, the first bidden, will be shut out. They have "come into the kingdom" for this hour, this work. If they are delinquent, then will deliverance come from some other source, and others will by and by sit down at the feast of victory.

Therefore we plead with every Sabbath-keeper to seek at once for "a closer walk with God."

Brethren, we must not wait another year. When each heart is united to God, the few become a host through Him. "The Lord's arm is not shortened, that it cannot save; neither is His ear heavy that it cannot hear." Glorious victories are just before those who will go up, through the wilderness, if need be, to possess the land. May the Lord help us all.

APPROPRIATE

Among the subjects for prayer proposed by the English Evangelical Alliance for the "week of prayer" in January next, we see that on Saturday, January 7th, they are to pray "for the conversion of the Jews;" and "for the better observance of the Lord's day."

It is truly appropriate that these subjects should be the theme of prayer upon that de-creased day, which alone is the "Lord's day." For the Son of Man is Lord also of the Sabbath day; and again, "The Seventh-day is the Sabbath of the Lord thy God." What other day has any Scripture claim to the name Lord's day?

No other. The desecration of the Noble Sabbath, of the Lord's day, by Christians, is one of the greatest staining blocks in the way of the conver-

sion of the Jews. Sunday-keepers, take heed that you mock not God in your prayers, claiming for that heathen day of the sun the sacredness which He solemnly tells you in His word belongs only to the seventh day. Sabbath-keepers, pray that the eyes of First-day-keeping Christians may be opened to see their inane folly in breaking one of God's commandments and teaching men so. Wm. C. Rogers.

THE SEVENTH DAY OF THE WEEK

Seventh-day Baptists are sometimes accused of interpolating, or adding to, the Scriptures, by insisting that the words of the week, after "seventh day," are necessarily implied, in the fourth commandment.

The argument of our accusers in this matter being, that the command does not contemplate any particular day, but only one day out of the seven. A little exegesis here may not be out of place.

1. The command employs the definite *the*, which implies something definite. If simply one day out of seven were meant, without reference to any particular day, then it should read a seventh. This would give the seventh part of time theorists all that they claim. Unfortunately, for him, it does not so read.

2. We are commanded to keep the seventh day, because in it God rested, &c. God rested on the seventh day of creation, after six days of labor. This period of time, be it more or less, men have unanimously agreed in calling the creation week. Manifestly, then, God rested on the seventh day of the week. It was there which God blessed, and sanctified, and commanded us to remember, to keep it holy.

3. The Hebrew words for seventh, sabbath, and sanctify, have all one common idea, viz., sacredness. No other day of the week than the seventh could, then, express the sabbatical idea. In accordance with this thought, Gesenius defines the Hebrew word *Shabbath*, "day of rest, the seventh day of the week," not a seventh part of time.

That Seventh-day Baptists originated this method of interpreting the fourth commandment, I am not anxious to deny. That it is no novel way of understanding it, the two following facts will clearly show:

1. From the very earliest days, all down through the Old Testament history, God's true people strictly and sacredly kept the seventh day of the week. Evidently they did not think that one day in seven was all that was required. If now and then an individual did so think, and was found bearing burdens on the Sabbath, or otherwise desecrating the day which God had sanctified, he soon learned, by bitter experience, that it did make some difference which day of the week a man kept.

2. The inspired writers of the New Testament understood that the seventh day of the week was the Sabbath, for they speak of the "Sabbath according to the commandment," and then immediately refer to the day following as the first day of the week. It requires no great stretch of imagination to conceive that, if the day following the "Sabbath according to the commandment," was the "first day of the week," the "Sabbath according to the commandment" was the seventh day of the week.

I venture to suggest, to those who charge us with adding to the Scriptures when we insist that the seventh day of the week is plainly meant in the commandment, that it might be well for them carefully to inquire whether, in denying this interpretation, they do not thereby take from the word of God, and call down upon their own heads the condemnation pronounced against those who thus mutilate the sacred oracles. 1. x.

MINUTES OF THE TRACT BOARD

LEONARDVILLE, N. Y., Oct. 4th, 1870.

The Board of the American Sabbath Tract Society met, pursuant to notice. Present, A. B. Spaulding, J. M. Todd, J. B. Clark, E. Maxson, R. T. Stillman, C. W. Hubbard, G. B. Clarke, R. P. Downe, C. M. Whitford, LeRoy Maxson, I. J. Ordway, and L. C. Rogers. A. B. Spaulding in the Chair. Prayer by J. B. Clark.

Minutes of former meetings not approved, were read and approved.

The Corresponding Secretary read letters:

1. From S. D. Davis, signifying his intention of being at Shelbyville, Tenn., to labor with Bro. Wardman.

2. From Eld. J. Bailey, in answer to a letter of inquiry from our Corresponding Secretary, replying that he would entertain a proposition to labor under the direction of the Tract Board.

3. From Eld. W. M. Jones, asking to know if there was a vacancy in any of the field occupied by the Tract Board, and offering his services if needed.

4. From Eld. N. V. Hull, saying that he would be unable to leave his pastoral labors to labor in Southern Illinois.

Brother Todd read an interesting letter from Rev. W. Donnell, of Reynoldsburg, Johnson Co., Ill., stating his change of views with respect to the Sunday Sabbath, and containing a remittance for Sabbath tracts.

The following action was taken: Voted, that Eld. M. B. Kelly be continued in his present field of labor for one year from the close of his previous engagement.

Moved, that Eld. James Bailey be invited to engage as evangelist and lecturing agent in the West, at a salary of \$500 per year and traveling expenses.

Voted, that this subject lie on the table until the reception of the report of the special committee on publishing tracts.

Voted, that the Treasurer be instructed to report quarterly. Voted, that the Recording Secretary be instructed to publish an abstract of minutes in the Sabbath Recorder.

Voted, that our regular meetings be held on the second Third-day in January, April, July, and October. The Treasurer being called on to report, reported that there was a balance of over \$400 in the treasury.

Voted, that A. H. Lewis have an order on the Treasurer for quarter's salary, quarter to old Dec. 31st, 1870; also for amount of bill of traveling expenses of last quarter, not previously audited.

Voted, that M. B. Kelly have an order on the Treasurer for quarter's salary, quarter to old Dec. 31st, 1870.

Voted, that J. B. Clark have an order on the Treasurer for \$53 36, being the amount of money paid by him on the Society's account, as audited.

Voted, that T. R. Stillman be added to the Auditing Committee. Voted, that we adjourn to the call of the Chair.

L. C. ROGERS, Rec. Sec'y.

The Sabbath Recorder.

WESTELY, R. I., FIFTH DAY, OCT. 13, 1870.

GEORGE B. UTTER, EDITOR.

"THE OUP OF BLESSING."

Whether our Lord himself, when he took the cup and gave thanks, placed his hands upon it, we are not told. As no mention is made of such an act, I presume it will not be presumed that the administrators of the ordinances in this day ought to do so.

Is the wine to be first consecrated, in order to its being a fit symbol of the blood of Christ? And is the imposition of the minister's hands upon the vessel containing it necessary to such consecration? These are questions which I do not care to discuss. But I submit it to our brethren in the ministry, whether the practice of laying their sweaty hands on the rim of the cup while giving thanks, is not offensive to your delicacy. The seasons, too, are implicated in the matter; for when the minister hands over the wine to them to give it to the people, instead of taking the cup by its lower part, they often put their hands over the top, and so pass it to those who are entitled to receive it. Persons of delicate and cultivated taste revolt at such things; and nothing but the fact that the Lord's Supper is a divine institution makes them bear with a practice so repulsive and unnecessary. Who wants to put his mouth where a person's sweaty hands have rested? The services of the sanctuary lose nothing of their effectiveness by being conducted in a chaste and becoming style. "Let all things be done decently and in order."

THE RESURRECTION.

Ezekiel 37: 1-14. "The hand of the Lord was upon me, and carried me, in the Spirit of the Lord, and set me down in the midst of the valley which is full of dry bones; and caused me to pass by them round about; and behold, there were very many round about, and they were very dry. And he said unto me, Can these dry bones live? And I answered, O Lord God, thou knowest. And he said unto me, Prophesy unto these dry bones, and say unto them, O ye dry bones, hear the word of the Lord; thus saith the Lord God, I will cause breath to enter into you, and ye shall live."

Verse 10 says, "So I prophesied, as he commanded me, and the breath came into them, and they lived, and stood upon their feet, an exceeding great army." This prophecy related to the resurrection or restoration of Israel from captivity, and re-establishment "in their own land."

The passage is made doubly strong, in view of the fact that God takes great things for the illustrations he makes, and for the parables—"net," "mustard seed," "vineyard," "temple," "horse," "horn," &c. This, then, is not a figure drawn from fancy, but drawn from a fact with which the Jews were acquainted, or familiar. This shows—1. That which goes down into the "grave" is what is raised. 2. It includes their "sinews," "bones," "breath." They stood up on their feet. This was a real "anastasis," a "standing up again."

It shows, in the third place, that this doctrine of a general resurrection, as all the other allusions made in the Old Testament do, that the Jews generally received the doctrine that flesh and bones were to be raised. 4th. That this resurrection was a future and simultaneous event. Such testimony makes certainty doubly certain. At one time, inspired men declare their expectation of meeting God in the judgment, in the "flesh" and "body." Then, that "his body" is to be fashioned "like unto his [Christ's] glorious body." Then they record the fact that "many bodies" have been raised. Then they tell us that "all that were in their graves shall come forth."

"Those that sleep in the dust of the earth shall awake." Then that "this mortal shall put on immortality." "This corruption must put on incorruption." Then it is made use of as a parable to illustrate; in all these different forms recognizing the one thought, that this mortal body, "flesh" and "bones," is to be raised in the future. All of which is a complete denial of what seems to me to be a mere mock resurrection at death, of the spirit simply, and scarcely less so of the so-called "body."

garnet leaf, which proposes to grow on a body. I propose to take God at his word, and if he has promised more than he can perform, it will be time enough for me to know it when he fails. I do not propose to be so alarmed about "materialism" as to run off on the "other side of the bridge," into the wild mazes of "spiritualism."

But let us push this proof a little farther, and notice the common idea in Christ's time. When he "heard of the fame of Jesus," his guilty conscience at once said, "this is John the Baptist; he is risen from the dead; and therefore mighty works do show forth themselves in him." Such suggestions would not have occurred to Herod had the spiritualist doctrine prevailed in his time among the Jews—that it then was as it formerly had been.

2. The disreputable standing of the Sadducees among the great mass of the Jewish people, shows again this same view. They were held in general derisive, because of their denial of the common view on this question.

3. The Saviour's teaching clearly shows the resurrection to be a future event—"The hour is coming in which all that are in their graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." John 5: 28, 29. "The hour is coming in which all." The thought is clear, that at some future fixed time, called an "hour," "all" the dead, that are in "their graves," shall come forth. Chap. 6: 39—"This is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but that I should raise up again at the last day." He is here speaking of all the saints, and they are all to be raised, not at their "last day," but at the last day. Verse 40—"And this is the will of him that sent me, that every one that seeth the Son of man, and believeth on him, may have everlasting life; and I will raise him up at the last day."

This is made still more definite, and the sense in which the words "last day" is used in connection with the judgment and the resurrection, is seen, by reference to Matt. 11: 23, 24. Jesus saith unto her, "Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day." It is quite clear, from the oft-repeated words "last day," that they are not to be raised with Christ, and his disciples, and when applied to the resurrection, had a common meaning. It would be trifling to say, that reference was had to the "spirit," and not the body, that was under consideration. Verse 42, that he that seeth the Son of man, and believeth on him, shall not come into condemnation, but shall have everlasting life; and I will raise him up at the last day.

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celebrated its anniversary and graduated its first class of pupils. The exercises were in seven different languages, and the orations were all marked by maturity of thought, elegance of manner, and classic gravity of style. There is hardly a student who is not familiar with at least four languages. The instructors are men of the highest character, and the best spirit pervades the classes. The new building for the college, at Hisgar, on the Bosphorus, will be ready for occupancy the coming winter.

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