

The Tract 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.

CASES OF CONSCIENCE.

In my last communication I endeavored to show that the duty which those religiously observing the seventh day owe to those religiously observing the first day, is first to teach them the truth concerning the Sabbath; and, secondly, to admonish and rebuke them, in all kindness and faithfulness, for their errors respecting the Sabbath; and that, if the right of the one party to do thus—a mutual right—is dissatisfied by the other party, then the right here claimed should be insisted upon, and the duty of rebuking error performed, let it cost what it may, even to the extreme of Christian non-intercourse; for it will often come to this. It is the penalty paid for faithfulness in rebuking sin, and in witnessing for the truth.

But some will ask, Is the seventh-day question a matter of sufficient importance to warrant all this? Are the terms "Sabbath" and "seventh-day," identical, as used in Scripture? Or is "seventh-day" the designation of a particular day? Does not the religious observance of first-day, so far meet the claims of the Bible Sabbath, as to entitle those who observe it to be called Sabbath-keepers? Is the distinction between a seventh-day and the seventh-day one which the Bible warrants, and which God does or will insist upon as a substantial difference, and which he will so regard and treat, either here or hereafter? Let us see. The discussion of these questions will of necessity require us to notice,

THE FIRST SEVENTH DAY.

The primal seventh day was observed by God as a surcease from the creative work of the six preceding primal days. "And he rested on the seventh day from all his work which he had made." Gen. 2: 2. "For he spoke in a certain place of the seventh day on this wise: 'And God did rest the seventh day from all his works.'" Heb. 4: 4. This primal seventh day is here made the completion of a distinct period of days—a septenary division of time; and this day God "blessed." Gen. 2: 3. "And God blessed the seventh day; that is, he multiplied it. The effect of the divine blessing is to make prosperous, to increase to make fruitful, to multiply; for so God "blessed" our first parents. "And God blessed them, and God said unto them, 'Be fruitful and multiply.'" To Abram God said, "I will make of thee a great nation, and I will bless thee, and make thy name great, and in thee shall all the families of the earth be blessed." Gen. 12: 2, 3. So also of inanimate things. God promised to bless by continuing the bread and water that should nourish his ancient people. See Ex. 23: 25; also, Job 1: 10, Ps. 132: 15. So Christ "blessed" the few loaves and fishes with which he fed the many thousands of people. And thus God "blessed" the primal seventh day; from it has sprung the whole progeny of seventh days—an uninterrupted hebdomadal series. This day was blessed by or because of (Heb. Gen. 2: 3, 4) God's resting in, (Heb. 4: 4) within, or upon this day; an incubating rest, wherein it was, so to speak, fraught with fruitfulness, and became possessed of the power of perpetual reproduction and generation. The numerical succession of days from one to seven, has never been wholly lost to the knowledge of mankind. History, both sacred and profane, is a faithful witness that it has not been universally lost; The providence of God would seem to have engaged that it never should be lost; the very same providence that has been careful to maintain in the world a holy and incorruptible sabbath, and the divine word too, spoken by the mouth of all his holy prophets since the world began. (Luke 1: 70.) The virtue of the original blessing of God upon the original seventh day, time cannot exhaust, nor change destroy. All other ancient divisions of time have been lost, or are readily obscured. No one knows with certainty, during which of the seasons, or at what time in the season, the primal year began. As computed by different nations, months and years are of variable lengths, and of different beginnings and endings. But the numerical succession of days from one to seven, is in no way affected by these changes and variations. The days run on like clock-work in this original appointment of the hebdomad. "Day unto day, uttereth speech, and night unto night showeth knowledge." Ps. 19: 2. A seventh day is the work of man; but the seventh day is the work of God; and no man, and no set of men, has as yet ever been able to undo this work of God. It keeps its God-given name and place in human history; it is like a rock in the rushing stream; it is neither worn nor washed away. It is deeply anchored in the councils of God, and its spiritual head is ever bright with the sunshine of the divine favor. Men have made a so-called Sabbath of first day, but they cannot try ever so hard, make of it the seventh day, which is God's Sabbath. First day is first day; and seventh day is seventh day; the world over, and through all time and history. Infidel France, in the last century, attempted to supplant the hebdomad by the decade. The ex-

periment failed. Infidel Paris is to-day repeating the experiment; but the withering curse of God is upon her. God rules. The seventh day is his memorial day. This is God in history. The civilized world, we believe, cannot be, nor any considerable part of it, so revolutionized as to substitute a week of ten days, or any other number, for God's week of seven days. This septimal division of time is the most stubborn fact of chronology. It wears the royal seal of Heaven. It has made the number seven the number of perfection, and that top in heathen as well as Christian countries. The division of days into a perpetually recurring period of seven days, from an original fixed starting point, is an arbitrary affair, and a further proof of its divine origin, if proof was needed. The sacred Scriptures are sufficiently explicit. God rested on the first seventh day of time; and God blessed this day; his fruitfulness is upon it yet; it is the fruitful mother of days.

But the seventh day, God not only "blessed," but "sanctified." "And God blessed the seventh day and sanctified it." Gen. 2: 3. To sanctify, (*kadosh*), is to make holy; to regard and treat as holy; to pronounce holy; to institute any holy thing; to consecrate by appropriate solemnities; to separate or set apart to holy uses; to hallow for one's self, or to render sacred to one's own exclusive possession, and in Scripture spoken only of such things as God so claims and employs. The seventh day is a sanctified day. God's resting on the primal seventh day, gave to it, and to its progeny, this character; "because that it is rested from all his work" (Gen. 2: 3).

The facts now stated involve the following propositions, viz: 1. In blessing the primal seventh day, (1.) God established a cycle of seven days. (2.) This cycle he reckoned from a definite starting-point, viz: the actual "beginning" (*reshith*) of the creative (*bara*) period. (3.) This cycle is, by virtue of the divine "blessing" upon the seventh day, a recurring, uninterrupted, and perpetual cycle, so long as the sun and the moon endure, throughout all generations; "for these planets were appointed" "for signs and for seasons," "to rule the day and the night." In sanctifying the seventh day, God set it apart to other than common or secular uses, and made of it a Sabbath, which I will endeavor to show in my next. PATERA.

SIDE ISSUES.

Time and strength are often wasted upon side issues. Individual efforts are successful in proportion as a legitimate end is chosen and directly sought. Public enterprises, and especially reformatory movements, are governed by the same law. Successful workers first decide carefully what ought to be done; the main thing, thereafter is work—direct, persistent work. A good enterprise may be tortured to death by fearing possible emergencies, and waiting to arrange for side issues. All such issues are disposed of soonest by going ahead. Critics and fault-finders usually attack side issues. Such men are not real workers. The ability to find fault does not imply the ability or the willingness to do the work thus criticized. He is unfortunate who is always regulating the machinery of things, and "getting ready to start." The army of the Potomac needed to move out of the swamps more than it needed to arrange the angles for the Chickamauga ditches. It needed workers more than engineers. It is only when men work at essential and fundamental points, that success comes; to those who thus work, it never fails to come.

In applying these truths, reformers must remember, that repairing is not reforming. Repairs work at side issues. They compromise. They build over, refit and whitewash, while the foundation is crumbling, and the sills are decaying. Repairs are necessarily time-servers. They "fix up" so as to get along for the present, and next year fix up again, and so on until the ever-growing ruin topples over and buries them. Cure the evil, says the reformer. Cover the cancer, and give "tonics," says the repairer. "Lay the axe at the root of the tree," says truth. "Trim the branches, so that all will be uniform and harmonious," says the time-server. Thus repairs and side-issue men hinder real reform.

The Sabbath cause needs reformers, rather than repairs. Gray-haired, yet self-confident, No-Sabbathism boasts an almost universal sway. The "Puritan Sunday" compromise of the seventeenth century was an effort to repair. It was new cloth in an old garment, and as the strain increased, the rent grew worse. Reform is what truth now demands. God's providences have opened the way for it. Wise and happy he who, reforming himself, and seeking after true holiness, joins with Jehovah in the work of vindicating His Sabbath.

AUTHORITY OF THE SABBATH.

Under this head, the *Morning Star* of March 29, 1871, contains the following item, which shows how people are seeking for light, and how their leaders shrink from revealing the weakness of the popular position. If the *Star* could point to the Word of God as authority, it ought not to hesitate, or to expect that any one could "furnish a better" answer.

"A correspondent wishes some one to inform him and others in a careful and thorough article whether the fourth commandment is not as

binding as any other; whether there is any clear divine or apostolic authorization for keeping the first rather than the seventh day of the week; and if there be no such authorization, whether Christians are not now under the same obligation to keep the seventh day of the week that they are to keep any of the other nine commandments. These are questions often asked, and have been professedly been often answered; but we invite any of our correspondents who may have a clear, wise, and not too lengthy word on the subject, to send it to us, for use according to the wish of our inquirer. We have our own reply, but shall be glad if some one else chooses to furnish a better one."

THE N. Y. SABBATH COMMITTEE.

This Sunday Reform organization has recently held its thirteenth anniversary. It was well attended, and an occasion of interest to all concerned, on account of the report of the Secretary, and the addresses of distinguished speakers. Upon the platform was a formidable array of citizens and members of the Committee. They were men of solid proportions, and almost uniformly white locks, such as an audience of intelligence and refinement, like the one before them, delight to honor. The scene, however, was slightly suggestive of the juvenile representation that are brought before the public on the anniversary day of some "Home of the Friendless." The dignified parade was sufficient to give character to the meeting—a thing that seemed to have been planned as though it was of the highest importance.

After prayer by Dr. Phillip Schaef, the Chairman, Norman White, stated the origin and object of the Committee. They were appointed, eighteen laymen, (all except four are still members,) in 1857, by one hundred gentlemen who met together for the purpose of protecting the civil Sabbath by the enforcement of the Sunday laws, which were violated with impunity. They found public opinion at fault. It needed to be made more religious, so as to support Sunday observance. They had a higher aim than merely to maintain a civil Sabbath. They kept the distinction before them—legal sanction to secure the civil Sabbath, and moral sanction to secure the religious Sabbath. They wield both weapons in the great contest for the salvation of the Sunday. Where reason will not be heeded, they are compelled to enforce law. They are entitled to an undisturbed Sabbath. They claim it as their right. To save the Sunday is, in their opinion, to save the country.

The Report of the Secretary began by stating, that the Committee was organized to arrest the movement in our country to make Sunday a European holiday. When they began operations, low theaters, crying newboys, rumbering foundries, target shooting, dance-houses, funerals with bands of music, and traffic in intoxicating drinks desecrated the Sunday, and disturbed those who sought on that day rest for the body and repose for the soul. In undertaking the abatement of these nuisances, the first crying done was to suppress the boys trying the newspapers. This was accomplished only as the result of repeated efforts. They appealed to the publishers, but in vain. They memorialized the police with better success, and after considerable other work in various ways, the offenders were silenced by law. It would have been interesting if they had given the reason for opposing first the newspapers, instead of the foundries, or theater-managers, or rum-sellers. The next step, however, was against the liquor-shops. Here they encountered political difficulties, which perhaps they foresaw, and feared to contend with in the first engagement. They claim, nevertheless, to have been successful, not only in preventing traffic in intoxicating drinks, but in closing immoral exhibitions, and stopping great musical processions, and arresting other fearful demoralizing crochets. They assert that they have fully vindicated the propriety and necessity, as well as the effectiveness, of the intervention of the civil magistracy, to protect citizens in their right to the enjoyment of a quiet Sunday.

The claim to so great results is scarcely sustained by a view of the situation. While they were being announced with an air of triumph, the rumbling street cars add the tinkling bells of the horses disturbing the serenity of the hour. That Sunday evening was no exception, for all days of the week Sunday is the best for the business of the street, railroads. And it may be safely presumed, that some of the annoyances so effectually abated (?) were still in full force—a presumption which a visit among the Sunday-breakers no doubt would fully justify. On the previous Sunday afternoon, the writer saw a large funeral procession, escorted by one of the obnoxious bands of music, whose horns had been hushed by the Sunday laws!

The Committee do not limit their efforts to New York. They seek the improvement of the Sunday throughout the United States. They acknowledge great indebtedness to Dr. Schaef for labors among the Germans in the chief cities. Their object is indeed world-wide. Their representative has plead their cause in Europe. If they have wrought a great work in their own city, they have not yet put forth their power in the neighboring city of Brooklyn, as the following facts, going to rounds of the press, would seem to

indicate. That city has two hundred and twenty-three churches, and sixteen hundred and thirty-five congregations. It is estimated that 37,000 men go to the churches on Sunday, and 75,000 at least, and probably every day in the week. We should rejoice to know that the Committee, or some "powers that be," had shut up, on all days, the grogeries everywhere, and exterminated on all days the dreadful immoralities that curse both town and country; but we respectfully and firmly protest against the effort to suppress them on only the first day of the week, upon the ground that it should be a quiet and holy day. It is the first of the six days in which God says, "Thou shalt labor and do all thy work." And when men, though great and good, attack evils, and hinder honest avocations on that day, claiming as the reason for their action, that God has set it apart as the Sabbath, they abuse His Word, and mislead the people. He declares, "The seventh day is the Sabbath of the Lord thy God." Never has he recalled, amended, or changed this law. Yet they proclaim, "The first day is the Sabbath of the Lord thy God, and everybody that disturbs and secularizes this day, must be restrained by civil law, if they will not be persuaded by milder measures." There is no clearer instance than this of "teaching for doctrine the commandments of men." And the guilty should take heed to both a "reason" and revelation, and remember, that God has repeatedly said to them, "In vain do ye worship me."

"Why call ye me Lord, Lord, and do not the things which I say." "Your words have been stout against me, yet ye say, 'What have we spoken so much against the Lord?' Ye have said, 'It is vain to serve (obey) God, and what profit is it that we have kept His ordinance?' " J. B. C.

The Sabbath Recorder.

WESTELY, N. Y., FIFTH-DAY, MAY 18, 1871. GEORGE R. UTTER, EDITOR.

THE DIFFERENCE.

A great deal is said about the differences between men and women; and many arguments against certain reforms which relate chiefly to woman, are built upon this foundation. It seems to me that we are in danger of falling into a grave error in this direction. Many persons talk as if God had created man with one kind of human nature, and woman with another, so diverse do they consider them; and out of this notion grow many and serious misapprehensions as to the powers and rights of both. And these errors are quite as unjust and injurious to man as to woman. And the fact that whatever degrades or injures the one, reacts upon the other, proves conclusively, that the differences are not so great nor so radical as is claimed. Nothing is clearer than that God has given to all the self-same nature, subject to the same laws, physical, mental and spiritual. No one will deny this, yet much of the so-called reasoning we hear virtually nullifies it. We call in question the wisdom, justice and mercy of God, when we so strenuously insist on a radical difference between the sexes; for he gives the same law to all alike, which is manifestly unjust and unwise, if the difference be really so great.

MISSIONARY CORRESPONDENCE.

A pressure of other matter has delayed the publication of extracts from letters read at the recent meeting of the Executive Board of the Seventh-day Baptist Missionary Society. We begin upon them this week, however, and shall continue till the principal items of interest are placed before our readers. Under date of Green Brier Run, Jan. 3d, Eld. Charles A. Burdick writes as follows in regard to his

MISSION IN WEST VIRGINIA.

I arrived, with my family, at New Salem, on Fifth-day, Oct. 20th, and first put up at Bro. F. Randolph's, who keeps a place on Sabbath-day for travelers. I have a rainy day, I did not stir out much until the next day. Then, leaving my family at Bro. Randolph's, I rode over the hill to the head of Green Brier Run, about three and a half miles, to connect with the West Virginia Railway for travelers. I have a rainy day, I did not stir out much until the next day. Then, leaving my family at Bro. Randolph's, I rode over the hill to the head of Green Brier Run, about three and a half miles, to connect with the West Virginia Railway for travelers. I have a rainy day, I did not stir out much until the next day. Then, leaving my family at Bro. Randolph's, I rode over the hill to the head of Green Brier Run, about three and a half miles, to connect with the West Virginia Railway for travelers.

In the afternoon of this first Sabbath's labor, I rode back to New Salem, in company with Bro. Jacob Davis, and preached there at four o'clock. On the next day rode about five miles to Buckeye Run, and preached in the evening. The request sent from there by the persons who were in the church, to present a general statement, including some information about the different localities where I have labored.

I will begin with the New Salem church. This church was first organized at West Virginia, on New Jersey, and moved to this country many years ago, settling at New Salem, also called Salem, for abbreviation. This is a small village on the Baltimore and Ohio railroad. The members are widely scattered, and located in separate houses or neighborhoods. It is not possible to meet all at one place every week, and hence there are five preaching places, at three of which the pastor preaches once each month, and at two of them he preaches once in two months, alternatingly. These places are New Salem, Long Run, Buckeye Run, Meat House Fork, and Green Brier Run. The most of these neighborhoods are separated from each other by high ranges of hills. The church has a common house of worship located in separate houses or neighborhoods. 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Miscellaneous.

A CHINESE WEDDING.

A gentleman in China writes an interesting account of the marriage of Charles K. Marshall. This young gentleman is a native Chinaman, and was brought to New York in his boyhood...

his hand what direction they are to take, and then whistles sharply. Well-trained birds will immediately settle upon the trap door of the cote to be taken in.

VITALITY OF THE HUMAN RACE.

The first six months of a child's life is too uncertain to base any calculations upon. On the other hand, after the expiration of the first year, the chances are even that the child will live to the age of thirty years.

THE CARE OF FURNITURE.

The Technologist gives some useful and timely hints as to how to preserve furniture in good condition, which may prove beneficial to many who are now about cleaning up.

sufficiently pressed it may be treated as hard wood; it may be turned in a lathe; holes may be drilled or bored in it; it is susceptible of a high degree of polish, etc.

THE NEW YORK COMMERCIAL ADVERTISER.

The New York Commercial Advertiser is not a worshiper of West Point. It says: "West Pointers who have succeeded at any business outside of soldiering are few and far between."

THE NEW HOTEL POTTER PALACE.

The new hotel of Potter Palace in Chicago is estimated to cost about \$1,000,000. It will be eight stories high, and contain six hundred rooms.

A VIRGINIA YOUTH WATCHING THE PERFORMANCES AT A CIRCUS.

A Virginia youth watching the performances at a circus, had one of his fingers put out by a small stone thrown from the crowd.

MILWAUKEE RANKS AS FOURTH IN THE LINE OF PORK MARKET.

Milwaukee ranks as fourth in the line of pork market, and exports to rival Chicago within three years.

DANBY, VT., MADE 300,000 POUNDS OF BUTTER, LAST YEAR.

Danby, Vt., made 300,000 pounds of butter, and a corresponding quantity of butter, last year.

LAWYERS OF RHODE ISLAND.

Passed at the January Session of the General Assembly, Feb. 1, 1871. An Act for the more effectual prevention of cruelty to animals.

The black cat-killers in Arkansas are more numerous than any other species known before. They are even stripping the leaves from the forest trees.

FOUR CHILDREN OF J. N. OWEN, OF WOLF CREEK, OUTGAMING COUNTY, WIS., WERE POISONED RECENTLY, BY EATING WILD PARSNIPS, AND THREE OF THEM DIED.

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