

FOR SALE AT THIS OFFICE... THE CONSTITUTIONAL AMENDMENT...

CATALOGUE OF BOOKS AND TRACTS

NATURE'S GOD AND HIS MEMORIAL... THE SABBATH AND THE SUNDAY...

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trine of the Saturday Sabbath, and I enjoy to read everything that may strengthen my opinion in that direction.

I don't in any way believe in the Christian Sabbath now-a-days, as I don't find it ordered so in the Holy Bible.

From the ages that are past the voice came like a blast, over seas that wreck and down.

Somehow at every hour the watchman on the tower looks forth, and sees the feet approach on the hurrying feet of messengers, that bear the tidings of despair.

He goes forth from the door, who shall return no more, with him our joy departs.

That is a common grief, strength but slight relief, ours in the bitter loss.

From Haslem, Holland, an extract from a letter to Eld. Gardner from Eld. Velthuisen reads thus: "My heart and the hearts of our dear Saviour's little flock here are fulfilled with thanksgiving and praise, because of the wonderful help and royal accomplishing of our wants through the aid of you and the other brethren at the other side of the ocean."

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as we may be able; and if we must retrench somewhere, let it not be by defrauding the treasury of the Lord, but rather let it be in those things which minister to our self-gratification.

Let us cultivate a spirit of sacrifice and self-denial, and soon our earnestness may inspire other societies and churches, stimulating them to greater zeal for the cause, and thus we may do much toward filling the treasury, and advancing the cause of Christ.

AN ESSAY Read before the Aitchison County Bible-school Institute.

By RUSSELL J. MAXSON. The Importance of the Bible-school to the Young.

We are creatures of habit and imitation; we have learned to do in our earlier years, so are we quite likely to do when we are children old grown.

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the record of his wretched-dealing hand. The teaching of the Bible exactly meets our wants as intelligent and social beings. Here we may find precepts adapted to our wants in adversity and in prosperity, to the day of triumph and in the hour of defeat.

Here we will find precepts adapted to our treatment of our playmates, neighbors, friends, and enemies. We may learn our duty to our superiors and inferiors, to husbands, wives, parents, and children, to ourselves, to the world, and to our God.

The teaching of the Bible is adapted to the day of health and sickness; to life, with all its varied lights and shades, breathing love, peace, mercy, and kindness to all. And let these boys remember that just in proportion as they study the Bible and obey its precepts, they will become men.

Some boys never become men in this world. It takes something more than bone and muscle to make a man, something more than frame and strength. Two hundred pounds of bone, blood, and muscle, molded into the human form and walking about, do not make a man. Manhood is within. It is manhood for soul to rule the body. It is childhood for the body to rule the soul.

Most men are children. We have none of us wholly outgrown our childhood. Great babies are walking about among us most plentifully. Full grown men are rather scarce. Few men say, I ought to do this, therefore I will. The most say, I can do this, therefore I will.

In view of this subject, we see the priceless worth of the Bible; its adaptation to all our wants, physical, intellectual, and moral. Childhood and youth are the best time to commence the study of the Word; the Bible-school affords the best available means for studying the Bible; hence, the great importance of the Bible-school to the young.

I would that these young men and young women, these boys and girls, could realize fully, wherein lies their true happiness, the shortness of time and the folly of living wholly for this world. The whole human race, though fleeing like shadows over the plain, are ever in the pursuit of happiness, and are too often striving to obtain it in the momentary objects of this fleeting existence.

Some seek for happiness in riches, some in stations of office and honor, some in science and eloquence, some in the breath of fame, some seek for it in deeds of valor on fields of carnage and of blood, and some on the thundering battle-ships that proudly ride the ocean, and thus wreath their mortal brow with laurels. But riches are perishable, stations of honor must soon be resigned, the tongue of eloquence must be stilled in perpetual silence, fame-like beauty must be laid in the cold grave, proud laurels plucked from fields of war must soon wither and fade, and all the cares and anxieties that pervade the heart or disturb the mind must be hushed forever!

But that happiness which the Bible proclaims, that true happiness which the doctrine of the Master imparts, shall never fade, nor pass like the vision of the day; but it shall sustain and cheer us through life, beat the last feeble pulse of mortal joy, and brighten our longing hope for a future world as the dark shadows of death are gathering around us. It shall wrap around us, in that mortal hour, a drapery not of earth, and, through a glorious resurrection, usher us into heaven, our final home. This happiness is as imperishable as that God and Father from whom it emanates. It shall live when the scenes of earth are no more. It shall flourish when all earthly beauties decay. It shall roll on in immortal triumph when globes are stopped in their mighty course. It shall be remembered when all that we once valued on earth is forgotten. It shall shine with new accessions of splendor when the sun sleeps in his clouds as a winding sheet, and when the stars that burn like embers on heaven's broad hearth are extinguished in night. It shall live immortal when death itself shall die and be no more.

ON YOURSELF A LITTLE.—Once upon a time there lived an old gentleman in a large house. He had servants and everything he wanted, yet he was not happy; and when things did not go as he wished, he was very cross. At last his servants left him. Quite out of temper, he went to a neighbor with a story of his distress.

"It seems to me," said the neighbor, sagaciously, "would be well enough for you to oil yourself a little."

"To oil myself?" "Yes, and I will explain. Some time ago one of the doors in your house cracked. Nobody, therefore, liked to go in or out of it. One day I oiled its hinges, and it has been constantly used by everybody ever since."

"Then you think I am like a creaking door," cried the old gentleman. "How do you want me to oil myself?" "That's an easy matter," said the neighbor. "Go home and engage a servant, and when he does right please him, and when he does wrong chastise him. If, on the contrary, he does something amiss, do not be cross; oil your voice and your words with the oil of love."

The old gentleman went home, and no harsh or ugly words were ever heard in the house afterwards.

take properties of matter. If you take attraction, or its measurement, weight, you will find that whether you are considering ice, water or steam, lead or a feather, wood or glass, air, earth, or water, they all possess weight, they can all be weighed by scales.

Thought is the product of spirit. How does this accord with the universal test of matter? What kind of scales would be required to weigh a thought? We speak metaphorically of a thought's weighing weight, but not in the sense of physical attraction. Extension is also an essential property of thought. We may ask, what shape a thought has, and how much space it occupies? It is manifest that all such questions are entirely irrelevant in respect to thought. We need not follow this line of thought further to prove that thought differs intrinsically from any product of matter. It is admitted that we know almost nothing of either spirit or matter in their essence, but it is claimed that we do know something of them by their phenomena. Christ said: "Ye shall know them by their fruits." It is a necessary truth, intuitively known, that every effect must have an adequate cause; every effect must be included within the cause, and the causes must vary as their effects differ. These need only to be stated to be accepted. Hence the effects being given, we can have a good degree of knowledge of their causes. We have many physical facts, differing among themselves more or less, but all coming under some general properties. We would conclude that their causes are of the same general nature, but that they differ some among themselves. We have one phenomenon at least that differs widely from the physical phenomena in their general characteristics, hence the cause of this one then must, not differ from the rest. Hence, spirit, the cause of thought, must differ from matter, the cause of physical phenomena.

THE ORIGIN OF LIFE IS THE GREAT problem of science, and one which is likely to afford much evidence on the nature of spirit. The question is whether life is a product of matter, or an independent substance. It is, therefore, not exclusively, the atheistic section takes the former, and the theistic the latter. If Joseph Cook is authority, the latter class is in the ascendency. It seems to me that everything favors the latter position, so far as I have been able to pursue the discussion of this question. I would refer those who wish to pursue this subject further to his work on "Biology." Space will not allow a discussion of it here.

I think I have clearly proved that there is a substance called spirit, and that it differs in all its positive properties from matter, as is shown by their phenomena, that is, whatever matter is spirit is not, and vice versa. We know of its existence negatively, which we are trying to prove in this article, we may know something more of its character positively. (1) It is automatic in its actions, as life is, for it is of the same general nature. (2) Its product is thought, which differs in every respect from material products, and affords the best index to the nature of spirit. (3) It is the religious part of man, which is the most striking difference between man and the ape; and (4) it is this that enables man to invent God, besides many other intuitive ideas. When it is said, "It is as great a difference between steam and ice as our opponents claim there is between spirit and matter," it seems to me there is manifested either a willful misrepresentation, or an inexcusable ignorance of the question. Steam and ice answer all most equally well all the necessary physical tests, but spirit complies with none of them. I believe, as followers of Christ, we should be more careful and guarded about our assertions, with a manifest desire for truth rather than denigrate the materialist. What, again, has been the deepest root of bitterness between Germany and France? This prominently with a difference, being many others: the difference of temperament which distinguishes the Teuton from the Gaul, breaking out ever and anon into acts of open enmity. Hence, too, the opposing forces have hitherto assumed towards the Reformation. Look, further, to the marked contrast presented by the oriental and western worlds. The inhabitants differ respectively, in cast of mind, and in the many modern evidences of this. What, for instance, has been all along one of the leading sources of weakness in the Austrian empire, and still more conspicuously in that of Turkey? The religious fanaticism, which has been a source of weakness in the Austrian empire, and still more conspicuously in that of Turkey? The religious fanaticism, which has been a source of weakness in the Austrian empire, and still more conspicuously in that of Turkey?

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through many a flower garden blooming with roses; and glide the whole scene with its airy happy and radiant sunlight.—Demery.

WANTED.—DEVOUTIONERS. Just now there is nothing more necessary to present religion in its highest aspect to the world than greater devotion. Intellectually it is nobly represented, and has the support of the most enlightened and cultivated minds of Christendom, and the address of many of our most prominent ministers. It is not, therefore, in this regard that religion, particularly suffering. Her forces are well trained, and in every field of intellectual encounter the friends of religion have nothing to fear.

Nor is this prestige to be lightly esteemed. It is a distinction, in fact, which the followers of Christ, in following the legitimate fruit of Christianity, have marked characteristic of religious life. The disciplined minds of the present time are not exclusively in our pulpits; they are found in the pens, and the views which they hold of divine truth are such as they have received from the great teachers of the Scriptures, and are such as they are qualified to teach and defend.

Joined with this striking characteristic of many professing Christians of our day is another equally entitled to high appreciation. We refer to religious activity. Never since the days of the apostles has there been a time when so much was done to propagate Christianity, and to carry on its work in the most evangelical and humanitarian enterprises and agencies. The religious and benevolent enterprises in which the members of our churches are engaged are so numerous, and are so nobly sustained, that we are almost overwhelmed by the number of them. They are self-denial and self-sacrifice are simply wonderful. And it can not be denied that this aspect of practical religion has made a deep impression on the minds of men, abundantly vindicating its truth and its great value.

It is not in respect to either of these features that the present type of religion is especially lacking. In activity and intelligence, the Christianity of to-day is undoubtedly in advance of that of any previous age, and with the constant increase of facilities for larger acquisitions of divine knowledge, and for wider efficiency in religious effort, we have every reason to anticipate a still greater development of mental strength and a grander aggregate of results.

The conspicuous defect of the religion of our time is *devoitness*. In other days, piety was a characteristic of those who were converted, and, wanting this, a man's conversion was questioned. There may often have been a sanctimonious manner assumed by such which did not answer to their true "inwardness," but, in the present time, piety is a common feature of a devout demeanor resulted from a deep religious spirit, and reflected the pervading reverence peculiar to renewed souls. It was not only manifested in connection with religious exercises, but gave an impulse to the whole life, and clearly attested the great fact that their fellowship was with the Father, and with his Son Jesus Christ.

Intellectual religion and consecration to work are developments of Christianity to be commended, but, without the element of devoitness, there is a defect greatly to be deplored. The religious fanaticism, which has been a source of weakness in the Austrian empire, and still more conspicuously in that of Turkey? The religious fanaticism, which has been a source of weakness in the Austrian empire, and still more conspicuously in that of Turkey?

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there are marbles from many parts of the earth; and yet there may be seen there the spoils of many heathen nations. The very building is a visible embodiment of the assurance that Christ's Church is yet to be the meeting-place of all the people, and they shall bring the glory of their God from the east unto the west, and that which he had said will be unity and peace.—H. Hutchison, D. D.

REMEMBER THE DORK. When Villiers, Duke of Buckingham, was an Irish King James II. sent an Irish priest to convert him to Popery. The Duke, apprised of the visit and its object, very courteously received the priest, and expressed great willingness to be instructed. But before they entered the Duke's study, he had arranged that the priest should bring a glass of wine together. After they had drunk a while, the Duke took the cork out of the bottle, and shaking it with great gravity, asked the priest, "How do you like this wine?" The priest was confounded and silent. The Duke continued all the while to stroke the cork, and praise his beautiful horse.

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The Sabbath Recorder.

Alfred Onton, N. Y., Fifth-day, March 13.

REV. N. V. HULL, D. D., EDITOR.

For all communications, whether of business or of publication, should be addressed to "The Sabbath Recorder, Alfred Onton, Albany, N. Y."

SABBATH DISCUSSION

Between Rev. N. V. Hull, Editor of the Sabbath Recorder, and Rev. Joseph Walker, of Rolla, Mo.

Resolved, That the first day of the week is the day which Christians ought to observe as their Sabbath. J. Walker affirmed, N. V. Hull denied.

Dear Brother Hull.—To the results of our discussion, as tested by the common version of the Sacred Scriptures, I now add an argument from the inspired originals. My main purpose is to refute the statements of Sabbatarians, that the first day of the week is never called the Sabbath, and that Christ did not rise from the dead on that day. I maintain that the first day of the week is denominated Sabbath as definitely, and in the same language, as ever the seventh day was; and though there are difficulties in the way of reaching an unquestionable conclusion, they are no greater against me than against my opponent. The varied rendering into Greek of the Hebrew word Sabbath, causes a little perplexity in settling its meaning in some of its connections. It is rendered, without any special regard to number, gender, or case, sabbata, sabbaton, and sabbatum, (the latter pronounced sabbatum). I find, however, after having examined about sixty places in the Septuagint, that the sentence in Exod. 20: 8, Ten heeumer ton sabbaton—literally, Remember the day of the sabbaths—is used wherever the regular Sabbath is especially indicated. It is so found in Exod. 35: 2; Lev. 23: 15, 24; 8, Num. 15: 22 and 28; 9, Dent. 5: 12, 16, Ezek. 46: 4, and seven times in the seventeenth chapter of Jeremiah. Sabbath is most frequently employed, sabbaton occasionally, but ten heeumer sabbaton is the form in the Decalogue, and in the New Testament, where the old Sabbath is undoubtedly meant, as in Acts 13: 14 and 16: 13.

Now, we have these same forms in Matt. 28: 1, Mark 16: 2; Luke 24: 1, 1 John 20: 7, and in 1 Cor. 16: 2, with this difference, that in the Septuagint, the word day being supplied. Now why were they not rendered first of sabbaths, as the Greek requires? I know well enough what lexicographers and some critics say on the subject, but I have never been able to adopt their views. There seems to be a designed transition in Matt. 28: 1, from the old Jewish sabbaths to the new gospel sabbaths. The old series surrenders, through opse de sabbaton—rendered, "in the end of the sabbath"—to eis mian sabbaton—literally, into one of the sabbaths. Or, as it seems to me, the old sabbaths served their generation, and were buried in the sepulchre with Christ, while the new series arose with him to bless the church in gospel times.

In about sixty places in the New Testament, the words for sabbath, in the Greek, have been anglicized and transferred, but in eight or nine they have been translated "first day of the week." And yet there is neither day nor week; in the text and in the translators but to supply heemera (day), and render sabbaton (day). But for this free rendering of the words of inspiration, the first day of the week would have displayed itself as the veritable Christian Sabbath. The case then amounts to this: By the inspired originals, the first day of the week is called Sabbath; but in the uninspired translations, first day of the week has been foisted into our modern systems of theology. Both the Lord's day and the time of our Lord's resurrection are clearly designated in Mark 16: 9; where the original speaks thus: "Anastas de prooi prootes sabbaton—having risen early on the first of the sabbath. This, I think, is a fair translation, and here sabbaton is the genuine singular of sabbaton, and in my judgment, marks the first of the new series of Sabbaths. The Greek in this passage is in noteworthy harmony with what is stated of the circumstances of the resurrection by the other evangelists. Matthew says, "as it began to dawn;" Luke, "very early in the morning;" John, "when it was yet dark;" and altogether it goes to show that Jesus rose at the early dawn of the first Christian Sabbath which the gospel church ever knew. Prootes, in this case, can not refer, as some contend, to the early part of the Sabbath, since sabbaton is in the singular number, and we could not intelligently say; the first day of the Sabbath, for the Sabbath itself is only one day. If it were ten heeumer ton sabbaton, then we might call it the day of the sabbaths, or as our modern divines might say, first day of the week; but being sabbaton, which is singular, week is out of the question.

This important passage, as I hold, settles the meaning of mian sabbaton, in Matt. 28: 1, and in all other places where the form and construction are similar. It not only denotes one of a series of sabbaths, but the very early dawn, the first, the beginning of that one Sabbath. But with reference to Matthew and the other places where "mian sabbaton" are found, we are met with the objection, that "mian" being feminine, and "sabbaton" neuter, there would not be the agreement in gender which the Greek demands. But we have already seen that the Greek has been somewhat eccentric in the use of "sabbata, sabbaton," and so on; and hence, it may not be very exact in the use of genders. In English we say, a good man, a good woman, or a good house, the noun controlling the gender of the adjective. So in Greek, "mian" (one), which is feminine, may become neuter by preceding "sabbaton," which is a neuter noun. Let some should doubt the possibility of this, I submit an extract from Bullion's Greek Grammar, page 207. The author explains exceptions to general rules in this way: "An adjective is often put in a different gender or number from the substantive with which it is connected, tacitly referring to its meaning, rather than to its form, or some other word synonymous with it, or implied in it." So then, according to this, "mian sabbaton" may mean one Sabbath of a new series of Sabbaths. "But hold," says a seventh-day Sabbath man: "If that be so, then another series of Sabbaths was begun when Paul broke bread with the church at Troas; and yet another when he requested certain churches to collect a little money for the poor saints at Jerusalem. One reply will meet both of these objections: "Tee mia ton sabbaton," in the Acts, or "kata mia sabbaton," in Corinthians, meaning in either case, one of the Sabbaths, does not mean the first of a series of Sabbaths, but one, that particular one to which Paul alluded, or on which he met the brethren at Troas, no matter what was its place in the hebdomadal line of Sabbaths. Paul happened to be at Troas on one of these Sabbaths, not the first of the series; and so he instructed the Corinthians to lay up some money for the poor saints in Jerusalem, on one of these Sabbaths, or it may have been one of several successive weeks. But the belief of some, that Paul established a weekly rule for the lifting of collections, is not to be inferred from the passages themselves. Paul wanted contributions for a single necessity; when that demand was met, his application for money was ended.

If it please any one's fancy to call mian sabbaton first day of the week, let him do his pleasure, provided however, that he understands by the first day, the gospel Sabbath; for that is precisely what it means, if he is willing to give the same meaning to the Greek, after Christ's resurrection, which it had before. Why should the lapse of only a few hours—that from the burial of Christ to his resurrection—give to sabbaton a meaning which it never had previously. We are told in defense of a supposed weekly period, that the Jews called "Sunday, one of the Sabbaths," "Tuesday, two of the Sabbath," and so on, until, as I suppose, they would call Saturday seven of the Sabbath, though the Sabbath itself. There is no evidence that the Jews did anything of the kind. Neither mia nor prootes was ever used before sabbaton or sabbaton till after the resurrection of Christ. We can find ten heeumer ton sabbaton in the Old Testament frequently, but never with mia or prootes before them. From this I infer that weeks were never expressed by these forms of construction, until we find them in the New Testament, then meaning one of the sabbaths.

The absence of these numerals makes it a thing of but little consequence as to what Greenfield or Bloomfield may say in reference to Sabbath for week. The Greek never made a week without them, and I do not believe that it ever did with them. They indicate sabbaths—nothing more, nothing less—and they were never in demand until the morning of Christ's resurrection. But here I am interrupted by Cruden, who finds a week in Luke 18: 12: Nestesuo dia sabbaton—"I fast twice in the week." Stop, Mr. Cruden, the verse reads, "I fast twice on the Sabbath." The proud Pharisee omitted two meals, and thus fasted twice on the Sabbath. He may have eaten as much at one meal as he usually ate at three; but his abstinence twice on that day gave him a chance to make the most of his self-righteousness. The word here, as in Mark 16: 9, is sabbaton, the genuine singular, and means only one day, not more than one or seven.

I said in former articles that both the seventh day and the first were observed during the apostolic age, and, doubtless, for some time after it. Many of the converted Jews along to the seventh day, while the Gentiles kept the first. This belief is strengthened by what took place at Antioch in Pisidia, where Paul and his fellow missionaries went to the synagogue on the Sabbath day. Acts 13: 14. Here the phrase is ten heeumer ton sabbaton, which is the same form as in Exod. 20: 8, and means the seventh-day Sabbath. But, when the Jews had left the synagogue, the Gentiles requested to hear these words on a different Sabbath. Tee metaxu sabbaton, which is properly rendered the Sabbath between; and this place it must mean between the old Jewish sabbaths. Lather translates the sentence thus: "Das sic Zwischen sabbata inna die worte sagen," which must be Englished, that the apostle would speak the words to them between sabbaths; that is, I understand it, between the old Jewish sabbaths. Our version has need for the word metaxu, which will suit believers in a first-day Sabbath, as well as those who hold the second day, as the first of a seventh day. The between does not mean exactly in the middle of a week, but between two sabbaths; and as the Gentiles (probably converted persons) made this request, I infer that it was the next day, the first day of the week, that they desired to hear the words of the Lord's day, which was the Sabbath they observed. From the 44th verse of which was the Sabbath they observed. From the 44th verse we learn that this Sabbath was near at hand. The phrase, Erchemeno sabbaton—the coming Sabbath—translates an event which might transpire very soon, perhaps after an interval of only one night—the next day. This word next, which, though a doubtful rendering, suits first day worshippers very well, since this Sabbath, which brought out the Jews, was, doubtless, the first day of the week—between sabbaths. It is noteworthy that the Gentiles did not make their request till the Jews had left the synagogue, and hence, I infer that the request was for their own Sabbath, which they did not care to speak in the presence of the Jews. It seems probable, moreover, that the great concourse which was called out at so short notice, met in some other place than the synagogue—perhaps in the open air, as I have not clearly shown that the first day of the week is called the Sabbath, and that Jesus rose from the sepulchre on that day. But I must not pass by the passage in Matt. 24: 20, medeo en sabbato, "Pray that your flight be not to Winter, neither on the Sabbath day." Some think that this proves that the seventh day Sabbath was continued by divine authority up to that time, which was thirty years after our Lord's ascension; and, so, why not for all time? I have nothing here to favor such a belief. Christ knew that the Jews would, until then at least, venerate the seventh day, and that Gentile Christians would keep the first day, and hence he may have meant the old Sabbath, or the new, or both. His purpose was to warn the people against surprise by a sacking army, which might take advantage of a Sabbath day to destroy them.

I have now considered all the passages which bear on this important question. I might again refer to sabbatum, Heb. 4: 9, which must mean the keeping of a sabbath on earth; but that will be attended to in my final review article of your reply to the papers. I have shown that the first day of the week is called Sabbath by the identity of the originals in both Testaments; by the necessity of translating first of sabbaths, instead of the first day of the week; by the agreement of Mark 16: 9 with the other Evangelists; by the fact that mia and prootes were never used in construction with sabbaton, till after the resurrection of Christ, and that the Sabbath between. In proving this, I have also proved the rising of Jesus on the first day of the week. I await your review, which I know will be able and kind, with peculiar interest. Yours in Christ, JOSEPH WALKER.

ROLLA, MO.

Reply.

Dear Brother Walker,—You have now reached the decisive point in your argument. I agree, if the first day of the week is really called the Sabbath in Matt. 28: 1, according to the proper rendering of New Testament Greek, then you have won a victory. On the other hand, if I establish the substantial correctness of the common rendering, you will be in honor bound to accept it, and so yield the controversy. The first thing, however, I propose to do is to show you my mistake, when you say that the evangelists say that Christ rose early on the morning of the first day of the week. I am sure, brother, you have not carefully looked at this matter. You have taken for granted it was so, without critical examination. The matter stated concerned the time in which the disciples visited the sepulchre, and not the time in which Christ arose. Besides this, they formally state that when they went to the sepulchre, Christ had risen and gone. The time of his resurrection is not stated. Let us see. Matthew says: "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre. And behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment as white as snow; and for fear of him the keepers did shake and become as dead men. And the angel answered, and said unto the women, Fear not ye: for I see that you seek Jesus, who has been crucified. He is not here; for he is risen, as he said. Come and see the place where the Lord lay. Here it is stated that in the end of the Sabbath, or late in the Sabbath, these women came to the sepulchre, and that he was then "risen and gone." But the passage you mainly rely upon is Mark 16: 9, the force of which lies in its bad punctuation. The verse reads: "Now when Jesus was risen early, the first day of the week, he appeared first to Mary Magdalene." This passage is made to say that Christ rose on the first day of the week, by putting a comma after the word "week." Mark is reciting when Jesus appeared to Mary Magdalene, and not when he rose, and should have been punctuated accordingly. But as said last week, the argument with me does not turn or is not affected by the time on which Christ arose. Suppose he did rise upon the first day of the week, what of it?

Before proceeding to the question of the proper translation of the phrase "Opse de sabbaton, te epiphoskous eis mian sabbaton, eithe Maria, he Magdalene," etc., a few preliminary remarks will be in order. In the rendering of this passage it must be remembered that its purpose is to relate the time in which Mary Magdalene and the other Mary visited the sepulchre, and the accompanying circumstances, and that it is a fact that they went there late in the Sabbath, as it began to dawn into the first day of the week. In the narrative respect was paid to this, and any other form of statement than the one we have would be unfaithful and misleading.

Again, the translation you propose is violent and unnatural, and is opposed to the whole volume of New Testament literature. At best it is a possible translation, which is a form of rendering never to be resorted to, except we are compelled to it by the necessities of the case. In this instance, there is nothing in the connection that demands it. It is therefore unlawful. To make a translation merely to support a theory of ours is to abuse language and pervert justice. You are too well informed not to know that largely the divisions that have crept into the church have been supported by specious reasonings, and curious and hair-splitting renderings of the "originals." We should remember that the Bible is a straightforward book, and not "a cunningly devised fable." It is a book for the common people, so that a wayfarer, reading it, may run. But to my work, and in the first place I will, as a beginning, quote from the Encyclopedia of Religious Knowledge, a statement showing the reason for translating eis mian sabbaton, the first day of the week. Under the word "Week," it says: "From the circumstance that the Sabbath was the principal day of the week, the whole period of seven days was likewise called Sabbath, in Syria Sabata, in the New Testament Sabbaton and Sabata. The Jews, accordingly, in designating the successive days of the week, were accustomed to say, the first day of the Sabbath, that is, of the week; Sunday, Monday, &c. Mark 16: 9; Luke 24: 9."

I next introduce a grammatical construction of Matt. 28: 1, by Uriah Smith, who says: "In these times it is almost dangerous to explode a heresy; for there are not a few who are ready even to seize the fragments, and caper about with them in the highest glee, as if they had discovered a new truth, or been blessed with a flood of new light. There are many now claiming that the first day of the week is called the Sabbath in Matt. 28: 1, who doubtless learned for the first time that sabbaton occurs in that passage, from reading a refutation of that foolish claim. Let us then again examine the manner in which an asylum in Matt. 28: 1. The passage in the original reads thus: 'Opse de sabbaton, te epiphoskous eis mian sabbaton, eithe Maria, he Magdalene, &c.' A translation is given to these words as follows: 'In the end of the Sabbath, as it began to dawn toward one of the Sabbaths, came Mary Magdalene, &c.' And on this the following claim is raised: In the end of the Sabbath, as it began to dawn toward the first of a new series of Sabbaths, namely, Sabbaths to the Jews called 'Sunday, one of the Sabbaths,' as it began to dawn toward one of the Sabbaths, came Mary Magdalene, &c. And on this the following claim is raised: In the end of the Sabbath, as it began to dawn toward the first of a new series of Sabbaths, namely, Sabbaths to the Jews called 'Sunday, one of the Sabbaths,' as it began to dawn toward one of the Sabbaths, came Mary Magdalene, &c. And on this the following claim is raised: In the end of the Sabbath, as it began to dawn toward the first of a new series of Sabbaths, namely, Sabbaths to the Jews called 'Sunday, one of the Sabbaths,' as it began to dawn toward one of the Sabbaths, came Mary Magdalene, &c. 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The Bible Service.

Conducted by a Committee of the AMERICAN SABBATH TRACT SOCIETY. INTERNATIONAL LESSONS, 1879. FIRST QUARTER. Jan. 4. The Second Temple. Ezra 3: 1-13.

TOPICAL READINGS.

Deuteronomy 10: 17. "The Lord is God, one only." Psalm 103: 1. "Bless ye the Lord, O ye angels of his." Psalm 103: 1. "Bless ye the Lord, O ye angels of his."

THE BIBLE SERVICE.

Conducted by a Committee of the AMERICAN SABBATH TRACT SOCIETY. INTERNATIONAL LESSONS, 1879. SECOND QUARTER. April 1. The Resurrection. Matt. 28: 1-10.

THE BIBLE SERVICE.

Conducted by a Committee of the AMERICAN SABBATH TRACT SOCIETY. INTERNATIONAL LESSONS, 1879. THIRD QUARTER. July 1. The Day of Pentecost. Acts 2: 1-41.

THE BIBLE SERVICE.

Conducted by a Committee of the AMERICAN SABBATH TRACT SOCIETY. INTERNATIONAL LESSONS, 1879. FOURTH QUARTER. Oct. 1. The Feast of Tabernacles. Lev. 23: 34-43.

THE BIBLE SERVICE.

Conducted by a Committee of the AMERICAN SABBATH TRACT SOCIETY. INTERNATIONAL LESSONS, 1879. FIFTH QUARTER. Dec. 1. The Nativity. Luke 2: 1-20.

THE BIBLE SERVICE.

Conducted by a Committee of the AMERICAN SABBATH TRACT SOCIETY. INTERNATIONAL LESSONS, 1879. SIXTH QUARTER. Feb. 1. The Epiphany. Matt. 2: 1-12.

THE BIBLE SERVICE.

Conducted by a Committee of the AMERICAN SABBATH TRACT SOCIETY. INTERNATIONAL LESSONS, 1879. SEVENTH QUARTER. Apr. 1. The Resurrection. Matt. 28: 1-10.

THE BIBLE SERVICE.

Conducted by a Committee of the AMERICAN SABBATH TRACT SOCIETY. INTERNATIONAL LESSONS, 1879. EIGHTH QUARTER. June 1. The Feast of Pentecost. Acts 2: 1-41.

THE BIBLE SERVICE.

Conducted by a Committee of the AMERICAN SABBATH TRACT SOCIETY. INTERNATIONAL LESSONS, 1879. NINTH QUARTER. Aug. 1. The Feast of Tabernacles. Lev. 23: 34-43.

Miscellaneous.

THE ORPHAN. MARGARET J. PRABO. I know how kind she seemed to me, and how she loved to see me. And when she died, I was left alone.

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