## che Suthath Tuenters

## Published by GEORGE B. UTTER

WESTERLY, R. I., FIFTH-DAY, FEBRUARY

WHOLE NO. 1046.

| Oue Jabbath \%ectorder. |  | being, the other for the sake of doing. fo Education as a culture lies back of it |  |  | " Do you like that ", ssid the |  |
| :---: | :---: | :---: | :---: | :---: | :---: | :---: |
|  | all | all professions and pursuits. It has ea | early, thatititbe long continued, and | al. Thus in Thitological Sem- |  |  |
|  |  | is greater than all callings, so is ed- to | to collect the conditons all in one, |  | bat I've forgot |  |
| rorrmaxacoryve |  |  | the |  |  |  |
| cutive Board would |  | ture of man for the sake of his man: gro | gro | io |  |  |
|  |  | hood, higher and nobler than all pro- wh | whic |  |  |  |
| I. Report of the Trustees of Alfreed it the |  | have a wort, so he musit have a pro- |  |  |  |  |
| versity to the Executive Board he Stuenthday Baptist Educa. | ditrum |  |  |  | and was invited to "come gitin, |  |
| tion Society, for the Academic Year <br> inding June 29th, 1864. | and | Our theme presupposes a call. |  |  |  |  |
| The Trustees would respectfully |  | lead of the Spirit. Individuals should othe |  |  |  |  |
| that the year has been one of |  | be educated for the ministry, not be- ins |  |  |  |  |
| din |  |  |  |  |  |  |
| ed |  | Spirit to the work, but because they al |  | Tre |  |  |
| ent students who attended the |  | zation, Individuals will be oonverted the |  |  |  |  |
| or pat of the yer |  | at all ages, and with all degrees of ten | ten |  |  |  |
|  |  | culture. The Spirit will, doubtless, | ${ }_{\text {ing }}$ ob | en wrestad from |  |  |
|  |  | an |  |  |  |  |
|  |  |  | lost. |  |  |  |
| ver |  | lence, $\begin{aligned} & \text { with various degrees of maturity and de }\end{aligned}$ |  |  | There is mo plaoe like ho |  |
| ndustry and proficiency on the and |  | culture. It is evidently the divine $\mathrm{K}_{1}$ |  |  |  |  |
| Mat |  |  |  |  |  |  |
|  |  | spond to the talent and culture of ac |  |  |  |  |
| et five hundred volumes, mostly |  |  | an |  | t, as beeat in the centre of a bap. |  |
| Sogical worrs. | suff | suffcicently in adrance in experience and widdom ro instruct and guide red |  |  |  |  |
|  |  | and lift up. With these qualifying the | the more possessed. Exercise gives |  |  |  |
| y Hal |  | po |  | bander bsitenpest dif |  |  |
| is mow frienpie of the Institution have ${ }^{\text {To }}$ |  |  |  |  |  |  |
|  |  | best preparation posille under the m |  | I heabd binging T |  |  |
| linlo |  | circumstaness; the church should ree tur | ture is yet after it begi | Il tell fon what $\begin{aligned} & \text { foard sing- } \\ & \text { to-night that made me wish I }\end{aligned}$ |  |  |
|  |  | him if need be, in making it | othe |  |  |  |
|  |  | Again, our inquiry presupposes be | be |  |  |  |
| as the Maxson Professorship, in hon- |  |  | es than tof form new ones. Men, un-" |  |  |  |
|  | heologie | out |  |  |  |  |
|  |  | pror | ${ }^{\text {seld }}$ |  |  |  |
| utmost importanee, that |  | colture, what af | after thirty years of age. The |  |  |  |
| e endowed, with as little delay of |  | ever is wanted to appear in the man yor | youn |  |  |  |
| as possible. No college can ive |  |  | tor and statesman that he |  |  |  |
| d |  |  | for that end |  |  |  |
| on, that withous such aid an |  |  |  |  |  |  |
| in |  |  | for |  |  |  |
| ee ahare of its patrons. Every II | II. Theological Culure. | teacher is not only a church teacher, for |  |  |  |  |
| endopments, to to empete with other |  |  |  |  |  |  |
| $\left\lvert\, \begin{aligned} & \text { cato } \\ & \text { coto } \end{aligned}\right.$ |  |  |  |  |  |  |
| ate |  |  |  |  |  |  |
| ${ }_{\text {of }}^{\text {na }}$ |  |  | quir |  |  |  |
| bes | best to offer a few to |  |  |  |  |  |
| en | ence to Theolocosical Culure. . |  | nor |  |  |  |
| dents for the past year, , | org | a | and hatits of a naturalist. The ef.f. be |  |  |  |
| d | divine life, individaalized in each in |  |  | ed b |  |  |
|  |  | ve |  |  |  |  |
| fe | fecti |  |  |  |  |  |
|  | bers. It is, thus, two-fold-conver. the | ata |  |  |  |  |
|  | on and nurt | man endeavor, and beckoned ${ }^{\text {a }}$ | courses, sel |  |  |  |
| g | elism | chiere | plish anything in those dep |  |  |  |
| deater | evangelistic functions, lies deeply that | that have stood on the mount of | Their habits are against it. Persons |  |  |  |
|  |  |  |  |  |  |  |
|  | church. Her stability, growth, and |  | whi |  |  |  |
| Sated faily ${ }^{\text {and }}$ | nate triumph, depends in in very | teachers. Their preparatory culture | form them. No amount of the study |  |  |  |
| in thiri esirom, |  | should correspond to the scope and |  |  |  |  |
|  |  | deald it be determined by these | ra |  | friend |  |
| n Society, with a request for publication | edge, evangels of the church in its | broad generic ends ; but it should | es, there will be a corresponding dis-1 |  |  |  |
| ciom | world. Without these embassadors | have reference to the specific or de- | relish for the other. These tenden- cies of the human mind furnish co- |  |  |  |
|  | rist, the |  |  |  |  |  |
|  | Without these stewards of the divine mysteries, divine light would not be |  | the ministry should be nurtured all |  |  |  |
|  | a increased ; without these shephe | logical schools. | through his preparation in allt hose |  |  |  |
|  | the sheep of the | tional doctrines and practices should |  |  |  |  |
|  |  |  | Theory not only teaches this, but |  |  |  |
|  | $d$ fowerin | means by which it is to be perpetatat. |  |  |  |  |
|  | gious teachers are the divinest fruit |  | precept and example, theory and |  |  |  |
|  | cultures, and |  | practiee, instruction and application, |  |  |  |
|  | no | reason and experience te |  |  |  |  |
|  |  | that all comple |  |  |  |  |
|  | , | education is effective in the high |  |  |  |  |
| de orumated | church to all | sense, until the activities produced | d yonng men and women, looking |  |  |  |
| the Annual Report to the Education So- | - |  |  | sang |  |  |
| - | ing $=$ its crown and head is the min sitry. Around the ministry, then, | en, |  | asi am, witoon one peos | $\left.\operatorname{ing}_{\operatorname{lnd}}\right\|_{i}$ |  |
|  |  | $\mathrm{ind}_{\mathrm{nd}} \mathrm{cod}_{\mathrm{h}}$ | e third to one-half of their time in |  |  |  |
|  | eternal interests of humanity. | for the customary purs |  |  |  |  |
|  | , | for instance, has studied any specific, |  |  |  |  |
| conse | Such being the |  | ${ }^{\text {dil }}$ die are completed, they are pre |  |  |  |
| Sollowing brief sketctio of the |  |  | f |  |  | ${ }^{0} \mathrm{n}$ and otber trees in nem plasi |
| Insitution | church is, ministerial education- |  | d |  |  |  |
| published in th | what is the proper preparatory min- | n- for |  |  |  |  |
| the time of his deal | isterial cultare? If it is |  |  |  |  |  |
| Allen nat one of on | every yudividaal toimprove the most | ${ }^{\text {wit }}$ |  |  |  |  |
|  | he responsioilt |  |  |  |  |  |
| Stiche | upon those who are to |  |  |  |  |  |
|  | of the world, that they prepare to | i. Rus ins in all avocaions. | to |  |  |  |
|  | fullil their function | his life labor, only as it become | a given to the instrution in medical |  |  |  |
|  | completeness. The inguiry is two- |  |  |  |  |  |
|  | eiet fold-of amount and of manner ; | reli | - - the teachers come into the lecture |  |  |  |
|  | one of quantit | H. some zest in its performance. These | Sese romm direciy from active profesion- |  |  |  |
|  |  |  |  |  |  |  |
|  |  | such, in a life like |  |  |  |  |
|  |  |  |  |  |  |  |

## We Dubbuth Fercutder <br> ORGiin $\triangle$ AD Matuk or tic sib

 We are now through with all thatcan be called＂Apostolic．＂Thas far a ologe search has revealed no re vance；；but，on the contrary，has
taken even the semblance of arga－
ment from testimony made apparent only by imperf
terpolations． The hert testimony，in order o
time，is claimed from a letter o
Pliny，a beathen Governor of Bythi
nia，ander the Emperor Trajan，writ nia，ander the probably aboot 107．He had general


## bot wishing more definite instraction，

 professed Christians
## ＂And this was the accoont which they gave me of the nature of the religion they once had professed， whether it diefres thy



 upon．${ }^{\text {In }}$
119，Albany，
the

## phraseology，is found on pages 148 and 149 of vol． 1 ，Milner＇s Charch His

 pary，boston， 1809 ．I have compa he original，as fond on page 64，vol：1，Giesler＇s Church History Pbiliadelphia， 1836.
Certaing，nó one the first time，would think of ito frrs day of the week，especially
when，as we have seen，there is no reference to such observance，in any
cotemporary or preceding writer cotemporary or preceding write
The whole clain is，that the＂stated
lay was probably the first day＂ day was probably the first day，＂
support which，there is nothing i
the account whatever．It is bar sapposition，and shows the weaknes
of a cause which resorts to such sem blance of pasibibles，and calls it ar
goment．．But were it known to have
been uponthe Grst day，you will no fore suirise，（light，says Miller－
ante licem，）after which they separa




 poned towary
untecenser
Nexe

## Nartyr，written somewhere from 13

 earliest reference to any sort of obeervance of Sunday．Somethin concer be in place．He mas and his＂boriting a
mas
me Neaopolis，in Samaria，＂was of Greek
parentage，and became a Gregk phil
oropher，was converted to to Chisti
：anity after coming to manhood，and


peror＂Alowiua Pius，${ }^{2}$ in behalf o

B
$\qquad$
brimilly
But，says oue，why should Sunday
be observed in any way，and why
should he refer to it？There are
several reasons．1．II is apparent，
that the

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\begin{aligned}
& \text { fopery," pabljehe } \\
& \text { Tract Socicty, }
\end{aligned}
$$

$$
\begin{aligned}
& \text { by the American Tract, Socicty, } p \\
& 44,45 \text {, bears the following te8 } \\
& \text { mony : "Juastin Martyr appears }
\end{aligned}
$$

$$
\begin{aligned}
& \text { ished by the coming of Christ, and } \\
& \text { desiring to avoid all semblance of } \\
& \text { Judaism-which act appears more } \\
& \text { fally in the later writers-and being } \\
& \text { prepossessed in favor of Sunday, they }
\end{aligned}
$$and

$$
\begin{aligned}
& \text { mony : "Jastin Martyr appears in } \\
& \text { deed peculiarly unitited to lay olaim } \\
& \text { co authority. It is notorious, that }
\end{aligned}
$$






|  | this it was the costom to assemble thus，and then go aboat the business of the day，we may fairly conclude， that this is the meaning of the ex－ <br> The reason for mention being made of the day is most obvious．This was an apology addressed to a heathen Emperor，who，in common with bis people，venerated the Sunday，in order to gain his good opinion，and to mitigate the severity of the punishments Christians were wont to suffer．Hence，any rever－ ence for Sunday would be a power－ fal argument in favor of such lenity． that Sanday observance began in the Charch．The very significant fact， that neither Justin，the first to notice this observance，nor any one after him for a long time，as we have just atated，attribates the custom to any precept of Christ or his apostles，bat rather to their own vague notions， is ample proof that they did not con－ ceive of it as a Sabbath；while Justin＇s own words，in his dialogue， as above quoted，settle the question． Here，then，about the middle of the secoud century，we find the first |
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THE SABBATH RECORDER, FEBRUARY 2, 1865

Catutrxal edutelliggetutce. $\left\lvert\, \begin{gathered}\text { All the rebel obatractions have been } \\ \text { removed from the main chan rel in in }\end{gathered}\right.$



## thishicazoes.

My reviral io now
nordi, lowe. The
ared on the guh or



## 2a

$=4=4$

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| gyisctllawemas． |  | to take into the stomach berore re－ tiring for the night，a piece of raw onion and chewing it．This esculent | which he is a living and breathing member－that gives suoh activity | At the States Almehouse，Massa－ chusetts，the manager of the farm beds his cows regularly with sand， |  |  antirpreziva，podmen citia，ponc |
| :---: | :---: | :---: | :---: | :---: | :---: | :---: |
| ＂he | 籼 the lid of the trant |  |  |  | ubers， |  |
| Tbe Janary naubiber of the North | I droped the ito it of teetrual | 10 |  | other substance for that purpose． |  |  |
|  | ard |  | broom Oonk |  |  |  |
| Srppio ocounh iogive |  |  |  |  |  |  |
| peoplo of Prilisdelph |  | nally，or externally applied to the arm－ | of the staptes of Hampstire county， |  |  | 为 |
|  |  |  |  |  |  |  |
| han and the pour，rather th |  |  |  |  |  |  |
|  |  | $\xrightarrow{\text { President }}$ |  |  | offered in this market．They contain all the modern improvements，French，Grand Action， |  |
|  | riage and mon we mot to tho depot |  |  |  | Harp Pedal，Iron Frame，Over－Btrung Bass， |  |
|  |  |  |  |  |  | my manuiatory，for the imit four ganat |
|  |  |  |  |  | ． |  |
| Watur arteet．While the pubicio |  |  |  |  |  |  |
| Of doorb more crione enough to |  | some |  |  |  |  |
| thera Mes amillar nad |  | ate |  |  |  |  |
| ded in mhom this car | ${ }^{\text {map }}$ moticeman | ccasion，and is ised with gras ef． |  |  |  |  |
| Hese by bris | ${ }_{\text {a }}^{\text {and }}$ | 隹 |  |  |  |  |
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| Sarroundigg Mre，Duane，who had |  |  |  |  |  |  |
| （odirect hii | some ob |  |  |  |  |  |
|  |  |  |  |  | Where erere exbibied distrumentut from the | ，jas |
| that he was one of the executors． |  |  |  |  | bett maters of Londor，Parts，getrmany， |  |
| On erar．int |  |  |  |  |  |  |
|  |  | er |  | ，elected pew No． 8 ，the fitith from |  |  |
| not bo opened dill afier the fueral |  |  |  |  |  |  |
| togg if the Willil was not immediatel |  |  |  |  |  |  |
| eed；and at length，to aroid a | HEALTHPULNESS OF WOOLENS． |  |  |  |  |  |
|  |  |  | Porserry in Faxces－It is comput． |  |  |  |
| Pastior of the house in which the |  |  |  |  |  |  |
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| Sout over the top of the doceunent at | and |  |  |  |  |  |
| the company seated before him．No atriat the were held a bruah conld | Prom |  |  |  | Prices．－No．1，Seven Octave，round foor－ |  |
| depiet the pasion of curiosity，the |  |  |  |  |  |  |
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|  | ${ }^{\text {din }}$ |  |  |  |  |  |
| be genteman mpon hid money， |  |  |  |  | terms net cash，in curbexi fevod． |  |
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|  | ders，and where the women are al． ways ligbly clothed，pulmonary con． |  |  |  |  |  |
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| of the Will which assigned to ladies and gentlemen present such trifing |  |  | In the winerer it beoneses onatat that |  |  |  |
|  |  |  | ra before they |  |  |  |
|  |  |  |  |  | tatis |  |
| of great citiea and poor clildren． | in agreat degree uncorered． It It |  |  |  |  |  |
|  | seribe |  |  |  |  | Gilich |
|  | moole | Gor．ndrea，in lis annal． |  |  |  |  |
| atare |  | Sage，calls attention to the exceses of |  |  |  |  |
|  |  |  |  |  | On， |  |
|  | morn b |  |  |  |  | din |
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| an natur |  | fitee |  | ${ }^{\text {a }}$ |  | ， |
| wo couldibelieve that human nat was meant to be subjected to such | exhau | mion mile |  |  |  |  |
|  |  |  |  |  |  |  |
| fate of a diserrir． |  |  |  |  | atim |  |
|  | now made |  | tiere will be an | dollars． gard．In the |  |  |
|  | 隹 | the |  |  |  |  |
|  | ${ }_{\text {to }}^{\text {topromot }}$ | ${ }^{38,846}$ |  | Mlle．Plessy，wears dressen in one piece costing four thousand dullars． |  |  |
|  | Queen Victoria，bho | four |  |  | and | tiano and Iniermedalav |
|  |  | eroperition， |  |  |  |  |
|  |  | bot |  | anparaleled The esile reated 100， |  |  |
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|  | der |  |  |  | Onder |  |
|  | and | fot man toprot | tue Eoglistumen，＂this is the place |  |  |  |
|  | similar material，but heaz | ${ }_{\text {eretar }}^{\text {ret }}$ | kees | ${ }^{\text {This }}$ | 为 |  |
| hroush which tho dea |  |  |  | ${ }^{\text {queter }}$ |  |  |
| broath，by mean | light goth，and fuer of |  | ， | $\begin{aligned} & \text { natus } \\ & \text { Tbue } \end{aligned}$ |  | p．m． |
|  | ${ }^{\text {like }}$ | Ite competitions of the market with | $\pm$ lad |  |  |  |
| rifice unless it was point－ hole would not admit |  | ${ }^{\text {and }}$ |  | thou |  |  |
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| ated to much ma |  |  |  |  | in ooniof fuid |  |
| ce a violent cramp， been so subjected | perie |  |  |  |  |  |
| T dificul |  |  |  | England is partly explaiued remark recently attributed |  |  |
|  |  |  |  | ． |  | ana $a$ Emoon mith |
| top pipe mhich he hued．Whea 1 |  |  |  |  |  |  |
| mice | in these healutara and beatifur fob－ | Poio |  |  |  |  |
|  | dies；and health and fashion have for | One from matat any other nation |  |  |  |  |
| wo | ${ }_{\text {a }}^{\substack{\text { once } \\ \text { thas }}}$ |  |  | $f a_{a} \mathrm{fe}_{\mathrm{o}}^{\mathrm{a}}$ |  | ， |
| ak－nothing |  |  |  |  | tor |  |
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|  | ago will be fululiled ： |  |  |  |  |  |
|  |  | tate tata and he hat been |  |  |  |  |
| $n 0$ ansious to get there．When I gut to the hotel I ment up stairs，sud |  |  |  |  | bugulat | Hitay |
| bud the trunk brought op with me， |  |  |  | grea |  |  |
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|  | by me， | wien | （tae vine are trobbed by the |  |  |  |
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