

NEW ADVERTISEMENTS. (Established 1842.)

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PRIZES WORTH FROM \$100 TO \$1000 IN GREENBACK.

ANDER'S TIC DOUGLOUREUX, OR NEURALGIC NEURALGIA PILL.

RYE, CERTAIN AND SEVERE CURE IN NEURALGIA.

ALL NERVOUS DISEASES. ITS EFFECTS ARE MAGICAL.

UNIVERSAL. IMPROVED. Double Cough and Double Presure.

IN THE MARKET. It often asks, Why is it that the Univer-

NOTICE. The importance of this is not generally un-

LEVER-CLAMP. This takes firm hold of the tub by pressing

THE CELEBRATED. DOTT'S CLOTHES WASHER.

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KEY ON THE EUROPEAN PLAN. BERRYMAN HOUSE, BOSTON.

BUY ME, AND ILL DO YOU GOOD. BERRYMAN HOUSE, BOSTON.

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OLD GOLD AND OLD SILVER CASES ONLY. BERRYMAN HOUSE, BOSTON.

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VIII's first wife, Mary was, of course, a Catholic, as had been her mother; and full of hate of all Protestants, and of vengeance for the honor done to her mother by the divorce which Cranmer had taught Henry how to bring about upon the head of the Pope, she, stretching her prerogative, abolished the Catholicism, and re-established the Protestant religion, and commended various portions of all who would not conform to her imperial mandates; then it was that multitudes were found so conscientiously established in religious faith, by reading and hearing the Holy Scriptures, that they suffered imprisonment and death rather than give up their faith in the Word of God.

Great events are variously estimated by different persons, looking at them from different standpoints. They also make different impressions upon our minds, according to the medium through which they are received.

The Protestant Reformation of the sixteenth century, as a political revolution, has proved a great success. It liberated the most enlightened, active, enterprising people of Europe, from the yoke of a monarchy of imperial and papal usurpations, and has nourished the germs of those prolific principles of personal rights, which were then for the first time asserted among the nations which had fallen under the yoke of papacy, but which have since grown and developed institutions, which have elevated the nations that have fostered them to the rank of first class powers in the world.

It was not the religious dogmas, or the canon laws, of the Papal church, that first broke the moral chains of Europe to papal usurpations, but religious enthusiasm. The crusades of the twelfth and thirteenth centuries had two objects in view—the recovery of the holy land, and the extermination of the Mohammedan Turk.

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our traditions. Diverse English Puritans opposed this point, by saying, the first day is proved from the Scriptures, when it is said, "things were done on the first day of the week, as in Acts 2: 7, 1 Cor. 16: 2, Rev. 1: 10. Have they not spun a fine thread in quoting these places? If we should produce no better than the words of the Scriptures, and the position of the saints, and the like, they might have good cause to laugh us to scorn."

Archbishop Whately, of Dublin, Ireland, in a recent work on the Sabbath, says, "The notion against the fourth commandment being Christians to hallow the Lord's day, and that it may be called the Sabbath, seems, as far as I can recollect, to have originated with the Puritans, not much more than two hundred years ago."

So far as I can find, there is no fact of history better substantiated than this, viz, that the English Puritans were the first to call Sunday the Sabbath of the fourth commandment.

The feeling of growing old. There is a mystery in the feeling of growing old. Try as we may, we can not quite define the strange sensibility that slowly creeps over the heart, like a mist, as we grow old.

Unclaimed happiness. Who that looked upon a lump of coal for the first time would dream of the real contents of that black mass?

What a world of things are contained in that little black mass! How many a man has been made a miser by the possession of a few dollars.

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to a degree, misfortune and sickness, and still find hours brimful every day of innocent and nourishing enjoyment.—Christian Union.

TO-MORROW. Let to-morrow take care of to-morrow; Let the future take care of the future; Let the past take care of the past; Let the present take care of the present; Let the future take care of the future; Let the past take care of the past; Let the present take care of the present; Let the future take care of the future; Let the past take care of the past; Let the present take care of the present.

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As yet, each farmer must study his own resources with intent to make the most of them. If a manageable stream crosses or issues from his land, he must ascertain its character, and study the lay of the land, and determine whether he can or cannot, at a tolerable cost, make that stream available in the irrigation of at least a portion of his growing crops when the season is such that the sky declines to supply it.

On any, I think on most, farms situated among hills, or upon the slopes of mountains, something may be done in this way—partial at once, and with immediate effect. But this is rudimentary, fragmentary, when compared with the irrigation which yet has to be done.

I am confident that there are points on the Carson, the Humboldt, the Weber, the South Platte, the Cache-Poudre, and many less noted streams, which third the central plateau of our continent, where an expenditure of \$10,000 to \$50,000 may be judiciously made in a dam, locks and canals, for the purpose of irrigating some of the best lands that have not been reclaimed.

I have given an account of my poor little experiment in Irrigation, because it is one which almost every farmer can imitate and improve upon, however narrow his domain and slender his fortune.

I presume there are half a million households in the United States which have natural facilities for Irrigation at least equal to mine; many of them far greater. Along either slope of the Alleghenies, throughout a district at least a thousand miles long by three hundred wide, nearly every farm might be at least partially irrigated by means of a dam costing from twenty-five to one hundred dollars; so might at least half the farms in New England.

On the prairies, the plan must be different, and the expense probably greater, but the results obtained would be more than repaid by the increase in the value of the land.

Whoever lives beyond the close of the century, and shall then traverse the prairie States, will see fields whitened at intervals by the broad sails of windmills erected over wells, whence every gale or breeze will be employed in pumping water into ponds or reservoirs so located that the water will be raised by the wind, and diffused in gentle streams over the surrounding fields to invigorate and impel their growing crops.

And when the century shall be over, and the prairie States shall be a garden, it will be the result of the beneficent possibilities of Irrigation.

HOME CONVERSATION. The temptation to talk of persons rather than things is very strong in your way, my brother. Dinner, the details of your life, breakfast, dinner, and tea, poultry to day, and roast beef to-morrow, Jennie's whooping cough, and Fred's measles, Bridget's rheumatism, and the ever-ending demands of fashion, have almost before you know it, a narrowing effect upon your mind.

Theoretically you despise gossip—practically you add to the misery often to be commended in you. You are an old-fashioned man, and you are a gossip.

There are many great things which we cannot do, however earnestly we may try. There are some little things which, with faith in God, and sincere resolution, we can accomplish.

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woman, before whom evil tongues are silenced. Talk as little as possible about dress. Make yourself and your children as beautiful as you can, and let becoming and tasteful dress help you to do it; but when once your things are on, think no more about them. Nothing more effectively warms the mind than constant thought and conversation about trifles and frills, feathers and flounces, and trimmings and trappings, and appointments were devoted to reproach our sex for our devotion to tinkling ornaments and decorated hair in olden days, and if they were here now, I think they would lift their voices up again. One of the best of our sex prepared to find out how much easier and more walking there is on the soft waxy path above it.

Tract Society Department.

EDITED BY A. H. LEWIS. Associate Secretary, Tract Society, to whom all matters for this Department should be addressed, at 411 Broadway, New York.

WHAT IS TRUE SABBATH-KEEPING?

This question needs to be well understood, before an intelligent effort for Sabbath reform can be made. Conformity to the letter of any law, without corresponding obedience to the spirit of the law, is not complete obedience. Seventh-day Baptists are too much inclined to look upon outward compliance with the letter of the law as Sabbath-keeping. Puritanism has always fallen into the same error concerning Sunday observance. On the other hand, no Sabbathism has mistaken license without law for freedom under law, and so has thrown away both spirit and letter.

The practical importance of this question, to the readers of the Recorder, is very great. A misapprehension on this point has wrought, and is still producing, great evil.

It is often said, concerning a man who, from convenience or mere respect to those around him, ceases from labor and attends worship on the Sabbath, "He is a good Sabbath-keeper." The reverse of this is true. No man is a Sabbath-keeper who does not keep the Sabbath in spirit and in truth, prompted by love for God and for His law. The influence of such a man in society may seem to be better than it would be if he refused this outward conformity, but his standing with God is not helped by it. He is no more a true child of God, because he thus renders compliance with the letter of the law. Such compliance is commendable, because it puts him in the way of good influences, and so may lead him to a true obedience; but of itself it is not obedience. He is not a true keeper of the Sabbath.

So men sometimes say of one who has left the Sabbath, "He is a good man, only he has ceased to observe the Sabbath." Such a thing is impossible. The spirit and the letter of the Sabbath law require the same thing, and he who has been correctly taught concerning the letter, will keep the letter of the law, if he possesses that true love which leads to obedience. If, therefore, one who has been taught to observe the Sabbath according to the letter, shall cease to observe it, he shows that he never possessed, or has lost, the true spirit of obedience. He is sinning against light, and hence is far from being a "good man." This seems a hard thing to say concerning your friend; but God makes no distinction in favor of your friend. He knows no man after the flesh.

In the same way, Sabbath-keepers sometimes say, "Such a man is an excellent Christian, only he doesn't keep the Sabbath." Here is the same deadly fallacy. If the man referred to has never seen or known the truth concerning the Sabbath, he is thus far ignorant of an important Christian duty; and hence, though honest in wrong-doing, is nevertheless in error, and is to be at once enlightened. If he accepts the truth, and honors God in keeping the Sabbath, then one may say, "He is a good Christian." If he refuses to obey when new light comes, he is a sinner. One great cause of apostasy from the Sabbath, on the part of Seventh-day Baptists, comes from this false theory. They recognize those who do not keep God's law as being "good Christians"—quite as good as themselves; and thus soon slide into the same disobedience. But, says the objector, "they keep Sunday just as sacredly as you keep the Sabbath." This may be true; but who hath required them to keep Sunday, and hence trample on the Sabbath? But, continues the objector, they have been thus taught, and are honest in so doing. So all idolaters have been taught to make graven images, and they are most devoted and earnest in worshipping them; are they therefore right? Are they to be accepted as "very good people," without any effort on our part to teach them the whole truth?

All this reasoning concerning the Sabbath starts from a false premise. Physical rest is the lowest idea of the Sabbath. It is a necessity in order to reach the higher idea of worship and communion with God, and because the Sabbath is a type of God's eternal Sabbath; but he who sees in Sabbath-keeping no more than physical rest, is in no full sense a Sabbath-keeper. The Sabbath is God's representative in human life, honored by His blessing, and armed with His authority. Therefore he who turns away from the Sabbath turns away from God. And he who keeps the Sabbath because he is physically weary, and not because he loves God, does not truly keep it.

PUT THIS AND THAT TOGETHER. The subject has been agitated, in the Recorder, of buying lands for a Seventh-day settlement. Just after reading the last article on that subject, my eyes chanced, in an idle moment, to light upon these words, written, I think, by Horace Greeley: "Through farming will pay as well in New England as in Kansas or Minnesota. I know men who make money by growing food, within twenty miles of New York, quite as fast as they could in the West. I believe, all things considered, in Vermont as in Wisconsin or Arkansas."

It may have been chance that this associated the idea of the cheapness of land in the East with that of forming a new and extensive Seventh-day settlement; but I believe that God brings together many things that we

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"It is probable," is the most which the writer ventures to say concerning the churches at Corinth and Galatia; and also, "so far as the passage teaches," the meeting at Troas was an especial one, and is not proof of a custom. Where, then, is the proof? In the next assertion of the writer, that it is a "well-authenticated fact," that the disciples universally assembled for worship, at an early period, on the first day of the week, he offers no proof for this statement, since he evidently knows enough concerning the history of the early church to know that there is no proof for such a statement.

We have not space to quote further from this compilation of assertions and misstatements. We hope that the writer is more ignorant of the facts than he seems to be; for we regret to believe him as dishonest as he indeed is the case, when the leaders in the Protestant church, and especially Baptists, who profess great love for God's Word, will rest in such ignorance, or being enlightened, will descend to such dishonesty to shield themselves in breaking God's law.

The Sabbath Recorder.

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A TALK ABOUT FREE-THINKING.

It will be our object now to show in what way the faculties of the mind themselves, may conspire to produce or perpetuate free-thinking. We have seen, that although the observations already made are true within the limit to which they belong, yet they are inadequate for all times, places, and circumstances, as a standard of judgment; for, though humanity is not left to fall at random through the ages, yet there are times and places in which it drifts, as it were, in a moral night, which, however self-imposed at first, none the less brings its inevitable train of consequences upon succeeding generations—it may be ages. We are therefore to carry the investigation further, lest we should fall into the error of supposing that, even humanly speaking, there is no excuse for the moral attitude of a large part of civilized humanity. The inquiry will be equally important in determining what weight historic free-thinking should have in the present controversy.

DAUBING WITH UNTEMPERED MORTAR.

The Religious Herald, a Baptist paper published at Richmond, Va., in its issue of Jan. 27th, contained a long editorial, which is full of barefaced assumptions and destructive admissions concerning Sunday. We give some specimens. The article opens as follows: "OBSERVANCE OF THE LORD'S DAY. Upon the first day of the week, the disciples came together to break bread, etc. Acts 20: 7. Upon the first day of the week, the apostles gathered together in Jerusalem to worship, etc. Acts 1: 12. It was in the spirit of the Lord's day, etc. Rev. 1: 10.

"We have been several times requested to publish our views of the proper observance of the Lord's day. The subject is as important as it is difficult to be satisfactorily treated. It must be taken for granted in the discussion, that the Lord's day has been substituted for the Jewish Sabbath, or that it is an institution of the new dispensation, and that the rigid laws in regard to the Jewish Sabbath are not binding in the observance of the Lord's day."

"Thus, in the outset, the writer assumes the main point in the discussion, by saying, 'It must be taken for granted that the Lord's day has been substituted for the Jewish Sabbath.' Think of it! A Baptist, who professes to take the Bible as the only rule of faith and practice, accepting, without an effort at proof, the fundamental item in his theory concerning the Sabbath. On such ground, a pseudo-baptist could build any sort of theory concerning baptism. But, impelled to follow this assumption by a most damaging admission, the writer adds: 'All our scriptural information concerning the Lord's day is contained in the passages quoted above. It seems to be scanty; and yet, in the judgment of infidel Wisdom, it is enough.'

"To show that this 'scanty information' is sufficient, the writer seeks to prove that Sunday is 'a day of consecration.' The proof of this rests on the assumption that 'it is called distinctly the Lord's day.' Every reader of the Bible knows that it nowhere calls the 'first day of the week' the Lord's day. The expression translated 'Lord's day,' occurs but in a single place, (Rev. 1: 1

