



Grant Society Department

EDITED BY A. H. LEWIS. AGENT FOR THE AMERICAN SABBATH TRUST SOCIETY...

SUNDAY AS IT WAS IN THE BEGINNING.

To A. H. Lewis, Agent of Am. Sabbath Trust Society, Albany, N. Y.

When the first day of the week was first called Sunday, I cannot tell; but probably it was dedicated to the worship of the sun by the builders of the tower of Babel.

Now let me ask the reader to reflect a moment on these facts. Ask your own judgment if it were any more likely that the Saviour, or his apostles, could have had any motive for renouncing the holy Sabbath of Jehovah...

CLEANINGS.

The church at Adams Center, N. Y., under the pastoral care of Rev. B. Prentice, seems to be in a good state as regards spiritual growth and vigor.

VERONA.

The first Verona church is still under the pastoral care of Bro. Alexander Campbell, on whom the weight of more than three scores and ten years is pressing heavily...

ed his inclination or convenience; if he offered the customary sacrifice, or his part of it, that was enough. It was Constantine that published the first Imperial Pontifical edict for the better observance of 'The Venerable Day of the Sun,' A. D. 321, but exempting from its requirements, by special specification, all the agriculturalists in the empire.

CLARKVILLE.

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FROM BROTHER KELLY.

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WEST KIDSDOWN. The Society at this place evidently feels the influence of its earnest pastor, Eld. J. B. Clarke, and gives evidence of its growth and strength. Quite a fund has been lately secured for the enlargement of the Sabbath School Library.

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cess has ever attended my humble efforts in the ministry, is, I think, owing very largely to labors around the family circle. I took leave of Bro. M. and family, and proceeding a mile and a half passed by the meeting-house where, years ago, I labored so much, and with such encouragement. But what a change. Most of those who were then pillars in the church have passed away. I had learned enough to satisfy me that those who now control that body would close the door against me. But, as I ascended the long hill which towered above the church, I found relief in singing those refreshing lines

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ditional particulars at some other time. Yours in Christ, M. B. KELLY. In a postscript to this letter, Bro. Kelly adds: "I am now with brother and sister Wardner at Dutch Ridge. The prospect is flattering."

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beauty; they, with every thing of joy or beauty, would set to rise no more. The day would merge into eternal darkness. But I turn from such dismal thoughts. I take the Word of God—not to look there for proof, that although this frame of mine shall moulder back to its native dust, my thinking, nobler part shall still live on, for a voice within assures me of inherent immortality—but to learn the character of the future, and I find that death, though mysterious, is in the light of revelation no more of a mystery than life itself. Not stronger than birth, it is but an introduction to a more complete existence. The chrysalis state is ended, and the soul, unfettered, finds its wings and rises into the ether. Death is but the door of eternity. We have been spending our days in the outer vestibule of the great temple of life; at death, the door swings open, and we enter the temple of immortality. All the revelations of God are harmonious, whether made known in the rocky volumes beneath our feet, or in the gilded scroll above our heads, or in the written testaments of grace, or in the unwritten, voiceless language of the soul. The continued existence of the soul beyond the grave would have been believed, had not God given his word, and all such truths that the heart had cherished, he takes for granted as already known, and more fully explains them, or tacitly builds a superstructure of practical truth upon them. Had the Bible been of human origin, its first sentence would very likely have been, 'there is a God,' or something like it. How much more profound the opening sentence, 'In the beginning God created the heavens and the earth!' The soul knows of God's existence; it longs to know his works and purposes. The uncovering of these is revelation. As God spends no time over the question of his own existence, so Christ spends none over the question of our uninterrupted existence after death; save when attacked by the Sadducees, the only ones who denied this, and then he silenced them by remarking upon the familiar quotation, 'I am the God of Abraham, Isaac, and Jacob,' that God was not the God of the dead, but of the living. Unless he meant that Abraham, Isaac, and Jacob were then living, there would have been no point in the answer, nor would it have silenced the Sadducees. Christ everywhere found the doctrine of the soul's immortality. Did he ever deny its truth? 'If it were not so, I would have told you,' were his assuring words, as he appealed to their inborn convictions. Our continued existence is an affirmation of the soul; but the only ground for a belief in the resurrection of the body is the Divine declaration that illustrate it; there are things that confirm the declaration; but there is nothing of positive proof. And in regard to the future state itself, what, when, how, imagination may invent, reason suggest, philosophy theorize, but only the Word of God declares. The heathen dreams of a thousand changing forms into which the soul may go, yet knows of nothing that can satisfy his own quonous longings. A Plato may reason, and reason well, that death is not the dose of life, but still the shadowy land to which we go is an undiscovered country, its nature, its enjoyments, all unknown. But when the Apostle speaks, he uses not the language of conjecture or uncertainty. 'We know that if this earthly tent in which we dwell were taken down, we have a building of God, a house not made with hands, eternal in the heavens.' 'For me, to live is Christ, and to die is gain.' It were no gain for me as living unto Christ to pass for ages into the abyss of nothingness. Now was this what Paul expected. Death for him was but a 'departing to be with Christ.' These and passages like these, glowing like jewels on the sacred page, find a response at once within the soul. Life assumes a new significance. Friends are no longer the friends of a day, but of eternity, and the ties that bind them to the heart grow stronger. What though the sun sinks slowly, but surely downward in the West? The radiance of a glorious sunset is around, and as the gates of death unfold, we sometimes seem to catch a glimpse of the unutterable glory of the land beyond. And as the stars shine by night with the reflected light of the absent sun, so do the thoughts of the present life glow with the reflected radiance of the coming time. G. E. T.

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FARTHER INQUIRIES.

MILTON, Wis., Nov. 9th, 1869. To the Editor of the Sabbath Recorder: The reply of Rev. N. V. Hall to the article of 'Inquirer,' as published by you some months since, though commended to my consideration by great kindness and courtesy on his part, does not, to my mind, satisfactorily answer the inquiry therein propounded. And I beg leave, in a spirit of the utmost candor, to ask Bro. Hall a few more questions.

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former, why seek to engrave upon the new what properly belonged to the old? Why return, as the apostle so truly expresses it, 'to the weak and beggarly elements, ye have ye again to be in bondage?' This plea that the Sabbath, as a holy day, in itself considered, subserves a great moral purpose, is scarcely tenable. We cannot conceive how one portion of time can be in itself more holy than another, or better adapted to religious worship. The duties of the day alone consecrate it and make it holy. When we speak of the benefits of the Sabbath, we are apt to leave out of our estimate the effect of the preached word, and the lessons of instruction connected therewith, which, as all experience testifies, may be just as effective on one day as another. It is the disposition of the heart that constitutes true worship, and not time or place. St. Paul could say to his Ephesian brethren, 'I have not ceased, for the space of three years, to warn every one of you, night and day, with tears.' This is the spirit, doubtless, that should animate the bosom of every Christian; and having this, the ceremonies of an obsolete dispensation may well be dispensed with.

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\*Note this word in the margin is rendered 'imposed' does it not mean 'gives up' What is the force of the Hebrew?



Miscellaneous

OLD MOSCOW THE TRAPPER

PARTRIDGE OF HIS BEAUTIFUL LIFE AND DEATH

Victor Dan, or more familiarly known by the residents of Stillwater as "Old Moscow," the subject of this sketch, was, by birth, a Russian, having been born in the year 1799 near the river Moskwa, in the vicinity of the city of Moscow.

FUNDAMENTAL ELEMENTS OF AGRICULTURE

1st. All land on which clover or the grasses are grown must either have lime in it naturally or it must be artificially supplied.

2d. All permanent improvement of lands must look to lime as its basis.

3d. Lands which have long been in culture will be benefited by application of the manure of the cow, horse, and pig.

4th. No land can be preserved in a high state of fertility, unless clover and the grasses are cultivated in the course of rotation.

5th. Mud is indispensable in every soil, and a healthy supply can alone be preserved through the cultivation of clover and the grasses, the turning in of green crops, or by the use of the manure of the cow, horse, and pig.

6th. All highly concentrated animal manures are increased in value, and their benefit prolonged, by the admixture of plaster or pulverized charcoal.

7th. Deep ploughing and subsoiling greatly increase the powers of a variety of soil that is not wet.

8th. All wet land should be drained.

9th. All grain crops should be harvested several days before the ground is frozen.

10th. Clover, as well as other grasses intended for hay, should be mown when in bloom.

11th. Sandy lands can be most effectively improved by clay. If such lands require liming, it is best done in the autumn.

12th. The chopping or grinding of grain to be fed to stock effects a saving of at least twenty-five per cent.

13th. The drainage of wet lands adds to their value by making them produce more and better crops, by producing them earlier, and by improving the health of the neighborhood.

14th. To manure or lime wet land is to throw manure, lime, and labor away.

15th. Shallow ploughing operates to impoverish the soil, while deepening production.

16th. By stabling and shedding stock against the winter a saving of one-fourth of the food is effected. That is, one-fourth less food is required than if they were exposed to the inclemency of the weather.

17th. A bushel of plaster per acre, sown broadcast over clover, will add from 20 to 100 per cent. to its product.

18th. The periodical application of ashes unselected, tends to keep up the integrity of the soils, by supplying most if not all of the organic substances.

19th. Thorough preparation of land is absolutely necessary to the successful and luxuriant growth of crops.

20th. Abundant crops cannot be grown on the same land in succession unless fertilizing matter is returned to it in equivalent proportions to those which have been taken away.

FRIGES OF BREADSTUFFS

Breadstuffs are now the cheapest commodities in the market. During the last three months spring wheat has declined from \$1.08 to 75 cents per bushel, the market price being 35 cents.

On examination of the place designated in the memorandum, a sum of money in gold was found, how much is not known; it is presumed a considerable amount. The body lies buried near the old pine tree at the crossing of Trade River, many miles from the exciting scenes of his early life.

Two faithful companions who shared his wanderings were properly cared for, and many of those who in times past have listened to the old man as he grew eloquent, when recounting his past history, will learn with regret the sad termination of the lonely life of "Old Moscow, the Trapper."

ABOUT HORSES

Dr. Lemercur, one of the best authorities on horses, gives the following hints as to their characteristics:

As five years are required for the completion of the bone structure of the horse, it is important that he be carefully used until that age. If he is early overworked, he will lose his form, his reins are compressed, circulation is retarded, and disease ensues.

When in motion, the horse regulates his centre of gravity by using his head and neck. The cheek-rein is therefore inhuman and injurious. If horses are ridden in a vertical position, the gravity is thrown too far back, and he advances with difficulty. The ears may be called indices of a horse's mind. Intelligent animals prick up their ears when spoken to, vicious ones turn them forward and backward, and in a dead horse the ears are without expression. The ears of the best horses are short and wide apart; the eyes are well open, and the forehead is broad. A broad forehead indicates that the horse is of a good nature. The nose must have the flat forehead and the courage of a bull." The horse

THE SABBATH RECORDER, JANUARY 27, 1870.

the money they receive for it are considered. But they make a great mistake when they clamor for more of it. The more they have, the more they want. The more they have, the more they want. The more they have, the more they want.

SALMON FISHING

A correspondent of the Chicago Tribune, writing from Oregon, gives the following account of the salmon fishing on the Columbia river.

The Columbia, in this distance, falls some eighty feet, the most of which is in about two miles of Celilo. The river, at low water, has cut for itself a very narrow channel in the dark volcanic rocks, and it boils and dashes down between them with frightful rapidity.

Near Celilo a small dike, the dam of the Celilo falls, is built across the river, and below it, on a perpendicular fall, and below the fall the stream is separated for some distance from the main channel by a ledge of rocks. The salmon ascend the river by millions, and as they do so they are caught by the fisherman, who is perched on a log, and he is seen to be catching them with a net.

When the bird goes a fishing, it always fills its crop, and then it returns to digest its food at its leisure. Some writers say that this pouch can hold six quarts of water, and that it is used to hold the fish. It is said to be used to hold the fish, and it is said to be used to hold the fish.

THE BIRD WITH A KNAPSACK

The pelican is a large African bird, which has the peculiarity of feeding its young from all of its contents. It has an oddly-shaped bill, and below it a great sack in which to carry its provisions. Pelicans might answer for soldier birds, they are so comfortably supplied with knapsacks.

A smart girl, particularly, if she did fall in one branch of study.

HOW QUEEN VICTORIA LOOKS

A correspondent of the Cincinnati Gazette furnishes the following report of an inspection of the British Queen.

Queen Victoria is short and stout—so stout, indeed, that fat would perhaps be a more correct term. Her face is full, round, very large and heavy; mouth large and lips thin, but neither impressing you disagreeably; nose rather prominent, but not interfering with the general appearance; eyes sharp, head of medium size, but looking somewhat disproportionate to her large face, more noticeable for breadth at the base than height, and flat or level on top forehead.

Her complexion has the brightest and most delicate of tints, and her hair is a rich, warm chestnut, and is parted in the middle, and falls in ringlets on either side of her face. Her hair is a rich, warm chestnut, and is parted in the middle, and falls in ringlets on either side of her face.

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