

The Sabbath Recorder

ALFRED CENTRE, N. Y., FIFTH-DAY, FEB. 5, 1874.

N. V. HULL, EDITOR.

All communications, whether on business or for publication, should be addressed to The Sabbath Recorder, Alfred Centre, N. Y.

THE CHRISTIAN STANDARD AND THE SABBATH.

Some months since, the following question and answer appeared in the columns of the Christian Standard of Cincinnati, Ohio, notice of which was taken in the columns of the Recorder at the time, to which the reply printed in this week's issue was made by the Standard, but by some means was overlooked, nor should we have known of its existence had not a friend recently called our attention to it.

What should a church do with a brother who has embraced the views of the Seventh-day Adventists, and who keeps the seventh day according to the law of Moses, and works on the first day of the week, the same as all other weekdays?

So far as keeping the seventh day is concerned, let no man judge him (Rom. 14: 4, 6). He has no right to judge those who keep it not, nor they to judge him who keeps it. It is a matter in which, as there is no law for or against, each one stands or falls to his own Master. As it regards his failure to keep the first day of the week, that is another matter. Laying aside the question of divine authority, this is the time, by general agreement, for the disciples to assemble, to break bread and exhort one another, who can not conscientiously do this should not retain membership in a church that does it. He who refuses to do it, should be dealt with by the church as a disorderly member.

For courtesiveness, the reply to our strictures is all that one could ask, and we will only add the expression of our hearty wish, that more of this grace of gentleness and fair treatment were in exercise among the leaders of Christian thought. Bro. Errett declines a discussion of the Sabbath question for reasons satisfactory to himself, yet we trust he will not take exceptions at our publishing his article in the Recorder, and also stating some of the points of our dissent from his reasoning.

The real question, in Does Rom. 14: 4, 6, include in the "days" mentioned the weekly Sabbath? If it can be shown that it does, then we agree that the Sabbath is abolished, and that now we are without any day of weekly rest by divine appointment. This we trust is sufficiently emphatic and comprehensive. We believe, however, that it does not, and give below some of our reasons for the opinion we hold.

1. The nature and object of the Sabbath institution forbids this. It is not a Jewish institution, that is, it did not originate with it, although it was incorporated into it. The Jews were a people raised up and organized into a nation for the double purpose of witnessing for God in His character of creator and redeemer, and the ordinances given them pointed to these two ends. This involved the necessity of dealing with them in the double character of men and Jews. The object of the Sabbath was to support the creation given in Genesis of the Sabbath in the interest of this sublime truth. But in the process of time, men so utterly departed from God as to deny Him and give His glory to another. All nations, then, having become idolatrous, Jehovah now raises up a people for Himself, and to these He gives among other laws the Sabbath, an ordinance more than any other witnessing for Him as the Infinite Creator and governor of this world. Immediately on their exodus from Egypt, they were subjected to a course of training, the object of which was to inculcate into them the fullness of this sentiment, and this involved the keeping of the weekly Sabbath, as the institution that declared the God who was their deliverer and supporter, to be the one who also created the world, with His forces still under His control. The account in the sixteenth chapter of Exodus is both instructive and impressive, and if studied from the true standpoint, is overwhelmingly convincing.

On that grand and sublime occasion, when, in the midst of manifestations made unceasingly by the visible tokens of the divine presence, when, to speak, the government of Jehovah was again inaugurated on the earth, when those primary principles of right, which in their nature are as universal and enduring as the tablets on which they were inscribed, and as "inspiring as the finger that wrote them, were published, the Sabbath was embowered in their midst, and thus by the law of association, divinely appointed, was made an equal yoke-fellow with them, and the bond uniting the divine majesty and honor with the rights of His creatures. This institution, marking a division of time for human use from the beginning, is now enthroned as never before the annual sabbaths of the Jewish economy. It not only antedates them in the time of its appointment, but in its nature and office, rises above them, as it transcends them in the glorious character of its recognition, as the rest day of Jehovah. No annual sabbath was ever the equal companion, whether in the lesson taught by it or the character of its appointment with this day, blessed and sanctified by God.

The prophets also placed the Sabbath on this same high ground. Read its history as contained in the reform wrought by Nehemiah, and

see the value there set upon it. It is called God's "holy Sabbath," and its honor is sacredly guarded. No such respect was ever paid to any of the annual sabbaths of the Jews, nor was either of them ever called "God's holy day." In Isaiah 56, its proper observance is attended with the promise of special divine favor, and in chap. 68, verses 13 and 14, a character is given it wholly about that attributed to the ceremonial sabbaths of the Jewish economy. Its violation was a sin, and for its commission the judgments of God were denounced against His chosen people. 2. The conduct of Jesus was such as to clearly show His interest in the Sabbath by developing its true character, and by freeing it from the bondage into which it had been put by the false views of the Pharisees, who had made it a tyrant over men rather than a minister of good—a burden instead of a blessing.

3. The above prepares the way for noticing the position of the Standard, which is that the language of Rom. 14: 4, 6, is too broad to exclude the Seventh-day Sabbath, and therefore the burden of proof rests upon those who contend for this exception. We do not so see it. Let us look at the question. We have shown in this article that the weekly Sabbath possesses a character wholly different and more exalted than the annual sabbaths of the Jewish economy, but the "days" mentioned in Romans, Galatians, and Colossians are certainly of this class. They are a part of the "middle wall of partition" between the Jews and Gentiles. The sabbaths mentioned by Paul in Colossians he describes as composing a part of the "hand writing of ordinances, which was against us"—that were a "shadow of the body of Christ," a description that cannot be applied to the weekly Sabbath; for besides its general character, which forbids this, Jesus says, it was "made for man," that is, in his interest, and therefore Paul could not put it with those that were against us. We are confident that the sabbaths and days here mentioned were Jewish institutions, and therefore did not include the weekly Sabbath.

That writers of the stamp of Dean Alford should hold that the Sabbath was included in this catalogue of days is to be expected, for he sets out with the theory that the Sabbath was a Jewish institution, and having assumed this, is forced to the conclusion he announces. Nor is he alone, for multitudes hold with him in this, but not all by any means, even of those who keep the first day agree with him, as witness Dr. A. Clark, Albert Barnes, and a host of others.

4. We wholly deny that Christians held their assemblies for public worship on the first day of the week in the gospel times, either in the day time or in the night. In one instance it is possible they held a meeting in the night of this day. That the Standard should admit that there is no New Testament law obliging us to keep the first day does not disprove us—it is too caudal and intelligent not to do so. Nor are we disappointed in its wary and gentle pleadings for Sunday. It could not, in consistency with itself do otherwise. We have for many years felt that the advocates for the first day were those who would say nothing, and the Standard comes so near to this that we are bound to acknowledge its slow of wisdom. One thing, however, we feel bound in candor to say, and that is, that faintly as it is, the position of the Standard is stronger than that of those who argue for a change by divine authority in the day of the Sabbath from the seventh to the first. This position is so palpably contradictory that its only force lies in the long array of names in its favor. As to Scripture support it is utterly without it.

[We give below the article as found in the columns of the Standard.]

On the sixth page the reader will find an editorial from the Sabbath Recorder, a Seventh-day Baptist journal, published at Alfred Centre, N. Y. The editor, N. V. Hull, is a man of excellent spirit, and of strong convictions touching the seventh day as the Sabbath of divine authority at the present time. We have no intention of entering on a discussion of this question with him, although we are in mind of such reasons make a day of rest desirable, we observe that it is not the intention of Christianity to teach hygiene or political economy. It erects no barriers against any social or civil law that confers the necessities of our nature and places, and that is enough to say. If men need a hygienic sabbath, let them appoint one for hygienic reasons. If they find they have been anticipated by divine legislation in the Old Testament, let them confirm their practice. If they see in the New Testament that Christianity which seeks to hallow all times and places, and thoughts, and words, and deeds, still favors the special observance of one day as the Lord's day, we opine this will have more weight with them than even the special enactments of the Old Testament. At the same time, while Christianity militates not against a day of rest, but evidently has a broad and unqualified language can be said. One in a thousand eth one day above another; another esteemeth every day alike. Let each be fully persuaded in his own mind. There is no limitation, no exception here. If any one chooses to affirm that the text is limited in meaning, and does not include the seventh day, then he is bound to prove his affirmation. The language, as it stands, is all we need to sustain our position. In the face of the words every day, says Alford, "the assertion that Jewish festivals only were contemplated, is altogether precluded."

We have received another article from C. H. Phalen, on "Secret Societies in Colleges," but judge that

the subject has already occupied all the space in the columns of the Recorder that can be wisely thus appropriated.

ANSWER TO ROSWELL SANDERS.

On Gen. 15: 13, 14, J. G. Murphy, D. D., T. C. D., says: "Four hundred years are to elapse before the seed of Abram shall actually proceed to take possession of the land. This interval can only commence when the seed is born, that is, at the birth of Isaac, when Abram was a hundred years of age, and therefore thirty years after the call. During this interval they are to be first strangers in the land not theirs for one hundred and ninety years; and then for the remaining two hundred and ten years in Egypt; at first, servants, with considerable privilege and position; and at last, afflicted serfs, under a hard and cruel bondage. 14. At the end of this period Pharaoh and his nation were visited with a succession of tremendous judgments, and Israel went out free from bondage with great wealth." It will be seen that this makes four hundred and thirty years from the call of Abram to the deliverance of his seed from their bondage in Egypt. On this passage, Conant says: "Four hundred years; the prophetic round number, for the more exact historical period of four hundred and thirty years, in Ex. 12: 40. It would be interesting, perhaps, to quote largely from chronologists, but our space would scarcely permit. The true way we suppose to compute the numbers here mentioned is to count the 430 years from the call of Abram and the 400 years from the birth of Isaac.

LETTERS FROM CHINA. SHANGHAI, November 26th. We have not written much about "China and the Chinese," since our return, because we knew it had become an old story to the world at large, not excepting the readers of the Recorder, and that our pens, from a quarter of a century ago, and onwards, had contributed to the general surfait. But come to think of it, many of your present readers were none the wiser for that writing did not read the Recorder, had not then, even learned the alphabet, in fact didn't know there was an alphabet, so, for the special benefit of such, I may occasionally add a few items, trusting also they may sometimes be new even to your old subscribers.

This idea occurred to me, on witnessing recently, a ceremony which was quite new to us, so I think it will be to them. It was called the "Festival of the Lotus Flower Ship Company," and consisted in the launching of a ship freighted with treasure across the unknown sea, to be laid up in heaven. Yes, that is it exactly. They call it "laying up treasure in heaven." It has nothing to do with the already departed, nor does it seem to have any thing to do with personal merit, but each member of the society (all women, be it understood,) lays by her in store, as she prospers, going on accumulating for these successive years, and this triennial remission of funds in advance, is the result. It is believed that this treasure, from the other shore, will somehow draw her upward in crossing the river of death, so that she will not be engulfed and sink to the regions below. So every third year, on the 1st day of the 10th month, (this year it came Nov. 20th,) the solemn festival is celebrated. It took place this time in front of the Ne-ko Temple, or nursery near us, but many priests from an adjoining monastery took part, in fact seemed to be chief actors in the affair. The ship was an imposing structure. (I need hardly inform your intelligent readers, that its timbers were all the slightest of bamboo reeds, and its plank and rigging the most fragile of Chinese paper, and was placed in the open field, in front of the Ne-ko Temple. It was handsomely ornamented gilded and painted to the life, and daunted from its mast head, a flag with its appropriate inscription, in the native characters. The ship's hold was well stored with boxes and baskets of treasure, which continued to arrive up to the last moment, so that many had to be left on deck, for want of space below. Of course the expenses of the ship were borne by the company, and certificates were circulated through the crowd, which being received by the members, and the requisite funds deposited on an accompanying tray, the finance part was supposed to be accomplished, and the great ceremony began. The ship was named by female sailors, with the great goddess Qui-zin at the head, setting in flow, whose petals encircled her, like a fleecy cloud. Near the bow of the ship, and on either hand, marshalled for duty, ranged her sailors or maids. Mats were laid on the ground in front, on which the worshippers knelt successively, until all was ready. Then a priest, who seemed to be prime minister in the affair, but always close followed by a priestess, rang a little bell, on the altar in front of the goddess, on which were also placed lighted candles, incense, &c., and then led a procession in solemn march, several times around the ship, ever muttering low or repeating something, and all bowing as they came before the smiling goddess. At a given signal the procession halted, fell back, and stood in solemn silence, when without any perceptible igniting the ship suddenly burst into flames in all parts nearly simultaneously, and was soon left sight of to mortal vision. Then the Lotus Flower Ship Company adjourned, and the

ple, priests and priestesses together heading the crowd, to enjoy a feast, which is always a part of the ceremony. I followed them into the temple, was shown politely through the different rooms, and as politely invited to remain and partake of the feast, but being conscious of having no venture in the ship, I respectfully declined, and came home, feeling well assured that although the world is well filled with books on China, all has not yet been written, of this still dark, benighted land.

SABBATH-KEEPING AT WESTERLY. Under the above heading, you published in your last issue an article from the Congregationalist of Nov. 28th, which, having read soon after its first publication, I at first thought I would answer, if allowed, in the paper which contained it. A second reading, however, convinced me that it was beneath my notice, although I was not without hopes that the pastor, or some member of the Congregational Church of that place, might feel called upon, unsoicited, to correct its misrepresentations. Since its appearance in the Recorder, however, I will add a few words.

As Seventh-day Baptists, we have stood over two hundred years, in this country, as the custodians of God's holy Sabbath. These two hundred years have been largely a period of culture and discipline. Unreliable elements have been sloughed off, leaving the body purer. Accretions have been made from other bodies, that have given strength. To-day we are about eight thousand strong, with a good amount of culture and strength, with material resources, if conserved, to make us a mighty power in the world. Our discipline has matured us for our work, so that we are well prepared for it. We are no longer reproached as ignorant. Our scholars are respected. We have ceased to say "Let us alone" and we will be quiet. That cry now comes from the other side, when a critical examination of the Sabbath doctrine is under consideration.

While we have been disciplined to this maturity for our work, the Puritan Sunday has been losing power over consciences, and falling into no-Sabbathism, so that there is great danger of a Sabbathless church, except in form only. It requires no great keenness of discernment to see in our preparation for the work, and this preparation of the work for us, our appropriate mission. The centering of these leadings of Divine Providence in our time, and hands, is no unmeaning event. It is manifestly the overruling of Divine Wisdom to bring his dishonored Sabbath day into its proper place in his worship. If this is the lesson of these events, shall we be slow to learn and use it? The experience of a few years in the Sabbath reform work confirms the leadings of Divine Providence. The best spiritual element in the church refuses to go into no-Sabbathism. A Sabbathless church will soon become a Christless church. Great multitudes are now willing to hear and believe. Really, in many and large sections, the field is open for Sabbath reform labor. We have performed no labor with better results. Nor is there a laborer of better promise.

The fields of debate and strife, of verbal criticism, and theological technicalities, of skill in assault and parrying assault, of sophistry and speculation, are wide open, inviting restless spirits, with no grand purpose to serve, to spend their energies in their advocacy. The result of all such labors has been to lower down the standard of a truthful and spiritual religion with some, and to discourage and disgust others. Under this regimen our unity is broken, and our strength is unavailable, and we are largely unwilling to consecrate all to the work to which we are called. The magnifying of minor questions, the searching after truth, that refuses to see the truth when presented, the metaphysical splitting of theological hairs, and valiant defense of each greater section thereof, have long enough occupied, and amused, and weakened us. All these will vanish from sight, when following God's leadings we do many work in the field open to us. The consecrated activities in the labors of the Christian, who has his his consecration to his Master's work, will have no energies to waste on doubtful disputations.

There are latent forces in the ministry, and the people, to make us an irresistible power in the Sabbath cause. Many of our pastors, who hold their churches by their unceasing labors, could ten-fold their usefulness by labors in the field of Sabbath reform. Our membership would in like manner increase its power and numbers by such a consecration. Our writers might send out breathing, burning words of truth that would carry conviction to the hearts, ready to be taught. We ought to have an army of tract distributors to carry Sabbath truth everywhere; and our press, brought in the interest of Sabbath reform, should have full employment in the work to which we are consecrated. With all our forces, properly organized and offered with red tape and useless discussions laid aside, we are prepared for the work to which we are called. We need soldiers more than brigadiers.

A friend in West Virginia recently

ly sent the writer a number of the Wheeling Register, in which was an article stating that the Seventh-day Baptist manufacturers of Rhode Island usually selected about half of their operatives from their own people, and the remainder from other denominations, and so kept their establishments running all days. There may be such cases, but I do not know of any such. They run Sunday, but not on the Sabbath.

The above articles, and similar ones that sometimes go the round of the press, remind me of a little story. Soon after the war, while Gen. Hooker was staying with some of his friends in Watertown, N. Y., a paragraph concerning him went the rounds of the papers, stating that his wife, a Mexican lady, had recently died and left him a quarter of a million of dollars. A Watertown paper copied the article, adding that it needed a little explanation, namely: That Gen. Hooker's wife was not a Mexican, and that she was not worth a quarter of a million, and that she had not died, and that he never had a wife, and that with these exceptions the article was substantially correct.

OUR MISSION. As Seventh-day Baptists, we have stood over two hundred years, in this country, as the custodians of God's holy Sabbath. These two hundred years have been largely a period of culture and discipline. Unreliable elements have been sloughed off, leaving the body purer. Accretions have been made from other bodies, that have given strength. To-day we are about eight thousand strong, with a good amount of culture and strength, with material resources, if conserved, to make us a mighty power in the world. Our discipline has matured us for our work, so that we are well prepared for it. We are no longer reproached as ignorant. Our scholars are respected. We have ceased to say "Let us alone" and we will be quiet. That cry now comes from the other side, when a critical examination of the Sabbath doctrine is under consideration.

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The fields of debate and strife, of verbal criticism, and theological technicalities, of skill in assault and parrying assault, of sophistry and speculation, are wide open, inviting restless spirits, with no grand purpose to serve, to spend their energies in their advocacy. The result of all such labors has been to lower down the standard of a truthful and spiritual religion with some, and to discourage and disgust others. Under this regimen our unity is broken, and our strength is unavailable, and we are largely unwilling to consecrate all to the work to which we are called. The magnifying of minor questions, the searching after truth, that refuses to see the truth when presented, the metaphysical splitting of theological hairs, and valiant defense of each greater section thereof, have long enough occupied, and amused, and weakened us. All these will vanish from sight, when following God's leadings we do many work in the field open to us. The consecrated activities in the labors of the Christian, who has his his consecration to his Master's work, will have no energies to waste on doubtful disputations.

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A friend in West Virginia recently

we need laborers more than overseers. We need consecration more than empty profession.

Such is the outlook from the open field, that is ripe for the harvest. For these utterances, I shall look forward, when I am made to feel sorry for them. Till then, allow me to press the rallying cry of Jesus, when he said to his disciples "Follow me," and especially on the Sabbath doctrine. J. B. CLARKE, J. B. CLARKE, SUNDAY CO., MINN., JAN. 16th, 1874.

RELIGIOUS LIBERTY IN PENNSYLVANIA. Energetic efforts are in progress in Pennsylvania to effect a change in the laws, so as to afford protection to Sabbath-keepers in the enjoyment of their rights of conscience. The friendly interest toward them, of all classes, is greatly increased by the illiberal action of the Legislature last year. Eld. J. Greene, who is in the service of the Tract Society for a few months as lecturing agent, seems to find much sympathy as he advocates freedom for those who follow the Bible in keeping the Lord's holy Seventh-day. Petitions are being extensively circulated, and arrangements are made to secure, at an early day, a consideration of the question of amendment of the offensive statute. Bro. A. H. Lewis, in behalf of our people, and Bro. D. C. Long, of the German Seventh-day Baptists, and others, are expected to address the Joint Committee of the Legislature, when in fact time appointed for such a hearing.

Bro. Greene, writing from New Enterprise, Jan. 20th, says, "I have canvassed to some extent the counties of Crawford, Erie, Allegheny, Fayette and Bedford. My success in Crawford was greater than I expected. In the city of Meadville I obtained many signatures to the petition, including a large majority of the members of the bar, the county officers, the present mayor, the ex-mayor, the president and professors of one college as far as I could see them, with many students and most of the principal business men. I left blanks with the assurance that they should be filled, and sent on immediately. The officers of both colleges will sign, as will many business men whom I was not able to see. In the town of Cassawaga there will doubtless be a full list. In the village of Saegerstown I obtained the names of all the ministers, four in number, with the principal men of all trades and occupations. Erie county does well. In Corry a good impression was produced. Assisting the Baptist minister in a Sunday evening service, I had a chance to present our cause, when the minister and Mr. Brown, ex-member of the Legislature, both urged our claims, and every male member of the congregation, with a single exception, signed the petition. Jews and Rabbin sign it heartily when asked to do so. Influential men favor us generally. The German Seventh-day people, and the best portion of the community around them, are signing the petitions largely. They take hold of the matter earnestly, and will do all in their power for the success of the undertaking.

The ignorance of some of the people is astonishing. I find those, and among them an editor, who insist that the Sunday is the true seventh day of the week, commanded to be kept holy by all men in all ages. Many profess to believe we are right. Prospects look favorable for the passage of the law we desire, but whether we succeed in this or not, the cause I think is advancing steadily, and will finally triumph.

Bro. D. C. Long, writing from New Enterprise, Jan. 20th, says, "Eld. Greene arrived here yesterday, coming on foot from Bedford, sixteen miles, through rain, hail and heavy, and full of the subject matter of his mission. We readily join in the issue, and will do all we can for the cause. Last night he lectured in our meeting house to a fair audience, although but a few hours' lecture at Enterprise. His lecture here was very attentively listened to, and at its close all the male adults, except three, signed the petition cheerfully. Let the benefit of clergyemen, and others, who have never heard the name of God, be made known to the masses here as I could, (about thirty,) I am satisfied that his great power with God and men, lies in his deep humility, ardent piety, good common sense, thorough knowledge of the Word of God, the capacity for selecting forcible passages of Scripture, upon which to found his remarks, and confining himself mainly to the strong and forcible points. I would to God that others would be so do likewise.

E. K. MAXSON, M. D., L.L.D. SYRACUSE, JAN. 26th, 1874.

Dodge's Creek. Jan. 17th, 1874, will be a day long to be remembered by the church at Dodge's Creek (ad Genesee). After having a week of cold, blistering weather, we had one of those very pleasant days, such as only the winter season can bring, warm and clear, without a breeze, giving occasion for the oft repeated remark, "What a beautiful Sabbath." It was given out the week previous, that the ordinance of baptism would be administered to all who wished to go forward at that time. More than one face expressed a doubt of the propriety of such a course, through that long, cold, blistering week; but when that Sabbath morn ushered in one of the pleasantest days we often enjoy at

any season, seemed to be all things well. The hour of service in a large Congregational church, with faces of pleasure, occasioned riding to church on Sunday. We listened to a sermon, from our for his subject, the election of Hebrews, and the 26th verse: "But fail he was come to ye, dwelt on the choice, said the 'riches,' all full believers the 'spoken of.' The ex- gathered at the 'old mill,' near the 'elm,' and then witness 'ism of six willing' of them converts to the Bible.

In the evening, weekly prayer and singing, after receiving into the church, it a praise meeting, hearts burn within, joying such a season after groping through tedious night as we not say, like the 'cometh in the morn' but the morning with us at Dodge's C. Jan. 22d, 1874.

Revival Interest at Meadville. A letter from Meadville, Pa., Jan. 26th, says: churches of this place the week of Plymouth union meetings, and have been engaged effort; meetings being churches here at Rock River. A seems to prevail, and certain of an abundant vision of God's Spirit, a sion of sinners."

HOME NEWS. Revival in Syracuse. Rev. A. B. Earle, the Evangelist, came to Syracuse, at the request of Revs. Dr. Baird and Thurber, pastors of the Plymouth and Park (Presbyterian) Churches, Jan. 8th, and has preached two and three times a day, up to Jan. 26th, mostly at Plymouth Church, as it is the larger of the two; and he has preached about forty sermons in all, besides holding one prayer meeting, generally, each day, etc. He leaves Syracuse to-day to preach this evening, and three times to-morrow, at the Presbyterian Church at Adams, and then he is to preach twice on Wednesday, and once on Thursday, at Albany, in the church opposite the Capitol, from which city he goes to his home near Boston, to stay one day, and from thence on to Augusta, in Maine, where his appointments have already been put over one week; to enable him to stay longer in Syracuse, and allow one day for Adams. The meetings here, as usual with him, have been union; nearly all denominations joining. And though I do not know how many conversions there may have been here, as he does not "count them," the revival has been unparalleled in this region, as I believe is agreed by all. And while the converts must number several hundred, I think this constitutes but a small part of the real benefit of Mr. Earle's labors here in awakening all Christians, so far as I know, who have availed themselves of the occasion. His audiences have only been limited by the capacity of old Plymouth, having ranged from two to sixteen hundred, as estimated. Many clergy men have been in attendance, and some from a distance, among whom was Rev. C. M. Lewis, who, with others, entering into the spirit of the work, sustained Mr. Earle by their prayers, short exhortations, etc., and more - more, I believe, than Eld. Lewis. Now, for the benefit of clergy men, and others, who have never heard the name of God, be made known to the masses here as I could, (about thirty,) I am satisfied that his great power with God and men, lies in his deep humility, ardent piety, good common sense, thorough knowledge of the Word of God, the capacity for selecting forcible passages of Scripture, upon which to found his remarks, and confining himself mainly to the strong and forcible points. I would to God that others would be so do likewise.

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Miscellaneous.

TO MY MOTHER. ON HER SEVENTY-FIFTH BIRTHDAY. The sweetest face in all the world to me...

LITTLE VIC. Vic. Doyle lived in New York. He was not a rosy, merry boy with a good home and many friends...

A TALE OF THE CALIFORNIA MINES. There was a company up the gulch above us. Portuguese were those with dogs and silver snuff...

ODDS AND ENDS. In the past year in Great Britain eighteen peers have died, viz: Lord Anlay, aged 84; the Earl of Zetland...

THE HIGHEST MEDICAL. Authorities of Europe say the strongest medicine is the most known to the medical world.

FOR SALE - A PLOT OF LAND. Containing 8 acres, partly cleared, with a running brook through the middle...

FOR SALE AT THIS OFFICE. THE CONSTITUTIONAL AMENITY. BY THE REV. J. W. WALKER, D.D., of the University of Cambridge...

FOR SALE - A HOUSE AND LOT. In the city of Philadelphia, on the corner of Chestnut and Second streets...

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"Please, sir, it's not mine," said Vic. "I see you expect to get a fine reward for it..."

The editor brushed a tear from his eye, for he was a Christian man. "Come day after to-morrow, at ten..."

"Yes, sir," he replied. "I am a miserably poor fellow, but I will do my best to please you..."

"The confederates are pretty well represented in the Congress, three United States Senators and four members of the House..."

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from the earth and coming up to judgment. Their voices sounded weird and ghostly, too, as of another world...

What a strange super overcomes sometimes at night who have been hard at work all day, and threw us down in our clothes and slept...

The Siamese Twins. The Siamese Twins, who were born at a small village on the coast of Siam in the year 1811...

CONFEDEARATES IN CONGRESS. The confederates are pretty well represented in the Congress, three United States Senators and four members of the House...

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as safe, as with smaller birds. We are aware that the American passion for size has sometimes operated to the detriment of poultry. But in turkeys, size can be secured without danger.

A man should never be ashamed to own he has been in the wrong, although it was not his fault, but to own he has been in the wrong, although it was not his fault, but to own he has been in the wrong...

Professor Hitchcock states that the total area of the coal fields of the United States amounts to 230,000 square miles...

The National Foundling Hospital at Moscow, Russia, is said to cost \$2,000,000 a year, and to contain 10,000 children.

When a man is opposed to Christianity, it is because Christianity is opposed to him.

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