

and taken away. Consequently that Christians, are under no obligation to obey even the moral precepts of that law, on account of their being delivered by Moses to the Jews. For if the obligations of the moral precepts of his law are still continued, mankind are still under its curse." I would just observe on this item, that the Lord Jesus Christ observed the last sabbath that was obligatory on any of the human race, by laying "in the grave from evening to evening. In the silence of death and the grave he celebrated it literally, "not going out of his place," until the sabbath was past. Then, very early in the morning, when the sabbath was past, the Jewish religion being consummated, he rises and becomes the beginning of the new creation.

Christians by apostolic example, which is to them the same as precept, are, in honor of the commencement of the new creation, constrained by Christ's authority and grace to meet on the first day of the week, to show forth his death and to commemorate his resurrection. When they assemble they are to be instructed to admonish one another; they are to learn his statutes, and "to continue steadfastly in the apostle's doctrine, in breaking bread in fellowship, and in prayer, praising God." Such was the practice of the primitive church, as the epistles demonstrate. The first day of the week is not regarded to the Lord when these things are not done. For if professors of christianity were to keep in their houses from morning to evening and celebrate this day as the Jews did the sabbath instead of honoring, they are dishonoring Christ. No two days are more unlike in their import, and design, than the Sabbath and the first day. The former commemorated the consummation of the old creation, the cessation of creation work; the latter commemorates the beginning of the new creation. The former was to Israel a memorial that they were once slaves in Egypt—the latter assures us that the year of release has come. The former looked back, with mournful aspect, to the toil and sorrows entailed upon the human body, from an evil incident to the old creation—the latter looks forward, with an eye beaming with hope, to perpetual exemption from toil, and pain, and sorrow. The sabbath was a day of awful self-denial and profound religious gloom—the resurrection day a day of triumph, of holy joy and religious festivity. The Jew, on the Sabbath morn, from his casement, surveyed the smokeless chimneys and the bolted doors of the silent tribes of Israel. A solemn stillness holds the streets of the city and the hamlet, and not a vagrant foot disturbs the grassy field. The flowers breathe forth their fragrance to the gentle breeze—no hand plucks the blooming rose—no ear is charmed with the melodious notes of the tenants of the groves. The banks of the limpid streams are not frequented by the noisy youths, nor does their clamor mingle with the murmurs of the vocal rills. Striking emblems of the silent rest allotted to the tenants of the grave. The christian welcomes the dawn of the triumphant morn. The new heavens and new earth open to his view. The incorruptible, the immortal bodies of the saint, rising from the ashes of the grave, in all the vigor and beauty of immortal youth, fill his soul with unutterable admiration of the wondrous victory of the all-conquering chief. While he surveys his mortal frame and feels the sentence of death in every department of his earthly house, his soul forgets the infirmities of its partner and soars on the pinions of faith and hope to the resurrection morn; it is lost in the contemplation of millions of every tribe and tongue clothed in the indiscreet beauties of immortality. While overwhelmed in the ecstatic admiration of the glorious bodies around him, his eye ultimately fixes on the FIRST BORN of many brethren.

While he adores him at the head of the innumerable host of ransomed immortals, his memory musters up the recollections of Gethsemane, Pilate and his judgment seat, Mount Calvary, and the sepulchre in the garden. To the assembly of the saints with eagerness he hastens, and anxious to share in the praises of his glorious chief, to join in the recollection of his humiliation unto death, and to participate in the triumph of his resurrection, his soul is feasted with the abundance of his house and with the communion of those whom he hopes to embrace in his immortal arms on the day of the resurrection to eternal life.

Christians, what a difference between the Jewish sabbath and this day of triumph! They have much to learn of the glory of christianity who think that going to a synagogue, and hearing a harangue, and returning to their firesides, is suitable to the design or expressive of the import of this joyful triumphant day. On this day Messiah entered Jerusalem as son of David, as King of Judah. On this day he rose from the dead. On this day, after his resurrection, he generally met with his disciples at their assemblies. On this day he sent the Holy Spirit down from heaven and erected the first christian church. On this day the disciples came together to "break bread." On this day the christians joined in fellowship of the saints, or in making contributions to the saints. And, on this day, the Spirit finished its work of revelation on the Isle of Patmos, in giving to John the beloved, the last secrets of the divine plan ever uttered in human language while time endures. If no authoritative precedent enforced the assembly of saints on this day, and the observance of the order of the Lord's house, the very circumstance of such a coincidence of glorious wonders would point it out as the Lord's day; and love to him, the most powerful principle that ever impelled to action, would constrain all saints not to forsake the assembling of themselves on this day; but to meet, to animate and to be animated; to remember, to admire, to adore, to hymn in songs divine, the glorious and mighty king. Christians, could you say, no?

Reports from the Field.

PLEASANT HILL, OR.,
Sept. 28, 1880.

Bro. T. F. Campbell:

Bro. Philip Mulkey, assisted by Bro. I. N. Mulkey, commenced a meeting at the Lost Valley school house, on Friday night before the fourth Lord's day in this month, closing on Sunday night, resulting in one addition by confession and baptism.

The meeting was well attended, with excellent good order and marked attention.

Uncle Philip gave us one of his strong discourses at 11 o'clock on Sunday, although near four score years is pressing him down, yet he still can use the sword of the spirit with power.

Bro. I. N. Mulkey delivered a discourse on Sunday, at 4 o'clock, on "Christian Union," so plain that none need err.

J. W. PARKS.

Appointments.

Editor Messenger:

Please announce the following appointments:—

Bethany, Oct. 12th, at 7 P. M.

Antioch, (Liberty School-house), Oct. 14th, at 7 P. M.

Rock Creek, Oct. 15th, at 7 P. M.

Salem, Sunday, Oct. 17th, at 11 A. M. and 7 P. M.

Turner's, Oct. 19th, at 7 P. M.

Central, Oct. 20th, at 7 P. M.

Brownsville, Oct. 21st, at 7 P. M.

Springfield, Oct. 22nd, at 7 P. M.

We shall be pleased to see the brethren at all of these places. Remember the importance of the enterprise before you.

Fraternally,

BRUCE WOLVERTON.

Church and Educational Items.

—A Baptist minister writes that there is a decided improvement among the colored Baptists of Virginia. They are carrying on important home and foreign missions, and are building comfortable, and even elegant, churches, and are making great sacrifices in order to educate their children. Every good church they build has a refining and elevating effect on the people, who try to improve their own houses. Another excellent feature is, that their new churches are generally paid for.—*Christian Intelligencer*.

—Why don't they preach in log-houses as they did in old times? They are too proud with their fine churches and all sorts of costly arrangements. The answer was: "Why don't you live in the old log-house out there instead of your costly mansion? Your horse-stables now are finer than the house you lived in when I first knew you." The old gentleman had no more to say about log-churches.—*Standard*.

—A late change of ministry in Brazil has brought about greater religious liberty. Hitherto all dissent from the Roman Catholic faith was forbidden, and the few Protestants in the country were not allowed to meet for public worship.

—The trustees of the University of Wooster, Ohio, have elected a woman as lecturer of modern literature. She is Miss Irish, the translator of several volumes of German literature. It is stated that Miss Irish has had entire charge of the foreign correspondence of Secretary Carl Schurz during President Hayes's administration.

—The average salary of Congregational ministers in Connecticut has risen from \$812 a year in 1861 to \$1,309 at the present time, as reported in the minutes just issued. This is a decided improvement upon former times. Ministers can no more live on simple faith than other people.—*Independent*.

—The Northwestern University, at Evanston, Ill., now has a College of Liberal Arts, a College of Medicine, a College of Law, a Woman's College, a Biblical Institute, a Conservatory of Music, and a Preparatory School. Oliver Marcy, LL.D., is the acting president.

—Bro. Joseph Franklin has severed his connection with the *Gospel Advocate* as corresponding editor, because he and Bro. Lipscomb do not think alike with respect to Christians participating in politics.—*Times*.

—Those who met Mr. Moody at Northfield, Mass., in conference for prayer and praise have issued a letter for general circulation, in which they say that the conference was attended by brethren from Europe, Asia, Africa; from nearly every State in our Union and all parts of the British Provinces; from every denomination of Christians; from the ministry and from the laity; from the mission-field; and from the college and theological seminary. After referring to the spiritual benefits received, they recommend similar gatherings in other places.

—Our readers will regret to hear of the death of Bro. A. S. Hayden, which occurred on the 11th inst. Bro. Hayden has been in feeble health for some time, and his death was no surprise either to himself or his friends. A pure man has gone to his reward.—*Times*.

Consumption Cured.

An old physician retired from practice having had placed in his hands by an East India missionary the formula of a simple vegetable remedy, for the speedy and permanent cure for consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellow-men. Actuated by this motive, and a desire to relieve human suffering, I will send, free of charge, to all who desire it, this recipe, with full directions for preparing and using, in German, French, or English. Sent by mail by addressing with stamp, naming this paper, W. W. Sherar, 149 Power's Block, Rochester, N. Y.

Literary Notices.

FRANK LESLIE'S POPULAR MONTHLY for October is an exceedingly attractive number; rich in illustrations and abounding in literature of the most pleasing, entertaining and interesting character. The opening article, "The Theatre of New York," by J. Brander Matthews, is especially marked by these characteristics, tracing as it does, the track of the theatre from its solitary resting place in John Street one hundred years ago, to its present location in the upper part of Manhattan Island. N. Robinson has an admirable article descriptive of his "Four Breakfasts in the Palais Royal," "Cleopatra's Needle," "The Empire of Annam," "Sir Peter Paul Rubens," "An Old Sea Dog," etc., etc., are the subjects of other prominent articles. The miscellany is comprehensive, amusing and replete with information. The number consists of 128 quarto pages, and the embellishments exceed 100, together with a beautiful frontispiece, "The Coquette," from the original drawing by Palmarole. Single copies are only 25 cents each, the subscription for a year, \$3; six months, \$1.50; four months, \$1, sent post free. Address Frank Leslie's Publishing House, 53, 55 and 57 Park Place, New York.

The October *Wide Awake* opens with a suggestive story for all young girls who haven't much money. It is entitled "The Good Fairy Know-How," and written by Mrs. Christine Chaplin Brush. This is followed by Part II. of Mrs. Lucia Chase Bell's amusing story of "The Boy That Was Too Beautiful." "Mrs. Hungerford's Letter From Home," with its very original illustrations, will amuse all the mamas at least. "The Lost Diamond Snuff-Box," by Isabella I. Hopkins, with its two excellent pictures is a capital story; and all the boys will enjoy Mr. Stewart's account of "Sam Thompson's Horsemanship." "Behind the Barn," by Mr. Morton of the *N. Y. Tribune*, is a spelling-book story for the little primaries. "Our Grandmothers," by Mrs. Clara Doty Bates, has a very quaint pen-and-ink drawing by Miss Hansell. Mr. Louis C. Elson closes the number with a capital exercise song, entitled "The Children's Orchestra." Only \$2.00 a year.

HARPER'S MAGAZINE for October, while in illustration as beautiful as the preceding numbers, is especially remarkable for the variety and excellence of its reading matter. In the opening article, Miss C. F. Gordon-Cumming describes the ascent of the famous Mount Fujiyama, and her beautiful drawings which illustrate the article are even surpassed by the pictures of her pen. From the late Dr. Thomas M. Brewer we have not only a beautiful tribute to his old friend John James Audubon, but also a very interesting collection of letters written to him by the great naturalist while the latter was engaged upon his most important work. The article is illustrated by a fine portrait of Audubon, and a picture of his homestead on the Hudson. Mrs. A. E. Barr contributes a sketch (with illustrations) of Flora MacDonald, from which it appears that that lady is not only to be remembered for her loyalty to Prince Charles Edward, but also as connected with our American Revolution. Miss Sarah O. Jewett contributes a paper entitled "An Autumn Holiday." The pathos of an October day is as apparent in the humorous anecdotes told by her old gossips as in her descriptions of an autumnal landscape. Poems are contributed by James T. Fields, Frances L. Mace, Z. B. Gustafson, and John Tabb. The Editor's Easy Chair is full of interesting matter. The Drawer contains a humorous poem by Mrs. E. T. Corbett, entitled "Miss Minerva's Disappointment," a strong character sketch by R. M. Johnston—"Len Peek's Wager," and some very quaint Scotch stories, with illustrations. The other Editorial Departments maintain the usual high standard of excellence.

BALLOU'S MONTHLY MAGAZINE for October.—The leading article in this popular magazine for the month of October is an illustrated paper on the city of Tangier, Morocco, written by one of the chief engineers of the United States Navy, who is now on duty in the Mediterranean, and has promised to send sketches of noted places to the magazine during the year. The sketch is quite interesting, and is told in off-handed, sailor-like style, that will commend itself to readers. "Rothven's Puzzle-Page," "Editorial Notes," "The Housekeeper," "Curious Matters," "Things Pleasant and Otherwise," "Our Picture Gallery." Published by Thomas & Talbot, 23 Hawley Street, Boston, Mass., at \$1.50 per annum, postpaid, and for sale at all the news depots in the country.

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Publishing monthly of Bible research, bright and readable. 476 illustrations. Many new features. Sold at all places. Last price (100) \$2.50. Extra terms. W. M. GABRIELSON & CO., 405 Washington St., San Francisco.

Weather Report for September, 1880.

During September, 1880, there were 3 rainy days with an aggregate of 7.4 in. of water, 20 clear and 7 cloudy days other than those on which rain fell.

The mean temperature for the month was 59.73°. Highest daily mean temperature 69°, on the 5th. Lowest daily mean 53°, on the 18th and 30th.

Mean temperature for the month at 2 o'clock P. M., 70.73°.

Highest record of thermometer for the month 83°, at 6 o'clock P. M., on the 15th. Lowest thermometer 44°, at 7 o'clock A. M., on the 18th.

The prevailing winds for the month were from the north during 21 days, south 5 days, S. W. 4 days.

During September, 1879, there were 5 rainy days and 1.54 in. of water, 17 clear and 8 cloudy days.

Mean temperature for the month 61.46°. Highest daily 70°, on the 17th. Lowest daily 46°, on the 9th.

T. PEARCE

Eola, Or., Oct. 1, 1880.

Chaste But Not Virtuous.

A shrewd lady writer has this to say of her own sex: "There are women holy and virtuous who are in other respects bad caricatures on our sex; women who hold up their own skirts and go about strewing garbage to defile others with; women who feed and thrive upon distrust and suspicion, who gather up carefully and with untiring zeal all the bits of scandal floating about to turn over, add something to, and send forth again in the germinating air, like a deadly miasma to destroy. Women who are never under any circumstances by anybody heard telling good of anyone; but who, meet them when you will, can always make you miserably uncomfortable, and doubtful even of a just Providence. Women need not condone or conceal the faults of their sisters to be charitable or womanly: by simply being silent or leaving unspoken opinions which can do no good and much harm, they can do themselves great credit and the sex honor. Unless a man is totally depraved and base, he will keep disgraceful tittle tattle to himself, and shun companions where small talk is at a premium. But women who call themselves ladies, and whose position in society entitles them to be such, lend themselves to this unworthy means of killing time—to give it no meaner name—and repeat slander which, once gone forth, can never be recalled."—*Ee*.

A Fragrant Breath and Pearly Teeth.

Are easily obtained by cleansing your teeth daily with that justly popular dentifrice, SOZODONT. Composed of rare antiseptic herbs, it imparts whiteness to the teeth, a delicious aroma to the breath, and preserves intact, from youth to old age, the teeth. Acidity of the stomach will destroy the strongest teeth unless its effects are counteracted with SOZODONT, and this pure tooth-wash protects the dental surfaces by removing every impurity that adheres to them. Ask your druggist for SOZODONT.

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