## The sabbath Recorder.

EDITED BY GE0. B, UTTER AND THỘ. B, BROWN.


Che sulibuth neurutr.

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| ination |
| sormed |
| oremo | to emigrate to tho West. They trepe with

them their certifcates of standing and upon arining out, unte with some church there,
But the church frum which they have gone
is never inftrmed wheterer they have been


 eighty memberi, receiving these twenty, re
ports titelt 0 the Association to which it
belongs as having been increased to one






 duty as those are "who have experienced
change of heantr) but refisis to make any
public profession of Christ whatever. Le



 them certiticaies. They are accountable to countable tirlt they shall have placed them.
selves under the discipline of another church
 Behavior; mit church members they are, and
henece the propriey or retaining their names
upon the recorts, till due notice is had of their "I Love all cheistians alike."
 Thure are others, again', who remove their
reisence, but take no leters, or certificates
of standing, with them. This is is also an evil. All hat we sixil above with respect to to
importance ei iolding membersip in
place where tuei privileges of a church place where twe privileges of a church can
be nejoged, appries with equal force here
There was no reason why they should unite they might eniog its ordinances and 'watch
care, and cooperate
with their brethen in
 now that their removal to a remote locality
has rendered $i t$ it inposibile to enjoy privileges and discharge duties in the place where they
have been cacustomed to do oo any logner,
reason dictutes that they are called to do so in their new situation. As they have remov
ed their location, therefore, they ought $t$
do. so. Soume some sey exteyeys fannot negleacting to to
of sundering a relation which has alway
been so dear to them. The church to whict
cheirive spiritual birth, There they fider int
conces of the Lord's Hothey love he. mother cluych any less, because
cricumplances $\overline{\text { Bivececreated reason }}$ for unitingfilewhere? . Need they cherish less ffection
for the brethren with whom they were fresameocitated or feel less at home, if providentially , at any fature time, they should visi
the dear hoiored spot $\}$ Certainly not. Becerned; ;he'thexio already taken the principaatep towards it by removing their reisidence
And if tioy can do so much, (merelgpecuniary interest's sake, as the probability

If they can $m$ ane more for duy's sike?
they can ma

| For Christ's cause is certainly cencerned in this matter ; and whatever be their affection for the church where they first enjoyed the communion of saints; they have no business to let it be stronger than their love for the |  |  | Publications for Nebasaca.-The DiBook Society, whose head.quarters are in Cinciunati, have issued an appeal for sid to scatter over Kansasa and Nebraska, by special gents and colporteurs, such pubilications às shall help to create and sustain a public senti-ment in favor of freedom. They say :Whavor of freedom. They say:- |  |
| :---: | :---: | :---: | :---: | :---: |
|  | A gentleman to whom we sent a parcel of Sabbath_Trects a year or two ago, acknowledges the roveipt of them in a letter from | moved on, which had by this time become increased to a great multitude, completely blockading the narrow streets, until they passed without the suburbs of the city. . Other mourning sedans had also joined the train, |  |  |
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| to let it be stronger than their love for theHead of the Church himself. They should |  |  |  |  |
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| church is to them, it is not any more dear to |  |  |  |  |
| new location Others say, that they know not whether |  |  |  |  |
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| adite as true that they may not live | But I kept losing them one at a time, unill dia |  |  |  |
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|  | ume. As I |  |  | which was to demonstrate the proposition that blindness is proferable to deafness. It was discussed in an agreeable, able and earn-est manner, after which Mr. Fenn retired amid the prolonged applause of the audi. ence." |
|  | like |  |  |  |
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| of other way. It would rather bea reason why |  |  |  |  |
|  |  |  |  | ence." $\qquad$ |
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|  | $\begin{aligned} & \text { wiv. Fi } \\ & \text { sion } \end{aligned}$ |  |  | ed in that city from China, give accounts of a sad state of affairs in that country, the result |
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| sider this excuse quite as poor as the other. |  |  |  | ing there. The old government having its hands fully occupied in repelling tho attacks of the insurgents in the vicinity of Pekii |
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| their mind. There is some troule in the |  |  |  | bands, of armed robbers are devastating the country, particularly the Central Provinces, One letter says thal forty-ight tea companies |
|  | $e d i s$ |  |  |  |
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| a right manner, or some other reason ab |  |  |  |  |
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| benefiti any by standing without and fining fautit Become ene with your bretren ; make |  |  |  |  |
| them feel that you love them, and have the cause of God at heart ; then show them where they are wrong, and you will probably b |  |  |  |  |
|  |  |  |  |  |
| listened to. But outside complainers are not apt to be much regarded. |  |  |  |  |
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| But we cannot follow out all these excăqses at this time. We say to all, unite with the |  |  |  | ous; indeed, a rumor prevailed at Shanghae be premature |
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| charch weree you are., In you have cerin. |  |  |  | Jons |
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| once, if y yo have not, send and get themand when youre recived into another chur |  |  |  | this locality, well known to sportsmen, isgiven by a writer in Putnam's Magazine as. follows:- |
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| den |  |  |  | " More than fifty years ago, John Brown,Governor of Rinode I Island, bought 200,000 |
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|  |  |  |  | Counties, New York, near the waters of Moose River, for the purpose of carrying on |
| which receives these cerrificates, and not to |  |  |  |  |
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| it will never be attended to; the evil will go on just as it always has. But if it is made apart of the Clerk's official dutues, as it ougtit |  |  |  |  |
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| "I LOVE ALL CHRISTIANS ALIEE." This remark is made, generally, by those |  |  |  |  |
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| duty. For worlaly considerations, they |  |  |  | Williams Colloge, M Mass, recently cellobrat |
| der |  |  |  |  |
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|  | lin wrapped about the top, like a turban, and tied in a knot at the leff side. |  |  | 47, and 62 pupils. The new freshman classpromises to be 60 to 70 , and there will be additions to the other classes |
|  |  |  |  |  |
| asying, No mo mater what we embrace, ifit onlypasesamone men as Chrisianty. The | We were ouliged to foat along with the |  |  | A new Chinese chapel has ben Codideade |
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| Ti, where; weeneritis exilite hy | 位 |  |  |  |
|  |  |  |  | The |
|  | amusement, as to our anoyance. Seeing |  |  | school, sudy, etc. The interior walls all around are ornamented with tablets, covered <br> with Chinese hieroglyphics, embodying ap- <br> propriate texts of Scripture. |
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|  |  | SECRET SOCIETILS. | considered Wholesome Cristians $\left.\begin{aligned} & \text { And } \\ & \text { cave the churches to which they belong no }\end{aligned} \right\rvert\,$ |  |
|  | and |  |  |  |
|  |  |  | daty to do in relation to them ?" |  |
|  | the mourner?? Some asked if such were the |  |  |  |
| espirit of union. It binde |  | and finding that you have escheweed the points |  |  |
|  | urned down another street, while | Ing, for ressons doubles well known to your- |  |  |
| the Christian spirit of "all 'chirstians alike," |  |  | - idea of the etateo of degradation into which th | , |
| the Christian spirit of "all Chtistans alike,", But are we not to be sancified through the |  | tion, I have only to say, that I have neither | or fallen :- |  |
|  |  |  | "A Rusian gentleman relates that when | ter, as the fruit of which a number of personshave joined the different churches. There |
| as well as in spirit? By the truth we are set apart to a holy walk and a godly life." This | found the treet leading throght it lined on |  |  |  |
|  |  | at any time see fit to attempt a reply to my | number of peasants assembled, and stopped to inquire the cuuse. 'Oh,' replied oue of | have been added to the Baptist Churches in Oregon about one hundred and twenty-fife by baptism, and a number more by letter. |
|  | having broad phlactories, and richy em.broidered backs, and frontlets. These moved |  |  |  |
| and darkness. There can be no other difer. ence in Chrisians except that whict the truth |  |  |  | by baptism, and a number more by letter. The British and Foreign Bible Society have, |
| makes. That some men have more truth than |  |  |  | The Britith and Foreign Biblesoociel have |
| inat |  | than yourself. The Rev. Joel Wakeman, of Almond, has a letter from the Doctor, which | condition to perform divine service on Sun-day. On the Monday he is free to drink as | Bute in the anguage of the Mongo thatith but ithe Empor of Rusiai, who is the mater |
| embody more truth, and consequently come |  |  |  | of the Mongols, has forbidden its circuat on theand the whole edition romains Society's shelves in London. |
|  | deceased, whose corpse they were patiently |  | Jesurrsm nemeriol-A late number |  |
|  | to expecting. Others carried smaller tablets, |  |  |  |
|  | e. |  | of the Edinburg Revieu, in an article on European emigration, says :- |  |
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