

The Sabbath Recorder

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"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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WHOLE NO. 1138.

LEAVES TURNING BROWN.

BY MRS. ELIZABETH AKERS.

Never is my heart so gay
In the budding month of May,
Never does it beat a tone,
Half so sweet as in bloom of June,
Never knows such happiness,
As on such a day as this.

When October dews her crown
And the leaves are turning brown,
Breathes sweet children, soft regrets
For the vanished violets,
Sighs, you lovers, the delights
Of the golden summer nights;
Never in the Summer hours
On my way such radiance showers,
When from heaven falls softly down,
When the leaves are turning brown!

Build your gardens, fresh and gay,
Children, in the bloom of May;
Twist your wreaths in young June,
Maidens—they will fade full soon;
Toss the roses, all ye red,
Lovers, for the dear one's head,
I will weave my richer crown
When the leaves are turning brown!

FOR THE SABBATH RECORDER.

OUR CHURCH MEMBERSHIP.

An Essay on "The duty of being identified with the Church where one resides," read before the General Conference, at its session in Allentown, and published by request of the Conference.

BY ALBERT B. BURGESS.

In determining a question of duty, in ascertaining a Divine precept or injunction, it becomes necessary to inquire carefully into our relations to the subject under consideration, and in the light thus obtained, we may learn the nature and extent of the claims to which we are bound.

When God speaks to man, prescribing duties and obligations, it only remains to them that fear Him to diligently hearken, and with swift feet obey. They know no reasoning that can add force to Divine commands. They need no light clearer than that enlightening the nations of the Infinite. No formal canon, issued from the great Head of the church, preceded and signified its formation. No act of ecclesiastical authority, sitting in daily authorized conclave, gave rise or permission to its institution. But, as towering trees spring from the germs cast into the earth's bosom—as mighty rivers are formed from springs issuing from their hidden homes in hillsides—so the church of Christ springs spontaneously from the heaven-breathed forces of Christian love and fraternal unity, implanted in each grace-gifted heart. Drawn together by the attractive force of love, whatever their former nationality, whatever their social or moral relations, in Christ Jesus all who believed became one in the nature of their spiritual birth and objects of labor, and one in their hopes of future blessedness. One Lord, over all—one faith, pervading and purifying all—one baptism, the prescribed symbol of obedience for all.

The knowledge which each disciple had received while sitting at the feet of Jesus, was made vitally practical by being entwined with that of others. The Christ-imparted love of individual hearts, brought to a focus beneath the perfect lens of Christian unity, was made to burn with subduing power to the center of sin's degeneracy. It was this essential unity of the early disciples—in spirit, hopes, and labors—that gave rise to the primitive Christian assemblies. Brief, yet suggestive, is the first intimation given in the Acts of the Apostles of the fraternizing elements of Christianity, which lie at the foundation of individual church organization. By the hands of the Apostles, miracles of healing had been wrought, and the jealousy of the "rulers of the people and elders of Israel," was thoroughly aroused against them, not only on account of the manifestations of supernatural power through them in imparting perfect soundness to the lame man who "sat for a time at the beautiful gate of the temple," but the more "were they" grieved that they might the people, and preached through Jesus the resurrection from the dead. At the instigation of the priests, Peter and John were apprehended, imprisoned, examined, threatened, commanded, and finally discharged. "And being let go, they went to their own company." This is probably the first act of open persecution after the resurrection, and points most positively to the elements most influential in the formation of the first Christian church. Of the five thousand already won to the faith of "Jesus and the resurrection," it is added, "The multitude of them that believed were of one heart, and of one soul."

We live in an age of general investigation. Old theories and time-dusted institutions are being subjected to relentless searchings. To the Bible, and the institutions springing therefrom, are being applied such a scrutiny as can result alone from the combined triple forces of science, disorganization, and latent skepticism. It having been found that some things and theories, perhaps highly cherished in the past, may now be displaced with benefit by others with better adaptation to the present needs of society, with dangerous haste the worshippers at the altars of universal progression, seem to have adopted an unvarying rule, alike applied to things heavenly and things earthly, viz., that whatever is ancient must of necessity be faulty; and that things and theories modern, are things and theories wise. With such elements operating—with such adjudication of the sacred prerogatives of Christianity, and the Divine order, and institutions of religion—we are prepared to listen to the questions so often urged, "Is the church organization still required? May not the ends sought by it be better attained by some more modern means?" Then follows generally the work of balancing by sacrificial hands, the claims of the church of Jesus Christ, which he hath purchased with His blood, with the claims of these organizations, whose aims and objects contemplate nothing beyond the realm of human temporalities; and to complete the picture of unbecoming presumption, it is not unfrequently claimed, that fidelity to these earth-born principles on which these mutual protection organizations are founded, will secure an unquestionable title to that eternal inheritance, which is attainable only by true faith in Jesus Christ, the Redeemer of men.

The better to enforce the duty of Christian believers to the church organization, we will arrange what remains to be said in this essay under the two propositions following:

1st Proposition.—The visible church organization has a work to accomplish peculiarly its own.

2d Proposition.—The church is preeminently qualified to accomplish the work committed to it.

A general view of the subject of these propositions must suffice. The mutual comfort and edification of the saints; the dissemination and maintenance of the truth; and the employment of the gifts and graces of the saints for the salvation of souls, is the mission of the Christian church. Too numerous for recitation here, are the scriptural testimonies on the several points named. The sublime methods of representing and enforcing truth, are employed by the Holy Spirit to convey to us the divine estimate of the church and its mission. On one page, this blood-baptized family, with its various capabilities and appointments for good, is presented under the scientific analogies brought to view in the physical anatomy of the human body. Each member of the human body is made to personate a vital member of the visible church. Each ministrations of part to part in the wondrous organism is made to teach a sublime truth relating to God's great law of Christian unity and mutual obligation and dependence. As the "eye can not say to the hand, I have no need of thee; nor again the hand to the feet, I have no need of you;" so can no individual believer in Jesus stand by himself, and say to any other, however humble, "Brother, I have no need of thee," either to be partaker of my sorrows or my joys, or to be my yoke-fellow in my work. Not only does the gospel set forth the embodiment of the followers of Jesus as the *now visible body* of Christ on earth, and each Christian a member "in particular," but it brings us into that closer unity, as "members one of another," (Rom. 12: 5), which implies the organic incompleteness of the individual member standing apart from the brotherhood.

Again, the church organization is sketched by the same pen, with the view to represent the richness and variety of its working forces for all uses of edification and salvation. In the enumeration of the widely differential gifts and graces bestowed by the ascended Head of the church on each member, according to their ability to occupy, special mention is made of "prophecy," "ministry," "teaching," "exhortation," "beneficence," "government," "mercy-dispensing," "wisdom," "knowledge," "faith," "healing," "miracles," "discerning of spirits," "tongues," "interpretation," &c. Beside these, "He gave some apostles, and some evangelists, and some pastors, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come, in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the fullness of Christ."

Not a word is there, arising from human ignorance, nor a necessity founded on man's moral degeneracy; not a weakness or frailty originating in human infirmities, but has been recognized; and in these divinely bestowed gifts and appointments, as nearly provided for as the possibilities of our probation will allow. And so the church of Christ, in the proper exercise of all its functions, is barely less than the cross itself, a many-colored witness, ever proclaiming that glorious and central truth in the gospel plan, "worthy of all acceptance, that Jesus Christ came into the world to save sinners."

Were further illustration needed to set clearly before us the sacred and peculiar sphere of labor assigned to the Christian organization—"the pillar and ground of the truth"—and show its wise adaptation to its accomplishment—impressive instruction may be drawn from a brief reference to the necessary identity of interest, founded on the essential oneness of all true believers, in all that appertains to their internal experiences and hopes. With characteristic consistency is this spiritual unity expressed by the Apostle, in Eph. 4: 4-6—"There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all." In personal experience, each has felt, in common with all, the deep-seated plague of unbelief, the deception and teaching of sin in the life, and the utter incompetency of unaided humanly to breast the fearful combinations of evil that wage truceless warfare with every soul and every virtue. Alike have one and each found the indispensable need of heaven-imparted aid, conjoined with brotherly sympathy and Christian forbearance, to bridge the numerous chasms formed in life's rugged highway by countless imperfections. Battling for victory, each presence, each prayer, each exhortation, each song, and every rehearsal of Christian experience of the other, is as the uniting of another self to our own, with augmented power for the resistance of evil, and the accomplishment of good. And so, with grace-attuned hearts, the church may sing,

"We share our mutual weal,
Our mutual burdens bear;
And often for each other flows
The sympathizing tear."
"Before our Father's throne,
We pour our silent prayers;
Our fears, our hopes, our aims, are one,
Our comforts, and our cares."

Strikingly representative of the full-souled language of one Christian to another, and of the undying love of saints for the household of faith, was the tender utterance of the young widow of Moab to her grief-stricken Naomi, as that desponding mother bent her steps toward her native Beth-lehem-judah: "Entreat me not to leave thee, or to return from fol-

lowing after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God."

"Where thou dost, will I die, and there will I be buried, and more also, if I ought but death to part thee and me."

But we shall have signally failed in this brief plea for the church, if we omit to notice another claim, justly hers, as the embodied "light" and exponent of gospel order.

In her hands, not for safe-keeping mainly, but by love and use, to vitalize into powers for the glory of the great Head, are placed not only the "graces of God," but the ordinances of Christianity. These, few in number, and so simple in their order, have ever been, when rightly employed, so many enduring testaments to the grace of God to men, and indicators whose finger pointings reveal the measureless height, depth, length and breadth of the love of Christ, which passeth knowledge. Others than the saints may attend upon the ordinances of God's house as witnesses, and with varying motives, with more or less wish for their maintenance, contribute of their wealth for their support. But in no true sense do they belong to them. Their orderly and efficient administration include and necessitate the offices requisite to the complete organization of the gospel church. To those whose hearts have been by the indwelling Spirit attuned to the divine thoughts so eloquently enunciated in the observance of gospel ordinances, has Christ entrusted their keeping, and to none beside. Whenever, through the folly or defection of God's professed people, the order or institutions of the church have been left to other hands than those of Christ's open friends, "Ichabod" has been speedily written thereon.

If, then, as has been briefly shown, the visible church has a distinct and important mission in the world, and is peculiarly qualified to do that work; if, within her walls is the home of the saints; if to her is committed the trust of bearing to a ruined race the symbols of a free and all-adequate redemption; if the church is to be constructed of polished and lively stones, builded together for an earthly habitation, of God through the Spirit; if she, with her liberal endowment of gifts and graces, ordinances and discipline, watch-care and teachings, is fitted to aid the Christian in his personal attainments in a life of faith, and direct the concentrated forces of the brotherhood to the salvation of a ruined world, and the glory of Christ; if, acting by the divine light emanating from God's Word and Spirit, her findings on earth are to be ratified in heaven; if now to the gospel church, more emphatically than to the Israelitish, "pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; if Christian believers, thus associated, may claim Christ even as their "head," "from whom the whole body, fitly joined together and compacted by that which every joint supplies, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love;" it is but uttering an obvious truism to say, that as a rule, subject to few exceptions, Christians should identify themselves with the church organization where they reside. All exceptions to this rule may be embraced under one general head, viz., where such connection will necessarily compel the attending member to disregard, or implicitly give countenance to, the violation of any clearly defined Christian obligation. "A brother or sister is not under bondage in such cases." As, therefore, like is attracted by like; as spirits congenial are by an inevitable law drawn to each other; as those of kindred employments or pursuits necessarily have and manifest peculiar interest in each other; so may it be expected that the visible church will be, by the rule of affinities, the saint's home. Nor can we consider that conclusion wanting in charity, that calls for additional evidence of the "new birth," in the absence of any affinities for the visible body of the Redeemer.

Happy and hopeful for the cause of Christ will be the period, when, deeply pervaded by the Spirit of God, each professed disciple shall, with David, chant, "If I forget thee, O Jerusalem, let my right hand forget her cunning; if I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." And when again shall come to His people the great Shepherd of Israel, "to be glorified in His saints, and admired in all them that believe in that day," when mention shall be made of Rahab, of Babylon, of Philistia, Tyre and Ethiopia, then to clothe with distinguishing honors the true children of God, "it shall be said," as Christ shall point to the gates of Zion, "This and that man was born in her, and the Highest himself shall establish her!"

AGREEING WITH PAUL.—An admirable reply was once made by a careful reader of the Bible to an infidel who attacked him with such expressions as these:

"That the blood of Christ can wash away our sin, is foolishness; I don't understand or believe it."
The Bible student remarked, "You and Paul agree exactly."
The infidel replied with much surprise, "How is this, that Paul and I agree?"
Said the student, "Turn to the 1st chapter of 1st of Corinthians, and read at the 18th verse."
The infidel read, "For the preaching of the cross is to them that per-

ish, foolishness, but unto us which are saved, it is the power of God."

The infidel hung his head, and over after studied the Bible, and soon believed it to be God's power unto salvation.

CHILDISH WISDOM.

'Twas the hour of prayer, and the farmer stood
With a thankful heart and a lowly mind,
And prayed to the Author of every good,
That the Father of all would be very kind,
And bless His creatures with raiment and food.

That the blessing each day might be renewed,
That every want might find relief,
And plenty for hunger, joy for grief,
Be measured out by the merciful One,
To all who suffered beneath the sun.

The prayer concluded, the good man went
Forth in peace to inspect his farm;
And by his side, delighted ran,
Glowing with every earthly charm,
A little son, a sprightly boy,
Whose name was John, and whose life was joy.

And they strolled over the golden fields,
And the father said, "The harvest yields
A plentiful crop, my son, this year."
"My barns are too small for the grain, I fear,"
And they wandered on through row upon row
Of plump sheaves, and at length the child,
With earnest look and a rosy glow,
On his shining cheek, looked up and smiled;
And said, "My father, do you not pray
For the poor and needy day by day,
That God, the good, would the hungry feed?"
"I do, my son," "Well, I think, as you
plead."
His eye was bright, for his soul shone
through it. He had his own what, would do it."

For the Sabbath Recorder.

"D. E. M." ON "MY POLIOY."

IN THE SABBATH RECORDER OF Oct. 25th, in an editorial headed "The Elections," after stating that the elections had gone decidedly in favor of the Congressional plan of reconstruction, the editor indulges in the following hopeful, but, I think, not very well studied statements:

"There are indications that the Southern States begin to see this, (the result of the elections in favor of Congress), and are anxious to secure a place in Congress before harder conditions, and possibly the policy of confiscation, shall be adopted. Not a few of the Southern papers are discussing the proposed amendment in a candid and favorable manner. And it is even asserted, on how good authority we know not, that the President to call to the Congress these Southern delegates, and those of a similar stripe from the North, and recognize them as the Congress, and eject the radical Congress by force."

The Richmond Enquirer recommends the same thing, urging the President to what it calls a "Presidential coup d'etat," for ejecting Congress from the capital.

The Charleston South Carolinian coolly recommends the President to sustain his policy by the same nice little arrangement, of calling Northern and Southern rebels together, and inaugurating a Congress of his own, and thinks he could then insure the triumph of his policy.

But the rebel papers are not alone in threatening to renew rebellion by force of arms. Over and over again, has President Johnson, both by his own mouth and the mouth of his cabinet officers, threatened this same coup, as I am able to show by quoting from their speeches which lie before me at this moment. So far from yielding to the results of the elections, as the editor of the Recorder seemed to intimate, the President's utterances since that result have been more decided, if possible, against the plan of Congress, thus adopted by the people, than before.

A most important, as well as un-called for paper has just come out under presidential sanction, from the pen of Mr. Browning, Johnson's Secretary of the Interior. In this proposed amendments to the Constitution are taken up item by item, and opposed and denounced in the strongest terms, and the document ends with a characteristic threat, that the chivalry of the South will never submit to be thus degraded. In this document, made up of about equal parts of sophistry and impudence, the Secretary, so far from approving the amendments, denounces them a "panda's box, which the patriot and statesmanship of a century may not be able to heal." And then, with infinite stupidity, goes on to deny that the people of the North, in the late elections, have given any sanction to the policy of Congress, or condemnation to that of the President. He says, "I do not regard the recent and pending elections as indicative of the judgment of the people of the Northern States upon the constitutional amendments. They are really not the issue presented to and considered by the people." Pray, Mr. Secretary and Mr. President, however much you delude yourselves, and the traitors whose broken cause you are trying to mend, do not suppose you will delude anybody else. It was exactly upon that issue between you and Congress the people have spoken with a voice of thunder. And in that speech of thunder, the irreparable fiat has gone forth, that the provinces lying where the ten rebel slaveholding States used to be, can become States in this Union again only on the easy terms prescribed by the Constitution, if you please. The people have called upon Congress to do at this late hour that which, if it had done years ago, would have saved the shame of slavery, and the blood of the rebellion, viz., to "guarantee to each State of this Union a republican form of government." By the help of God, none other than such a State shall ever hold place in a regenerated republic. If the madmen in brief array are disposed to believe the American people capable of any other emotion than that of scorn and contempt for their blustering threats to carry the most infamous thing in history known as "my policy," by appeal to arms, they are just as foolish in that belief as in their policy

Richmond Examiner: "Was ever a people who cherished the pride of freedom invited so to abase themselves?"

If others put this thing on us, we are overpowered, but not degraded. If we put it on ourselves, we prepare for us the penalties which recorded confession of criminal intent merits."

Augusta Constitutionalist: "If the North elect to dishonor the land, let us choose to evade participation."

This is the almost unanimous opinion of the Southern press and people. The New Orleans Picayune, an old and influential paper, proposed to fairly discuss the policy of Congress, but brought upon itself such a storm of indignation as to compel it to disclaim all intention of supporting that policy. The editor telegraphed to the World, a leading rebel paper in New York, denying, over his own signature, any intention of supporting the policy of Congress. But they go farther than this, and urge the President to prevent another Congress from assembling, by force.

The New York News is a leading rebel journal in the North. In demanding the immediate and unconditional admission of the Southern States to representation in Congress, it uses this language: "Then why don't the President interpose his authority to prevent this outrage of keeping them out longer? He has the power to do so. He is Commander-in-Chief of the armies of the United States, and has at his disposal an armed and disciplined force. Let a day be fixed for the representatives of the Southern States to take their seats in Congress; let them enter, take possession, and should violence be offered them by any man or number of men, under any pretense whatever, let the President send a detachment of Federal troops to preserve order at the capitol, and if radical conspirators attempt to maintain their usurpation by force, let consequences be upon their own heads." Much more of this sort appears in the same journal.

The Richmond Whig advises the President to call to the Congress these Southern delegates, and those of a similar stripe from the North, and recognize them as the Congress, and eject the radical Congress by force.

The Charleston South Carolinian coolly recommends the President to sustain his policy by the same nice little arrangement, of calling Northern and Southern rebels together, and inaugurating a Congress of his own, and thinks he could then insure the triumph of his policy.

But the rebel papers are not alone in threatening to renew rebellion by force of arms. Over and over again, has President Johnson, both by his own mouth and the mouth of his cabinet officers, threatened this same coup, as I am able to show by quoting from their speeches which lie before me at this moment. So far from yielding to the results of the elections, as the editor of the Recorder seemed to intimate, the President's utterances since that result have been more decided, if possible, against the plan of Congress, thus adopted by the people, than before.

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Let them be told that the American people have had about enough of this infernal slaveholding rebellion. They have decreed, and written that decree into constitutional law, in letters of precious blood, that slavery with all the appendances thereto belonging shall die, and all its treasonable abettors go down to infamy. That decree will be executed.

When the people, in the re-election of Abraham Lincoln, decreed the complete and total extirpation of slavery from the soil of the republic, the vox populi was for once the vox Dei, and neither God nor man meant that all the elements of that accursed thing should be reconstructed into States again, and again blur the shame in the national halls of Congress. That such is the case just so far as the Johnson policy has influence, is already a matter of history. That this Presidential policy is begotten of slavery, and born of usurpation, and nursed of treason, is to me the plainest fact that exists, and therefore have the American people emitted it, and therefore let its advocates beware how they attempt to thrust it forcibly upon a people as capable of terrible and righteous indignation as of long-suffering patience.

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D. E. MAXSON. MILTON, WIS., Nov. 2d, 1866.

EDUCATION UNDER DIFFICULTIES.

The Presbyterian gives an interesting sketch of the early life of one of the prominent preachers in the Presbyterian church, showing the difficulties which lie in the way of many aspiring young men, and how they may be surmounted by an indomitable purpose. It says:

About fifty years ago, in one of the counties of West Virginia, forming what is called "The Pan-handle," there lived a little boy whose name was Nicholas. He was in very moderate circumstances, being compelled to assist his father in the labors of the farm in order to make a living. The scattered fragments of his time were, however, carefully gathered together for study, as he was anxious, amid all these difficulties, to obtain an education.

Just about this time the dark shadow of sorrow fell upon his happy home, and he followed his father's remains to their last resting-place in the cold and silent grave. Scarcely had this wound been healed, and his broken spirit bound up, when death again entered his lonely home, and bore away his affectionate mother. Being thus thrown entirely upon his own energies for a support, he manfully met the difficulties of his narrow circumstances, and served several years as an apprentice to the saddler's trade in Ohio. Having thus acquired the means of rendering himself independent of the world, he commenced business for himself in his native State; where, by correct department, he secured the favorable regards of the principal men of the place and vicinity in which he pursued his humble calling. Here he began to show the same love of learning which had marked his early boyhood. As a means of extending his knowledge, he commenced attending a Bible-class, conducted by the minister in charge of the congregation at that place. The deep interest which he manifested in the explanation of difficult points, at once attracted the minister's notice, and he immediately sought an interview with him. At this interview the following conversation occurred:

"Mr. M.—I learn that you desire to obtain a liberal education."
"I do, sir, but have no hopes of getting it."
"Give candid and full answers to the questions I am about to propose, and I will tell you whether you can get an education or not."
"Have you any engagement with a lady in love matters?"
"No, sir."
"Have you any money?"
"Not a dollar."
"Are you in debt?"
"About thirty dollars."
"Have you any friends who would aid you?"
"I know of no one who would give me a farthing."
"Have you any better clothes than those you have on?" (Not only thread-bare, but torn.)
"No, sir; these are the best I have."
"Well, my young friend, it is a hard case; but if you will closely follow my directions, I will, under God, secure you a good education."
The noble-hearted minister then goes with him to a store, buys a suit of good, substantial clothes, on condition that he is to pay for them as soon as he is able. He engaged a small English school for him, and hears him recite twice a week in his own study, furnishing his books and tuition for nothing.

He then tells him the first money he receives must be used in the payment of his debt of thirty dollars, for to be in debt is to be in danger.

The progress which he makes in his studies is beyond all calculation, actually going farther and doing better than the regular pupils of the minister, who have no interruptions at all. Soon he is able to enter college, where he graduates with the highest honors. He makes a profession of religion, and determines to devote himself to the blessed work of saving immortal souls in the Gospel ministry. His studies now, as in early life, are pursued under great difficulties; yet his firm decision and patient perseverance enable him to master them all, and he enters upon his holy work with the same untiring energy with which he did every thing he undertook. He is soon made a professor in the college at which he graduated; yet he by no

means will consent to give up preaching. Under the severe weight of his double duties, his frame soon gives way, and contracting a dangerous disease from exposure in one of his missionary trips, he early sinks to rest upon his saviour's bosom—not without first teaching the lesson, "Energy, with God's blessing, can overcome the greatest difficulties."

REV. DR. ANDERSON.

The following remarks, made in the course of the beautiful impromptu tribute to Dr. Anderson, the retiring Secretary of the A. B. C. F. M., by his pastor, Dr. Thompson, of Roxbury, at the late meeting in Pittsfield, give us a good idea of the personal and official character of this excellent man:

If we may not indulge in direct eulogy, it is not improper to go back to the time when Dr. Anderson was chosen Secretary of the Board—it is not improper to imagine what kind of a man was wanted to follow Samuel Worcester and Jeremiah Everts—what must be his stamp and character. A man was wanted with purpose and missionary zeal such that he would be ready to go abroad or remain at home, as God should direct. A man was wanted who could sometimes see more between the two lines of a letter than was in the writing itself; who could see more between a man and his actions than there was in either of them. He needed to be not over sanguine, and yet no alarmist, nor given to high expectations, and certainly not to despondency; a man persistent enough in his plans, so that he would be sometimes misunderstood, and yet not for a moment in a conscious wrong course; a man with the form and hardihood of the oak, without its gnarls. In the year that George Washington retired from public life, such a man was born, deriving his origin remotely from the Highlands of Scotland—a man of transplanted vigor, enterprise, nerve, one whom we knew where to find. There is a mystery in the dynamics of character, and the balance needed to be nicely adjusted to furnish the man that was needed. He must be able sometimes to stand firm until others swung round to him; and at other times without loss of dignity to gracefully yield his own opinions—a man with the firmness of a marble column, but also with its polish and smoothness. Alluding to his traveling experience with Dr. Anderson, he said that nothing in these seasons of travel would turn him aside from his one great business—no solicitations of ease, no wonders of nature or of art; and even at home he has no such vacations as are commonly allowed ministers.

SHINGLING A HOUSE.

The now "reformed farmer" had fallen almost asleep, it being nearly midnight, when he heard the landlord's wife say:

"I wish that man would go home, if he got one to go to."
"Hush, hush!" says the landlord, "he'll call for something else directly."

"I wish he would make haste about it, then, for it is time every honest person was abed," said the wife.

"He's taking the shingles off of his house, and setting them upon ours," says the landlord.

At this James began to come to his right senses, and commenced rubbing his eyes, and stretching himself, as if just awoke, saying, "I believe I'll go."

"Don't be in a hurry, James," said the landlord.

"Oh, yes, I must go," says James, "good night," and off he started.

After an absence of some time, the landlord met and accosted him:

"Hallo, Jim, why ain't you bed down to see us?"

"Why," says James, "I had taken shingles enough off my house, and began to teak! So I thought it was time to stop the teak, and I have done it!"

THE TAVERN KEPT.

The tavern keeper, astonished, went home to tell his wife about it, and James, ever since, has left run alone, and attended to his own business. He is now a happy man, and his wife and children are happier than ever.

A STUDY OF EGYPTIAN BRICKS.

Professor Unger, the Viennese botanist and paleontologist, has recently published some remarks on the bricks of the ancient Egyptians, especially those of the pyramid of Dashour, which was built about three thousand four hundred years before our era. One of them, being examined through the microscope by the professor, he discovered that the mud of the Nile, out of which it was made, contained not only a quantity of animal-vegetable matter, but also fragments of many manufactured substances, whence we may conclude that Egypt must have enjoyed a high degree of civilization upward of five thousand years ago. Professor Unger has been enabled, by the aid of the microscope, to discover in these bricks a vast number of plants which at that time grew in Egypt. The chopped straw clearly discernible in the body of the bricks confirms the description of the manner of making the latter, such as we find in Herodotus and in the Book of Exodus.

ENJOYING LIFE.

"I must pity that young man who, with a little finery of dress and recklessness of manner, with his coarse passions daunted by his face, goes whooping through the streets, driving an animal much nobler than himself, or swaggering into some haunt of show, and calls it, 'Enjoying life.' He thinks he is astonishing the world! And he is astonishing the thinking part of it, who are astonished that he is not astonished at himself. For look at that compound of flash and impudence, and say if on all this earth there is anything more pitiable! He knows anything of the true joy of life! As well say that the beauty and immensity of the universe were all enclosed in the field where the prodigal lay among the hucks and the swine!"—Chapin.

A FABLE.

A FABLE.—A young man once picked up a sovereign lying on the road. Ever afterwards, as he walked along, he kept his eyes steadily fixed on the ground, in hopes of finding another. And, in the course of a long life, he did pick up, at different times, a good amount of gold and silver. But all these days, as he was looking for them, he saw that heaven was bright above him, and nature beautiful around him. He never once allowed his eyes to look up from the mud and filth in which he sought for the treasures, and when he died, a rich old man, he only took this fair earth of ours as a duty to pick up money as you walk along.

How is it possible that every man can have his day? As the proverb says, when there are so many eyes, and only 365 days in the year!

The Sabbath Recorder.

Weekly, R. L. Fifth-day, Nov. 15, 1866.

GEORGE B. UTTER, EDITOR.

SABBATH SCHOOL LIBRARIES.

Much is being said and done, of late, with reference to a more thorough and systematic management of our Sabbath Schools. There is evidently a great increase of interest in many places, both on the part of parents and children; and the good resulting from this department of Christian labor, is ground for much encouragement. Upon the success or failure in the proper education of our youth in the truths of the Bible depends very largely our success or failure, as a people, in the special mission to which, in the providence of God, we are called. We cannot afford to neglect home culture, while we are paying thousands of dollars for the spread of Sabbath truth abroad. Neglect of duty in one direction may neutralize our efforts in another. Of course this will apply to every truth as well as the Sabbath. But no Sabbath School is complete without a judiciously selected library. This brings me to the point.

In the Recorder of Oct. 25th, appeared an article from "J. H. T." in behalf of the Sabbath School at Long Branch, Nebraska, asking, "that our old established Eastern Sabbath Schools appropriate some of their old books, either story or music, to these children far out upon the prairie." The following Sabbath, the subject was placed before our School, and it was thought that fifty or a hundred volumes might be spared from our library. Doubtless a similar conclusion was, or may yet be, made in many other schools. Here, then, is a difficulty, if, according to that call, half a dozen or more Eastern Sabbath Schools send us what they can spare, the school at Long Branch would soon be overstocked, and probably they would receive several books bearing the same title. Other schools, equally needy, would in the mean time receive nothing. It was, therefore, thought best to select from our library such books as we would wish to send away, and hold them subject to future action. It was also suggested, that a notice of our decision be published in the Recorder, and at the same time some plan marked out which would secure uniformity of action, and enable all the newly-formed schools of the West to receive assistance. I therefore submit the following plan:

1. Let each Sabbath School in the Eastern, Central and Western Associations, select such books as they can spare from their libraries, and hold them in readiness to be forwarded to some school when desired.

2. Let the Secretary or Committee forward by letter a list of titles of books in this selection, to some one, who may be designated a Distributing Agent.

3. Our traveling missionary, or some one conversant with the wants of our Western Sabbath Schools, acting as Soliciting Agent, may then write to the agent who has the lists of books in different schools waiting orders, and designate the kind and number of books wanted for a certain school. This Distributing Agent will then communicate with the school which has a selection of books corresponding to the necessities of the one at the West, and ask them to forward to Long Branch, Pardee, Trenton, Carleton, Farina, Wasioja, or any other place.

If the plan seems feasible, please say so. Suggest the names of your soliciting and distributing agents, and you are then ready for operation. There need be no delay. No particular formality is necessary. A prompt expression of opinion will doubtless greatly encourage and assist our feeble but worthy churches of the West.

L. E. LIVERMORE, Mystic Bridge, Conn.

SABBATH SCHOOL CONVENTION.

In compliance with an invitation from the Sabbath School at Nile, Allegany Co., N. Y., a Convention was held at that place, on the 24th of October, for the consideration of subjects connected with the Sabbath School interests in the Western Association. Delegates were present from the following named Sabbath Schools: 1st and 2d Alfred, Independence, Hebron, Scio, Richburg, 1st and 3d Genesee.

The meeting was called to order at eleven o'clock A. M., by the Superintendent of the Nile Sabbath School, and E. R. Clark was appointed Moderator. After prayer by G. J. Crandall, and singing by the Sabbath School choir, A. C. Burdick was appointed Clerk. L. A. Platts, T. B. Brown, and G. J. Crandall, were appointed a committee to present resolutions and a plan for a permanent organization.

Adjourned till half past one o'clock P. M.: Prayer by S. R. Wheeler.

AFTERNOON SESSION. Met pursuant to adjournment. Prayer by Charles Rowley.

The Committee on Resolutions and Organization, presented the following report, which was adopted by the Convention:

Your Committee appointed to con-

sider the best method of promoting the efficiency and interests of the Sabbath Schools connected with the Seventh-day Baptist Western Association, respectfully report, that they regard the subject as one of great importance, and would approach it in a deep sense of their responsibility. They recommend the immediate formation of a Sabbath School Association, to sustain such connection with the Western Association as may hereafter be agreed upon and defined, or to be entirely independent of that body, if the connection cannot be established so as to foster the great object in view. In furtherance of such plan, they herewith submit the following draft of a Constitution for the Association proposed:

I. This body shall be known and designated as the Seventh-day Baptist Sabbath School Western Association, and shall be composed of the Pastors and Sabbath School Superintendents, together with the Teachers of the Sabbath Schools within the bounds of the Western Association, and of such delegates as the Sabbath Schools may appoint to take part in its proceedings.

II. The object of this Association shall be to increase the number and promote the efficiency of the Sabbath Schools within its bounds.

III. The officers of this body shall be a President, one or more Vice-Presidents, a Corresponding Secretary, a Recording Secretary, and a Treasurer, who shall perform the duties usually devolved upon such officers in other bodies of a similar character.

IV. The officers of this body shall constitute an Executive Committee for the management of its business, and such Committee shall make an annual report of its doings to the Association, through its Corresponding Secretary.

V. The Association shall meet annually, for the election of officers, and for the transaction of such business as may come before it, in pursuance of its object, at such time and place as shall have been determined at a previous meeting.

VI. This Constitution may be amended at any annual meeting, by a vote of two-thirds of the members present.

If the foregoing draft shall meet your approval, your Committee recommend that this Convention do immediately resolve itself into a Sabbath School Association, upon the basis thus presented, electing necessary officers, and taking such other steps as may be requisite for giving permanency to the organization. All which is respectfully submitted.

L. A. PLATTS, T. B. BROWN, GEO. J. CRANDALL.

RESOLUTIONS. Resolved, That the Executive Committee be instructed to prepare an address to the several churches of the Western Association, stating the fact of the formation of the Sabbath School Association, and requesting their co-operation through their Sabbath Schools; said address to set forth the manner in which it is advisable for their co-operation to be conducted.

Resolved, That it is highly desirable that a meeting of this body be held in connection with the annual meeting of the Seventh-day Baptist Western Association, for the purpose of promoting the objects contemplated by this organization, said agent to receive his appointment from the Executive Committee, and to conduct his labors under their instructions.

The above resolutions, after appropriate remarks, were unanimously adopted.

On motion, the Moderator appointed S. C. Burdick, Moses Maxson, and A. L. Maxson, a committee to nominate officers, in accordance with the Constitution just adopted. After singing by the Sabbath School choir, the Committee presented the following report, which was adopted.

President—T. B. Brown. Vice-Presidents—E. R. Clark, L. Andrus.

Corresponding Sec'y—L. A. Platts. Recording Secretary—A. C. Burdick. Treasurer—J. D. Sherman.

Noted, that the time and place for holding our first annual meeting be left to be determined by the Executive Committee, and that they give due notice thereof through the Sabbath Recorder.

The Recording Secretary was requested to prepare an abstract of the minutes of this meeting; and send it to the editor of the Sabbath Recorder for publication.

Noted, that each Sabbath School within the bounds of this Association be requested to send a report, including its statistics, to each annual meeting.

Noted, to adjourn till half past six o'clock this evening: Prayer by J. Kenyon.

EVENING SESSION. Met according to adjournment. Prayer by L. A. Platts.

The following subjects for discussion were presented, and occupied most of the evening:

1. Relation of Pastor and Church to the Sabbath School.

2. The best method of conducting a Sabbath School.

3. Bible Classes, and the best method of conducting them.

4. The use of Question Books and Catechisms, and what kind.

The Executive Committee were instructed to confer with the Western Association, to ascertain whether a more intimate connection of this Association can be effected with that body.

Adjourned, after prayer by L. Andrus. T. B. BROWN, Moderator. A. C. BURDICK, Clerk.

The exercises throughout were characterized by a spirit of cordial good feeling and union of sentiment and purpose. The discussions were earnest and pointed, and it is to be hoped that much good to the Sabbath School enterprise will be the result. Much interest was added to the occasion by appropriate and soul-stirring music by the Sabbath School choir, conducted by their able leader, E. B. Titsworth.

INDEPENDENCE, Oct. 31st, 1866.

NOTES OF A TOURIST.

NUMBER XII.

HOPKINTON, July, 1866. And now that I am in Hopkinton, I must visit some of the most interesting places belonging to this interesting section of the universe.

Potter Hill, once the seat of Sabbath-keepers, who carried on a considerable amount of business in the manufacturing line, is now the seat of two factories, but under the control of a company who, contrary to the command of God, run their business on his holiday. I do not know but it may be right, but it seems to me that when Sabbath-keepers are well established, it would be well to maintain control, or else but little advantage to the cause of truth will be gained; for if, after we have once gained ascendancy in any given place, we abandon that place, and let it be overgrown to error, though we may plant truth elsewhere, we have gained nothing. Besides, there are enough scattered and lost to the Sabbath to hold possession of all the ground once conquered, if they were trained and instructed right, and loved God more than Mammon, while others were forming new settlements and planting the truth therein, and thus making ourselves capable, under God, of wielding an influence that shall be lasting for good. At Ashaway, a place about a mile above Potter's Hill, a considerable amount of business in various kinds of manufacturing is carried on, I believe, in accordance with the commandment. A. J. Rockville, too, in the north part of the town, and in its vicinity, are four factories that cease to run on the Sabbath.

I will now away to the graveyards near where the lower meeting-house once stood, to see the place where their fathers rest from their labor, whose works follow them. Here lie many who lived to a great age—one widow Brown aged 101, and from that down to the infant of a day. Surely, death has no more respect for age or condition than for persons. But here I find three grave-stones marking the places where rest three of the valiant warriors of Christ, who have laid their armor aside, are mustered out of the service, and gone to receive their crowns; and what strikes me with the most force is, they all died several years younger than I am.

Being conducted by a guide from Potter Hill, across lots and through the woods, we pass by a rope-walk, three or four hundred feet long, which, however, is not now in operation; but in a little shop near one end, we find an old countryman weaving a kind of delaine in a hand loom, having seventeen shafts, all operating by ten treadles.

Hopkinton City, the renowned, shows some signs of increase. During the thirty-six years since I was there last, three or four dwellings have been erected, one church, a town house, and some other buildings; and according to that rate, in the course of a few generations more, it will become a place of magnitude. But the place of the greatest interest to me is, that where I first breathed the vital air—that is, on Brushy Brook, some two miles or more east and north of the city. Seventy years and more have passed away since that interesting event; and yet the general shape of things indicates the locality with as much distinctness as if it was yesterday. True, indeed, some of its appendages have changed. The house, for instance, has been rebuilt, and faced different from what it did in 1801, when my father moved from there. The barn, also, which stood west from the house, is now placed on the north, and has been added to, but the present proprietor (Mr. E. Hoxie) assures me that the plank in the floor is the same that at first constituted it; and the old corncrib is the same, and occupies the same place; the well, also, has undergone no alteration, except the fixings above ground; and I must take a drink of its cooling beverage from the "old oaken bucket, the iron-bound bucket, the moss-covered bucket, that hangs in the well." But the big pine tree that stood in the field west, where the young ladies of the neighborhood used to assemble in warm weather with their spinning wheels, and while away an afternoon spinning in its shade, is all gone, except some roots that still mark the spot where it once stood. The large orchard that

once stood on the opposite side of the road, with the exception of a few decayed trees, has disappeared; even the "golden," the "stunstem," and the "bed-bug" trees, will never again yield me their delicious fruit. So go all created gross substances. As a vesture that is worn out shalt thou fold them up, and they shall be changed.

S. COOK.

DE RUYTER INSTITUTE.

The subscribers to the Endowment Fund of DeRuyter Institute, and others, will doubtless be interested to learn something relating to the "transfer of property," as directed by the Central Association, at its session in June last.

At a meeting of the Board of Trustees, held on the 25th day of June, 1866, a committee was raised, with instructions "to correspond with the Regents of the University in reference to a change of charter, in compliance with the instructions of the Central Association." This committee having discharged the duties assigned them, presented and read before the Board of Trustees, at their next meeting, held on the 14th day of August, 1866, the correspondence held with Dr. Woolworth, Secretary of the Regents; at which time another committee was raised, "to draft an application to the Regents of the University, for a change of charter of DeRuyter Institute," to be published in the State and a county paper, as required by law.

At the next meeting of the Board, held on the 14th day of October, 1866, the following application was presented and read, and adopted by the Trustees, and is now being published in the State paper, and also a paper in the county of Madison:

To the Regents of the University of the State of New York: The Trustees of DeRuyter Institute, an Academy erected at the village of DeRuyter, in the county of Madison, respectfully make application for the following amendments to its charter:

First. That the following named persons shall constitute the Board of Trustees: James Sumnerbell, Chas. H. Maxson, E. H. Potter, Benjamin Maxson, Ira Green, George E. Tomlinson, Chauncey V. Hibbard, Ira J. Ordway, Arza Muncy, Thomas R. Reed, J. Sanford Rogers, Asa C. Nichols, Joseph West, Albert Whitford, Stephen Burdick, Jason B. Wells, E. S. Mumford, Albert G. Burdick, Barton G. Stillman, J. Clark Crandall, and Herman A. Hull, which shall be divided into three equal classes, that shall serve, respectively, one, two, and three years—such terms of service to be determined by drawing therefor under the direction of the said trustees; and the trustees thereafter elected to serve three years.

Second. That the trustees thereafter elected shall be chosen at the annual meeting of the Seventh-day Baptist Central Association, in which election every stockholder in the property of DeRuyter Institute, every donor to its endowment or repair fund, and the delegate of every church in the said Association that have secured the payment of fifty dollars or more for the benefit of the said Institute, shall have the privilege of casting one vote.

STEPHEN BURDICK, President. CHARLES H. MAXSON, Secretary. DeRuyter, Aug. 14th, 1866.

This application will probably be acted upon by the Regents at their meeting in January next.

THE PRESENT. The present term of the school is not largely attended, but the students who are here are of a high order, and harmony prevails among them; and under the direction of Prof. Whitford, and a corps of competent teachers, the school sustains a high-toned character, supported in this respect, by no literary institution of the same kind in the country. Its efforts are onward and upward.

THE FUTURE. The prospect brightens for the future. We confidently anticipate a large attendance of students at the opening of the winter term. Parents may rely upon the fact, that their children, placed under the care of the Board of Instruction, will be properly cared for, mentally, morally, and physically.

FINANCE. Financially, the Trustees are somewhat embarrassed on account of the funds recently expended in the repairs of the buildings. Individual members of the Board were compelled to advance funds for the purpose of carrying forward this work; but we confidently expect that the churches within the bounds of the Central Association, which have not responded to the call made upon them, will feel it a privilege to bear with others the pecuniary responsibility, and share with them the rewards of aiding in the education of our youth, and in elevating human character.

Patrons and Friends, DeRuyter Institute is yours. Within her "gray old walls" your children have been educated, and they have gone forth in the strength of manhood, in the beauty of womanhood, to the performance of life's labor, an honor to their parents, and a blessing to their kind. Many of you, too, whose heads are crowned with hoary hairs, drank at the fountain of knowledge within those walls, when you were young, long, long years ago. Though she is old, you will not neglect her now. Her matron arms are open to

receive your children. With your prayers and your patronage, she is again young and potent. With your aid and your sympathy, her labor is but begun.

The Winter Term opens on Wednesday, November 28th, and closes on Tuesday, March 5th.

The next meeting of the Board of Trustees will be held at DeRuyter Institute building, on Tuesday, November 20th, 1866, at 1 o'clock P. M. All the Trustees are particularly invited to be present.

CHARLES H. MAXSON, Sec. DeRuyter, Nov. 4th, 1866.

FALL TERM OF MILTON ACADEMY.

The Fall Term of this Institution closes Nov. 13th, and after a vacation of two weeks, the Winter Term opens.

This term, which is now so near its end, has been one of marked success. The school has never been better organized, and the classes have never made better advancement. The attendance of the students has reached nearly two hundred. Neither case of discipline, nor of severe sickness, in this large number, has occurred.

The several departments have been well represented. Special attention has been given to the Teachers' Classes this term, under the direction of the Principal, and ninety-two have enrolled themselves as normal students. A majority of these go out to teach the coming winter. In the Commercial Department, twenty are registered as studying Book-keeping and Commercial Law, under Prof. N. C. Twining; and sixty are attending the classes in Penmanship, taught by Prof. Forrest M. Babcock, of Little Genesee, N. Y. Considerable attention has been paid this term, as it has for several years, to Elocution, drilling the students in exercises of both reading and speaking, in the development of the voice, and in the principles of the science. Good-sized and excellent classes in Latin and French, under charge of Prof. E. Searing, have been conducted. The classes in Greek embrace some who will soon enter the junior year of several of our colleges. German has been taught as it was also last term, by Miss Mary F. Bailey, the daughter of Eld. James Bailey. This is her first effort in teaching, and her success thus far shows that she will take a high position as an earnest and thorough instructor. The classes in the English Department are taught by the Preceptress, Miss A. M. Fenner, and have been full and carefully conducted. These classes are made up usually of the students who have graduated from our district schools, and often require much patience and skill to habituate them to our methods of study and recitation. The usual number are pursuing the Natural and Mental Sciences. The school has never enjoyed better advantages for instruction in music. Lessons on the piano have been given by Miss A. G. Wells, who has instructed large classes here in Instrumental Music for the past three years. The Singing Class has been taught by Prof. N. R. Bennett, of Janesville, an accomplished instructor. A number of ladies have been drilled in vocalization by Mrs. Dr. Utter, of Milwaukee, who visits the place twice a week.

Two text books, one on Elocution, the other on the first six books of Virgil, are in course of preparation by the teachers having charge of these classes, and will soon be placed in the hands of the printer. The religious exercises of the school have been largely attended, and much interest has been felt, especially in the prayer and conference meetings.

Within thirty miles of Milton are ten academies and colleges, and an earnest but friendly rivalry has arisen among them. Our school has demonstrated the fact, that it can successfully compete with any of them, either academy or college. This Fall it has had nearly a hundred students more than any academy in the State; and during the past year nearly a hundred and fifty more than any college or academy. Through toil and sacrifice for twenty-two years, the school has won this high and leading position, passing from fifty students a year gradually up to four hundred and twenty-one, the number last year.

MILTON, Wis., Nov. 14th, 1866.

REVOLUTION IN BURMAH.

Rev. Dr. Stevens, Baptist missionary at Rangoon, has written home an account of the recent revolution in the kingdom of Burmah, in which the king has been deposed by two of his sons. Several of the principal officers of state, including the heir apparent, have been put to death; and, it is said, as is usual in such cases, many of the young princes.

The king, it appears, was at a country seat when the outbreak occurred, attended by but a few followers. Then, when his rebellious sons approached him, it is said he asked them why they did this. The elder replied in the most respectful terms, that it was not from any enmity towards him, but because they could not endure the severity of the heir apparent. The king then took off his ring and gave it to him, and also the royal sceptre. He is now in confinement, and his son reigns.

However, we do not suppose the end is yet. The British residents, all the Europeans, with several Armanian families, have left the capital and are on their way down to Rangoon.

The missionaries are expecting a more liberal and intelligent government as the result, and hope to be able again to send their men to the ancient capital, and then to extend operations all over the country.

POLITICS.

We are not of the number who deprecate the discussion of politics, either in a religious newspaper or in the pulpit. Indeed, we think it would be a happy thing, if the principles which should govern men in their political action, could be stated, frequently and fully, candidly and courteously, in both those places. The effect of such a course would be to convince the thoughtful, that politics have a good deal to do with religion, and might possibly be improved if religion had a little more to do with them. But the trouble we have always found from admitting communications on political questions has been, that politicians turn so readily from discussing their subjects to discussing one another. Hence it comes to pass, that communications begun with a view of showing that the Congressional policy is superior to the Presidential policy, are apt to wind up with the assertion, that the President is a traitor and a drunkard, and that his Secretary of State is of the same piece—assertions which, whether true or false, have no business in the discussion.

Since we began to print communications on politics, growing naturally out of the resolutions adopted by the General Conference, they have come down upon us like an avalanche. We have not only been flooded with those supposed to be original, but have been requested to copy letters and speeches enough to fill us up for the next month. Of course, we must use our own discretion in the matter of printing them, and we trust that those who fail to find in our columns their favorite speeches or letters, will consider that a general newspaper must have something on a great many subjects, even at the expense of not having everything upon any one subject.

On our first page will be found one political communication, and below we give another, which must suffice for this week.

INQUIRIES. Will D. E. Maxson place before the readers of the Recorder a authenticated copy of some of the bitterest and most diabolical sermons which are being re-acted and applied to the freedmen, that they may be able to judge for themselves of their character?

Does he imagine that the reassertion, by the same pen, of the charge that the "Union Party, so called," is engaged in a struggle to overthrow the American Republic, proves the charge true?

Which of the "authors and abettors" of the policy in question, are already threatening to compel the admission of representatives by force?

What acts of President Johnson justify the epithet of "usurper"? And could not those acts be done under a "military necessity," or "under the war power," without his being obnoxious to the charge, since these plans have been regarded as sufficient justification for the exercise of powers not granted by the Constitution?

Will he point out the clause in the Constitution which gives Congress the power to exclude a State or to allow representation to a State or "province" out of the Union, upon their adopting amendments to the Constitution? or failing to do this, will he admit that it is the usurper of powers not granted in the Constitution?

At a time when men go mad on questions of politics, violent declamation does not meet our need, nor do we want bare assertion upon charges which, if true, involve consequences of vital importance to our existence as a Republic.

I am aware that the Northwest is proverbial for its loud thunder; but I believe the chief characteristic of the thunder of that region is—it makes a great deal of noise.

A. M. WHITFORD.

CONSISTENCY—No 2. To the Editor of the Sabbath Recorder: When I wrote my former article, I supposed it to be all I should have to say on the subject; but I find the jewel consistency to be of the diamond species, having numerous angles, each reflecting a ray of light in a specific direction. And these rays of light, while they make the purity of virtue to shine with increased lustre, at the same time reveal the hideousness of vice. The ray of light emitted in the former article revealed the fact, that the sin of Sabbath-breaking exists among Seventh-day Baptists, which must, of course, be expunged before we can hope for success.

On this occasion, the light reflected on our jewel reveals denominational sin in a different quarter. It is, I believe, generally conceded, that we are as much accountable when we hold the candle for the devil to work by, as we should be if we were concerned in the work ourselves. To encourage others in a course of sin becomes a sin in us. There is a class of men in the denomination, who, though not themselves Sabbath-breakers in the strict sense of the term, are encouraging

others who are out-and-out Sabbath-breakers, and who think they have a perfect right to be such. I now refer to certain ministers who are in the habit of preaching stately for first-day churches. What is it a sin to step outside the pale of our own churches to preach the gospel? I answer, No. But do they preach the gospel? Let us see. Gospel means good news. What good news? Why, salvation, of course. But what is salvation? Deliverance from evil. But what evil? "Christ hath redeemed us from the curse of the law."—Gal. 3: 13. Here we come to the point. If they truly preach the gospel, it necessarily implies the preaching of the law, and hence the Sabbath. But do these persons present God's law, and press the truth home upon their hearers? They cannot truly reprove them of sin without the aid of the law, for "by the law is the knowledge of sin."—Rom. 3: 20. Do they, I say, present God's truth, and press it home until its effects are seen in the conviction of Sabbath-breakers, and those who violate God's law in other respects? Those who have heard some of them from week to week for months in succession, affirm, that they never heard them mention the subject of Sabbath-breaking to their congregations away from home! These facts are spoken of by those who favor this kind of preaching as a compliment to the preachers, giving them credit for extreme liberality, and also as a "silencer" to those who are battling for the right. "What," say they, "the smartest men in your denomination are not half as rigid as you; in fact, they never mention the subject." Such arguments as these are to be met with every day. Would it not be well for such shepherds to read the following warning of God to the prophet Ezekiel, a watchman on the walls of Zion? "When I say unto the wicked, thou shalt surely die; and thou givest not warning, nor speakest to warn the wicked from his wicked way, to save his life, the same wicked man shall die in his iniquity; but his blood will I require at thy hand."—Ezek. 3: 18. Again, "But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand."—Ezek. 33: 6. Numerous other passages might be quoted bearing like testimony; but the above are deemed sufficient. It is useless for these preachers to pretend to ignore the fact that the death penalty is out against their hearers, for the matter has been put forever at rest by the inspired apostles in the following scripture: "Sin is the transgression of the law;"—1 John 3: 4; "The wages of sin is death;"—Rom. 6: 23.

Now, while these preachers are endangering their own salvation, they are also dead weights that only serve to impede the progress of truth. May the Lord help them to reform; and if they will not, may he in his mercy deliver his people from such weights.

HOME NEWS.

POTTER HILL.

Daniel Babcock, Esq. of Potter Hill, in Rhode Island, was seriously injured on the 24th of October, by being thrown from his wagon by the sudden starting of his horse. He was at work in the woods, some distance from home, with no companion but a grandson five years old, and would doubtless have died on the spot, except for the presence of mind of the child, who followed the track of the wagon out of the woods, and gave the alarm. Mr. Babcock is still in a critical condition, and, considering that he is 82 years of age, his entire recovery from the effects of the fall is considered doubtful.

PLAINFIELD.

A letter from T. S. Albert, of Plainfield, N. J.—(intended for notice last week, but coming to hand thirty hours after our paper had gone to press)—requests us to say, that the Yearly Meeting of the New Jersey churches will be held with the church at Plainfield, commencing on Sixth-day, Nov. 16th, at half past 10 o'clock A. M. The meeting on First-day will be held with the New Market church.

Speaking of Plainfield, reminds us to say, that the new meeting-house which our people are building there is progressing satisfactorily. The steeple, which had been put together on the floor of the meeting-house, was raised a week or two ago, and makes a creditable appearance.

SHILOH.

A letter from Shiloh, N. J., Nov. 4th, says: "Our school this term is usually full, consisting of a very good class of students. We have some classes that are doing very finely indeed. The new academic building is progressing with rapid strides. The walls of the first story are finished, and those of the second are going up. Within two weeks the structure will be ready to roof, and for inside work. The building will be imposing and beautiful, giving honor to the people and the place. We hope that the interest in education will not increase here; that the people will not stop until all the wants of

the school are supplied, and the Institution sufficiently endowed for the permanency and complete success. The address of Prof. Albert is at the laying of the corner-stone, was not have been more in point if he had sentiments and feelings of the people. Those whom it would have sent, yet we hope a great deal of good will be reaped from it. Winter Term of school will open Dec. 5th. The prospects are good for a large attendance. This term is and we are looking forward for a profitable and successful season. We are all enjoying a good degree of health, although we have been stricken a little by the approaches of cholera. That has entirely subsided."

FARINA.

A letter from Farina, Ill., Nov. 5th, refers to an eighty-acre farm advertised in our columns, and says: "The farm is a desirable one, and the price not too high, as land is selling here. Our Seventh-day Baptist friends who are thinking of moving westward would do well to examine it. We are having beautiful weather now, and little sickness. The church building is progressing."

MINNESOTA.

A letter from Eld. J. C. West, dated Wasioja, Minn., Nov. 4th, 1866, says: "I have just arrived with my family in Wasioja. We were two days coming from Freeborn, arriving occasionally at a 'den,' with the mortifying conviction, that we were more than 'half-saved.' We are having beautiful weather this fall, as is usually the case here. We are enjoying a good religious interest, striving to advance the cause of our dear Redeemer. Some three weeks since, five, mostly young ladies, were immersed, and one or two Sabbath previous, and others have recently united by letter, making an addition of twelve to the church. Two of the number were converts to the Sabbath."

"There is some interest following the circulation of Sabbath-tracks. By invitation, I have preached twice at Geneva, a town and village some twenty-five miles south of Wasioja on the way to Freeborn, and have consented to continue preaching there occasionally. Some families frankly acknowledge the claims of the Lord's Sabbath. It is a promising field for missionary labor. Seven families have embraced the Sabbath, who are Danes, living from four to ten miles from Geneva, and have constituted an Advent church of twenty members. Their history is fully of interest."

THEOLOGICAL STUDENTS.

There are two Seventh-day Baptist students connected with the Union Theological Seminary in New York—Thomas R. Williams of Alfred, N. Y., and L. R. Swinney of Shiloh, N. J.

Elder S. Cook has stopped for a few months with the Church at Rockville, R. I., and wishes his correspondents to address him accordingly.

CATHOLIC SUNDAY OBSERVANCE.

A Roman Catholic prelate, the Bishop of Liverpool, has given expression to some strong views on the Sunday question. Having laid the foundation-stone for a new Roman Catholic church, on Sunday, the Bishop said: "There will be many who will disapprove of such a ceremony as that you have witnessed being performed this day; but I have endeavored to show you, that we are not bound by Jewish laws and prescriptions, and that when the day was changed from Saturday to Sunday, so also was the manner changed, and therefore I am an advocate—yes, even on the Sabbath-day—on this day which is holy unto the Lord—for the people enjoying themselves with rational amusement after they have adored and fulfilled their services unto God—to him as our creator, ruler, and preserver, in whose hands are our lives, and who watches over us day and night. All homage is due unto God, but after that service I hold it lawful that men should enjoy himself by honest recreation; and instead of being driven rashly to carouse in a public house, instead of being compelled to sit at home, brooding, perhaps, over some vice, I would rather see many young people gathering together, and enjoying themselves with games with their rifles even on this day; and I would like to see our cricket club at work, and our athletic youths strengthening themselves and refreshing themselves from the fatigues of the week by playing at football and other athletic sports. These things do not break the law of God, and more than the smoke, which goes into a man, defiles him."

RETRIBUTION.—The Richmond (Va.) Times alludes, in the following language, to those planters and landed proprietors

the old planter no longer receives from his overseer his report of the day's labor, nor rides over his fields...

WILLIAM BURR, Esq., who has been the Agent of the Free Will Baptist Printing Establishment, at Dover, N. H., ever since we can remember...

RAILWAYS IN THE HOLY LAND.—The directors of the Smyrna and Aidin Railway have had surveys made for great extensions of their system...

A GREAT METEORIC SHOWER is looked for on the night of Nov. 12-13. Such displays have been witnessed from time to time for the last thousand years...

COLORADO CANDIDATE IN BOSTON.—The Boston Journal thus speaks of the colored candidate for the Legislature in that city, who was elected last week:

WARD SIX is the wealthiest ward in the State; it embraces within its limits more literary culture and more liberally educated men than any other representative district that we know of...

THE CONSTITUTIONAL AMENDMENT.—The Washington Intelligencer, an Administration paper, says the election of last week settled one point conclusively, at least for some time to come—the Constitutional Amendment will not be adopted...

INTERESTING COLLECTION.—The Medical Department of the United States Army has forwarded to the Paris Exposition a large collection of models of various kinds, including a model of the Rucker ambulance...

A RICH GILBERTMAN.—Rev. Timothy P. Gilbert died at Branford, Connecticut, recently, at the age of 86. He was settled over the Congregational Church in that town...

forty-eight years ago, and continued uninterruptedly his pastor to the time of his death. He was through life a popular and useful clergyman...

THE ELECTIONS.—On Tuesday of last week, elections were held in twelve States. Two of these States—Delaware and Maryland—were carried by the Democrats...

MASSACHUSETTS, 52,000; OHIO, 42,000; VERMONT, 22,000; MISSOURI, 25,000; IOWA, 25,000; KANSAS, 15,000; NEW YORK, 12,000; WEST VIRGINIA, 8,000; NEVADA, 1,000; ILLINOIS, 45,000; MICHIGAN, 30,000; MAINE, 27,000; PENNSYLVANIA, 17,000; WISCONSIN, 15,000; INDIANA, 14,000; MINNESOTA, 10,000; NEW JERSEY, 2,000.

Grand aggregate majority, 362,000. Of the 91 Congressmen chosen last week, 67 are Republicans; while fifty out of the sixty Congressmen elected in October were of the same stripe...

MAINE, 5; VERMONT, 3; PENNSYLVANIA, 18; OHIO, 16; INDIANA, 8; WEST VIRGINIA, 20; MASSACHUSETTS, 10; MARYLAND, 1; DELAWARE, 1; ILLINOIS, 11; MICHIGAN, 3; WISCONSIN, 2; MISSOURI, 3; KANSAS, 1; NEVADA, 1.

There is no occasion for us to speak in detail of the Legislatures elected last week. It is gratifying to notice, however, that Massachusetts elected two colored men to the State Legislature...

Edgar B. Clarke, of Unadilla Forks, was elected Member of Assembly from the second district of Otsego Co., N. Y.

THE INEQUALITY OF RACES.—The Hon. Schuyler Colfax, in a recent speech at Detroit, said: "I never believed in negro equality. I believe God made us, for his own wise purpose, a superior race. We have proved ourselves, by our inventions in science, history and philosophy, to be superior. I do not believe in Indian equality. I do not believe in Chinese equality, nor in Malay equality. God made us the superior race, and with it greater responsibilities. But God forgave me if, while I think so, I would endeavor to grind down lower this oppressed race. Our principle is liberty to all. We shall insist at the same judgment bar."

SCHOOLS IN WASHINGTON.—The Washington correspondent of the New York Tribune says: "For the 16,000 school children in the city of Washington, the city owns but one school house, and that has been built within three years. For other school rooms it hires halls, large rooms, carpenters' shops, any place where benches and desks can be put. Unable to find accommodation for all, it has between two and three thousand children continually waiting for their turn to be admitted to the privileges of a common school education."

ANOTHER GIFT BY MR. PEABODY.—Mr. Peabody has written a letter to the trustees of Phillips Academy, Andover, tendering them the sum of \$25,000, to be by them and their successors held in trust for the purpose of endowing a chair of Mathematics and the Natural Sciences in the school, in such manner as they may deem most conducive to the welfare of the academy. Mr. Peabody has had several relatives placed in and educated in this school, it appears from his letter, which is dated Oakland, Md., October 30.

SHARP PRACTICE seems to be in fashion about New York. Recently, taking advantage of Sunday, on which day injunctions cannot issue, the Dry Dock and East Broadway Railroad Company, of New York, laid a double track in Broadway between Saturday night and Monday morning, on which the cars were running next day. It did not take long, however, to stop that operation by an injunction.

A Lyons paper tells of a new breastplate, consisting of cork, from four to seven centimetres thick, covered on one side with a sheet of metal, and on the other with the cloth of the uniform. It is very light, and said to be efficacious as a defense against sabre shot and bayonet.

There were 647 deaths from cholera in Chicago during the month of October. Simon Draper is dead. His death was caused by paralysis of the right side.

A few in one of the Boston churches was recently sold for \$5,400. The receipts of the Atlantic Telegraph average from \$4,500 to \$5,000 daily.

The latest reports from New York place Gov. Fenton's majority at 13,854. Chicago shipped 720,000 barrels of flour, and 648,223 barrels of wheat eastward, last week.

There are two thousand licensed liquor shops in Chicago. The ice is thick enough for skating in St. Paul, Minnesota. German farmers pickle their hay, packing it down in salt.

Fourteen prisoners were lately brought to death in a Toulon prison. The Crosby Opera House Art Association. (From the Chicago Times.)

The success of this—the most stupendous Art enterprise of the nineteenth century—is already an accomplished fact. The assurance of Mr. Crosby that after the completion of the drawing, and the appointment of a superintendent to draw and execute the same, will be a guarantee of success.

James Orr, of Springfield, Ill., has just shipped from Lisbon, St. Lawrence Co., N. Y., five thousand trees of evergreen varieties, for the purpose of beautifying the grounds and avenues which surround the grave of Abraham Lincoln.

St. Paul's Church, corner of Broadway and Vesey streets, New York, which was dedicated Oct. 30, 1766, held a centennial service this year, at which the same sermon was read that was preached there one hundred years ago.

A young man was arrested in a New York church on Sunday, for attempting to pick a lady's pocket during the services. John C. Quinn, formerly a respectable dealer in Rochester, N. Y., was arrested for drunkenness one day recently, and on the following morning was found dead in his cell.

H. W. Derby, of New York, the owner of Rosa Bonheur's famous picture of "The Horse Fair," has been offered forty thousand dollars for it. The Common Council of Washington have voted, by a majority of one, that all liquor shops in that city may be opened on Sunday from two o'clock to nine.

A dispatch, dated London, Nov. 6th, says that the American vessel General Sherman, got ashore at Corra. Forty persons on board were murdered by the natives. Robert E. Carpenter, of Orange, Mass., who died on the 28th of Oct., left \$1,000 each to the Congregational and Universalist churches in that town.

The Boston Board of Aldermen made arrangements to sound the telegraph bell alarm, to arouse the citizens from their slumber on the appearance of the meteoric display. The Georgia Legislature passed a resolution last week, declaring in favor of the amendment to the constitution. There were only two votes in opposition to the resolution.

Lovell Pratt, one of the Charleston incendiaries, was sentenced at Lowell, Mass., last week, to imprisonment for life, the first two days to be in solitary confinement. The boilers of Oliver Woodworth's paper mill near New London, Conn., exploded the other day, throwing down a portion of the building. No one was injured.

A company has been formed with a capital of \$1,000,000 to construct Water Works for Indianapolis, Indiana. A man named Kelley was instantly killed at Southington, Conn., a few days ago, by the bursting of a fire-steam boiler. Ino Stephens, another of the Fenian prisoners, was found guilty at Toronto, Nov. 7, and sentenced to be hanged on the 13th of December.

Admiral Farragut has decided upon his insignia of rank. It is to be a gold star, two inches in diameter, worn on the arm. The late Catholic fair at Worcester, Mass., in aid of the Sisters of Charity, netted eight thousand dollars. The amount of tobacco raised in Kentucky during the past twelve months, is stated to be 61,062,240 pounds.

The sermons by Rev. Henry Ward Beecher are again printed in the New York Independent, but are discarded by the World. George Greenleaf was breaking a pair of colts in Bennington, Vt., the other day, when he was thrown out of his wagon and killed. Steamship Florida, which arrived at New York from Havre last week, had 29 deaths from cholera on the passage.

Over twenty-two hundred changes of postmasters have been made in the Northern States since the first of July. A child was frightened to death at Milwaukee, Wis., the other day, by the rude threat of a man in the street. A double track is completed on the New York Central Railroad from Albany to Buffalo.

During the month of October, the public debt was reduced \$22,026,855-96. A robber in St. Louis, closely pursued by a policeman, plunged into the river and was drowned. Eight men have been arrested at Warsaw, Ky., for robbing and maltreating negroes. Mrs. Abby Kelly Foster, the well-known anti-slavery advocate, is in a critical state of health.

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There is no doubt but what God's Dyspepsia Cure excels all remedies ever discovered for the cure of Dyspepsia, Pain after Eating, Cramps, Colic, and distress in either Stomach or Bowels. The people all speak in the most flattering terms of its merits.

Whoops in rolls ready to be rolled down, adapted to Houses, Factories, and Buildings of all kinds; constructed of materials that have stood the test of fifteen years, and manufactured on an entirely different and better plan than any other composition roofing in use. Secured by patent. Very durable and at low price. Circulars and samples sent free by mail. Liberal terms to Agents. No. 73 Maiden Lane, New York.

Pain Killer, taken internally, should be adulterated with milk or water, and sweetened with molasses. For a cough, a few drops on sugar eaten will be more effective than anything else. For sore throats, gargle with a mixture of Pain Killer and water, and relief is immediate and the cure positive.

It should not be forgotten that the Pain Killer is equally as good to take internally, as to use externally. Each bottle is wrapped with full directions for its use. PLEASE READ THE PRINTED DIRECTIONS.

TO CONSUMPTIVES.—The advertiser, having been restored to health in a few weeks by a very simple remedy, offers a severe lung affection, and that dread disease, Consumption—is anxious to make known to his fellow sufferers the means of cure.

After years of careful experiment, success has been achieved in the cure of the world's affliction without a single failure, being safe, convenient, effective and pleasant. No injurious results occur, let them be used in whatever quantity. Not a particle of calomel enters their composition. They may be used without further preparation, and at any time. Children will eagerly devour all you give them, and ask for more. They never fail to expel worms from the bowels, and will strengthen the weak and emaciated, even when he is not afflicted with worms.

Various remedies have, from time to time, been recommended, such as calomel, oil of turpentine, castor, croton, etc., producing more or less of the most dangerous and sometimes fatal consequences. After much research, study and experiment, embracing several years, the proprietors of FELLOWS' WORM LOZENGES, the proprietors of the following Remedies, have succeeded in producing this remedy, free from all objections, and of a pleasant, pleasant taste. They do not kill worms, but act by making their dwelling-place disagreeable to them. In order to assure consumers of the genuineness of these Lozenges, the analysis of Dr. A. A. Hayes, State Assayer, is annexed.

These names will be added delegates from other cities. W. F. Cooledge, Pres. Union Nat. Bank. Amos T. Hall, Kimball & Co. George W. Swartz, Proprietor of the Boston Herald. J. C. Dore, President of the Board of Trade. James B. Bowen, Pres. Third National Bank. J. W. Adams, Pres. First National Bank. Francis C. Hoffman, Ex-Licent. Governor. J. Y. Hunt, Mann & Scott Elevator. J. W. Adams, Pres. First National Bank. E. G. Hall, Kimball & Co.

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