

The whole New Testament was written by his own hand, and read some of it every day. Theodorus the Second dedicated a great part of his life to the study of Scripture.

Lady Frances Hobart read the Psalms over twenty times a year; the New Testament once; the Book of Numbers, for the last seven years of her life, read the whole Bible over twice annually.

Dr. George used to read fifteen chapters every day; five in the morning, five after dinner, and five in the evening, before going to bed.

John Barnes is said to have read a small pocket Bible which he usually carried about him, a hundred and twenty times a year.

Rev. Mr. Romaine studied nothing but the Bible for the last thirty-four years of his life.

A poor prisoner, being confined in a dark dungeon, had no light except for a few moments when his food was brought him; he used to take his Bible and read a chapter, saying he could find his mouth in the dark when he could not read.

Henry Willis, a farmer, aged eighty-one, devoted every hour that could be spared from his labor during the course of so long a life to the study of the Bible.

John Rogers, a merchant, read the Bible eight times over, and had proceeded as far as the book of Job in his ninth reading, when his meditations were terminated by death.

Willie had committed to memory his verse of Scripture for the Sunday-school. When he was asked one morning what his verse was, he recited this from the book of Proverbs.

My son, if sinners entice thee, consent thou not. To ascertain whether he knew the meaning of the verse, he was asked again if he could tell who sinners were?

His father was just at that moment passing out of the room, when the little boy, pointing towards him, said:

He's one; he swears. The father halted for an instant in the doorway, his ear having caught the words of his little son and uttered.

He knew, though he saw not, that the little hand, which pointed him out, was a sinner. He said nothing more, but smiled at the child's pertinacity.

Willie's questioner also smiled, but the impression which that incident made upon his mind was lasting.

CHERRIL WOMEN.—If a gloomy woman did but know what comfort there is in a cheerful spirit! How the heart leaps to meet a sunny face, a merry tongue, an even temper, and a heart which, either naturally, or what is better, from conscientious principle, has learned to take all things on the bright side, believing that the Giver of life is all perfect love, the best offering we can make to him is to enjoy to the full all he sends us.

THE WANDERING JEW.—Mr. S. Baring Gould, an English writer, has collected in a volume a number of the curious myths and legends which have grown up around a golden calf or idol.

When the Jews were dragging Jesus forth from Pilate's judgment hall, and had reached the door of Cartaphilus, a porter in Pilate's service, as Jesus was going out of the door, he was struck on the back, and said in mockery, "Go quicker, Jesus, go quicker! why do you loiter?"

And Jesus, looking back on him, with a severe countenance, said to him, "I am going, and you shall wait till I return." And accordingly, as the Lord said, this Cartaphilus is still awaiting his return.

BEAUTIFUL THOUGHTS.—The poet God who moulded the earth and the stars, who made the sun and moon, who placed the moon like a ball of silver in the broad arch of heaven, who gave the rose leaf its delicate tint, and made the diamond sparkle with its rays, who made the rainbow's colors, and the prism of the sunbeams, and the prayers of the little child.

Published by GEORGE B. UTTER. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

VOLUME XXIII.—NO. 31. WESTERLY, R. I., FIFTH-DAY, AUGUST 1, 1867.

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THE SWEETEST WORD. One sweet word of holy meaning, Conveys to me of God and of His love, And the echoes of His music, Linger ever in my ear, And the words of His promise, Can so sweet and precious be, Tuning all life's jarring discords Into heavenly harmony!

THE PROPER EXERCISE OF CHURCH DISCIPLINE. An Essay read before the Seventh-day Baptist Church, Western, N. Y., on the 10th of June, 1867, by Eld. A. B. PERCIVAL. Ordered printed by the Association.

Any organization, to be effective, must have power to control its individual members. It is necessary, of discipline in the church of Christ, is therefore, very naturally assumed in our subject. It is our province to consider only the proper exercise of such discipline.

In considering this question, we must bear in mind, that the church is God's chosen instrumentality for bringing men to a saving knowledge of the truth. That this was the purpose for which he instituted his church, is indicated in the words of the Saviour: "Ye are the light of the world."

II. The method of church discipline. The great Author of the church, who has so clearly set forth its design, has not failed to point out with equal explicitness, how to carry off that design in the discipline of its members.

faith of the Gospel. But, says the Apostle, "A man that is an heretic, after the first and second admonition reject;" (Tit. 3: 10), evidently referring to the different steps of labor in the Saviour's method of discipline.

The practice of bringing a matter of grievance against a brother directly before the church is one of the most fruitful sources of bitter contentions, and irreparable divisions among brethren. It is not God's way to force men into the right against their wills.

Yet the Christian must have this grace—grace that will enable him to proceed in each of these steps of labor unselfishly, throwing his own interest into the background. Bit too often the welfare of the erring is forgotten in the struggle for self.

For the Sabbath Recorder. "HARD TIMES"—A BLESSING. "As true as old, this is a golden age for iron times. The power to endure trial, and to conquer difficulties, is one of the most essential qualifications of a rational being, and circumstances that call out the energies and develop the resources of man, far from being misfortunes, often prove his greatest blessings.

Honest industry is a gem in individual and a national character, and may be regarded the first requisite to all excellence. We must ever honor the hardy, true nobility of our forefathers; and did they not carve it out of the rocky New England soil? And was it not their numerous hard struggles that called out their varied resources, and became their chief wealth? If such be the facts, the hard struggles of life are truly blessings.

war-desolated and famishing South, and if needed sympathy and useful benevolence can be awakened in the heart, a sense of our own wants may be replaced by heartfelt gratitude. There is at no time a better antidote to discontent than to seek out and relieve suffering humanity, always somewhere to be found, as the Saviour said, "The poor ye have with you always, and whosoever ye will ye may do them good."

It is not all gloom and desolation. The frequent storm-cloud is as frequently parted by the cheerful sunshine; the often drenched earth smiles again in living verdure, while the long-deferred seed-time still softly whispers of the hoped-for harvest. Faith still looks up to a long-suffering God, and meekly waits his will.

For the Sabbath Recorder. LEAVE ME TO MY THOUGHTS. Oh, leave to me this quiet hour, companions Who need such kind at other times delight my ear.

For the Sabbath Recorder. THE PERSON OF JESUS CHRIST. A Description of the Person of Jesus Christ, by PUBLISHED BY THE AMERICAN BIBLE SOCIETY, No. 215 N. Y. Street, New York.

There lives just this, in Judea, a man of singular character, whose name is Jesus Christ. The barbarians esteem him a prophet, but his followers adore him as the immediate offspring of the immortal God. He is endowed with such unparalleled virtue as to call back the dead from their graves, and to heal every kind of disease with a word or a touch.

THE GREAT DAY AT ROME. The correspondent of the London Times, writing of the Festival of St. Peter and Paul, at Rome, says: Two hundred years have passed away since the Fete of the Centenary of St. Peter was celebrated.

Leaving his chair and ascending his throne, he stood for several minutes as if transfixed, cardinals and bishops, with their lighted tapers, surrounding him, and a sea of heads surging and reaching up to the extreme distance. I thought he looked pale, and no wonder if he did; for if a heretic trembled with emotion, what must have been the sensations of one who regarded himself as the representative of the Great Apostle whose centenary they were celebrating.

For the Sabbath Recorder. OLD FOLKS. Ah, don't be sorrowful, darling, And don't be sorrowful, my dear, Taking the year together, my dear, There isn't more night than day.

For the Sabbath Recorder. THE SILENT PREACHER IN NAPLES. We find in a German periodical the following occurrence, reported from Naples: An evangelical Christian, recently converted, was lately passing down in Naples, when his attention was attracted by the words of Scripture, well written in the sand: "The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord."

It cannot be too emphatically stated, that in the case of any well-conducted magazine, intrinsic merit is the sole thing that causes a paper to be accepted. If it is well-conducted, personal acquaintance may have its weight of course; but that magazine is not destined to be long-lived. The reasons which writers put forward for the acceptance of their papers, independent of literary merit, are almost incredible.

the doves; in various two pigeons; and in the third various small birds of different kinds. Each saint presented the offerings above described, and the ceremony was conducted with great pomp.

Some young gentlemen are good enough to write that they purpose to become contributors, but beg that they may be favored by return of post with congenial topics to write about. They don't know the style of articles suitable for your columns. These are extreme cases of stupidity; but it is extraordinary that little care is taken, even by otherwise sensible writers, to assimilate their productions to the description of articles usually found in the desired channel of publication.

Little Martin was a poor boy who gained his living by going on errands. One day, as he was returning home, he seated himself by the wayside, when a carriage passed him containing a gentleman and his son. "Look how that little boy's eyes are fixed upon you. I imagine he wishes to say with himself, 'I wish I had in that young gentleman's place.'" "Well," said the youth, "suppose we ask him if he would like to change places with me?"

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For the Sabbath Recorder. FLEA FOR THE BIBLE. The last speaker has claimed that we should circulate nothing more than the Bible. It seems to me an inexpedient that we should circulate anything less. Let the entire Bible in every human being. If it is said that portions of the Old Testament, and of the New as well, cannot be understood, we reply, this is a mark of their divine inspiration. And, as the sweetest pastures are found among the rocks, so in those crags and hedges of the Scriptures are found scattered the sentences into which are condensed the power and meaning of whole pages and chapters of other books, and which have been the precious food of many generations.

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The Sabbath Recorder.
Westerly, N. Y., Fifth-day, Aug. 1, 1867.
GEORGE B. UTTER, EDITOR.

living representatives at its 50th anniversary recently... In counting up the honors that had been bestowed upon members of the class...

MISSIONARY BOARD MEETING. (Continued from last week.)
9. From Eld. A. W. Coon, a large part of which we copy:
'You doubtless look for some kind of report from me during this present quarter, but I have very little to report, more than what is ordinary in any common community.'

LETTERS FROM ABROAD. GLASGOW, Scotland, June 30, 1867.
To the Editor of the Sabbath Recorder:
Having intimated to you, as I was about to sail from New York for a tour in Europe, for medical observation, and to attend the Medical Congress to be held at Paris in August, that I might be able to give you some incidental observations of general interest...

THE FOURTH AT FARINA. FARINA, Illinois, July 5, 1867.
To the Editor of the Sabbath Recorder:
Living West don't seem to disfranchise you, nor dampen in the least the enthusiasm that always finds expression on the yearly return of our national birth-day, so heartily celebrated by all true Americans...

STORIES AND SKETCHES BY OUR BEST AUTHORS. 'THE HARBINGER; OR, THE 'REGULAR HABITS,' &c.,' another of those neatly-printed and newly-bound volumes for which the public are indebted to Messrs. Lee & Sheppard, of Boston. The book is dedicated to Fletcher Harper, Esq., and contains several stories, which no child who begins them will fail of receiving through, or fail of receiving benefit from.

THE WORK OF CONGRESS. The following is a full list of the Acts and Joint Resolutions which became law at the recent session of Congress:
A bill to establish peace with certain hostile tribes.

FINANCIAL STATEMENT. Balance due Treasurer, April 17, 67, \$97 48. To cash paid on orders, as follows:
S. S. Griedold, for labor at Woodville, 16 66
James Bailey, to May 1, 1867, 200 00
A. W. Coon, in full for labor at Clifford, 50 00
J. G. Babcock, Long Branch, to June 1, 50 00
H. W. Babcock, New Auburn, to May 31, 25 00
J. R. Beck, Watson, to July 1, 50 00
J. R. Beck, Watson, to July 1, 50 00
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Total, \$614 09

UNION THE FAMILIES. Mr. James J. Spelman, of the American Baptist, has received a letter from Mr. Frederick Douglas, in which he announces the arrival at Rochester of his lost brother, Perry, and family. The letter concludes as follows:
'The meeting of my brother, after nearly forty years separation, is an event altogether too affecting for words to describe. How unutterably joyful are the results of the overthrow! The search-long being made, and the happy reunion now taking place all over the South, are scenes of separation and sorrow, furnish a subject of the deepest pathos.'

A SAD CASE OF DROWNING is reported by telegram from Portland, Me., which says that on Wednesday, July 24th, the Rev. S. G. Chase and wife, Miss Haupe, and Miss Tazewell, and J. Harmon, all of Philadelphia; F. T. Clark and wife of Framingham, Mass.; and Capt. C. Robinson, of Tremont, were captured in a boat, and drowned in Bar Harbor, off Mount Desert Island. F. T. Clark was Cashier of the Framingham National Bank. The Rev. S. G. Chase was Pastor of St. Matthew's Episcopal Church, Philadelphia.
A letter from Mount Desert, Me., dated July 25th, gives the following particulars:
'A party of pleasure excursionists sailed down the harbor in the middle of the day, with a favorable wind. There were two boats, one of which contained a party of eight, and the other a party of ten. The boat conveying the smaller party was capsized by a squall while passing Egg Rock, in the center of Frisco's bay. There was a high sea running at the time, and the frail boat and the unfortunate passengers were almost immediately swallowed up. Only one of the whole party was saved—namely Julia Blake, of Framingham, Mass. Those who were lost, as the telegraph has stated, were Rev. S. G. Chase and wife, Miss Haupt, Miss Tazewell, and Josiah Harmon, all of Philadelphia; Francis T. Clark and wife of Framingham, Mass., and Capt. C. Robinson, of Tremont, Me. Only one of the bodies of the drowned was recovered, although every effort was made by the parties who witnessed the disaster to save them before and after death. Miss Blake was saved by clinging to an oar, and was unconscious when rescued.
EGYPTIAN SLAVERY.—The Viceroy of Egypt, while in Paris, received a deputation from French and English anti-slavery societies, which presented an address calling his attention to the White Nile slave-trade. The reply of the Viceroy, which was translated by the Egyptian Minister of Foreign Affairs, avows his wish for the abolition of both the slave-trade and slavery, but maintains that the chief delinquents as regards the slave-trade are Europeans, who are beyond the reach of the Egyptian Government, so long as the latter has not the right of search. Slavery the Viceroy calls a 'horrible institution,' but, as it was mixed up with the religion of the country, it could not be extinguished at once. Were the slave-trade only stopped, Slavery would disappear in 15 or 20 years. Lord Stanley, referring to this subject in the House of Commons, said the right of search was so liable to be abused in an Eastern country, that the question of giving this right to an Eastern monarch would create a great deal of care and consideration under the impression that the continuance of the slave-trade was chiefly due to the connivance of local civil officers.

THE NEW YORK SABBATH COMMITTEE has published its tenth annual report. Among the results claimed by the Committee are, the suppression of the crying of newspapers on Sunday, the legal prohibition of Sunday taverns, and the protection of the Sabbath in the army and navy during the year of separation and sorrow, furnish a subject of the deepest pathos.
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