





The Tract Department.

EDITED BY A. H. LEWIS, Agent of the American Sabbath Tract Society.

Wanted cold, and few came to our solemn feasts. Of the fifth—Cry aloud and spare not; lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins.

Such is the title of a book which has reached our table, and which we are glad to welcome as the first representative in a department of denominational literature much needed among Seventh-day Baptists.

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men, for this would effectually divide them, the one from the other. We have no warrant, not the slightest, in God's Word, for this idea of woman's natural moral superiority, nor have we any proof of it in history, nor in our own experience.

Men and women commit the same sins, from the same motives, and are amenable to the same laws, and subjected to the same punishment. Custom and public opinion, make it easier and less disgraceful for man to commit certain sins, than for woman, so that they have come to be considered as almost exclusively masculine; but women indulge in the same sins under other forms, less openly abandoned, but quite as criminal. The woman who, in the secrecy of her chamber, stupefies her brain with opium or liquor, is as much a drunkard as the man who lies in the gutter.

Many persons defend the artificial restraints which seem to overcome in women the bias towards certain sins, upon the ground that they prevent crime and suffering. But I do not think they prevent much more vice than they cause; and it is a lamentable fact, that these customs and opinions which act as a special restraint upon women, form a sort of excusa and palliation for these same sins in men; and their vices react upon women in a way to cause them the bitterest sufferings and sorrows of their lives. It were far better to remove all arbitrary restraints, by holding men and women to exactly the same accountability for the same sins, than to lightly excuse actual crime in the one case, while we condemn without mercy in the other, as we now do.

In this false assumption of woman's moral superiority, men find, perhaps unconsciously to themselves, a subtle excuse for their own shortcomings. It is as if they should say: Now woman is naturally, therefore, unavoidably, better than man; therefore, it cannot be expected or required that man shall be as moral and religious as woman; therefore, he is less blamable for sinning than woman. That this is not a mere myth, is proved by the fact, patent to all, that women are far more severely condemned for the same sins than men are, avowedly because women are reckoned better than men, naturally, and are, therefore, less excusable for sinning. Any one can see, that this is a faytached, but real excuse for man's vices. If the proposition were true, it would not be a sufficient excuse. But God never gives a shadow of authority for any such reasoning. It is a device of satan, calculated to gloss over the enormity of sin in one half of mankind, by excessive and unjust reprobation of it in the other half.

Not that sin can be excessively reprobated, nor that it is right and just to excuse it in woman. But it is manifestly unjust to all to excuse it on any grounds, in a part, and I think more unjust and rigorous to those excused than to those condemning, inasmuch as it is a direct encouragement to them to continue in sin.

The fact that men are so very ready to confess their moral inferiority, is of itself degrading and suspicious. It proves conclusively, that men value morality and religion less highly than they do other things. What other attributes would man so readily yield as he does these, the highest and noblest of all? It is useless to say he is actuated by generosity, in thus yielding the best part of human nature to woman, for that would prove him superior to her in one, at least, of the attributes he yields up. Besides this, when you compel men to face the question squarely, not one man in a thousand really believes that women are superior to himself, though they may be to other men. Every man will say, in general terms—or, if he doesn't, he ought to—that his wife is better than himself; but when he comes to reason coolly and dispassionately, he doesn't really believe it. Nor do women really think themselves superior to men in this way, however sweetly they may list to the oft-repeated flattery. Many women feel that this is the delusive shadow which is offered them in place of their just birthright.

If it argues a lack of respect for morality and religion in man, to so willingly yield the moral and religious superiority to woman, it also argues a great lack of self-respect in her, to so complacently accept this position, while she does nothing to prove her right to the place. She must do, and be, more and better than is possible for man, or yield her claim. That she has done more than man, morally or religiously, I cannot believe, until, under the very same circumstances, exposed to the same temptations, and governed by the same arbitrary restraints, she proves herself superior to him. Do not think I want to drag woman down, or to deny her any excellence or any honor which is rightfully hers. I know her excellences and virtues, but they are not hers alone. They belong to humanity. It does her no good to lift her to a pedestal where God certainly never placed her. This false exaltation of a part of her nature is as unjust and injurious to her, as is the equally false depreciation of another part of it. No good ever has, or ever will, come of over-estimating any person or class, but it is sure to come of it, for in just so much as we give-estimate in one direction, we are prone to underestimate in another, and thus do fall by injustice. Let woman stand or fall by her own merits or demerits, all ways judging her primarily as a human being, secondarily as a woman.

Cast away the deceitful glamour of chivalric romance, which is twin sister to the dogma of the absolute subjection of woman in all departments of life; and consider her nature, her duties, her privileges and rights, her relations and responsibilities, as we do those of man—on a solid basis of common sense and sound principle. Eco.

LETTERS FROM WEST VIRGINIA. New Salem, W. Va., Sept. 28, 1871.

The Annual Conference of the Methodist Protestant Church of West Virginia District, was held at Rockford, on Lost Creek, about two miles from the Seventh-day Baptist Church, beginning on Fourth-day, Sept. 13th, and closing on Third-day, the 19th. As it followed closely on the Quarterly Meeting of the Lost Creek Church, I remained in that neighborhood, and attended the sessions of the Conference three days beside First-day. I had never attended a Methodist Conference, and this, together with the fact that I was entirely unacquainted with the Protestant branch of the Methodists, prepared me to watch the proceedings with much interest.

After a very fair introductory discourse by one of their most prominent ministers, the Clerk proceeded to call the roll of the ministers belonging to the Conference, which contained thirty-six names. Over thirty responded to their names. Three or four were received into the Conference during the session. These, with some visitors and messengers made up the number of forty ministers present, besides the local preachers, whose names, I understand, do not stand on the Conference roll. After calling the roll, the Lay Delegates presented the credentials of their appointment by their respective circuits, which were read and filed. There may be one lay delegate to each preacher in charge of a circuit or station. The Conference was thus organized, being composed of ministers and delegates to the number of nearly or quite seventy. This Conference, before the war, was considerably larger; but then a division took place, and the branch that broke off took the name of "The Methodist Church." After the organization was completed, the Conference proceeded to designate the dividing line between it and the spectators, which they called the bar of the Conference. Then three or four ministers, not members of the Conference, were introduced and welcomed by the President, the members rising to their feet. These visitors were then, by a vote of the body, invited to honorary seats with reprobation of it in the other half.

Your correspondent was one of these honorary members, and was rallied the next morning by a good Baptist doctor on being "taken into full connection."

One thing that struck me forcibly during my attendance on the meetings, was the disadvantage of having a cumbersome code of laws, to which they were bound to adhere in every step of their proceedings. Most of the ministers kept a copy of their Discipline in hand constantly during the sessions, and often did they have occasion to read from it. The business of the first two days, especially, was very tedious, owing to protracted discussions on points of law relating to the business in hand. I was never more impressed with the advantages of a congregational form of church government, which relieves our public meetings of very much of the work and perplexity incident to other forms of government. After all the preliminary business, and the ordering of the various committees—which were to be made up by the President, if I understood it correctly, after being ordered by the body—the Conference went into the examination of the official character or conduct of all of its ministers. Each rose upon his feet when his name was called by the Clerk, and was questioned by the President as follows: "At what time did you follow your circuit? When did you leave it? Did your circuit pay off your claim [salary]? Did you spend a suitable portion of time in preparing yourself for usefulness? Is your delegate present?" After these questions were asked and answered, the delegate from his circuit, or station was called up and questioned as follows: "Was there any official objection made against Mr. —? Was he useful among you? Why was not his claim paid?" This last question was put only in case the minister had said it was not paid. If any had anything to say against him who had been thus examined, they must say it in his presence. Then he was asked to retire, when, if any member of the Conference had anything to say in his praise, they had an opportunity to say it. This examination was a part of the business for at least three or four sessions of the body. After the first stage of the examination, and the commendatory remarks, were omitted, in consequence of a steady rain which had set in, and there being no room besides the audience room for use.

And about fifteen young men, and others, came up to the Conference recommended by various Quarterly Conferences for deacon's orders—that is, for ordination to preach the gospel, baptize, and to assist an elder in the administration of the Lord's Supper. These were examined by a committee appointed for the purpose, but not in public session. Eight of this number were recommended to the Conference by the committee,

and elected to deacon's orders. The ordination took place on First-day, after the sermon, and was conducted in the following manner: The Secretary of the Conference announced the names of those who were to be ordained, who came forward and took their station in front of the President and two elders. One of the elders proceeded to read 1 Tim. 3: 8-13. The other elder then asked the candidates certain questions on occasions, after which a short prayer was read from the Discipline. The elders then laid their hands upon each of the candidates, the President pronouncing the words, "The Lord pour upon thee the Holy Spirit, for the office and work of a deacon, committed unto thee by the election of thy brethren, and by the imposition of our hands," &c. The President then presented to each of them their Bible, upon which they laid their hands in turn, while he pronounced the following words: "We acknowledge thy authority to preach this Word, and to assist the elder in the administration of the ordinances in the church of God. We charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead, to preach the Word; to reprove, to rebuke, exhort, with all long-suffering and doctrine."

It was announced that some were to be ordained in the evening to the office of elders, but I was not present to witness the ceremony.

The Discipline of the Methodist Protestant Church reads, "Every preacher shall be eligible to deacon's orders after he shall have preached two years under a license, and shall have arrived at the age of twenty-one years," &c. Again, "Every deacon shall be eligible to elder's orders, when he shall have exercised the office of deacon acceptably two years."

I heard but little of the preaching during the Conference; only the introductory sermon, two evening sermons, and that of First-day. The last mentioned was preached before a large gathering in a grove, by the Rev. Doctor Wilson, of the Maryland Conference, and an agent of a College under the control of the Methodist Protestants. Mr. Wilson is a very pleasant speaker, and his discourse from the text, "But Jerusalem which is above is free," was very interesting, and liberal toward other denominations.

I will say, in conclusion, that the Methodists separated from the Methodist Episcopal Church about the year 1828, in consequence of a difference of opinion in regard to church government. The Protestant branch allow every circuit and station a lay delegate in the annual Conferences, instead of placing the whole government in the hands of the itinerant preachers, as did the Episcopalians. Instead of a Bishop, the Protestants have a President, who is elected annually, and is not eligible to election more than three years successively. C. A. B.

WEST VIRGINIA. In reading my paper, the SABBATH RECORDER, I often see that Eld. C. A. B. speaks with reference to the Hugel's River Church. Some of his references are erroneous. But I suppose he has been so informed by outsiders. Hence I conclude that we should be very careful how we represent things from hear-say. I have the Recorder of August 10th before me. In it he says that nearly forty years ago, (which supposed number of years is correct,) a Seventh-day Baptist Church, composed partly of converts to the Sabbath, was formed in the wilds of Ritchie County. The members composing the church then organized were all converts to the Sabbath, numbering nine—myself one of them, then and now. He speaks of the church passing through many vicissitudes. It has passed through two severe ordeals; the first time I was one among the many very much to blame; but reading, age, and experience, have taught me, that when a man thinks that he knoweth any thing, he knoweth nothing yet as he ought to know. The last time satan crept in unawares, and thereby many became defiled, which makes me think of the apostle's remark, when he said the time would come when seducers would wax worse and worse, deceiving and being deceived. He says that the church covenanted to take the scriptures for their rule of faith and practice, which is true, which covenant I am not ashamed of in time, neither expect to be in eternity; for, by the Scripture we learn that all flesh shall be judged. He says that in process of time some peculiar notions sprang up in the church; the law of Moses relating to clean and unclean meats, mingling diverse seeds, and mingling woolen and linen, was taught as binding upon Christians. God said there were unclean things, and the Revelator John said, Babylon is fallen, and become a cage of every unclean and hateful bird; and what common-sensary man would mingle wheat, oats, barley, beans, &c., together? Hence we conclude the law is good; yea, very good; because it came from God himself; and I see no reason why it should be repealed, or why it should be infamously appointed. Rev. Assa Bee's leader, whose aim was reformation. Seeing the old prophets were dead, and the younger gone astray, and not having proper fathers and mothers in Israel, Elders, &c., as was the practice of the primitive church, he practiced of the primitive church, he like that of the great ocean, and ever will, under the present deranged state of Christendom; for Christians are being conforming to this world, not being transformed by the renewing of the mind, as the apostle advised them. June 21st, 1868,

brother Ezekiel Bee was appointed pastor of the church, to officiate in all the ordinances of the house of the Lord. This is the elder, I suppose, who was alluded to by C. A. B. As to any one or more assuming to be elders, and transacting business for the church, I know nothing of it, for it has been the rule of this church to do no business without the consent of all present at the time of doing business. The time has been, and now is, that men become heady, high-minded, lovers of pleasures more than lovers of God, not having a humble and a contrite spirit; hence we see so much confusion, jar, and discord. J. B. LOWMEAN.

CHARLES M. LEWIS' MISSION. NEW ADAMS, SIBLEY CO., MINN., September 20th, 1871.

To the Editor of the Sabbath Recorder: I sit me down at this place, on the north-west border of the boundaries of our people, some fifteen hundred miles from the office of the Recorder, to write a few lines as to my whereabouts and the prospects of my mission.

At last accounts, I was back home in Farina, Ill., on account of the sickness of my wife at that place. August 31st, I reached home, and on September 12th, Mrs. Lewis' health was so far recovered that I started again for my field of labor in the North-West, stopping in Milton one day to make arrangements for my family to remain there. I left my son in the family of Prof. Wm. C. Whitford, to attend the Milton school, and my wife in the family of Eld. S. Carpenter, where any one desiring to communicate with me can address me for the present, and from which point letters will be forwarded while I am engaged in my mission work in Minnesota and elsewhere. I was sorry to be absent from the work some two weeks, at a time when the season of the year was so favorable for the kind of labor I propose the present autumn; but the pleasure and sacredness of home duties, together with a remembrance of the great mercy of God towards myself and family in delivering us so soon from detention and suffering, I trust, enables me to go on with my work with greater gratitude to our Heavenly Father, and more earnestness to do what I can for the cause of Christ.

From Milton I came on to Wasigo, where I arrived on Sixth-day, Sept. 15th, remaining over till Monday the 18th. During my tarry, I attended one prayer and conference meeting there, and preached three times. Found our brethren expecting more labor from me, but made an arrangement with them to wait until after their Semi-Annual Meeting in October, that I might be sure this time to visit and preach among the brethren in Sibley County, as I had proposed before.

On the 18th of September, I left for New Adams, which I reached last evening after dark, and with traveling sack on my shoulder, and on foot, found the house of Mr. David Colegrove, where I passed the night, and from which point I write. After a railroad ride on Monday of some eighty miles to St. Peters, a night at the North-Western Hotel there, and on Tuesday sixteen miles more to Henderson, only to find I had selected the wrong day for a stage to New Adams, some twenty-four miles back over the prairie, and the only choice left me between a twenty-four hours stay at Henderson on extra expense, or a cool ride on the top of a load of dry goods boxes all day on a teamster's wagon, the latter of which was selected. You may well imagine, I was glad to see a Seventh-day Baptist, and find there a home, a welcome, and a good night's rest. On my field, again, I shall commence operations at once. C. M. LEWIS.

WE NEED A HOUSE. NEAR REYNOLDSBURG, ILL., SEPT. 28, 1871.

To the Editor of the Sabbath Recorder: We have lost one of our Enon church members; he has gone back to the First-day Baptist's Popular Day.

The Enon Seventh-day Baptist Church, near Reynoldsburg, was organized on the 11th day of February last, by Elders James Bailey and M. B. Kelly, with ten members. We have lost one, as above stated. We have good reasons for believing two or three others will unite with us soon. We know nothing of such an organization as a Reynoldsburg Church. From the Executive Board's report, we learn that means have been raised for the erection of a church at Reynoldsburg. All we have to say about this is, we know nothing about the building of a church at Reynoldsburg. This we do know, that the Enon Seventh-day Baptist Church, near Reynoldsburg, has not commenced a church-house for want of means. We have a beautiful site on central ground, but have not commenced to build. We do not want to hear it said that these people have begun to build, but are not able to finish. If we had all we lost during the rebellion, we could begin and finish a comfortable house. We do not feel able to build such a house. We don't want to fall below our neighbors; we want to build a house that will tell well for the denomination—one that will not be a house of hissing and a by-word. We received a money or post-office order for fifty dollars, which was mailed at Milton, Wis. I drew that sum on the order in Vienna. That is all we have received. We feel grateful to our beloved brethren and sisters in and about Milton for such kind regard. Eld. Vanclove and myself have been and are yet, laboring jointly for the Enon church. Our work is greatly retarded for want of

most the entire community were in attendance, to sympathize with the widow, and bereaved children, brothers and sisters. A. B. R.

POLYGAMOUS JURORS REJECTED. A dispatch from Salt Lake City, dated Sept. 27th, says that in relation to the challenging and rejection of Elders George Q. Cannon, H. B. Clafson, and James Townsend, as grand jurors, they having testified that polygamy is one of the fundamental doctrines of the Church of which they are members, that they believe that polygamy is a revelation from God to that Church, and that they do not believe that a man living in polygamy is guilty of adultery, Chief Justice McKean has just pronounced the following opinion:

"The sophism by which polygamy is sought to be justified, as being in harmony with American civilization, is that polygamy is a religious practice; that religious toleration is one of the fundamental principles of American institutions and of the Federal Constitution; and that, therefore, polygamy is protected by the Constitution, and all laws enacted against it are unconstitutional. If the mass of the American people were barbarians, or if the patriarchal or the tribal system of government prevailed among them, it is needless to say that our Constitution and institutions would exist. It is not a little humiliating to add that it should seem to be necessary to add that our Constitution and institutions do not require, may, do not permit, the toleration of any practice which is in violation of the civil law, or of the principles of the science of civilization. There have been religions which have required the offering up of human sacrifices to the sun, and the casting of infant children to the crocodiles of the Ganges. But, if such deeds were done in this country, it is there in all the land our law so disheartened that he would attempt to justify them by the plea of religious toleration? But why waste time in discussing such a proposition as that involved in this case? When the burglar is a fit juror to inquire into the crime of burglary, can the robber be a fit juror to inquire into the crime of larceny when the assassin is a fit juror to inquire into the crime of murder; then the bigamist, who swears in relation that crimes are done in this country, is there in all the land our law so disheartened that he would attempt to justify them by the plea of religious toleration? But why waste time in discussing such a proposition as that involved in this case? 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Miscellaneous.

HOBBIES AND THEIR RIDERS. The Overland Monthly, a literary magazine published in San Francisco...

most agreeable of my offices, if such as I treat with kindness are likely to be grateful, and to love me more than before.

third quarter by the end of 1868, and the whole mountain mass, a thickness of 12,286 meters or nearly eight miles, was pierced through...

to carry bulky materials up and down. It is good economy to have wide stairways all through a house.

PROPOSED AMENDMENTS TO THE CONSTITUTION OF THE STATE OF OHIO. STATE OF OHIO, SENATE, JANUARY 11, 1871.

SPEND YOUR MONEY WELL! INSTEAD OF PAYING \$60 OR \$65 FOR A SEWING MACHINE...

NEW ADVERTISEMENTS. BURNETT'S COCAINE. A compound of Cocaine Oil, &c. Acknowledged the best promoter of the growth and beauty of the hair.

WILSON'S SEWING MACHINE AGENCY. AND TRY ONE OF THE WILSON NEW UNDER-FEED SHUTTLE SEWING MACHINES...

WILSON'S SEWING MACHINE AGENCY. WHICH SELL AT \$45 AND \$50, FIVE DOLLARS LESS.

WILSON'S SEWING MACHINE AGENCY. THE SUBSCRIBER HEREBY OFFERS THIS MACHINE TO ALL WHO MAY DESIRE A TIP-OFF, LIGHT RUNNING, EASILY MANAGED SEWING MACHINE...

SUICIDES. Some of the scientific men of our day are trying to ascertain if a thoroughly sane person ever commits suicide. These gentlemen meet with difficulties...

SLEEP AND THE BRAIN. Let those whose brains are toiling almost ceaselessly remember that unless the brain energy expended during the hours of wakefulness is restored or recuperated...

HEALTHY SUPPERS. It requires about five hours for the stomach to work on an ordinary dinner. Sleep is the best remedy for indigestion.

ODDS AND ENDS. The Boston and Providence Railroad corporation were recently obliged to bring from Boston two cases weighing 440 pounds...

HALL'S VEGETABLE SCILLIAN HAIR RENEWER. Every year increases the popularity of this valuable Hair Preparation...

FAMILY SEWING OF ALL KINDS. GENTS' PANTS, VESTS AND SHIRTS made up in the best and most satisfactory manner...

THE CURTAIN RAISED. HOW IT IS DONE, AND WHO DOES IT. The Athena Book Co. has just published a new and complete work on this subject...

1,003 GIFTS. Grand Gift Concert and Distribution for the Benefit of the Foundling Asylum of New York...

PROVIDENCE MUTUAL FIRE INSURANCE COMPANY. Office, No. 45 Water Street, Providence, R. I.

STONINGTON AND PROVIDENCE RAILROADS. 1871. SUMMER ARRIVANCE. 1871. On and after Monday, June 5, 1871, trains will run as follows:

THE MONT GENIS TUNNEL. We announced recently the completion of the Mont Genis Tunnel, a work connecting the railroad lines of Italy with those of France...

THE WIVES OF ANOIENT GREEK. They were usually married when very young. Their occupations were to weave, spin, and embroider...

CULTURE OF THE TOMATO. In a recent number of the Turf, Field and Farm, Mr. W. J. W. Williams, of Concord, Ky., has the following in reference to the cultivation of that indispensable luxury, the tomato:

NARROW REAR STAIRWAYS. One of the worst mistakes architects make in constructing houses is the narrow stairways in the rear. For instance, one almost invariably finds the stairway leading from kitchen to cellar or laundry only wide enough for one person.

NEW YORK AND BOSTON LINE. STONINGTON AND PROVIDENCE. FROM NEW YORK. The New and Elegant Sea-going Steamer STONINGTON, Capt. W. H. Jones, leaves New York for Stonington, Conn., on Monday, Oct. 5, 1871.

WALTHAM WATCHES. The Waltham Watch is now an established name. It gives audible testimony to its popularity in hundreds of thousands of pockets...

JOSEPH N. HANCOX. DEALER IN ALL APPROVED VARIETIES, OF COAL OR ALL APPROVED VARIETIES, BY CARGO, CARLOAD OR TON.

READ THIS! THE lowest Price List ever published of W A T C H E S. In Solid Gold and Fine Silver Cases only. BENEDICT BROTHERS, Jewelers and Keepers of the City Time, 691 BROADWAY, near Fourth St., New York.

LIQUIDATION SALE OF DITTMER & THIEDERMANN. TOYS, DOLLS, CHINA & FANCY GOODS, 15 Park Place, near Broadway, New York.

THE SABBATH TR. Twenty-eighth Annual Meeting. In submitting this Board feel that it is to be expressed gratitude to those who have labored for the year with cheering success...

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