

ORDER... \$5 to \$20 PER DAY... FOR SALE AT 1415 OFFICE... CATALOGUE OF BOOKS AND TRACTS... THE SABBATH RECORDED... THE SABBATH RECORDED... THE SABBATH RECORDED...

When carnal avenges after a fight... BOARDING... A DAIRY FARM... THE SABBATH RECORDED... THE SABBATH RECORDED... THE SABBATH RECORDED...

not fixed and definite, and when external agencies did not intervene in the general order of nature... THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD... THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD...

show that there is a third kind of evidence, which, being as complete as any evidence which we can hope to obtain on such a subject, and being wholly and entirely in favor of evolution, may fairly be called demonstrative evidence... THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD... THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD...

ly is something very different from a demonstration—not well, a fallacy... KINDLY DEEDS BETTER THAN MARITAL DEEDS... THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD... THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD...

of the oldest editions of the Bible we read: "Upon those members of the body which we think less honorable... THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD... THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD...

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The Sabbath Recorder.

Albion, N. Y., Fifth-day, Oct. 28.

REV. N. HULL, D. D., - EDITOR.

ALL communications, whether on business or otherwise, should be addressed to the Editor, at the office of the Recorder, Albany, N. Y.

THE PRESIDENT SNUBBED.

On Sabbath, Sept. 17th, President Grant and his Secretary of State, with their wives and about one hundred and fifty others, visited the Centennial Exhibition. They were formally received at Memorial Hall by Mr. John Sartain, the chief director of the department of fine arts, and spent several hours in looking at the pictures. The action of the Centennial Commission in allowing these admissions, has already been criticized as a gross violation of the rule which closed the exhibition on the Sabbath, and an outrage on the rights of the common people who are excluded.

In this case, as in the case of the similar visit of the Emperor of Brazil and his suite, the blame does not attach wholly on the President. The Commission. The grounds and buildings of the International Exhibition are never closed wholly on the Sabbath, and cannot be. There is a large number of persons who are invited to the exhibition, and during the progress of the Exhibition: A limited number of watchmen must necessarily be, at all times, on duty in all the buildings on the grounds. The governments of the various nations have sent their buildings on the grounds, to which the occupants can at no time be reasonably denied access. Those who hold any official relation to the Exhibition may enter at any time; and for the nature of the exhibition, and the manner of their employing holy time while there, they themselves are responsible. We do not acquit the officers of the Exhibition of all blame in this matter. Their buildings ought to be closed to all mere visitors, even to the Emperor of Brazil and the President of the United States. But we must remember that the precise question here is not whether the President and his suite should be open for revenue on the Sabbath. The measure of liberty which should be allowed to the officers and employees of the Exhibition, and to the government officials, was never made a matter of controversy. And simple justice demands that we vindicate the Commission from the charge of insincerity and hypocrisy.

These considerations, however, do not arrest the evil influence which this act of the President will cast abroad. He has repeatedly shown his disregard of the Lord's day, by traveling on that day, but this is a more conspicuous and flagrant violation of Sabbath violation than any other during his official career, which we now recall. It throws the weight of his influence against the action of the Commission which so rejected the Christian people of the nation, three months ago. It adds another painful proof to the evidence already accumulated, that the national government, under the influence of an irreligious Congress, is actually arraying itself with the enemies of the Christian Sabbath, and that an uprising of religious sentiment and conviction, like that which rallied to the support of the Centennial Commission, will be necessary to accomplish, in this respect, a national reformation.

The above, from the Christian Statesman, clearly reveals its purpose to force upon this nation its Constantine Sunday. Nor is this purpose any more manifest than its impudence in its treatment of the President. Had the President, we would have honored the Statesman, had it exposed his conduct to the country, but he has done no such thing. The observance of Sunday is not imposed upon us by the divine law. It is clearly of human appointment, and its character that of a holiday or festival of the church, having the support of civil law to some extent. It is, therefore, bidden no one's conscience, and any effort to force its observance upon others, is simple, unadorned tyranny. Also, an effort to disgrace one for disregarding it, is an exercise of bigotry in its most offensive form. If those who believe it to be their duty to observe this festival are protected in this, it is all they can, in reason, ask, or in decency demand. They may, indeed, if they can, convert others to their views; but any attempt to force this practice upon them is offensive in the highest degree.

Do we disapprove of it if we visit the grounds of the Exposition on Sunday? We certainly do not, for he has laid on no restraint in this particular; and any attempt to molest us, or restrict our freedom in this, is an offensive exercise of bigotry and intolerance.

It may be thought that our language toward the Statesman is severe; but we insist that it is not unjust, nor is it un-called for. If the Statesman will quote one passage of Scripture showing it to be sinful to attend to worldly duties on the first day of the week, or in any way giving it a sacred character, we will publicly retract all we have said. Of course, we know it can do this, nor is this all, for we firmly believe that the Statesman also knows that we are satisfied that it knows that nowhere in the Scriptures is such an honor conferred on this day.

And now we appeal to the world if we are not fair with the Statesman, when we challenge it to quote the Scriptures declaring the first day to be sacred, and until this is done, holding its conduct unjust and impudent. We demand of the Statesman that it shall go by the law and the testimony in its treatment of others, if it does not in its treatment of itself. When a person takes upon itself the office of censor of the morals of the public, it must hold itself rigidly to the truth.

especially in this so, when it attempts to reprove men for violations of God's law. To reprove men in the name of the Christian religion, charging them with sin when they have violated no law of the Bible, is to offend both against men and God. But we go a little further now, and charge the Statesman with living in constant violation of the fourth commandment of the Decalogue. It falsely charges others with sin, while it really sins itself. The Bible specifically requires the Statesman to keep holy the seventh day; and yet, in its whole life, it has never once done this. Please, brother, first put the beam out of your own eye, and then you may be prepared to look after the mote in others eyes.

RELIGIOUS STRIFE.

Strife anywhere and at all times is to be dreaded as a deadly evil, but religious strife, of all others, is to be dreaded. Its fruit is always and only death. If there is any occasion when we are thoroughly cheated, it is when we think we are honoring God by strife. In it, though we use God's name, we only do the work of Satan. He is its inspirer, and only his reign is strengthened by it. When Christians quarrel, the wicked rejoice and triumph. In that hour the kingdom of darkness is exalted, and the righteous are put to shame. In a time like this, how do the ways of Zion mourn and languish, and what occasion does it make for bitter repentance. Sometimes we think that because our cause is just, it is our right and our duty to quarrel, but this is a mistake. We may not quarrel and strive even for the faith. We may indeed contend for it earnestly, but we may not quarrel for it. We pray who are striving with one another to cease your unseemly ways. You are wounding those whose love you and destroying those whose life is given for your well-being. If you could only stand at a distance and look upon this scene, how would you pray that the spiritual carriage might cease. Often when we become personally involved in these unnatural contentions, our fleshly passions get the advantage of us and deceive us. We see ourselves to be more righteous than we are, and our opposers to be more unrighteous than they are. Nor do we see our own deformities and weaknesses. We are made to set a notorious value upon the question in dispute. Often in saying a little we lose that which is of far more value.

Do any read these lines who are involved in the trouble named, we pray you to remember the destruction and waste you are accomplishing, and change your course.

SABBATH-KEEPERS, LOOK AT THIS! - We draw your attention to every Sabbath-keeping copartnership in the land to the article below, which we take from the Baptist Union, that it may be seen what use is made of this business by others:

Every sinner seeks escape from the responsibility of his crimes. Adam skulked behind his wife and meekly said: "The woman whom you gave to be with me, she gave me of the tree and I did eat;" and the woman laid it all on the serpent. A First-day and Seventh-day Baptist owned a mill in partnership; one ran it on the seventh day, and the other on the first, and they both would confess to the sin of Sabbath-breaking. Capitalists hold stock in railroads which violate the Sabbath, but they acknowledge no guilt, for others do the sinning. A merchant employs dishonest clerks, giving a percentage on all profits of sales, but disclaims responsibility for the cheating, though he knows that they sin, and yet continues them in service. He perpetrates a fraud, and covers it with false pretense. A rival firm employs agents that misrepresent its neighbor's goods, and cast suspicion upon his character, and when convicted of it, he says, "I am not responsible. They were not instructed to do it, and still continues them in service. They persist in their slanders year after year, and the members of the firm unanimously elect them year by year to serve clients, and yet claim that they are not responsible. The dodging skill of sinners is wonderful, but God will brush away their feigning of lies, and fasten upon them fearful guilt, in spite of their artful dodging.

Hon. Wm. E. Dodge protested in a letter against the violation of the Sabbath by the late explosion in New York, and Gen. Newton, superintendent of the work, snubbed him as a gentleman, besides, he curtly answered the Protestants, and so remonstrated. It appears that he is a papist, however, which accounts for his disrespect for the day. The N. Y. Witness says: It was well for the theory of the necessity of breaking the Sabbath that high water occurred in the afternoon. Had it occurred in the forenoon (canonical hours) the alleged necessity would doubtless have had to endure a posthumous trial Monday.

The note above is taken from the Christian Cyclopaedia, of Oct. 12th, and we ask that paper if it does not know that the festival of Sunday is only a human ordinance? It is not the Sabbath of the Bible, and there is no more sin in blasting rocks on that day than in blasting them on the next day. If the Cyclopaedia will show from Scripture that it is sinful to work on the first day of the week, we will thank it, but until it does this, we charge it with insulting men who work on this day by calling them sinners, and of wronging God's word by calling it the Sabbath.

THE PROGRESSIVE JEWS, says the Independent, have begun a series of Sunday morning meetings of a religious character. Last Sunday, the first of these was held. Selections from Moses were sung by the choir,

and Prof. Felix Adler delivered an introductory discourse. He said there were certain principles by which men should guide the conduct of their lives, and which have heretofore been inculcated only in the dress of religious dogmas, and even in that attire, but imperfectly. These principles it was his intention to present systematically and entirely divested of dogmatic force, and to treat from a philosophical standpoint. It said that the idea of arranging the proceedings a form and arrangement that should resemble those of ordinary religious services, has been modified since the project was first instituted, in accordance with the views of more conservative Jews, who object to any step that should give Sunday the character of a day of worship, or, in the slightest degree, make it a substitute for Saturday. We suppose, of course, that the Jews could have no idea of substituting Sunday for Saturday, as we do not see how that could be accomplished, but we can conceive of their not wishing to be understood as accepting the humanly-ordained observance of Sunday in the place of the Sabbath of the Lord.

LETTER FROM SISTER CARPENTER. PLAINFIELD, N. J., Oct. 15th, 1876. To the Editor of the Sabbath Recorder: All who are interested in the China Mission will be glad to hear that yesterday we received letters from our dear Chung-lah, Er-low, and Ching-sah. All are well and anxious to hear of our safe arrival among friends so many of whom are well known to Chung-lah. A few lines are added by Johnnie, Chung-lah's eldest boy, a bright youth of thirteen years, who is already very useful to his father in his business, though regularly attending school in a room over the front Chapel. Johnnie says there are but few who hear the gospel, referring, no doubt, to a small attendance at their services, which is generally the case when the services are not conducted by a foreigner. When a large number had been listening to Mr. Carpenter, as soon as one of the native preachers arose to speak, several would walk out, which is a great disturbance, as the Chinese have no idea of quiet in their own temples, but go and come at will, without the least appearance of the solemnity we think so necessary in our worship. Many of the missionaries have found it necessary to have a doorkeeper, and only to allow them to leave at certain times during the service. Er-low, however, generally manages to fix the attention of his hearers, and to interest them in what he is saying. God only knows how deeply the seed may have fallen into the hearts of us. It needs our constant prayers that God may bless these words to the saving of the souls of these poor people who are so entirely satisfied with the idols of their fathers and their mothers. It is this very worship of ancestors which is the hindrance to all missionary labor; do away with that, and China would readily accept Christianity; it is worse than caste in India. God can, in his own good time, destroy the power of the dragon in this, his stronghold. Everywhere are his images to be seen, on the roofs of houses, painted on the front of buildings, in all their works of art, twining around their idols; and to propagate him is a great part of their so-called religion. Another great difficulty is to convince a Chinaman that he has any sins of which he needs to repent; if he has not committed murder or theft on a large scale, or dishonored his parents, he thinks he is clean every whit, and knows not that he is poor, and blind, and naked. In the midst of all this that is so trying to the laborer in China, we thank God for his great love and goodness in touching the hearts of many, so that they have turned to the Lord with all their heart; and may the prayers of all our people continually be offered for them, that not one of them may, even in his heart, secretly turn back again to their idols, but that others, by their steadfastness, may be led to become Christians. The faithfulness of those who for eight years continued unmoved, without any foreign teacher to guide them, has been a great object of interest and surprise to missionaries, not only in China, but also in Japan and Siam. When visiting us, they would inquire about our people; and when we spoke of our smallness, "what you lack in quantity you have in quality." They indeed have often reason to mourn over those who, for worldly reasons have accepted Christianity. They are sometimes amusingly childish in their openly avowing their reasons. Two instances came under our own notice, one of the wheelbarrow man who generally wheels Mr. Carpenter to the City Gate from our house, on his way into the city to preach. Complaining of the hardness of the times, he said, perhaps if he became a member of the church he might do better. Another attended the services regularly on Sabbath and often on the other days of the week, and would walk home with Mr. Carpenter and remain some time at the house. This went on for many weeks, and we wondered how it was to end, when one day he came and asked for a recommendation to one of the missionary families as "house boy." When this was refused, as nothing was known either of his character or qualifications, he was never seen again. This is the experience of all the missionaries.

shortly before we left Shanghai, that some come and profess Christianity, and receive what is called "the seal," (christening) are enrolled as members, and are never heard of or seen again. These things must not discourage, but should lead to greater diligence, for we are told by our Lord himself that many are called but few are chosen.

All will be sorry to hear that a sad calamity has befallen Ching-sah, the blind preacher, and his family. Robbers entered his cottage about four weeks after we left, and took away all their clothing. They are supposed to be soldiers out of employment. The camp, which is a large collection of wooden buildings, surrounded by mud walls and gates, and is like a small city, is situated about half a mile from the Mission-house, across the fields, and Ching-sah's house is in the field to our house. He had been on very friendly terms with a "great man," or officer in command of the former regiment stationed there, which was replaced last Spring by a regiment of which they knew nothing. Whether any of the men had been visitors at the house and so became aware of its contents, and informed others, we do not know. Ching-sah is much respected by all his neighbors, and we do not think it was done by any who knew him. Application was made to the Te-paw or petty officer of the district, but he could do nothing, then to the mandarins who could do nothing, then through our friend Dr. Yates of the Southern Baptist Board, who is interpreter to the United States Consulate, and to the Mixed Court, but that court would do nothing, so the poor man is left without any hope of redress. These robbers go in large gangs, and so overpower the inhabitants of the houses they enter. Last Winter, a cottage not far from us was entered at night, everything carried off, and the house set fire to, all being destroyed but one room, which was better built. The poor people were only left with rags. The soldiers are a rough set of men, who often cause trouble to the people and to foreigners. When discharged, they are dangerous characters, having become accustomed to acts of violence; they are dreaded by the people. Mr. Lambrecht, of the Methodist Episcopal Mission, tells us that one of the men has been arrested and some of the clothing recovered, but the mandarin will not give up the things without money being paid for them. This is an example of the ordinary course of Chinese justice.

Ching-sah has three daughters who are not Christians; this has been a great trouble to us; they are sweet, amiable girls, full of affection for us, and are really not heathens; they know all the truths of Christianity, and no doubt believe them, which makes it the more sad, but as they were not betrothed in childhood, according to the ordinary Chinese custom, they think the profession of the "foreign religion" would interfere with their matrimonial prospects. The oldest daughter was married to a respectable young native, who is not a Christian, but is in one of the foreign Hongs in the settlement. No heathen practices were allowed by the parents when she was married, about two months before we left, neither were they desired by either bride or bridegroom. The latter listened with the usual Chinese politeness to all Mr. Carpenter's conversations on the subject of religion, and as nearly all do, yielded an apparent assent, but the heart is unconverted. May God in his mercy cause all these young ones to give their hearts to him in his own time. They have been a great source of anxiety to us, their minds being only set on the things of this world. They were much with us, coming into our house whenever they liked; and as they can sing, I appointed one evening in the week for a singing class, hoping that some of the hymns might touch their hearts. I do not despair of them yet, as they felt our leaving very much; and now they are deprived of these privileges, they may think over the past and be led to obedience to what they know. We have, and still do pray for them, that our labors may not be in vain in the Lord. Sometimes they would attend the Bible class on Sabbath morning, which was held in our house, but they would soon tire of that in which their hearts were not enlisted. These meetings were also occasionally attended by the son and nephew of the great man at the Camp; they were Mahomets. We were sorry of their removal to a distance, hoping that they might be led to embrace Christianity. We have only been able to see them once since their removal. Parents in China have very little control over their children, and for fear of their leaving home, Ching-sah has not attempted to coerce his only occupants; and it is thought so necessary in civilized countries. We fear lest they should make shipwreck of their souls, as was the case with poor Nemy, whom all will remember who read the letters of the late dear Mrs. Carpenter. What an object of continual solitude she was, who is now and has been an unhappy wife of an opium smoker, whom she chose, and put off accepting Christianity for fear of offending him, and still continues to put off, yet she loves to come and talk of it, and is as loving as ever. We grieved at having to leave without bidding her farewell.

I will not apologize for writing so much, as we know this will be interesting to those who have heard some of these names. A translation of Chung-lah's letter will be enclosed, if Mr. Carpenter can prepare it in time. Yours truly, MELBROD W. CARPENTER.

Respects to venerable teacher Carpenter and Mrs. Carpenter. At the City Gate, Fifth-day, and seventh day in the afternoon, at seven o'clock, when you left us, and you and your wife went on to the ship. In my heart was continually thinking of you, whether it was with the heavy Father on shipboard, but I hoped the heavenly Father would protect you both in peace and quiet until you reached the foreign country. In my heart I thought of you both, venerable teacher, and my own mother, and Mrs. Carpenter as my own father, in my heart I was constantly thinking of you, not knowing what day or what hour I should again see you both, papa and mamma. But I desire that the heavenly Father will protect me, my family, great and small. The brethren and sisters of our church are all well. Give my respects to your brethren and sisters, also to the brethren and sisters of the churches. I beg you to ask the brethren on behalf of the small disciples of the church at Shanghai, to beseech the heavenly Father's mercy, and we hope that the heavenly Father will protect us all to the day of salvation. I wish to speak of Mrs. Carpenter's harmonium. Three days ago, Mrs. Lambrecht wished to buy it or hire it. Please inform me that I may know.

In regard to Sah-Ching-sah's family, they are all well; but four weeks after your departure, at two o'clock in the morning, there were ten bad soldiers broke in his front door, went in, and robbed them of their clothing. To the present time they have not been able to obtain them. I think that they were the soldiers of the great man Chu of last year, that took the clothing, Ching-sah thinks that the value of more than 200,000 cash was stolen. CHAW CHUNG-SAH, WIFE.

Little boys: TAO ZUNG, TAO MING, TAO TI. Little girls: MAY LY, MAY MAY. All pay their respects.

WASHINGTON LETTER. Indian Summer—Reunion of the Army of the Great West. How not to do it. On such occasions—Scenes and Incidents of the Reunion of the Army of the Great West. WASHINGTON, D. C., Oct. 15th, 1876. There is probably not another ten-mile square within the broad expanse of the United States, where the "Indian Summer"—that loveliest of seasons, when a mellow haze seems to subdue the glare of the noonday sun, and to tone down the bright blue of a cloudless sky—appears to better advantage than in the District of Columbia. Fortunately, therefore, those of our countrymen who, as "Centennial visitors" have elected this season to pay their respects to the Nation's Capital, on their way to or from Philadelphia, and especially fortunate were those who happened to be in Washington to-day, because they had an opportunity to witness a ceremony, which, while no rare occurrence here or in other large cities, is an impossibility in the hamlets and villages of the "great West," where most of our guests have from—namely, the unveiling of a statue of heroic size. This day, the eighteenth of October, had been set aside by the Army of the Tennessee for their reunion in Washington, and the dedication of an equestrian statue of General McPherson, who was the commander of that army during the war, and died on the battle-field before Atlanta. The site selected for the statue was Scott Square—probably so called from the fact the General Scott's statue is not there, but at the P Street Circle, about a mile distant—a lovely, wooded square, in the most fashionable part of the city, and not far from the White House, in the park opposite to which is the famous statue of General Jackson astride a horse that performs the wonderful and until then unheard-of maneuver of balancing himself on his hind legs and tail. For weeks past, stone-cutters and masons had been busy with their chisels, saws, and trowels, erecting the massive pedestal of blue granite; another week was consumed in hoisting the several parts of the statue into their position on the pedestal, and uniting them; and at last the work was pronounced complete, the last rivet having been driven, and the last finishing touch put upon the horse's hoofs and equipments.

It is a time-honored custom, that, on occasions like this, the Government shuts the doors of the various departments, and grants the clerks a leave of absence, that they may add their quota to swell the multitude, and, therefore, when the clock struck the hour of noon, there was a general laying down of pens, paper, newspapers, and novels, followed by a hurried slamming and slapping of doors, and the tread of many feet; and, ten minutes later, the only occupants of the huge buildings known as the Treasury, Patent Office, and Post Office Departments, were a few colored messengers and the scrubbing women, who know no holidays, and to whom the unveiling of a statue has no more significance than it has to the chimney-pots and weather-vanes on the roof. Up the broad Pennsylvania avenue, on both sidewalks skirting the unpaved roadway, which is having an asphaltic surface put upon, a dense crowd, in gay attire, wended its way to the square, which was filled to its utmost capacity long before the procession arrived. It is a no less time-honored custom in this our good city of Washington on occasions like this to have the worst possible management of all details looking to the comfort of the public. The "Barnard doctrine" of "How not to do it" finds many imitators, who strain their ingenuity in endeavors not to do it, and, as a rule, they succeed woefully well. They did so, however, for nothing was done to guide or arrange the immense concourse of people, many of whom were strangers; and the result was, as might have been anticipated, that when the procession arrived, nobody knew where it was to enter the enclosure within the square, and as a matter of course, it broke through the crowd where this was densest, scattering screaming women and crying children right and left, unmercifully clubbing the new silk hats of department clerks, and breaking through by sheer force, endangering life and limb. Fortunately, no one was hurt, at least not seriously; but it did look curious to see the chief orator of the day, escorted by policeman, make his way, unknown and unappreciated, through the throng, jumping over the chains into the enclosure, and entering the great stand, from which he subsequently delivered the oration, through a back door.

There was the music, the speech-making, and the applauding which followed from such affairs, the breaking down of frail seats, the waving of flags and the firing of cannon, and, if not least, an array of pompous-looking policemen, who seemed thoroughly imbued with the Barnard idea of "how not to do it." And, better than all else, there was the warm blue sky and the hazy atmosphere, the trees with their brilliant varicolored foliage, and the humming and murmuring of the dense multitude of people, in which all classes were intermingled without regard to "sex, age, or previous condition of servitude;" and, I had almost forgotten it, there was the Marine band, in all its glory of scarlet uniforms and pipe-cyed bandoliers, and the whole Marine Corps, which only makes its appearance on days of especial importance like this, and is supposed to awe the spectator, who meekly stares at the burnished scabbards and glittering bayonets, into a wholesome dread of the military resources of this great country.

From now until that November day, which will settle the political destiny for, at least, four years to come, Washington will be in a constant fever-heat of excitement, increasing as time grows older and the fated day draws nearer. Even in our churches politics will enter, and the sermon on the Sabbath day has, in some instances, at least, more the character of a political harangue than an elucidation of the sacred truths of the gospel. The political caudron is boiling and bubbling, and its fumes enter everywhere, and its taints even the purest in thought, as the fumes of brimstone will tarnish gold and silver. Go where you will, politics, just now, carries the day, and is the uppermost subject of discussion; all other considerations are set aside, the bands of relationship and friendship are torn asunder to gratify that craving to take part in and express opinions on politics, which characterizes the free-born American citizen, and through high and low, rich and poor, the curse of politics makes itself felt, and nowhere more than here, where "politics" is well nigh paramount to "intrigue." May the day come when the glorious sun shall shine through the misty haze of an Indian summer upon a people that has had the moral courage to throw off the shackles of "party" and now fetter its noblest energies, and when the truest and the best shall step to the front to guide the destiny of the great Republic!

A SIMPLE TEST.—The following from the New York Times strikes us as a very effective test of the physical nature of the materialized spirits who disport themselves for the edification of the simple, while it has the merit of not exposing the investigator to the unpleasantness of such violent encounters as have resulted in some instances: "There is nothing which is more revolting to a sensitive ghost than the flat-headed tacks known to artists as 'drawing tacks.' When the ghost is on the stage, the artist should place a drawing tack upon the stage, and the ghost, if it remains with its point upward, it may readily be conceived that an unsuspecting, bare-footed ghost who treads heavily on such a treacherous and penetrating tack would have a right to manifest a hearty and violent indignation. Indeed, almost any amount of language on the part of the injured ghost would be pardoned by all humane men. But what did the ghost of Daniel Webster do when he recently tried to walk over a stage strewn with drawing tacks, during a 'materializing seance' in a Wisconsin town? When the first tack entered that ostensible ghost's right foot he calmly lifted up his injured limb and undertook to withdraw the intrusive bit of steel. It was not until, in his efforts to hold himself up, he had stepped on another tack in his left foot, that he broke silence by softly remarking 'ouch,' and it is doubtful if he would have repeated that statement or ventured upon any other remark had he not stepped on a third tack in his right foot. Under these circumstances he might have totally lost his temper, and no man could have had a word of blame for him; but instead of letting his ghostly passions rise he merely expressed his views of the matter by the simple and touching remark: 'Well! by gosh!' and hurriedly withdrew into the mystic cabinet."

Revival at North Loup, Valley Co., Neb. The love of God for sinners has been recently manifested in the North Loup church. Thanks be to God, for his mercy endureth forever. Visiting that church under the direction of our Missionary Board, I arrived on the field the last day of August, and preached the first sermon on Sixth-day night, Sept. 1st. It is not important to tell the particulars as they occurred during the next few weeks. It is sufficient to say that labor in the Lord was not in vain. And, praise the name of our God, it never will be. 1 Cor. 15: 58. The preached word was listened to with marked attention. The daily prayer meetings were seasons of sweet communion with God. The membership of the church was aroused, strengthened, and encouraged more and more to believe that God would hear prayer. And, as to be expected, obstacles melted as dew before the morning sun. Backsliders, back so far as to feel themselves almost out of reach, were brought to their Father's house. Sinners were regarded as fastened deep in the depths of sin were by the Holy Spirit of God lifted out of the mire and the clay, and placed upon the solid rock. If my memory serves me, fifteen were baptized, and thirteen others united with the church by letter and verbal testimony during the month of September. Among the number, some were past middle life and heads of families, others were young people varying in age from fifteen to twenty-five or more years, while a few were still younger.

The last meeting which it was my privilege to attend there was on the evening after the last Sabbath in the month, Sept. 30th, and will long be remembered. During the morning service, notice was given that those who were willing to pray for all who would ask an interest in their prayers until such were converted, would have an opportunity to express that willingness at the evening service. The notice was thus given that Christians might have time to carefully and prayerfully consider the matter before being called upon to take upon themselves so solemn a vow. When the evening came the house was literally packed with worshippers and anxious listeners. In due time, those who were ready to take upon themselves the vow as proposed in the morning, rose to the number of at least thirty, and stood while prayer was offered, and asking God that all these might be true to this vow. Then those wishing to become Christians, and desiring the prayers of this praying band, were called to rise. The response was such as to thrill the entire assembly, and also to call out the remark from several, that it looked as though no one was to be left unconverted in all the vicinity. And now I have just received a letter from the pastor of the North Loup church, bearing date of Oct. 13th. This letter states that the work is still going on, and that on the morrow—Sabbath, Oct. 14th—seven are expecting baptism.

Brother and sisters throughout the denomination, let us remember that God is no respecter of persons or places. He is just as ready to hear prayer for the conversion of sinners in any other State as in Nebraska, and he is just as ready to answer the prayers of the pastor, the deacons, and the lay members in any other church as in the North Loup church. Let us all see to it that our garments are clear of the blood of the unconverted ones in our own vicinities.

It should be recorded in this connection that, brethren Geo. B. Hood and Wilson Babcock, having been previously selected by the North Loup church as its deacons, were set apart for that office by ordination on Sabbath, Sept. 16th, 1876.

THE TATTLE.—In every community there are these disturbers of the peace, but in times of trouble they multiply. They are moral incendiaries, and when the flames of passion begin to die away, they refresh the torch. They go from house to house, retailing or wholesaling their scandal. They are always the friends of those in whose presence they happen to be, and their work is to fret them against absent ones. If the paked truth will answer their purpose they employ it,

but if a little chance it will better fit it for their purpose they will not scruple to make it. Men's capacities for mischief-making are wonderful, but do not do their inclinations in this direction. The tattler is a son of wickedness and is despised by all good people. His presence is always dreaded, and his work is a terror to the peaceable and well-disposed members of society.

PERIES OF WHALING. A San Francisco dispatch of Oct. 21st, to the Associated Press, gives the following report of extensive disasters to the whalers in the Arctic ocean: The whaling bark Florence arrived today from the Arctic ocean, with 190 men on board, being part of the crews of the Arctic whaling fleet, twelve of which she reports lost in ice with a portion of the crews. The remaining survivors have gone to Honolulu on the bark "Three Brothers." From accounts given by the masters of vessels who arrived here in the Florence, it appears the first disaster occurred July 7th, when the bark Arctic was crushed by ice, and crew escaping. On the 22d of August, the wind freshened from west north-west, and all ships except the Rainbow and all ships except which were still anchored at Port Barrow, were surrounded by drift-ice, and the ice pack closed around increasing, and on the 26th, the first officer of the Three Brothers, with threats on his crew, took the bark and Captain Hackmott of the bark, Acors Baine to his ship for safety. The Three Brothers, who were on the shore attempted to haul their boats ashore over the ice, but were caught in a fog; thirteen of them got aboard the Rainbow and the Three Brothers, and the others regained the shore, but were unable to get on the ice. The next day, the thirteen tried to get back to the St. George, but never reached her; eleven were rescued by Capt. Owen, of the Three Brothers; the other two were frozen to death on the ice. The prospect was now very gloomy. The ships were held helplessly in the ice, and drifted rapidly east, August 28th, the current changing to east. The ships at Port Barrow were no longer visible, and the situation was worse than ever, the only hope being an easterly gale. August 29th, found ourselves off Port Target. The crew of the Marengo attempted to get through the ice, but were unsuccessful. The next day the masters held council, and concluded there was no further hope of saving the ships; some of which were already badly nipped by ice.

Only a touch of what might be expected. The ships altogether had about three months' provisions, not enough to last through the winter. After a full discussion, seeing no way out of the predicament, the crews agreed to save the lives of all was to reach land before escape became impossible.

September 5th was chosen for the day of starting. The ships were towed to the ice, and on the 6th, at about West Head, Smith's Bay, September 5th, all being ready on board the C. Howland, St. Allen, Marengo, Desmond, Jas. Allen, Loup, and the other ships, a signal for departure was given. The ship had been put in the best possible condition. The baggage consisted of about twenty five days rations, bread and meat, change of clothing, and other necessaries. Everything else but guns and ammunition were left on board.

The main hope was to find open water enough inside the ground ice to navigate the boats southward, and then to cross the ice to the westward of West Head, Smith's Bay, and to reach the open sea. The boats were towed through and over the ice, and at 8 P. M. made land two miles west of Port Target. We continued working along shore, and at noon on the 8th sighted the Three Brothers and the ship "Barrow." The boats reached there before night. We found the ice all solid beyond, and the only chance of escape was to drag the boats overland to the open sea, a distance of nearly twenty miles. We made sleds and attempted the journey, but on reach Cape Smith, found the bark Florence there. After consultation it was decided that any effort to proceed would be tantamount to a preparation for death. Wintering as best we could at Port Barrow. The boats were prepared for whaling, as that was the only resource for our food, and work was commenced next morning. On the night of September 13th, the ice began to break up before a strong east wind, and the next day the Florence was able to get under way. All hands and baggage were put on board the bark "Three Brothers," and the Florence was left behind. Her captain said he would stay by her till the 17th, when, if there was no prospect of getting out, he would leave in the boats for clear water. The Three Brothers were to wait for him. We made sea here in the night; next night we made Wainwright Inlet; next day we were in the ice, and at 8 P. M. made land two miles west of Port Target. We continued working along shore, and at noon on the 8th sighted the Three Brothers and the ship "Barrow." The boats reached there before night. We found the ice all solid beyond, and the only chance of escape was to drag the boats overland to the open sea, a distance of nearly twenty miles. We made sleds and attempted the journey, but on reach Cape Smith, found the bark Florence there. 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