

The Sabbath Recorder. THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD. VOLUME XXXIII--NO. 24. ALFRED CENTRE, N. Y., FIFTH-DAY, JUNE 14, 1877. WHOLE NO. 1689. The Sabbath Recorder. PUBLISHED WEEKLY. AMERICAN SABBATH TRACT SOCIETY. ALFRED CENTRE, N. Y.

AGENTS WANTED IN EVERY COUNTY OF EACH STATE, FOR THE SALE OF THE SABBATH TRACTS. The Sabbath Recorder, published weekly, contains a full and complete set of the Sabbath Tracts, and is a valuable addition to the library of every Christian. It is sold at the rate of \$1.00 per year in advance, and is sent by mail to all subscribers. The Sabbath Tracts are sold at the rate of \$1.00 per year in advance, and are sent by mail to all subscribers. The Sabbath Recorder is published by the American Sabbath Tract Society, Alfred Centre, N. Y.

THE BARRON FIG TREE. BY REV. GEORGE R. POST, M. D. On Tuesday morning of the last week of our Savior's life, during the last part of March, or the early days of April, as Jesus was coming over the shoulder of the Mount of Olives, on his way from Bethany to Jerusalem (Matt. 21: 18, 19; Mark 11: 12-14), he was hungry. It is said that he had spent more time than usual that morning in prayer; to prepare himself for the conflict and labor of that eventful day in the temple, and so had forgotten to eat. As he passed by the fig tree, the fresh morning air recalled him to a sense of his neglect. He saw at a distance a fig tree covered with leaves. At that season fig trees usually have only a few twigs of leaves at the first of April, and the branches are bare. Figs do not usually ripen until June or July, and this Jesus well knew, because he had seen the figs of the fig tree which he was familiar with their habits and season. Why, then, did he expect to find ripe figs with which to satisfy his hunger? The figs were generally finished fruit-bearing by the middle of September or the first of October. The leaves then fall one by one, and the tree remains bare and bare, with a few greenish branches, until late in March, or the first of April, when the brown bud at the end of each branch opens, and first of all a little green button makes its appearance. This is the young fig. It is surrounded by a rosette of beautiful green leaves, which are soon unfolded and cover the unsightly limbs of the tree, while the fruit slowly expands and ripens from the middle of June to the end of October. It is thus that the fig tree, as it were, appears to be a fig tree, and thus the appearance of leaves, a fig tree should be covered with fruit. But this fruit can not be eaten until it is ripe. Oranges, apples, and many other fruits are covered with leaves, and are not ripe until a month or two before they are ripe. But a fig is only fit to eat when within a few days of perfect ripeness. The fruit does not grow on the tree until it is ripe, and thus the fig tree is a type of the Christian, who is not ripe until he is covered with leaves bearing fruit. But was Jesus just in expecting to find ripe figs at that early season? It sometimes happens, in mild seasons and sheltered places, that not all the leaves of the fig tree fall in the autumn until some fresh ones are put forth, and in this case the fig tree is covered with leaves, and thus the appearance of leaves, a fig tree should be covered with fruit. But this fruit can not be eaten until it is ripe. Oranges, apples, and many other fruits are covered with leaves, and are not ripe until a month or two before they are ripe. But a fig is only fit to eat when within a few days of perfect ripeness. The fruit does not grow on the tree until it is ripe, and thus the fig tree is a type of the Christian, who is not ripe until he is covered with leaves bearing fruit. But was Jesus just in expecting to find ripe figs at that early season?

THE BARRON FIG TREE. BY REV. GEORGE R. POST, M. D. On Tuesday morning of the last week of our Savior's life, during the last part of March, or the early days of April, as Jesus was coming over the shoulder of the Mount of Olives, on his way from Bethany to Jerusalem (Matt. 21: 18, 19; Mark 11: 12-14), he was hungry. It is said that he had spent more time than usual that morning in prayer; to prepare himself for the conflict and labor of that eventful day in the temple, and so had forgotten to eat. As he passed by the fig tree, the fresh morning air recalled him to a sense of his neglect. He saw at a distance a fig tree covered with leaves. At that season fig trees usually have only a few twigs of leaves at the first of April, and the branches are bare. Figs do not usually ripen until June or July, and this Jesus well knew, because he had seen the figs of the fig tree which he was familiar with their habits and season. Why, then, did he expect to find ripe figs with which to satisfy his hunger? The figs were generally finished fruit-bearing by the middle of September or the first of October. The leaves then fall one by one, and the tree remains bare and bare, with a few greenish branches, until late in March, or the first of April, when the brown bud at the end of each branch opens, and first of all a little green button makes its appearance. This is the young fig. It is surrounded by a rosette of beautiful green leaves, which are soon unfolded and cover the unsightly limbs of the tree, while the fruit slowly expands and ripens from the middle of June to the end of October. It is thus that the fig tree, as it were, appears to be a fig tree, and thus the appearance of leaves, a fig tree should be covered with fruit. But this fruit can not be eaten until it is ripe. Oranges, apples, and many other fruits are covered with leaves, and are not ripe until a month or two before they are ripe. But a fig is only fit to eat when within a few days of perfect ripeness. The fruit does not grow on the tree until it is ripe, and thus the fig tree is a type of the Christian, who is not ripe until he is covered with leaves bearing fruit. But was Jesus just in expecting to find ripe figs at that early season?

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, June 14.

REV. N. V. HULL, D. D., EDITOR.

All communications, whether on business or for publication, should be addressed to the Editor, The Sabbath Recorder, Alfred Centre, N. Y.

LETTER FROM REV. W. C. PHILLIPS.

DEAR FRIENDS:—I have just received your letter of the 11th inst., and am glad to hear that you are all well.

Some four weeks ago, I had the Sabbath and Sunday question on the brain, and on glancing at a copy of your paper, I took my pen and hastily wrote a few sentences for your perusal, and also for that of your readers, should you see fit to give them publicity. I did not suppose my letter would see the light, and so the weeks passed on, and I had almost forgotten the circumstance, when a day or two since an unknown brother from Ohio wrote me a private note saying he had noticed my article in the Recorder, which circumstance brought me to the realization that my letter had been noticed. So I borrowed a copy of my neighbor and found that in your issue of the 17th ult. it had been published, and kindly, I may say flatteringly, noticed. Thank you; but there was something both in the letter and the comments appended, that would awaken expectation on the part of your readers of hearing from me again. I did not speak feignedly when I said it would give me much pleasure to discuss the Sabbath question from the standpoint I now occupy, and I suppose you meant what you said when you wrote, "Our columns to a reasonable extent are open to our correspondence."

I accept the offer, and promise to do my best to keep within the bounds of reason. If I shall transcend these bounds or run into all issues, it is your privilege at any time to shut down on me, and in such a case I promise not to take umbrage.

A few things preliminary shall finish this opening article. It seems, though I have, up to this time, rest, religious exercise, and spiritual improvement, the first day of the week, and am ready to argue in favor of the phrase, "Christian Sabbath," as consistent with Scripture teaching and apostolic example, and you are prepared to show that all such reasoning is fallacious; yet we join hands on some things pertaining to the day. As for example, that the fourth commandment, like the other nine, is moral and binding on all the race; that we are not at liberty to choose for ourselves which day we shall observe; that a day of rest for man was instituted from the beginning, and it was and is to be perpetually to the end of time strictly observed by all who would please God and keep his commandments. So far we agree; and yet, if we give close attention we shall find the language a diversity of views in these same propositions. For in your comments on my first article you say, "On this (the Bible) we take our stand, nor will we, God helping us, depart from it either in spirit or letter." Now Paul says the law is a shadow, it is the spirit that giveth life. We believe that the fourth commandment is, like the others in the Decalogue, a moral, in distinction from a positive law. We think we have sufficient evidence—good proof of this. But I am not at all ready to give up my Scripture for it. We think that the penalty attached to the violation of the law has been changed. I don't know where in the Bible we are told so. We maintain that a great many duties were binding on the Jews, and are binding on the Christian church, but I am not aware that the line between those binding and those not binding on us is anywhere distinctly drawn. Now if I shall leave the Bible and open side issues, remember it will be sufficient reason for you to close the discussion. But I shall rely, if permitted to proceed, very much on clear Scripture testimony not only, but I must maintain that the Scripture is addressed to our reason, and that the Sabbath question and especially on the Sabbath law, has a remarkable significance when viewed in connection with the facts of Sabbath observance as they obtain throughout more than ninety-nine out of a hundred of the Christian world, as well Protestant as Catholic, to-day.

I had thought to mention one or two reasons for a discussion of the question here and now. As I am desirous of having my scruples removed, if indeed they are opposed to the truth, as it seems grievous to me at issue with brethren on one point, and that maintained by me to be of vital moment, while we see eye to eye on all other matters religious, and that the Sabbath and other questions founded in the inspired Word, can never lose interest, I will extend this no further than to say, I will begin, at least, with the Word of God, using for my text such passages as these: "Ye observe days, and months, and times, and years. I am afraid of you, lest I have been laboring upon you in vain." Gal. 4: 10, 11. "Let no man therefore judge you in meat, or in drink, or in respect of a day, or of the new moon, or of the Sabbath days, which are a shadow of things to come; but the body is of Christ." Col. 2: 16, 17. "For if Jesus had given them rest, then would he not have said, 'Ye observe days, and months, and times, and years, and the words of Jesus in confutation of charges for violation of the Sabbath by the Pharisees, where he says David and those with him did what he would not have them do; and he says, 'I am the Lord, and ye shall make the basis of comment, and it does seem to us that we can say something of real interest to those who will give the subject close and prayerful attention."

W. C. PHILLIPS.

In our issue of the 17th of May we published a letter concerning the Sabbath, written by Rev. W. C. Phillips, of DeRuyter, N. Y., who

we have since learned, is a Baptist clergyman. In that letter he expressed a strong desire to know the whole truth on this question. In it he said: "My creed, of which I am proud, is the Bible, and the Bible alone, as the standard of faith." And he further said, "For I believe the fourth commandment is a moral law, and binding on the race from the beginning to the end of time." These and kindred expressions led us to suppose that the author of this letter was really a believer in the Scriptures, as containing teachings that made perfect those who obeyed them; that they taught all it was necessary to know on this subject. In that letter he also expressed a wish to further discuss this subject through our columns, for the purpose of eliciting further light. To this suggestion we readily yielded our assent, and the above is his second letter. In this he charges to a fit of the "Sabbath and Sunday question on the brain," the occasion of his sending us his former "hasty" written letter. We frankly confess that from that letter we drew the inference that the writer had the "Sabbath and Sunday question" on the heart, and not simply on the "brain," and should it prove otherwise, we shall not be sadly disappointed, but we shall also be mortified and humbled. We believe in candor and conscientiousness, and we can not, without being forced to it, accept it, that any Christian man will be frivolous upon so grave a question as this.

Now, as in effect Bro. Phillips binds himself to Scripture statement on this subject, we hope he will confine himself to that line of argument. The Sabbath is a Bible institution, and all we know positively concerning its beginning, nature, and end, we learn from that Book. That God blessed and sanctified the seventh day and commanded it to be observed, is plainly on record. Its observance is also a matter of history. Now, is there anything on record in the Scriptures concerning the Sabbath besides these things?

1. Do they say anything about a change in the day of Sabbath observance?

2. Do they say anything about a "Christian Sabbath," or its observance?

3. Do they say anything about an "apostolic example" on this subject?

We say in kindness to Bro. Phillips, and to all others, that one clear statement of the Bible on each of these questions is worth a dozen long-drawn-out arguments. We may multiply words, and not increase knowledge. What the Bible states, we have no occasion to defend by argument. Its statements are the end of controversy. Nor are we at liberty to put a sense upon the Scriptures they do not express.

We here call attention to Bro. Phillips' words, as follows: "My creed, of which I would not be ashamed, is the Bible, and the Bible alone, as the standard of faith." We accept this, and while binding ourselves by it, hold it as our duty to accept the statement of Paul, that the letter kills, but the spirit gives life. The letter kills the transgressor, because of his sins. Nor can the letter that kills give life to those it kills. Only the spirit of life in Christ Jesus can give life to those slain by the letter. The letter is just in slaying, and the spirit is gracious in giving life. So we accept the work of the letter and give thanks for the work of grace.

We must remember that while we talk of moral and positive law, and draw this and that inference from certain premises, we never learn in this way of the existence of religious ordinances. These are learned by declaration, and not by inference. No argument can be drawn from the fact that those who do this and that outbatter those who do so and so. The Word of the Lord is right, though all the world should be against it. We appeal from the ballot box to the Bible! It will not do to array those texts of Scripture that condemn the ritual institutions of the Mosaic system against the observance of the weekly Sabbath. That there were holy days and annual sabbaths that were Jewish we know, and we also know that they were done away with the abrogation of that dispensation. But not so the weekly Sabbath. The weekly Sabbath, as Bro. Phillips confesses, dates back to a period anterior to sin, and therefore can not be in the nature of things constitute a part of the economy of Moses, which looks to the Lamb of God, which takes away the sin of the world. We think Bro. Phillips wholly misapprehends the teachings of the fourth chapter of Hebrews, and refer him to the Notes of Mr. Barnes on it.

SONGS OF BRULAH is the title of a new collection of music for Sabbath-schools, families, and devotional meetings, by Rev. S. L. Harkey and J. M. Barringer, for a copy of which we are under obligations to the publishers, Messrs. Lee & Walker, 1113 Chestnut St., Philadelphia. It is a book of 180 pages of bright music, adapted to sweet words in keeping with the melodies, and all arranged within range of children's voices. Prefaced with a form for opening and closing the Sabbath-school. Per hundred, \$30; each 35 cents.

THE SEASON.—We do not remember at any time, at least for many years, to have seen a season of greater promise than the one we are now

entering upon. The Spring was favorable for the putting in of seeds, and now that they are in the showers in abundance are descending upon the earth, giving life to everything around us. Also, the promise of an abundant fruit harvest is all that in reason we could expect. Nor did ever our fields and forests look richer and more beautiful than now.

THE EASTERN ASSOCIATION.

The Eastern Seventh-day Baptist Association met for its forty-first Annual Session with the church in Berlin, Rensselaer Co., N. Y., May 31st, 1877.

The Introductory Sermon was preached by D. H. Davis, from John 17: 18—"As thou hast sent me into the world, even so have I sent them into the world."

In the absence of the Moderator, the Association was called to order by D. H. Davis, and prayer was offered by O. U. Whitford.

On motion, the following Nominating Committee was appointed: Geo. Greenman, Geo. Tomlinson, and E. R. Green.

Letters were then read from the churches as follows: Berlin, Marlboro, 2d Hopkinton (accompanied by a communication from S. S. Griswold), Rockville, Plainfield, Shiloh, Greenmanville, and Woodville.

The Committee on Nominations presented the following report, which was adopted:

Moderator—J. R. Irish.

Secretaries—D. H. Davis and J. B. Whitford.

A communication from the Central Association was read by J. B. Clarke, who appeared as their delegate. Bro. Clarke followed the reading of his correspondence by some very interesting remarks relative to the work of the past year. He stated that God had abundantly poured out his reviving Spirit upon several of the churches of the Association.

Voted, that the sessions of this Association commence at 9 A. M. and 2 P. M., closing at 12 M. and 5 P. M.

Remarks of welcome were offered by B. F. Rogers, pastor of the Berlin church.

After benediction by L. F. Randolph, the Association adjourned.

AFTERNOON SESSION.

The Association was called to order by the Moderator. Prayer was offered by Geo. Tomlinson. Singing, "I need Thee every hour."

Reading of letters from the following churches: Pawcatuck, 1st Western, New Market, and 1st Hopkinton.

L. R. Swinney appeared as delegate from the Western Association, and read their communication, giving an encouraging account of revival work and Christian growth among several churches of that Association.

O. U. Whitford offered as the delegate of the North-Western Association, read their corresponding letter, and made an interesting statement in relation to their associational work, and the glorious outpouring of God's Spirit among several of the churches.

Lewis F. Randolph appeared as delegate from the South-Eastern Association, read their corresponding letter, and referred to the good cheer they had received from the associational delegates and the good work of the Lord among them.

D. E. Maxson presented the following resolution, which, after singing remarks, was unanimously adopted:

Resolved, That this Association cordially welcome the delegates of the North, Central, Western, and Eastern Associations, and invite them to participate freely in our deliberations.

On motion, visiting brethren were invited to participate in the deliberations of this meeting.

On motion, the Chair appointed the following Standing Committees:

On Petitions—Geo. Greenman, Geo. Tomlinson, W. D. Green.

On Resolutions—D. E. Maxson, J. B. Clarke, L. R. Swinney, L. F. Randolph, O. U. Whitford.

On the State of Religion—L. F. Randolph, L. R. Swinney, J. B. Clarke, J. R. Irish, J. B. Satterlee, E. R. Green, C. F. Green.

On Education—L. A. Platts, O. U. Whitford, W. C. Tinsworth.

On Appointments—E. Lanphier, L. A. Platts, H. L. Randall.

On Officers—D. E. Maxson, Geo. Tomlinson, L. D. Tinsworth.

Ethan Lanphier, the Treasurer of the Association, read the following report, which was referred to the Committee on Finance:

ETHAN LANPHER, Treasurer.

In accordance with the Resolutions of the Association, I have the honor to report as follows:

To the Association at New Market last year as follows:

1st Hopkinton church, \$22.00

New Market, 13.00

Shiloh, 13.00

Berlin, 13.00

Waterford, 5.00

2d Hopkinton, 4.00

Rockville, 12.00

1st Western, 3.00

1st Hopkinton, 2.00

Pawcatuck, 2.00

New York, 9.00

Greenmanville, 9.00

Total, \$194.00

Cash returned by T. L. Gardner, \$5.00

Collected at New Market for May, \$1.00

For Total cash, \$17.00

For Total cash, \$208.38

On the Treasurer's last year, \$12.68

Paid L. A. Platts, delegate, balance, \$32.00

A. E. Main, delegate, balance, \$32.00

L. T. Gardner, postage, &c., 1.00

W. C. Tinsworth, delegate, 1.00

Printing Minutes, 1.00

Geo. Tomlinson, Treasurer, 1.00

G. R. Irish, Treasurer, 1.00

Society, 41.14

Balance in hands of Treasurer, 17.81

Total, \$208.38

ETHAN LANPHER, Treasurer.

BERLIN, N. Y., May 31st, 1877.

The Corresponding Secretary presented the following report, which was adopted:

As your Corresponding Secretary, I

report, that early in September last, I attended the Annual Session of the Rhode Island Association of Six Principle Baptists, at Wood River, N. J. I was very much interested in the proceedings, and received, and invited to take part in their deliberations. In response to that invitation, I attended their sessions, and proposed the initiation of a correspondence. They passed a resolution, inviting me to open such correspondence. I prepared and addressed to them a letter, a copy of which is herewith submitted. They responded by sending a letter addressed to your body, and to meet with us at our next session. Besides this, I have found no occasion for any correspondence.

J. R. IRISH, Cor. Sec.

The delegate to the Central and Western Associations presented the following report, which was adopted:

To the Eastern Seventh-day Baptist Association:

Dear Brethren—At the earnest solicitation of Bro. A. E. Main, whom you appointed near the close of last session to represent your body before the Central and Western Associations, I consented to become his substitute, and appeared as such at their sessions. I was very much interested in the proceedings, and received, and invited to take part in their deliberations. In response to that invitation, I attended their sessions, and proposed the initiation of a correspondence. They passed a resolution, inviting me to open such correspondence. I prepared and addressed to them a letter, a copy of which is herewith submitted. They responded by sending a letter addressed to your body, and to meet with us at our next session. Besides this, I have found no occasion for any correspondence.

J. R. IRISH, Cor. Sec.

The delegate to the Central and Western Associations presented the following report, which was adopted:

To the Eastern Seventh-day Baptist Association:

Dear Brethren—At the earnest solicitation of Bro. A. E. Main, whom you appointed near the close of last session to represent your body before the Central and Western Associations, I consented to become his substitute, and appeared as such at their sessions. I was very much interested in the proceedings, and received, and invited to take part in their deliberations. In response to that invitation, I attended their sessions, and proposed the initiation of a correspondence. They passed a resolution, inviting me to open such correspondence. I prepared and addressed to them a letter, a copy of which is herewith submitted. They responded by sending a letter addressed to your body, and to meet with us at our next session. Besides this, I have found no occasion for any correspondence.

J. R. IRISH, Cor. Sec.

The delegate to the Central and Western Associations presented the following report, which was adopted:

To the Eastern Seventh-day Baptist Association:

Dear Brethren—At the earnest solicitation of Bro. A. E. Main, whom you appointed near the close of last session to represent your body before the Central and Western Associations, I consented to become his substitute, and appeared as such at their sessions. I was very much interested in the proceedings, and received, and invited to take part in their deliberations. In response to that invitation, I attended their sessions, and proposed the initiation of a correspondence. They passed a resolution, inviting me to open such correspondence. I prepared and addressed to them a letter, a copy of which is herewith submitted. They responded by sending a letter addressed to your body, and to meet with us at our next session. Besides this, I have found no occasion for any correspondence.

J. R. IRISH, Cor. Sec.

The delegate to the Central and Western Associations presented the following report, which was adopted:

To the Eastern Seventh-day Baptist Association:

Dear Brethren—At the earnest solicitation of Bro. A. E. Main, whom you appointed near the close of last session to represent your body before the Central and Western Associations, I consented to become his substitute, and appeared as such at their sessions. I was very much interested in the proceedings, and received, and invited to take part in their deliberations. In response to that invitation, I attended their sessions, and proposed the initiation of a correspondence. They passed a resolution, inviting me to open such correspondence. I prepared and addressed to them a letter, a copy of which is herewith submitted. They responded by sending a letter addressed to your body, and to meet with us at our next session. Besides this, I have found no occasion for any correspondence.

J. R. IRISH, Cor. Sec.

The delegate to the Central and Western Associations presented the following report, which was adopted:

To the Eastern Seventh-day Baptist Association:

Dear Brethren—At the earnest solicitation of Bro. A. E. Main, whom you appointed near the close of last session to represent your body before the Central and Western Associations, I consented to become his substitute, and appeared as such at their sessions. I was very much interested in the proceedings, and received, and invited to take part in their deliberations. In response to that invitation, I attended their sessions, and proposed the initiation of a correspondence. They passed a resolution, inviting me to open such correspondence. I prepared and addressed to them a letter, a copy of which is herewith submitted. They responded by sending a letter addressed to your body, and to meet with us at our next session. Besides this, I have found no occasion for any correspondence.

J. R. IRISH, Cor. Sec.

The delegate to the Central and Western Associations presented the following report, which was adopted:

To the Eastern Seventh-day Baptist Association:

Dear Brethren—At the earnest solicitation of Bro. A. E. Main, whom you appointed near the close of last session to represent your body before the Central and Western Associations, I consented to become his substitute, and appeared as such at their sessions. I was very much interested in the proceedings, and received, and invited to take part in their deliberations. In response to that invitation, I attended their sessions, and proposed the initiation of a correspondence. They passed a resolution, inviting me to open such correspondence. I prepared and addressed to them a letter, a copy of which is herewith submitted. They responded by sending a letter addressed to your body, and to meet with us at our next session. Besides this, I have found no occasion for any correspondence.

J. R. IRISH, Cor. Sec.

The delegate to the Central and Western Associations presented the following report, which was adopted:

To the Eastern Seventh-day Baptist Association:

Dear Brethren—At the earnest solicitation of Bro. A. E. Main, whom you appointed near the close of last session to represent your body before the Central and Western Associations, I consented to become his substitute, and appeared as such at their sessions. I was very much interested in the proceedings, and received, and invited to take part in their deliberations. In response to that invitation, I attended their sessions, and proposed the initiation of a correspondence. They passed a resolution, inviting me to open such correspondence. I prepared and addressed to them a letter, a copy of which is herewith submitted. They responded by sending a letter addressed to your body, and to meet with us at our next session. Besides this, I have found no occasion for any correspondence.

J. R. IRISH, Cor. Sec.

The delegate to the Central and Western Associations presented the following report, which was adopted:

To the Eastern Seventh-day Baptist Association:

Dear Brethren—At the earnest solicitation of Bro. A. E. Main, whom you appointed near the close of last session to represent your body before the Central and Western Associations, I consented to become his substitute, and appeared as such at their sessions. I was very much interested in the proceedings, and received, and invited to take part in their deliberations. In response to that invitation, I attended their sessions, and proposed the initiation of a correspondence. They passed a resolution, inviting me to open such correspondence. I prepared and addressed to them a letter, a copy of which is herewith submitted. They responded by sending a letter addressed to your body, and to meet with us at our next session. Besides this, I have found no occasion for any correspondence.

J. R. IRISH, Cor. Sec.

The delegate to the Central and Western Associations presented the following report, which was adopted:

To the Eastern Seventh-day Baptist Association:

Dear Brethren—At the earnest solicitation of Bro. A. E. Main, whom you appointed near the close of last session to represent your body before the Central and Western Associations, I consented to become his substitute, and appeared as such at their sessions. I was very much interested in the proceedings, and received, and invited to take part in their deliberations. In response to that invitation, I attended their sessions, and proposed the initiation of a correspondence. They passed a resolution, inviting me to open such correspondence. I prepared and addressed to them a letter, a copy of which is herewith submitted. They responded by sending a letter addressed to your body, and to meet with us at our next session. Besides this, I have found no occasion for any correspondence.

J. R. IRISH, Cor. Sec.

The delegate to the Central and Western Associations presented the following report, which was adopted:

To the Eastern Seventh-day Baptist Association:

Dear Brethren—At the earnest solicitation of Bro. A. E. Main, whom you appointed near the close of last session to represent your body before the Central and Western Associations, I consented to become his substitute, and appeared as such at their sessions. I was very much interested in the proceedings, and received, and invited to take part in their deliberations. In response to that invitation, I attended their sessions, and proposed the initiation of a correspondence. They passed a resolution, inviting me to open such correspondence. I prepared and addressed to them a letter, a copy of which is herewith submitted. They responded by sending a letter addressed to your body, and to meet with us at our next session. Besides this, I have found no occasion for any correspondence.

J. R. IRISH, Cor. Sec.

The delegate to the Central and Western Associations presented the following report, which was adopted:

To the Eastern Seventh-day Baptist Association:

Dear Brethren—At the earnest solicitation of Bro. A. E. Main, whom you appointed near the close of last session to represent your body before the Central and Western Associations, I consented to become his substitute, and appeared as such at their sessions. I was very much interested in the proceedings, and received, and invited to take part in their deliberations. In response to that invitation, I attended their sessions, and proposed the initiation of a correspondence. They passed a resolution, inviting me to open such correspondence. I prepared and addressed to them a letter, a copy of which is herewith submitted. They responded by sending a letter addressed to your body, and to meet with us at our next session. Besides this, I have found no occasion for any correspondence.

J. R. IRISH, Cor. Sec.

The delegate to the Central and Western Associations presented the following report, which was adopted:

To the Eastern Seventh-day Baptist Association:

Dear Brethren—At the earnest solicitation of Bro. A. E. Main, whom you appointed near the close of last session to represent your body before the Central and Western Associations, I consented to become his substitute, and appeared as such at their sessions. I was very much interested in the proceedings, and received, and invited to take part in their deliberations. In response to that invitation, I attended their sessions, and proposed the initiation of a correspondence. They passed a resolution, inviting me to open such correspondence. I prepared and addressed to them a letter, a copy of which is herewith submitted. They responded by sending a letter addressed to your body, and to meet with us at our next session. Besides this, I have found no occasion for any correspondence.

J. R. IRISH, Cor. Sec.

The delegate to the Central and Western Associations presented the following report, which was adopted:

To the Eastern Seventh-day Baptist Association:

Dear Brethren—At the earnest solicitation of Bro. A. E. Main, whom you appointed near the close of last session to represent your body before the Central and Western Associations, I consented to become his substitute, and appeared as such at their sessions. I was very much interested in the proceedings, and received, and invited to take part in their deliberations. In response to that invitation, I attended their sessions, and proposed the initiation of a correspondence. They passed a resolution, inviting me to open such correspondence. I prepared and addressed to them a letter, a copy of which is herewith submitted. They responded by sending a letter addressed to your body, and to meet with us at our next session. Besides this, I have found no occasion for any correspondence.

J. R. IRISH, Cor. Sec.

The delegate to the Central and Western Associations presented the following report, which was adopted:

To the Eastern Seventh-day Baptist Association:

Dear Brethren—At the earnest solicitation of Bro. A. E. Main, whom you appointed near the close of last session to represent your body before the Central and Western Associations, I consented to become his substitute, and appeared as such at their sessions. I was very much interested in the proceedings, and received, and invited to take part in their deliberations. In response to that invitation, I attended their sessions, and proposed the initiation of a correspondence. They passed a resolution, inviting me to open such correspondence. I prepared and addressed to them a letter, a copy of which is herewith submitted. They responded by sending a letter addressed to your body, and to meet with us at our next session. Besides this, I have found no occasion for any correspondence.

J. R. IRISH, Cor. Sec.

The delegate to the Central and Western Associations presented the following report, which was adopted:

To the Eastern Seventh-day Baptist Association:

Dear Brethren—At the earnest solicitation of Bro. A. E. Main, whom you appointed near the close of last session to represent your body before the Central and Western Associations, I consented to become his substitute, and appeared as such at their sessions. I was very much interested in the proceedings, and received, and invited to take part in their deliberations. In response to that invitation, I attended their sessions, and proposed the initiation of a correspondence. They passed a resolution, inviting me to open such correspondence. I prepared and addressed to them a letter, a copy of which is herewith submitted. They responded by sending a letter addressed to your body, and to meet with us at our next session. Besides this, I have found no occasion for any correspondence.

J. R. IRISH, Cor. Sec.

The delegate to the Central and Western Associations presented the following report, which was adopted:

To the Eastern Seventh-day Baptist Association:

Dear Brethren—At the earnest solicitation of Bro. A. E. Main, whom you appointed near the close of last session to represent your body before the Central and Western Associations, I consented to become his substitute, and appeared as such at their sessions. I was very much interested in the proceedings, and received, and invited to take part in their deliberations. In response to that invitation, I attended their sessions, and proposed the initiation of a correspondence. They passed a resolution, inviting me to open such correspondence. I prepared and addressed to them a

SANCTIFIED AFFLICTIONS.

Affliction, in its signification, is a stroke, and may, in its origin, be a direct visitation from God, or it may arise from causes that exist in the providence of God, and may be regarded as permitted for wise purposes which in our ignorance we do not discover. This statement, we hope, covers the entire ground, and so it may be regarded as true that from whatever source afflictions may arise, whether from any sinful courses which we have pursued, as in the case of the death of David's child (see 2 Samuel 12), or as in the case of Job, simply to show to all coming ages the power of godliness to support and save, still it may all be regarded as in the wise providence of God and will in his own way, which we may not now see, bring glory and honor to him, humility and consequent good to us. If it be true, as no doubt it is, that God could not consistently with man's volition, use the children of Israel in the grand work of human redemption, so far as the first advent of Christ is concerned, until they had passed four hundred and thirty years of affliction in Egypt, ought they not then to thank him for it, and bless him for the task-masters with how much soever of rigor they may have driven them to their hard service? And so of all that followed, whether of good or ill, until the pious Joseph and Mary appeared, to whose care he committed the tender babe of Bethlehem, the promised seed. Looking back over all the darkness, trials, and afflictions of the past, how might the angels sing, as well they did, in view of the fact that the mighty one to save had come, "Glory to God in the highest, and on earth peace good will toward men." Afflictions, then, are not an unmitigated evil. They did bring the prodigal to consideration and repentance; so if we will hear the voice of God speaking to us in them, they will be the bearers of rich blessings from heaven, though a source of great trial to us. David says, "Before I was afflicted I went astray, but now have I kept thy word." Ps. 119: 67.

We have been led to this train of thought by the following letter written by a dear Christian sister from her sick couch, where for long and weary months she has known much of pain and suffering, much of the time being compelled to lie in one position, without even raising her head from the pillow. It may be proper to say that the letter was written to the 24 Seventh-day Baptist church of Brookfield, and the communion season referred to was that of May 12th, when twenty-eight newly baptized believers sat down with us at the Lord's table. The name is withheld at the request of the writer:

Dear Brothers and Sisters in Christ.—It would indeed be a privilege which I should highly prize, should I at this time meet with you and tell you how dear to my heart are all those covenant vows which we as members of the body of Christ have taken upon us. Never at any time have they seemed more sacred to me now. And my mind goes on when you come around the table of our crucified Lord, to commemorate his suffering and death, to be permitted to come with you would be a most sacred joy. Not alone the joy to meet those with whom we have often sat before, but joy to meet new ones there—younger brothers and sisters in Christ, whose hearts have only just been taught to sing the songs of the redeemed. Would I be glad to meet you, and were it not for the weakness of the flesh, how would I "enter into his ways with thanksgiving, and into his courts with praise." But it is all just as right; God is great, and I wholly unworthy of his mercies. During the long, weary months of sickness, I have often thanked God from the depths of my own poor heart that I could feel that the eternal God was my rock and my underneath, were the everlasting arms. I believe that I can now thank him for affliction, and although at times it has seemed severe, yet if it only works out for me, that I may more readily meet with him, and of glory." I will bless his name. Often, when the body has been brought low in the valley of suffering, the spirit has been permitted to dwell on the sunny heights of God's love and to gaze into his merciful promises which have robbed both death and the grave of their terrors. I have been taught many lessons in faith and patience, and I would not exchange the discipline which this sickness has brought for a life-time of what the world calls pleasure. But the world, oh! how mistaken in regard to real pleasure or happiness.

And now, dear brothers and sisters, I pray that you may be purified, polished, and fitted here to be living stones in that temple not made with hands, eternal in the heavens. Will you pray for me, that if life is spared, I may be prepared in which I may do some humble gleaming in the great harvest field of the Lord; or if it is mine ere long to "cross over the river," that its waters may seem unto me deep no more, but only his blood and his staff may comfort me.

Your sister in Christ,

"We shall meet beyond the river.
By and by, and by and by;
And the darkness shall be over,
By and by, and by and by;
With the tolling journey done,
And the glorious battle won,
We'll shine forth as the sun,
By and by, and by and by."

In that home of the redeemed, prepared by Christ himself, the joy shall be so great that the afflictions of earth shall seem as nothing compared with the glory that shall be revealed in us. Christian brother or sister, bear patiently then the ills of life, casting all your care upon him, for he careth for you. Never as yet has there been so long and dark a night but that the morning came. *Trust him.* By and by the sweet words shall fall on your ears,

"THE END OF THE LAW."

"For Christ is the end of the law for righteousness, to every one that believeth."—Rom. 10: 4.

Right conclusions are only reached by right interpretations, when we enter upon investigations of the teachings of holy Scripture. It seems to me an all important as well as an all absorbing consideration, that we look well to the fact that our conclusions are always in accord with the interpretations we place upon the text we are considering. Now if we interpret Paul here as meaning by the phrase "end of the law" to mean the law of ceremonies contained in ordinances (Dogmas as in the Greek), and only as applicable to that kind of law, then our conclusions of course follows that interpretation, and the matter is at once settled in our mind that Christ is not the end of the moral law for righteousness to every one that believeth, but the end only of the ceremonial law, which the death of Christ did away with by nullifying it to his cross. Now, if this is the just interpretation of the text, then the conclusion is legitimate and inevitable. But I deny both the interpretation and conclusion. I conclude that Paul meant the moral law as well as the ceremonial law, or law of sacrifices, &c., and more especially the moral law or ten commandments, called the Decalogue. For the reason, that righteousness is the absorbing thought of the apostle, not only to the Jews but also to the Gentiles; a righteousness higher than that which rests on the doing of commandments, or that which is gained by the works of the law. For the kind of righteousness the apostle contends for is one that no law can condemn. In other words, a righteousness above law, and consequently greater than any law can give through the mere keeping of the law: This is the way I interpret the text. Paul's idea is that sin (which is the transgression of the law, moral law as well as any other kind of law) has made us debtors to God, and the justice of God requires the payment of that debt; which sin has entailed upon the whole race of man from Adam to his latest posterity. For God has concluded all under sin that he might have mercy upon all. Sin, then, is the opposite of righteousness. And sin is a debt that man can not pay of his own strength, and live. But Christ is the propitiation for our sins and not for ours only, but also for the sins of the whole world. Then Christ by his death and sinless life has paid the debt due to injured justice, and is thereby the end of the law for righteousness to every one that believeth. Then the sense is just the same in nature and character as the adage that money is the end of law for debt. Now the man owing a debt which he has no power to pay, because he is bankrupt, is a just man before the law, when his friend comes forward and pays the money just the same as if he had been able to pay it himself. In this sense I understand Paul in this text, "For Christ is the end of the law for righteousness to every one that believeth." W. E. V.

COOPY OF LETTER

Written to a Baptist minister, after hearing him preach upon the subject of the Sabbath.

BY A LONE SABBATH-KEEPER.

Rev. Sir,—My mind has been very strongly impressed to write to you upon the subject of the Sabbath. I have no preliminary remarks to make, except to remind you of your sermon delivered on the fourth of April, and the few words that I spoke on that occasion. You have had ample time to ascertain whether my words were true. I told the congregation and you that there was not one word said in the Bible, either about a First-day Sabbath, or a seventh portion of time as Sabbath, and that you had not offered one passage of Scripture to sustain your assumption for the doctrine. You established the Seventh-day Sabbath, until Christ's resurrection, and then said there had been a new dispensation established, which we believe is true. But there is not one word said about a change of the day of the Sabbath. The apostle Paul tells us, when referring directly to the ten commandments, "Wherefore the law is holy, and the commandment holy and just and good." And he also said: "Wherefore I take you to record this day that I am pure from the blood of all men, for I have not shunned to declare unto you all the counsel of God." And he furthermore says: "I ceased not to warn every one night and day with tears. I kept back nothing that was profitable unto you." And again: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, though he have furnished unto all good works." All of these expressions and instructions, and yet not one word said about sabbatizing on the first day of the week. Is it not strange that this eminent apostle should make these strong expressions, if there was a change of the Sabbath, and he never mention it. Has he not kept something back? Certainly, there is not one word said in the book of inspiration about any day as the Sabbath but the seventh day. Therefore, when you pronounce a curse upon those who observe the fourth commandment, it falls harmlessly upon us, for we feel that it is only man that pronounces against us. Jesus Christ said: "came not to destroy the law, but to

will enter into life, keep the commandments." Great promises are given to those who keep the Sabbath from polluting it. "A name better than of sons and daughters, an everlasting name that shall not be cut off."

Now, my dear sir, I hope you will give this subject a place in your heart, and search the Scriptures, like the noble Bereans, to see whether these things are so. Do not, I beseech you, be found fighting against God. Other men have found themselves mistaken in their opinions, and have been glad their minds have been enlightened, and they thereby have become the happy recipients of divine truth.

A LETTER FROM SISTER CARPENTER.

To the Editor of the Sabbath Recorder:

A week ago, Mr. Carpenter received, through a missionary friend, five letters from the native church at Shanghai, China, but he has been too unwell to read them until now. Erlow writes that the resident members in Shanghai are well, but Anna has been ill for a long time. She is the wife of a former teacher of Mr. Carpenter's, and a member of the church, though residing with her two daughters-in-law, also members, at some distance in the country. Erlow is in the habit of paying them periodical visits. He also tells of four or five persons at Le-oo, who are wanting "to believe," and he is going there to examine them. Re-bokah, the widow of a deceased native teacher, has sent her son to Shanghai to join the church, but Erlow was not yet satisfied of his faith. We hope, should these first-fruits of the native ministry be accepted, they may prove worthy members, and remain faithful to the end.

Ching-shah, the blind deacon who occupied his time in visiting the small hamlets around his house, writes of his poverty, in consequence of the robbery last Winter of all the clothing of the family. He was obliged to give up his cottage in the country near the Mission, Hung-low, and remove to the West Gate of the city, where he will have to pay rent; and he complains that his small salary of \$6 per month is too small, and appeals to the brethren of the denomination to help him in his present distress. Mr. Carpenter has written to his agents to pay him \$10 as his mite, and he hopes some of the brethren and sisters who feel an interest in this faithful little band so far away from all their foreign friends, will add their mites. Any donations sent to the Rev. S. Carpenter, Plainfield, N. J., Box 1,112, he will take care shall be forwarded to Chung-lah, through whom all business is done. Chung-lah is always liberal, and kind to his brethren when in trouble, but he has a wife and five children to provide for, besides an aged father and mother of his wife. Chung-lah strongly recommends him for help; he is unable to do more for him, and we hope this appeal will not be in vain.

Mr. Carpenter's health has lately broken down very much through overexertion, and he is unable to carry on any correspondence, but his affectionate solicitude for every member of the native church will continue as long as it shall please God to spare his life. He finds it impossible now to communicate with them in Chinese, but we are enabled to do so in English through the kindness of a missionary friend who translates all the letters.

MILDRED W. CARPENTER.
PLAINFIELD, June 4th, 1877.

DESTRUCTIVE TORNADO.—Mr. Carmel, Ill., a thriving town of about 3,000 inhabitants, on the Cairo and Vincennes Railroad, was visited by a tornado on the 4th of June which did great damage to life and property. Twenty-two dead bodies had been found the next day, with a reasonable probability that there were others undiscovered. The most prominent buildings destroyed were the court house, two newspapers, the city hall, the chambers of the finest in Southern Illinois, and two school houses. About twenty business houses and nearly one hundred residences were destroyed or damaged, either by storm or fire. A special agent of the Cincinnati Commercial says two converging lines of devastation prove that the tornado took largely of the character of a cyclone. The first wreck was a school house, which was blown out at the sides setting the roof down upon the foundation. Thence the wind swept over a small strip of timber and was met by a counter current of wind from the west, which did no serious damage except to fences. These currents met with a force which is described to have resembled a crash of timber or flapping sails, and in the space of a few seconds the towers and chimneys were left with debris. Some portions of the wreck were carried a distance of a mile. The principal force of the cyclone was spent on the line of Fourth street, running north to the woods west of the river, where the wind again raised from the earth. Half a square above Main street on Fourth, a furious eddying of storm carried the Methodist church people in a contrary direction, landing at 300 feet away in front of a saloon. The bell was dropped in the middle of the street near by. A little boy coming home from school, below Main street, was lifted above the houses and landed und hurt at his home half a mile north. He said he passed over the church steeple as it went the other way. The fury of the storm was spent in the business portions of the town, and the few buildings were only unroofed, but the demolition of other houses was complete. Loss of property by storm and fire estimated at half a million.

JOHN LATHROP MOTLEY, the his-

ton-Russel House, Dorsetshire, England, the residence of his son-in-law, Mr. Algeron Sheridan, May 29th, in the 64th year of his age.

HOME NEWS.

Ordination at New Market, N. J.

In accordance with a call of the Seventh-day Baptist church at New Market, N. J., brethren D. E. Maxwell, D. D., of Plainfield, N. J., L. A. Platts, of Westery, R. L., and D. H. Davis, of Shiloh, N. J., met to sit in council with them on Thursday, May 29th, 1877, at 2 o'clock P. M., for the examination and ordination of Bro. Wardner C. Titaworth. The meeting was called to order by L. E. Livermore, the pastor of the church, who stated that brethren O. U. Whitford and L. F. Randolph, not specially invited, were present, whereupon it was voted that they be requested also to sit in the council.

To perfect the organization, was then moved that D. E. Maxwell act as Chairman of the council and conductor of the examination.

On motion, D. H. Davis was chosen Recording Secretary.

At the request of the Chairman, the congregation sang, "Thus far the Lord has led me on." Prayer was offered by O. U. Whitford. Remarks were made by the Chairman, and followed by the examination.

The questioning continued one hour, when the council withdrew to take action on the question of ordination, and, during its absence, the congregation sang, "There is no name so sweet on earth," and other sweet sacred hymns.

The council returned and reported unanimously that the examination was eminently satisfactory, and they had moved to proceed immediately to the ordination, with the following order:

1. Singing.
2. Sermon by L. A. Platts.
3. Consecrating prayer by L. E. Livermore, and the laying on of hands.
4. Charge by D. H. Davis.
5. Singing.
6. Benediction by the Candidate.

The occasion was one of great interest and pleasure, and was attended by a large number of the Plainfield and New Market friends, who gave to the candidate many hearty expressions of Christian sympathy and regard. All seemed to rejoice that through the direction of the Holy Spirit, another young man has been led into the work of the gospel ministry. May that Spirit ever be with our dear brother, leading him in the discharge of the great work of the Master.

D. H. D.

Adams Centre, N. Y.

June 6th, 1877.

Your correspondent arrived at this place yesterday, to learn the sad news, already telegraphed to friends near you, of the sudden death of Mrs. Eliza Potter, wife of Charles Potter, Sr., of this village, in the seventy-first year of her age. Sister Potter died on the 3d inst., at about nine in the evening, after an illness of but two hours, having been about her work and apparently well during the day. On retiring at an earlier hour than usual, from fatigue, she experienced some difficulty in breathing, and her lungs became rapidly congested, and though remedies were promptly and skillfully applied, the disease refused to yield, and she soon became well-nigh speechless, and shortly sank down composedly into the arms of death. Her funeral was attended to-day by a large concourse of friends and sympathizing neighbors. Upon her coffin was placed a basketful of golden grain, containing a bouquet of flowers—a beautiful emblem of one who had come to her grave in a full age, like a sheaf of corn gathered in in its season. July 5: 26. At the base of the basket was a wreath of flowers, made of the stars of Bethlehem, suggestive of that divine guidance which led her through the pathway of life, to that mansion where He who was once the Babe of Bethlehem, is now a prince and potentate, gathering his loved ones to be forever with him. The funeral service was preached by the pastor, Eld. A. B. Prentice, who was assisted in the services by Eld. A. Campbell and your correspondent. A full obituary notice will no doubt be forwarded by the pastor for publication. Among those present at the funeral from a distance was a son of the deceased, from Plainfield, N. J. Mr. C. Potter, Jr., accompanied by his wife and daughter, Miss Nettie Potter; also a sister of the deceased, Mrs. Sarah Burdick, of Albion, Wis.; also a nephew, visiting in the place, Mr. Oliver Davis, of Kansas. The news of this death will bring sadness to the hearts of many, scattered up and down on denominational lines.

Delegates are now leaving here for the meeting of the Central Association, at Waton, Lewis county. Your correspondent will report whatever of interest from that meeting.

L. C. R.

Leonardsville, N. Y.

The past year has been one of prosperity. We are under renewed obligations to the great head of the church, God our Father, for his precious gifts, both temporal and spiritual. Many earnest ones had been praying for a revival of God's work among us, and felt that souls were perishing in our midst for lack of greater activity among professed Christians. A series of union meetings were begun and held, first, one week in the Methodist Episcopal church, then a few in the Presby-

bury and Stephen Burdick connecting the same. As a result, many found Christ a precious Savior, ready and willing to forgive past sins and make them new beings in him. Business men, Sabbath-school scholars and others were brought into the fold. During the year, eighteen have united with the church by baptism and five by letter, and still others are "almost persuaded." May God give them grace and strength to give their hearts to him. We feel greatly interested in the various enterprises of our denomination, and promise to work in harmony on all "questions of denominational progress." May God abundantly bless the efforts put forth by our Missionary, Tract, and Education Societies.

N. D. C.

North Loup, Neb.
JUNE 6th, 1877.

The season so far has been very favorable to the farming interests of this part of the State. Wheat, rye, and oats are very forward, and they are looking very promising. The acreage into crops is larger than it has been in any other year since our settlement here, and if the crop matures, as it is likely to do, there will be a surplus of marketable grain harvested. Our people are encouraged over this prospect.

Our church is trying to fill a creditable place in the family of churches. Besides the regular Sabbath service at North Loup, there is to be preaching every other week, perhaps through the year, at 3 o'clock P. M., at the Mira Creek school house. There are two Sabbath-schools in the society, and one weekly prayer meeting is sustained. The support of the pastor has been equal to the fullest measure of the ability of the church to sustain him. Toward the close of last year he was reassured of the good intentions of the society in promising such a support, by a donation visit for his benefit, at which he received \$120, one-half of which was in money; and the moral support given him has served as a healthful stimulus to his pastoral labors in the face of many trials.

During the year 1876, Bro. C. P. Root assisted very much in the pastoral work by preaching regularly one-third of the time. This society may be said to owe its existence to the aid received from the friends and churches of our denomination, at a time when every means of support was taken from us in the destruction of our crops by the grasshoppers. Nearly all of the larger societies, and many of the smaller ones, contributed to our support during that year of want, and a letter of thanks was sent, by order of this society, to each church and society helping us in our trials.

The writer still holds in grateful remembrance those who sent clothing and other comforts to himself and his little children, some very useful clothing was sent by one of his little ones through Bro. D. E. Maxson, from his society, as late as last fall. A good communion service was donated to this church by the First Brookfield church, N. Y., which is in use now. We are thankful to God for a religion which makes us *love* to help the needy.

late last Winter, a Ladies' Aid Society was organized here. The want of means on the part of our people to support such a society was believed, by some, to be an insurmountable obstacle in the way of its success, but the managers of it regarded it always safe to trust in a well-directed effort to accomplish a good object, and their perseverance and business tact in operating this new society is deserving of commendation.

OSCAR BAROCK.

A Donation at New Enterprise, Pa.

The writer and family were completely surprised a few weeks ago by the announcement of a donation subscription being put afoot, by a worthy sister, among the good people of our charge. This expression of the appreciation of our feeble labors in our Master's cause, came to us altogether unexpected, from the fact of its being "a departure." In this country pastoral labor is mostly gratuitous. On the 30th of May, the subscription paper, with an envelope containing \$17 in money, was presented to us by the sister above referred to, together with \$5 previously received, and \$3 unpaid remaining on the subscription paper, making in all \$25; for which gift we tender our heartfelt thanks to the kind donors, and pray that God may bountifully reward them for their tokens of love and Christian fellowship.

D. C. L.

REPORT OF A SHIPWRECK.—A survivor of the wreck of the steamship George S. Wright, which was lost on the Pacific coast has been discovered in the person of an Indian named Coma. Coma confessed to the Superintendent of Police, of San Francisco, that at night the boilers of the steamship exploded and the ship began to sink at once. Capt. Ainsley, with four United States officers and a passenger got into the boat and told Coma to get to tin. The rest of the people were in bed or tried to escape to the lifeboats. Captain Ainsley's party pulled ashore near Cape Cañon. They were almost naked and the Indians gave them blankets to keep them warm. A day and two afterward three canoes loaded with Indians came to the spot, and Capt. Ainsley offered the leader \$500 to convey the shipwrecked men to Fort Rupert. Four of the Indians were armed with muskets, which they tied stones to their bodies and sank them in deep water. They robbed the bodies of all valuables. They spared Coma, but told him if he

stances they would kill his father. Coma thinks all the people on board who were in bed at the time of the explosion, were drowned, as the ship went down rapidly. Coma was taken to the Indian village, where he was brought in as a prisoner by the steamer Rocket and have since been in jail, and he identifies two of the men as belonging to the party of men deceased.

FATAL BRIDGE ACCIDENT.

Bath, Eng., despatch, via the London, June 6th, gives the following particulars of the falling of a bridge, by which twelve persons were killed and fifty injured, so fatally:

"About half past ten o'clock this morning, on the arrival of a train loaded of excursionists on the Westmouth branch of the G. W. Railway, to attend the agricultural show between one hundred and two hundred persons, hanging mostly by the well-to-do farmer class, rushed upon the toll bridge, leading from the railway platform. The bridge was wooden, of light construction, and the two ends were wrecked between thirty and forty feet above the river Avon, resting upon piers morticed into stone work at each end, and without a center support. The bridge snapped in the center, and the two ends were wrecked clear from the sides, the whole mass with the people, was plunged in the middle of the stream, which was about seven feet deep. Boats from the shore were immediately sent out to rescue the living, and searching for the dead."

ATTEMPT TO WRECK A TRAIN.

As the express train of the St. Louis and San Francisco Railway reached Wooden station, one hundred and fifty-five miles from St. Louis, the evening of June 3d, the engine and baggage car left the track, and the fireman and a man riding on the engine were instantly killed, as the engineer was so badly injured that he died in two hours. The driver Wilson started the engine, and on his way heard pistol shot, and a ball passed through his hat. Several other shots were fired, and passengers as they saw five men standing near the engine, were revealed by flashes from the pistols, but no one was hit, examining the track; it was found that the fish bars connecting the rails on both sides of the track had been unfastened, and the rails moved so that the train would run down the embankment. Doubtless this was a scheme to run the train down the bank, and the express passengers were killed. The train was running about ten miles an hour.

CHARLES ROSS.—Another version of the Charles Ross abduction has been published in the *Evening press*, said to be the statement of a prominent detective, that Charles Ross was stolen from an orphanage as a son of an aristocratic English family, whose child, he inherited a great wealth, had died. Charles Ross is said to resemble the driver Wilson in every respect. The story goes on to say, that the Ross family subsequently became acquainted with the history of his abduction, and consented to the search for him, and that the detective, all efforts to regain him being vainly to blind the public. The reports have ceased to have a strong hold upon public confidence.

TABLE ROCK ON THE CANADA FALLS OF THE NIAGARA RIVER.

Below the falls, broke loose and fell into river, on the 27th of May. The mass is estimated to weigh nearly sixty-five tons. The water running under the bank is supposed to have cut the fall on the 22nd, and the shock, when the rock struck the water, was distinctly heard twelve miles from the fall. Several of the trees which stood on the rock, were blown away, and the rocks, as when in their original places, the rock. Where the rock fell off from the bank, at a distance twenty feet from the top, can be seen the root of a tree estimated to be two feet in diameter.

THE PUBLIC DEBT WAS DIMINISHED \$6,981,273 83 during the month May. Decrease since June 30, 1876, \$36,062,002 62. Present debt less cash in Treasury, \$20,377,342 37.

GEN. GRANT is the recipient of the highest honors in England, treatment at the hands of royalty very much resembling the manner in which royal guests are treated in this country.

RUSSIANS AND TURKS still continue to move with a view to engagements to come, but as yet no light fighting has been done.

SUMMARY OF NEWS.

The Owl train on the Pennsylvania railroad, which was due in Jersey City at half past nine, and was guarded by a band of bandits who robbed and nearly beat to death Thomas Downing of New York. The conductor and brakeman, who attempted to rescue Downing, were killed, and the driver, who then locked the car with the rioters inside, and telegraphed the police at Jersey City to be ready at the depot. While the train was running the rate of the rioters and the threat of the ruffians escaped jumping out of the windows. A fourth man, who described himself as John Williams, sailor of Washington street, New York, arrested the rioters and the police.

The American whaling schooner Ellen Keegan, which arrived at West, June 4th, was boarded by taking oil at the Keys south of Cuba, by a Spanish cruiser, and papers demanding money, but they refused to pay. Captain Dismal danced his papers, but they were considered insufficient, and he detained four days in close confinement, until the arrival of the Spanish frigate.

The Michigan wheat crop was greatly damaged by the corn has suffered from the drought and out-worm, and the potato is doing its destructive work.

The Erie Canal co. the Egyptian government over \$11,000,000

[illegible]

ly taken to its full capacity. About 5,000 packages were shipped by this steamer in refrigerator at 90c. freight, as against the ordinary rate of 40c. This is the best thing of a system which has been thrown open to American dairymen the butter markets of England; and will enable us to lay down prime table butter in good order in close competition with the best Irish, Jersey, and Friesland butter. Our own instant exportation of refrigerator car transportation is now accomplished by ocean carriage of the same sort, and this opens to butter the free range of all English markets, and is subject for hearty congratulation." We quote.

Fine fresh creamery make.....\$1 @ \$2
Fresh, high quality, Five O'clock.....@ 21
Fair to good fresh State.....@ 17 @ 18
Fresh Western milk.....@ 16 @ 17
Fresh Westerns, common.....@ 10 @ 12

CHEESE—Receipts for the week were 65,447 boxes. Exports 70,026 boxes. But we have the advantage in price, they pay more freely at the reduction. We quote.
New, fine factory.....@ 12 @ 14
fair to good.....@ 8 @ 11
part skim.....@ 5 @ 7

Eggs. We quote.
Fresh, near by.....@ 16 @ 17
Western, Southern, and Canada.....@ 14 @ 15

LIVE POULTRY. We quote.
Fowls per lb.....@ 12 @ 13
Cocksters.....@ 8 @ 9
Turkeys.....@ 10 @ 15

BEANS. We quote.
Medium, per bush, 62 lbs.....@ 30 @ 32
Marwara.....@ 28 @ 30
Brazzav.....@ 1.25 @ 1.35 @ 3.80

Southern and Western, prime.....@ 31 @ 32

DRIED APPLES are higher for quarters. They are offering 6 cents per prime quarters for export. We quote 6 @ 6 cents for quarters and sliced.

Dairy men by J. B. Davis & Co.,
85 & 87 Broad St., cor. South William,
NEW YORK.

Market your produce faithfully at market rates and promptly for cash.

For twenty years past we have been engaged in the sale of

DAILY PRODUCE ON COMMISSION.

IMPROVED CABINET ORGAN.
GANN.

Excelling what has previously been accomplished in Power, Piano and Delivery of Tones.

THE LATEST CABINET ORGAN.
(Style No. 961.)—Five Octaves, Seven Sets of Reeds of Two and a Half Octaves, and One Set of One Octave; Fifteen Stops; New Scale; Tremolo, Swell, Crescendo and Actions, with Ventilator Chest, and other improvements, patented 1878-79.

BASIC—Composed of the following: Wash Horn, 8 ft.; Viola, 4 ft.; Viola Doble, 4 ft.; Soprano, 16 ft. TREBLE—Cornet, 16 ft.; Flute, 16 ft.; Clarinet, 16 ft.; Seraphone, 8 feet; Violoncello, 8 feet. THROUGHTFUL—Full Organ (knee stop). For Harmonium, 16 ft. For Pumping up), Knee Well, 1. Forte, II. Forte.

The Mason & Hamlin Organ Co. have the pleasure to announce that the success of this fine organ (*Four similes*) in their musical part one furnished Dr. Franz Liszt wrote the agents of the Boston branch of the warerooms and principal agencies. The origin of this improved organ and of its name is as follows:

Having occasion to make an organ expressly for the very celebrated Dr. Franz Liszt, in what his powerful power was especially directed, we well knew delicacy and purity of tone as could afford satisfaction to no critical judgment as that of the great artist, and the opportunity to carry out and introduce improvement which had been first presented in our organs at the U. S. Centennial Exhibition, with others which had been long in progress. The result was more than satisfactory to the artist, the improvement greater than we had ventured to expect. In our own warerooms in Boston and New York, the new instrument was seen and tested by a number of the best musicians in the country, who pronounced it a masterpiece of art, and that had before been accomplished. In the rooms of the agent for the sale of our development of instruments, the artist, evincing "extraordinary progress." After its receipt and trial, Dr. Franz Liszt wrote the agents of the Boston branch of the Mason & Hamlin Organ Company, of Boston, receives no less praise there than in New York, and writes from his native land, well-founded, and wide spread renown of these superb instruments. It was immediately put upon the order books.

We are confirmed in our judgment, then, that the tones of this new organ are the finest that can be produced from reeds, not because of mere oddity of effect, but from their true diatonic quality and pervading and sustaining effect; and that, as a whole, it is, in proportion to its size, the most perfect in advance of anything we have before been able to produce.

Brounch with full particulars, also catalogues illustrating and describing all the styles of the celebrated Mason & Hamlin Exhibitors, and those which have taken highest honors at all the World's Expositions of recent years, and are the only American Organ Company to receive the highest award at any such, sent free.

MASON & HAMLIN ORGAN CO.,
154 Tremont St., Boston, Mass.,
New York; 202 and 232 Wabash Avenue, Chicago.

GLENN'S SULPHUR SOAP

Thorough Cure Diseases of the Skin, Beads the Face, Removes Pimples and Remedies Rheumatism and Gout, Heals Bores and Abrasions of the Cuticle, and cures Cuts, Burns, Scalds, etc.

SOLD BY ALL DRUGGISTS.

Prices—Scented per Cake; Box (8 Cakes) 70 Cents.

N. B.—Sent by mail, prepaid, on receipt of price. C. N. CHRISTENTON, Prop'r, Sixth Avenue, New York.

A THRILLING INCIDENT IN THE LIFE OF MRS. GEORGE A. INGALLS, in Barnham, is well told in the "Patriot Messenger," relating how she saved her husband from being killed by high priests, who had been nearly killed; and how, while in the most holy place, he was rescued by her. She was permitted to be admitted, she was permitted unasked to use for him the sacred vestments, which she had brought with her, and to even overturn a table at one of their gods to get; all through the night he called her "the priestess," called by them the "God medicine," and finally had she used in curing their many diseases some of the medicines which she had found fatal in that climate, among them were cholera, liver complaint, dyspepsia, and biliousness, and she never again speaks volumes for the Palm Kinkin.

London Times.

Rev. I. J. George, Missionary at Orizaba, Southern India, writes: "We esteem your Palm Kinkin very highly for scorpion stings, and for all kinds of pain, not, very well along without it."

Rev. I. D. Colburn, Missionary to Tavoy, Burmah, writes: "I am glad to hear you are extending a knowledge of a remedy so ready and so effective."

DR. J. W. FISB & SON, Proprietors, Providence, R. I.

25 FANCY CARDS, ALL Styles, with name, 10 ct. post-paid. J. B. HUSTED, Nassau, Roma Co., N. Y.

FARMS IN THE BEST PART of Maryland, for sale, by the proprietor, school, churches, rail navigation, and sell water fixtures. For catalogue and prices apply to JAMES RANDALL & GIBSON, Centerville, Md.

BOOK See This Only \$1.60 capital required to start canvassing for MARK TWAIN'S NEW BOOKS BOOK FOR JOHN K. HAL-CANVASSEES LOWELL, 189 East Eighth St., New York.

THE BLACK HILLS. By H. N. MAGUIRE, who has spent years of study in the Black Hills of Gold and Silver regions. Agricultural and Grating resources, Climate, Hunting, Fishing, Indiana, and best of all, the life of the Waterfalls, Rolling Geysers, Natural Scenery, Immense Game, and 227 Illustrations of the scenery. Price Only 10 Cents. Sold by All Newsdealers, or sent direct by Mail, enclosing \$1.00. J. A. LOVELL & CO., Publishers, Chicago, Ill.

