

SEWING MACHINE NEEDLES... THE HISTORY OF CONFERENCE...

FOR SALE AT THIS OFFICE... THE CONSTITUTION OF THE AMERICAN SABBATH TRACT SOCIETY...

LESSON PAPERS... CONTAINING THE INTERNATIONAL LESSONS... THE SABBATH RECORDER OFFICE...

CATALOGUE OF BOOKS AND TRACTS... PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY...

NATURE'S GOD AND HIS MEMORIAL... A SERIES OF FOUR SERMONS ON THE SUBJECT OF THE SABBATH...

THE SABBATH AND THE SUNDAY... BY REV. JAMES BAILEY... A CAREFUL REVIEW OF THE ARGUMENTS...

A DEFENSE OF THE SABBATH... IN REPLY TO WARD ON THE FOURTH COMMANDMENT...

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cellence? Oh, no, but for a Christ-like character. It may be a failure in all other respects, but if it ends in that, it will be a grand success.

But there is another class; you can not charge them with avarice, nor with ambition; but they are simply in love with the world.

Christian sees in womanly health and beauty, not an opportunity for the gratification of low desire, not an occasion which calls for the sensuous delight of a vile fancy.

imagination—how fair and fount it is! Like a fairy island in the sea of life, it smiles in sunlight and sleeps in green, known of the world but by communion of knowledge.

our thoughts? Mr. Beecher says, "A man might as well fill a tree full of nightingales, and standing on the ground attempt to control their notes, and to hold them en-choiced together, as to attempt to control by his volitions the multiplied thoughts and feelings of his own soul."

one of the saloons at Woodstock the other day, leading a little boy by the hand, and called for a drink of whisky. The little fellow raised his eyes, and begged his father not to drink, and the saloon keeper, to his credit be it said, refused him, whereupon the man jumped behind the bar, and seized a bottle of the article in question. The barkeeper attempted to take the bottle from him, during which the liquor was spilled and the stranger ejected.

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ing, you can breathe a prayer, and the police of heaven will come to your rescue. No surer evidence of the efficacy of prayer is needed, than the experience you have, when you pray that God will take away your evil thoughts.

At one time in my life, there was a line of thought that became habitual with me, and quite damaging to my peace and profit.

WHAT IT COSTS. These who commit crime seldom look at more than one side of the balance scale.

APPROPRIATION OF GOD. BY WAYLAND HOTT, D. D. The story of the discovery of gold in California is very interesting.

LIE NEVER. Not long ago, on an English steamer, four days out from New York, a small boy was found hid away behind the cargo.

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to the occasion—beyond the occasion. He was a man, standing in the like somewhat of the firm with robe of stainless snow. Let the tempests dash themselves, they can not blow away the mountain.

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The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, Nov. 15.

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

All communications, whether on business or for publication, should be addressed to THE SABBATH RECORDER, Alfred Centre, Allegany Co., N. Y.

BRO. WALDO'S CASE.

We publish this week an interesting communication from Hon. Horatio Gates Jones, including a letter addressed to him by Hon. Hiram L. Richmond, of Meadville, Pa., Attorney for Bro. Waldo, when the judgment against him for working on Sunday was reversed by a superior court. This letter of Mr. Richmond is a very important one, not only as coming from one of experience and learning in the law, but because also he seems clearly to comprehend, if we understand him, the whole or at least the essence of the question of Sunday legislation, and the relation of the state to the subject of religion. We are glad that God has at this time raised up such a helper.

To handle this question, one must go back to the beginning, and thoroughly comprehend the sentiment of the people who organized this government. That our fathers built never that they meant may be true, nevertheless they built, and built well. In the early times, this country was a sort of city of refuge for those across the waters who had suffered persecution on account of their religious opinions. Under these circumstances, they laid an excellent foundation for the doctrine of religious freedom, clearly putting the idea into the fundamental law of the land. Even the Declaration of Independence asserts that, for nothing can be clearer than that therein is declared the absolute equality of the citizens of this or any other or all countries before the law. This, it is declared, is the natural right of all men, and therefore the right of all men of whatever country. That this country, in its legislation, has contradicted this sentiment is admitted, nevertheless the sentiment remains true as when first announced. The system of human slavery, fostered in this country by legislation for so many years, was in absolute antagonism with the doctrine of natural equality, as stated in the Declaration of Independence. Equally contradictory to the Constitution is much of the Sunday legislation of the country. Nothing is clearer than that the general government is bound to protect the citizen in the exercise of his religious convictions, and beyond this it can not go. To do more than this is to protect his religion. To protect the man in the exercise of his religious beliefs and duties is one thing; but to protect his religion is quite another. It is perfectly proper to protect a man in his rights of worship, but to protect his religion as if it were outside his exercise of it, is to protect his religion as if it were a personality. If this form of legislation is not the establishment, by the state, of a form of religion, we would like to know what it is. The rights, then, of first-day men and the rights of Seventh-day men are equal. The right of one is as undoubted as that of the other, and there the matter ends just where it began.

We see it stated frequently that this is a Christian country, and so far as the fact makes it so that largely the people living in it prefer, in a general way, the Christian religion to any other, it is so, but Sunday-keeping nor Sunday legislation are essential to Christianity. In this country are many thousands of Christians who do not keep Sunday. Nor are they persons wanting in anything to make them good citizens, as well as good Christians. We do not say it boastfully, nevertheless we affirm that better citizens, in any respect, can not be found in the whole land than those who observe the seventh day.

A GREAT AND SORE EVIL.

Another election is past, and we can now, with more freedom than before, refer to a great, and we fear also growing evil, always developed on these important occasions, and that is the widespread habit of maligning the candidates before the people for their suffrages. That on these occasions the characters of candidates are proper subjects of examination and remark, we admit. It is not infrequently happens that men are in nomination for office, for whom right minded persons can not find sufficient cause. That it is proper that the objections against these men should be fully and candidly stated, we admit. This is not where we make our point. The evil we deplore is where no regard to truth and decency is had; where bitter and killing remarks are heartily scattered to the four winds of heaven, and for which there is no justifying occasion. It seems the sentiment has largely come to possess the public mind, that when a fellow citizen is placed in nomination for an office, it means that he is a target at which any man may shoot, throw dirt and fifth, stab and insult. It seems to be forgotten that he is our brother, and if we have our attention in any way called to this, we answer, like that Cain: "Am I my brother's keeper?" To many it is but sport to crucify the man who allows his name to go before the people for their suffrages. Others are animated in this cruel and unjust work by personal hatred or something of the kind. It affords an opportunity for the development of their hidden griefs, and an exhibition of their bad temper, and, in many instances, they are given to utterances of the most false and wicked character; and in all this mischief they are protected, because the man against whom all this poison venom is ejected is in nomination for office. Let these things happen on any other occasion, and the man who perpetrates these wrongs would immediately sink in the public estimation, if there was weight enough in him to go down when left to himself.

But these wrongs do not only affect those against whom they are aimed, but how many tender hearts, unknown to the public, are by them bruised and broken. Innocent and helpless ones receive wounds that often never heal. How thoughtless, how unfeeling the offender—we had like to have said the assassin! Nor do these wrongs stop here; they affect both him who perpetrates them and everybody else. By them every precious interest in society is assailed, and some of them sometimes destroyed. These defamers in the name of virtue kill virtue, and while pretending to protect and defend community against wrongdoing, distract and destroy community. In this article we make no reference whatever to the principles advocated by political parties. With such matters we have nothing to do. Only against the moral wrongs mentioned, with their kindred vices, do we, in these columns, speak; but these are too grave to let pass in silence, and we rejoice that here and there the press is speaking out on this subject. Earnestly do we wish the man who, from mere stolidness, or the one who takes this occasion to give vent to his ill feelings, could see the mischief and wrong that is done. God and society has been sinned against, and repentance should follow.

THE STRANGENESS OF BACKSLIDING.

Nothing seems more strange than backsliding. When one commits himself to God, he does just what he ought to do. His conscience approves and his judgment commends. All men of reason and goodness approve it, and his every true interest is advanced by it. In his conversion a new life is given him, and an endlessly glorious one is before him. He is inspired by new hopes, and cheered by joys unknown to men who only have hope in this life. He has new and congenial companions, who walk with him the new and beautiful way, and in his heart he now feels that God is his friend and heaven his home. Under these circumstances, how can he go back and re-enter upon his old ways of living? How again be vile in thought, language, and life? How again join his old companions in their pastimes, revellies, and debaucheries? How yield up his objects of faith, and even his hope of heaven itself? How go back on himself and all his promises so solemnly made, breaking covenant with God and his people? This is strange indeed, and how shall we account for it? Our answer is, that

our hearts are corrupt, having in the same way issued against them jointly, and was dated June 14th, 1877, more than 72 hours after the commission of the alleged offence. They were jointly tried and convicted. The writs returned are either the original, nor copies thereof.

LESSON PAPERS.

The Lesson Paper for December, which it is expected will be issued this week, closes the year. Arrangements have been made to continue their publication, and all who wish them for the next year should refer to that fact promptly to this office, that the necessary number may be printed. Those ordering should state definitely whether the order is intended for the whole or only a part of the year, and if the latter, with what month the order terminates. Some schools have ordered, sending pay for a part of the year, not specifying whether to continue sending beyond the time paid for or not. In such cases, the Lessons have been sent on, when published, to avoid delay, with the understanding that they were wanted; and when they have been taken from the post office, and no notice to discontinue has been returned, it has been taken as conclusive evidence that the continuance was in accordance with the desire of the school. Were the opposite course pursued, and only a few Lessons printed as had been ordered for a definite time, many orders would of necessity be unsupplied. To avoid all trouble, it is hoped all interested will pay particular attention to these suggestions.

DANIEL WALDO vs. THE COMMONWEALTH OF PENNSYLVANIA.

PHILADELPHIA, Nov. 24, 1877. To the Editor of the Sabbath Recorder: I have just returned from a brief visit to New York, and while in the city itself, I called at the offices of the Examiner and the Baptist Weekly, and had the pleasure of a chat with Drs. Bright and Patton, and chief editors. I had taken with me a photograph of good Brother Waldo, on the back of which I had written these words, "Photograph of the last Christian (he being a Seventh-day Baptist) who was fined \$4 in Pennsylvania for working on Sunday, June 10th, 1877." They gazed upon it with much interest, and both expressed their decided opinion that the law under which Bro. Waldo was fined is unjust and should be modified at once. Dr. Bright, as you know, has in his paper, written a strong article to the same effect. On Thursday evening, I had the honor to attend a meeting of "The New York Baptist-Sabbath Union," composed of the leading laymen of the various Baptist churches of the city. The members are representative men, and their gatherings are of much benefit to the cause of the Sabbath. The chief topic that evening was the subject of Baptist literature, with special reference to the American Baptist Publication Society. Addresses were made by Rev. B. Griffith, D. D., Rev. P. S. Henson, D. D., W. Bucknell, Esq., and myself of Philadelphia, Rev. W. S. McArthur of New York, and J. L. Howard, Esq., of Hartford, Ct. The picture of Bro. Waldo was again brought into requisition, and attracted much attention, and no little surprise was manifested when the brethren heard that such a law as the act of 1794 was still in force in the State of William Penn.

In my letter of Oct. 19th, published in your paper of the 25th, you were briefly informed that the Crawford County Court had reversed the proceedings of the Justice who had imposed the fine of \$4 on D. O. Waldo and Albert Wood. Desires of learning all the facts of the case, I wrote to Hon. Hiram L. Richmond, who conducted the proceedings for Mr. Waldo, and he has kindly sent me the exceptions which he filed in court, and on which the argument took place. It is to be regretted that the Judge did not deliver an opinion in writing, but it often happens, when a case is very plain, the Court delivers its opinion in the briefest way possible, as was done in this case.

It affords me pleasure to send you these "exceptions," and also a letter to myself from Mr. Richmond. It is so much to the point, so clear and cogent in its reasoning, so noble in its advocacy of the doctrine for which I am contending, that I beg you to give it a place in your journal. All honor to Mr. Richmond for his able and successful defense of Bro. Waldo and Mr. Wood. Permit me to add that Mr. Richmond was a prominent and influential member of the 43d Congress. Would that he was my colleague in the Senate of Pennsylvania. With such a coadjutor as Mr. Richmond, I feel that something substantial could be done. May the Lord reward him for what he has done already. I now submit the proceedings in court, as follows:

D. O. Waldo and Albert Wood, Plaintiffs vs. The Commonwealth of Pennsylvania, Defendants. ASSIGNMENT OF ERRORS. 1. The act done in alleged violation of the "Sunday Law" of 1794, is not sufficiently defined in the conviction to enable the Court to determine whether it falls within the class of offenses returned, and the Court permitted Waldo on Sunday. 2. The record returned, failing to state the record of proceedings before the Justice of the Peace in this: The record, as returned by the Justice, shows several summons against D. O. Waldo and Albert Wood, issued on the 13th day of June, 1877, without any return of service on either, and a separate conviction of each; whereas, in truth and in fact, the complaint

was against them as joint offenders, the summons were issued against them jointly, and was dated June 14th, 1877, more than 72 hours after the commission of the alleged offence. They were jointly tried and convicted. The writs returned are either the original, nor copies thereof.

SEVENTH-DAY BAPTISTS IN WEST VIRGINIA.

VIII.—Lost Creek Church Continued. The Lost Creek Church was a member of the South-Western Association, which was organized about 1840, and was composed of the churches in Ohio and Virginia, and one or two in Pennsylvania. A division of that Association was made in 1850, by agreement of the Ohio and Virginia churches, the Ohio River constituting the line of division. The division south and east of that river was called the Virginia Seventh-Day Baptist Association, with which the Lost Creek Church was connected until its dissolution, in 1855. After this dissolution, the church applied for admission into the Eastern Association.

I quote from an abstract of the proceedings of that Association at its session in 1855, which was printed in the SABBATH RECORDER: "Letters were received from the churches of New Salem and Lost Creek, Va., asking to be received into the Association, and Eld. S. D. Davis appeared as a representative of those churches. The proposition to receive them led to a somewhat lengthy discussion of the question whether the taint of slavery is upon them."

Again, referring to the Lost Creek Church, "one or two brethren thought there was danger of sanctioning slavery by receiving into fellowship that church." Both churches were received, but "one or two brethren" and some others, still clinging to the supposition, or suspicion, that the Lost Creek Church was tainted in the guilt of slavery, notwithstanding assurances were given to the contrary by persons who were qualified to state the facts.

The North-Western Association, at its next session following the reception of that church into the Eastern Association, passed the following resolution: "Resolved, That we deeply regret the reception of the Lost Creek Church by the Eastern Association, as a member, while slavery nestles in its bosom."

This resolution, and the character of the discussion on the question of the relation of that church to slavery, which was carried on in the columns of the SABBATH RECORDER, together with the action of the Association at its next session, alienated the feelings of the church, and resulted in its withdrawal from the Association.

I am not aware that it was formally asserted by any one that slavery, in the proper sense of the term, existed in that church, and it is quite probable that many were satisfied of the innocence of the church; but, as these insinuations and suspicions are matters of record, it is proper that the church should stand in history vindicated from all suspicion of guilt in the matter, and also that the reasons why the church withdrew from the Association, should be properly understood. For this purpose, the main facts in the case will be here stated, as gleaned from different reliable sources, and particularly from the brother who was regarded as the slaveholder.

1. Abel Bond, who was for many years a worthy deacon in the Lost Creek Church, married in Maryland. His wife, after her marriage, received the present of a slave girl from her uncle. This girl grew up in the family, and wanted to marry a colored man, the slave of a neighbor. Dea. Bond opposed her marriage, for the reason that he did not wish to be responsible for a family of slaves, and offered her freedom if she would not marry. She said she was as free as she wished to be, and pressed her request for permission to marry. This was granted, and she raised a family of children, which in the eyes of the law were slaves.

2. Dea. Bond offered the family their freedom, and money to pay their expenses to a free State, as was against the law of Virginia for colored persons to reside in the State, unless one was responsible for their conduct. They refused to go.

3. Dea. Bond provided in his will that the family should be freed as soon as circumstances should favor.

4. Soon after the death of Dea. Bond, all the colored family died except the old woman and a weakly son. These two were the persons whose condition was the subject of discussion in the Association.

5. When the estate was appraised, these persons were not considered as slaves, and were not admitted as legatees in the appraisement bill. The son, in whose hands they were left at his father's death, says in a communication to the SABBATH RECORDER, when the subject was under discussion: "As to the boy, I do not consider that he has paid for his raising; nevertheless, I am willing to liberate him if he desires it, and have already offered him his freedom, but he says he does not wish it. As to the old lady, I ever stand ready to fulfill her wishes; but it has seemed to me more charitable to retain her in the family, and give her a support, than to turn her out upon the cold charities of the world."

6. The old lady was a member of the Lost Creek Church, and lived as a member of Bro. Bond's family until her death, which took place since the writer became acquainted with the family.

7. Eld. A. Campbell, who, as a missionary in that country, made his home with Dea. Bond's family many months, testifies that the colored persons were not treated as slaves, but more as members of the family.

In this testimony, the neighbors of Bro. Bond with whom I have conversed on the subject, concur. Finally, as by the laws of Virginia, any colored person without a master to be responsible for his conduct, was liable to be taken up and sold, Bro. Bond must either take them out of the State and free them, or must permit them to remain with him, and be responsible for them, according to law. The first, both he and his father offered to do, and bear their expenses; but this they declined, preferring to live in Bro. Bond's family. As to the reasons why the Lost Creek Church withdrew from the Association, attention is called to the following facts, in addition to those already stated:

At the meeting of the Eastern Association following that at which the church was received as a member, letters were received from two of the churches connected with that body, calling for a reconsideration of the action of the Association in receiving the Lost Creek Church. These letters, together with one from the Lost Creek Church, complaining of the insinuations which had been made against it, were referred to a special committee, composed of Wm. B. Maxson, James Bailey, and Thomas M. Clarke. This committee, after an examination of the matter, made a report setting forth essentially the same facts as to the existence of slavery in Bro. Bond's family which have been given above; also stating that they had found "that the Lost Creek Church, by its delegates, adopted the following resolution on an Association held in Ritchie county, Va., September, 1854: That we regard American slavery as a sin of great magnitude in the sight of God, and a flagrant violation of the rights of our fellow-men, and that it is our duty to use all our influence against it."

They also reported that they had put questions to Eld. S. D. Davis, delegate of that church, and received answers as follows: 1. Does your church have or hold any sympathy, in any sense, with American slavery? Ans. It does not.

2. Does the church hold that American slavery ought to be abolished, as a sin against God and man? Ans. It does. 3. In what sense, if not as slaves, are those persons, understood by some of your church, held by a member of your church? Ans. If held at all, it is to shield them from the action of the laws of the State, that would otherwise enslave them.

4. What would the church do if a member who should buy or sell or hold a person as property? Ans. It would exclude him. One of the conclusions of the committee was, "That the relation of master and slave does not exist in the Lost Creek Church, and is, technically, of course, never adopted, and that the church is not, justly chargeable with sustaining slavery."

Yet, some were not satisfied, and after several plans were suggested, the Association finally adopted resolutions expressing confidence in the integrity of the delegate who had been questioned by the committee; satisfaction in hearing that "our younger sister is heard and heard with us in our opposition to the great crime of American slavery." But, yet, inasmuch as many of our brethren desire to have in writing, from that church, a formal and authoritative statement of her sentiments and practice in relation to human slavery, that it may be spread upon our records, as her testimony to all who may succeed us; therefore,

"Resolved, That the Lost Creek Church be respectfully requested, through the Clerk of the Association, to favor us with an official answer, in writing, to the questions here forwarded verbally and unofficially by her delegates."

On receiving this request, through the Clerk of the Association, the church adopted a reply, declining to answer the questions, on the ground that it was an imposition upon the church and upon its delegate to ask these questions, after so many assurances had been given that the church was clear in the

matter, and giving notice of its withdrawal from the Association. Perhaps it is not strange that some of the brethren, for whose satisfaction the Association took the action it did in the case, should be somewhat overzealous in their opposition to what they considered slavery in the Lost Creek Church. Neither is it strange that a church should feel sensitive under the circumstances, especially as there had been much severe preaching on the guilt of slaveholders, with the Lost Creek Church for a text. But the time of harmony has returned, for which all have great reason to rejoice.

WASHINGTON CORRESPONDENCE. WASHINGTON, D. C., Nov. 10th, 1877. Congress has accomplished little since my last, beyond the passage of the Bland Silver Bill by the House, which is now in the hands of the Senate Committee on Finance, where it is provoking warm discussion, as its members are divided in opinion as to its merits. Morrill and Dawes, Republicans, and Bayard and Kernan, Democrats, are opposed. Messrs. Ferry, Jones of Nevada, Allison, and Howe, Republicans, favor, leaving Wallace to determine the nature of the Committee's action. The opposition desire to amend in the Committee, but those favoring want the bill reported intact, leaving the Senate to amend it at will. Mr. Bayard is very outspoken, and claims that the bill, as it stands, gives the Nevada silver miners one dollar for ninety-two cents, a profit of eight cents, which should go to the Government rather than to a few persons whose incomes now amount to millions a year. Stanley Matthews claims that the bill, passed by the Senate, will be approved by the President. In the House, parties are divided precisely as in the Senate, and it seems possible to draw party lines upon this important question. Many voted for it in the House who are known to be opposed, and only in the Senate, where the legislator is more removed from immediate accountability to his constituents, will we get anything like an honest expression of opinion upon it. It was put through the House by choking off all debate under the operation of the previous question. But this course will not be tolerated in the Senate.

Mr. Ewing, in the House, accepted a compromise and resumption bill in lieu of his own, which, through his bad generalship, was lost upon the Speaker's table, and will likely secure a vote upon it in a few days. Yet, this measure, like Mr. Bland's, will provoke interminable debate in the Senate, and that, without regard to party lines. The Army bill under discussion in the House, will have parties dividing also upon it. The whole Texas delegation favor an increase of the army, because of their Mexican troubles, and as a consequence of so much heterodoxy among our partisan legislators, the chronicler finds difficulty in determining in any measure, and must certainly refrain from discussing its merits, because, otherwise, he will likely find every other reader of his articles to be Democrat or Republican in opposition to the views expressed.

Beyond the fact that silver will be re-monetized in some form or other, no one can now indicate the extent, and how the utterly diverse views of our legislative solons on financial matters can ever be reconciled, it is indeed a problem. One Senator favors an immediate issue of \$800,000 of greenbacks, and opposes resumption in any form. He has many in Congress who share his views, and claim unlimited issues of paper, are, in the end, best for the country.

Mr. Buckner, of Missouri, has introduced a bill proposing a 17th amendment to the Constitution, under which the 17th amendment is to apply only to those who were citizens on March 30th, 1870. It will apply to both colored men and Chinese; the former not being citizens technically at that date. It will, of course, never be adopted, as the colored man has effectually passed out of the arena of politics, and the people will not entertain any proposition which again makes him a bone of contention.

Two colored men now under trial for forging deeds of trust, and obtaining money thereon. These parties had evidently white confederates, who sold the forged papers with heavy discounts, but who were shrewd enough to escape indictment. The frauds amounted to many thousands of dollars, but have served the good purpose of making capitalists examine closely into all real estate titles. We have not, as yet, a class of swindlers among us who, like their fellows in New York, will sell any piece of property that a purchaser wants, and in their offices make up bogus deeds; but we are nearly to that point through the above criminals.

Since my last, Jack Frost has paid us his unwelcome attentions, and swept away all the floral beauties of our gardens and parks. The beautiful colors of our forest trees have disappeared, and nature generally is fast putting on her winter attire, and preparing for the long sleep of months, from which April's sun shall arouse her again into freshness and vigor. One most desirable peculiarity of Washington climate is that few of our rain storms

are followed by cold weather. Yesterday and last night was one continuous rain, and yet the clear, bright sky, and warm sunshine and absence of cold wind to-day, seem more like May than November. Proximity to the ocean undoubtedly serves to modify our climate, and to deprive the rain storm that the West and North send us, at this season, of the dreaded chill and rigor which nearly always follow it in those sections. Residence here during the Fall and Winter proves undoubtedly beneficial to many persons who have contracted lung, bronchial, or rheumatic diseases in more northern climes.

Coming here during the war from the West, and campaigning with the Army of the Potomac, we saw an opportunity of contrasting the climates of the two sections, and we prefer this to that of our native place. There the thermometer goes down to 10 and 20 deg. below zero every Winter, while the hardest freezing of Winter here rarely lowers it to zero. This modification of temperature extends throughout the Winter, and, though we have snow and freezing, yet neither is so prolonged as farther North.

The telephone is one of the essentials here. The police commissioners will substitute it for the telegraphic instruments now used by them. Already the White House has been connected with the Capitol and Executive Departments, and at present rate of use, we shall soon put aside the telegraph on all our short circuits. The experimental tests here are satisfactory, and we speak of the telephone as a matter of course. It has become a practical, every-day matter.

The Smithsonian Institute insists that Congress must provide a building for exhibition of the Centennial stores of curiosities presented us by foreign governments, which are still boxed up for want of place to arrange them, where they can be seen. As \$125,000 will suffice, it is to be hoped ample provision will be made by Congress. If the appropriation carried votes with it, no particular opposition would be made. As the government is now in full receipt of its appropriation made the Centennial last year, we trust it will not spare less than one-tenth of the amount for the preservation and proper exhibition of its souvenirs. These consist of gifts made by nearly every nation taking part at the Centennial, and are of undoubted value to our country.

A recent decision transfers all District convicts to the Maryland penitentiary at Baltimore, instead of Albany, N. Y., and saves the cost per convict of nearly fifty dollars, aside from the assessed per diem expenses. It has always been a subject of wonder why our police authorities did not effect this change years ago, and save us thousands of dollars annually. But we are thankful that the reform has come, and will not grumble because so long delayed.

An effort will be made to secure the introduction of the Moffet bill, which is now in the hands of the Senate, into our liquor shops. The results over in Virginia are so satisfactory that the great increase of revenue derived through it, will soon or later cause our people to adopt this system. The temperance people have already taken the initiative. Should we come to the bell-punch for drinks, may our German fellow-citizen, when he meets with a call for so many lagers at one and the same time, as the time lost in registering the number of beers, will lose him the probably customer waiting his turn. Already they denounce it as the "old woman's bugle."

THE OHINA MISSION. As many of the readers of the SABBATH RECORDER are deeply interested in the subject of the reinforcement of the China Mission; as the efforts of the Executive Board of the Missionary Society in this direction have from time to time been made public; and as these efforts, for the present at least, seem likely to prove fruitless; the Board, at its last meeting, took the following action: Voted, that in the matter of reinforcing the China Mission by sending out a committee of three members of the Board to prepare and publish in the SABBATH RECORDER, for the information of our friends of the Missionary Society, a statement of the facts in the case, from the time when the Board invited Bro. Gardner to enter the China field, to the present meeting, when his letter was received, and that he will not be able to attend this meeting, and saying: "I do not consider myself under the appointment of the Board."

field, and that we hereby invite you to meet with the Board for further action, at a special meeting to be held on Wednesday, R. I., Oct. 25th, at 10 o'clock A. M., his traveling expenses borne by the Board.

At the special meeting of the Board, Oct. 29th, called for foregoing resolution, the letter from Bro. Gardner was read, and the following resolution was adopted: Resolved, That we hereby invite you to meet with the Board for further action, at a special meeting to be held on Wednesday, R. I., Oct. 25th, at 10 o'clock A. M., his traveling expenses borne by the Board.

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Having visited this town late travels in the Western and believing it and the surrounding country healthy and fertile, favorable for those desiring homes in the West, I take this opportunity to give a short description of the place. Nortonville is situated on a rolling prairie, sixteen miles from the town of Nortonville, and is a beautiful location, and is a healthy and fertile country, and is a desirable place for those desiring homes in the West. I take this opportunity to give a short description of the place.

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