

Missionary Department

Conducted by the Corresponding Secretary for the Board of Managers of the Seventh-day Baptist Missionary Society.

Rev. A. E. MAIN, Corresponding Secretary, Ashaway, R. I.
Rev. Geo. B. UTTER, Treasurer, Westerly, R. I.

HOME MISSIONARIES and missionary pastors who have not already done so, are earnestly requested to report at once their work for the quarter ending Feb. 28, 1882, to the Corresponding Secretary at Ashaway, R. I.

ACCORDING to the history of Baptist churches in Minnesota, a house of worship is very necessary for church life and growth, and what is true of Baptists there, is no doubt true of all denominations in every State.

A HINDOO mother said to her son who had recently embraced Christianity, "What was wanting in our house that you left us?" The answer was, "God and religion were wanting." Would that this were true of no homes in Christian lands.

THE Secretary's programme for preaching for fourteen Sabbaths, beginning March 4th, is as follows: Walworth, Wis., one; Pardee, Kan., six; West Hallock, Ill., one, and Chicago, six; after which he expects to attend the Central and Western Associations.

A LETTER from Harvard, Neb., says: We have meetings every Sabbath from house to house. I wish many Seventh-day people would move here, for the little band needs re-enforcements. Pray for us, that God may strengthen the little vine that has been planted here.

It is said that there was never so much interest manifested in foreign mission work among the young ladies of the Methodist Churches as now. Their zeal, and their requests for sources of missionary information, are very hopeful signs. Why should there not be a large increase of interest in missions among the young ladies of our own churches?

THE creation and circulation of missionary literature has become an important part of the work of the Woman's Foreign Missionary Society (Methodist). The *Heaven Woman's Friend*, with a largely increased circulation, is more than self-supporting; and the value of leaflets, with their thoughts, facts, incidents, and suggestions, has been witnessed to by many workers.

FROM a recent letter we learn that the friends in Freeborn county, Minn., are taking hold well, in the effort to raise money to help support a missionary in that county, and in Sibley county, where the brethren are equally willing to help forward the cause. We have been expecting for some time that it could soon be announced that a missionary was provided for this field.

BRO. H. E. BABCOCK, of Orleans, Neb., reports for the quarter ending Feb. 28th, as follows: Weeks of labor, 11; churches supplied, Orleans and Walnut Creek; other preaching stations, 2; sermons preached, 31; prayer-meetings, 6; religious visits, 60; pages of tracts distributed, 240; added to churches, 11; church organized, 1; Bible-school reorganized, 1; contributions for the support of preaching, \$12.

AMONG the more common diseases of China are said to be eye diseases, often caused by smoky rooms or continued crying when mourning for the dead; skin diseases, originating, many of them, from a want of proper care of the body; abdominal tumors, dyspepsia, due to the hasty manner of eating hot rice and worms; and diarrhea and malarial fevers, resulting in part, at least, from the unclean condition of houses and streets, alleys and by-ways.

To meet the expense of work taken in hand by the Board of Managers, since our last Anniversary, there will be needed over \$6,500. Among the more recent appropriations, are the following: For Hornellsville, N. Y., \$100; Long Branch, Neb., \$200; Southern Illinois, F. F. Johnson, missionary, \$300; Scandinavian Mission, C. J. Sindall, missionary, \$360; Kentucky, C. W. Threlkeld, missionary, \$400; and China, \$900. Should a mission be started in Chicago, at least twelve hundred dollars more will be needed; and the number of open doors of usefulness will steadily multiply, if we have the disposition and ability to enter in. Shall we be found, by our spiritual mindedness and our benevolence, meet for the Master's use?

THE Woman's Foreign Missionary Society supports eleven American missionaries in China, nine in India, four in South America, seven in Japan, five in Mexico, and two in Africa. It has under its care over two hundred Bible women and teachers, six hospitals and dispensaries, fifteen boarding schools with about eight hundred pupils, one hundred and twenty-five day schools with three thousand girls and women, three orphanages with four hundred orphans, and one "home" for friendless women, and through its agencies systematically visits over one thousand zananas. The medical work has been very successful. Five graduates of medical colleges are in the field, and are welcomed in the homes, at the bedsides, in the families of rank in China, and in the zananas of India. Through this medical work a foothold is being gained for missionary work in China, such as it never had before, by opening a way to the confidence and favor of the people.

OUR WORK.

Heeding the off-repeated request that the missionaries write often for the RECORDER, I send a few thoughts for its columns.

We have had a grand Winter for work, and on this field it is developing largely, so that it seems impossible to meet its necessities. As already developed, it requires the most sleepless vigilance, energy, and perseverance to care for its interests. The conditions of the work on such a field as this, especially with all the discouraging circumstances of the last two years, demand the highest qualities of these elements of character, and strong indeed is he who never loses heart in it. Quick to detect the leadings of sophistry, bold and free to expose the false, and to utter the true, must he be who would cope with the forces at work in an entirely new community. Though the demand for work is practically unlimited, it would be well nigh useless for any one to try it unless conscious of possessing these elements of character, not necessarily of the noisy kind, but that staying quality that President Allen might call perseverance.

By the influence of the Board here, it seems to be doing its work well. The thought, that to be most efficient it should be located at the center of its field, seems to be based on false premises. Located where it is, it certainly can take a more dispassionate view of the field than if in the more active places of work. I can see the needs of the work in the Republican Valley more distinctly than elsewhere; Bro. Crandall in the Valley of the Loup, and so all around. We see these needs because they are present with us, and this is as it should be, but this, in just so much, has a tendency to give us a partial view of the field, and this is as it should not be if we are to direct the entire force. Money is needed in the commissary and quartermaster's departments of missionary work if not in the ordinance department, and those who furnish it must know, in general terms, at least, how it is placed. There must be a close connection between capital and the agencies for its use. But the great moneyed operations of the country do not think it necessary to be in the field to conduct their vast operations, but frequently have their headquarters far removed. For instance, the vast system of railroads now sending a branch up this valley is controlled by Boston capital, and has its headquarters in Boston, though I don't suppose it operates a mile of road east of Chicago. The keeping of the Corresponding Secretaryship, practically a distinct part of the work to us who most directly feel its influence, seems eminently practical and wise. And the becoming familiar with the entire field as may be the case, and as has already been well begun by personal inspection, must necessarily add largely the efficiency of the work. It is certain that the late visit of the Secretary has quickened the beat of our own hearts, and made us to feel that we were not so far removed from the heart of the denomination as might have seemed to be the case, and if the visit could be soon repeated, in company with some other active, prudent member of the Board, it would doubtless be of even greater benefit to all parties interested. The West is a large country, and when one gets to the Mississippi he only begins to come to it.

H. E. BABCOCK.

COMMERCE AND MISSIONS.—I look upon the Christian missionary as the pioneer of discovery. I look upon the Christian missionary as the pioneer of commercial enterprise; and many a market in distant parts of the globe would have been closed for years and years to the introduction of the manufactures of Lancashire, if it had not been that devoted missionaries had first led the way in an attempt to raise the heathen in the scale, not only of Christian position, but of social position. I think that commercial

men are bound to support the missionary societies very much more nobly than they have done, and that the obligation rests upon them as commercial men, even as much as it rests upon them as Christian men, to be more munificent and more liberal in their contributions in the future than they have been in the past.—*Hugh Mason, M. P., in Presbyterian Messenger (English).*

THE REPUBLICAN VALLEY.

It is my privilege to make report of work under the direction of the Board, for the quarter ending Feb. 28, 1882. In many respects it has been a quarter of successful work. Bro. S. R. Wheeler was with me from the beginning of the quarter, laboring first in Orleans, until after Christmas, with some measure of success, after which we went to one of my preaching stations on Walnut Creek, which, as you understand, is over fifty miles from Orleans, and where I have labored more or less for over three years, and where I have had regular monthly appointments for some time. In some respects this had come to be a very unpromising point, especially because of the misunderstandings among neighbors, which had come to be chronic. So much was this the case, that it seemed at times like a waste of time and energy to do anything there, but the sequel shows that the earnest, faithful preaching of the Word had not been altogether in vain. Soon after commencing our special effort, it became evident that the Spirit of the Lord was in the place, moving on the hearts of the people, and consequently sinners soon began to inquire the way of Life. I found it good to have the help of so efficient a worker as Bro. Wheeler, who remained until the morning of Jan. 22d.

Jan. 21. It was my privilege to lead six willing candidates down into the baptismal waters, after which we organized the Walnut Creek Seventh-day Baptist Church, with eleven members. Some fifteen or twenty more had taken a stand on the Lord's side, and there was a reasonable expectation that quite a number of them would embrace the Sabbath, and come into the church, but the adversary already had his eye on the place, and, taking advantage of our absence from the field, with a very plausible address, and as usual, with much that was false, entered in and deceived some by such doctrine as that, "The Sabbath is a matter of no consequence;" "If we try to keep it we are liable to be stoned;" "That one can be a Christian by leaving his sins part at a time;" "That there is no instance on record where Christ was the accuser of sin or the sinner," &c. In this way they were deluded to the number of fifteen, into a union church, where one is at liberty to believe anything or nothing, only they must be very careful not to say anything about that respecting which there may be diversity of opinion.

I have written thus fully to show the peculiar boldness we meet in the preaching of false doctrine, and, I think, herein is revealed a feature of the work, somewhat peculiar to the condition of society, where all is in a formative state. Irresponsible parties defiantly try to lower the tone of religious sentiment and to undermine the power of sound doctrine in every respect, if so be they can thereby weaken in any way the force of Sabbath truth. It is so much easier to pull down than it is to build up, they largely have the advantage of us.

This brings us to another thought which I have long held, the necessity of regular, continuous, persistent work. The Board kindly consented that I count the time spent with the Orleans Church, in my report of work performed. I will do so for the present quarter, but think the demands of the work such, that I must put in more than the six months allotted to me, even though I have to do it at my own expense of time. The spirit of the mission is on me, and I must see that the cause receives no detriment if I can help it. May the Lord bless the work and the workers.

Yours, in Christian love,

H. E. BABCOCK.

ORLEANS, Neb., March 5, 1882.

MINNESOTA.

The following is from an address before the Baptist Home Mission Society:

"After all that has been written and demonstrated on this subject, I fear that there are brethren in the East who listen with a complacent smile to talk about the seat of Empire beyond the Mississippi, as if it were mere fustian. The plea of necessity for instant occupancy for Christ is pushed aside with a generous pittance. Minnesota, you say, is a hyperborean region. True enough. It is the coldest of any State or Territory in the Union, excepting Wyoming and not excepting Alaska. But where bread grows there population gathers. There is a steady stretch of unparalleled wheat-producing re-

gion for 2,000 miles northwest of St. Paul. Follow along the trunk line of railway already opened 400 miles to the British border. I have been over the first 150 miles of the main line of this road by wagon. The soil is literally eager to produce wealth; yet the upper end of the road, in the Red River Valley, is the true Eldorado of agriculture. Along this road are some twenty thriving villages of from 100 to 2,000 population. On a soil capable of maintaining and destined to maintain millions of people, there are already located, within church-going reach of this single line of railway, not less than 75,000 souls. For this already present and swiftly multiplying throng, there are only two Baptist houses of worship, both belonging to our brethren from Sweden."

JOURNAL FOR JANUARY AND FEBRUARY.

1st. In company with Dea. Spain and Bro. Redmar, went to Crab Orchard, and preached from Matt. 5: 16, "Let your light so shine," etc. Preached in the evening at same place to a large assembly; subject: Christ's mission into the world." Took the position in this sermon that God would not have sent his Son into the world to suffer as he did, had it not been for the interest he had in his broken law, and also for those who broke it. Stayed all night with an old friend by the name of Allen.

2d. Started for Pleasant Hill, Union county, having been solicited by Eld. Henderson to come and hold meetings there. Weather very cold with considerable snow on the ground. Stopped several times on the road to warm and distribute tracts. Rode about thirty miles and stayed all night with a Seventh-day Adventist family by the name of McCarnish.

3d. Arrived at Eld. Dilday's in the afternoon. This is truly a "hill country." Preached in the evening at the school-house from the subject: "Seeking the kingdom of God." Went from the meeting to see Sister Williams, mother of Bro. O. D. Williams, whom I found very sick with pneumonia. Went back to Eld. Dilday's and stayed all night.

4th. Rained all day, and in consequence had no meeting in the evening.

5th. Went over to see Sister Williams, and found she had died the night before. In the afternoon visited Mr. Hurst's school, and gave the pupils a short talk. Preached in the evening from, "Having a conscience void of offense toward God and men."

6th. Preached Sister Williams's funeral sermon; subject: "The Resurrection." It was a very solemn occasion, quite a number of people attending the funeral. Preached in the evening at the school-house, followed by Eld. Henderson from Acts 26:28.

7th. Sabbath. Held services at Eld. Dilday's. Bro. O. D. Williams led in the meeting, had a refreshing time. "from the presence of the Lord." In the evening, Bro. Williams preached.

8th. Preached on the Sabbath in the forenoon, and in the evening, on Christ's mission in the interest of God's law. Eld. Henderson followed on both occasions with very appropriate remarks. The weather being so unfavorable for further meetings, they were discontinued. Was truly glad I went to see the brethren at Pleasant Hill. It is a beautiful country; judging from its topography, it must be a healthy one. The drought of last Summer impaired them very much. Eld. Henderson, who has lately embraced the Sabbath, appears to be very earnest. Eld. Dilday's health is very poor, from rheumatism. He is seldom able to travel very far. His wife is also very much disabled from the same cause. His wife's mother is living with him, aged over ninety years. The preaching brethren should visit this church more than they have done.

9th. Started home; traveled about fourteen miles, roads very muddy. Stopped at Mr. James Tedford's for the night, preached to a small company in the evening at the church near by, having circulated the appointment through the district school. A brother; said to me to-day he did not think it mattered which day we kept, told him, we ought to let God say. He made no answer.

10th. Traveled all day through deep mud and a rain storm. Called on Bro. McCarnish again, who rendered me great service by resetting my horse's shoes, for which he would not charge me anything. After traveling twenty-five miles, found myself at Bro. Lowery's, worn out.

11th. Arrived home, and was thankful to God to find all well.

12th-17th. Reading and writing. Hard Winter weather.

18th. Snowed to the depth of five inches in about two hours.

25th. Saw Eld. Barker to-day, who lives about seven miles south, in Pope county, who gave me this item of news: The clerk of his Association was instructed, by that

body, to give Bible texts for their articles of faith, placing them under each article. The clerk complied by giving the texts for each article excepting the one authorizing Sunday-keeping. Being called to account for this neglect, answered that, he could find no authority in the Bible for it.

29th. Went to my appointment at Flat Rock school-house. Preached twice to moderately good congregations.

31st. Came home and had a severe attack of catarrh.

February 1st-4th. Still confined to my room.

5th. Sabbath. Went to my appointment at the Park's school-house. Was scarcely able to ride, but could not bear the idea of disappointing them. Preached at 11 o'clock from, "New wine must be put into new skins." Everything in regular order. "The eternal fitness of things." Preached in the evening from "Whom to fear." Matt 10:28.

6th. Preached forenoon and evening to large congregations.

7th. Preached at Bro. Lowery's house in the evening which was more than full, after a short notice, I having visited the district school and given out the appointment. The people in this neighborhood are anxious for meetings. Left an appointment to preach there Monday night after first Sabbath in March.

8th. Visited some, and held meetings at Bro. James Carter's house in the evening. Very few out in consequence of a heavy rain storm. Gave them a talk on Christian duty.

9th. Preached in the evening at Bro. John Motsinger's house, near Bro. Ensmingers. Good number of the neighbors came out, although the weather was very unfavorable; subject: "Laying up treasures in heaven," &c. The subject was suggested by some thief having broken open his smoke house and taken some of its contents a few nights before.

10th. Came home, having preached seven times, and visited sixteen families. Health improved some.

11th-13th. Reading and visiting.

14th. Started on a mission in Johnson county. Stayed all night with an old friend by the name of Syres.

15th. Ate dinner at Eld. Vancleve's, and preached in the evening at the Ragan school-house; subject: "Paul's defense before King Agrippa."

16th. Rained nearly all night and day. The whole country is flooded with water. Thought best to go home.

18th. Sabbath. Preached at our church, followed by Eld. Lewis; subject, "Sowing and Reaping."

19th. Preached, followed by Bro. Lewis; subject: "Impertunate Prayer."

20th. Rained nearly all day.

25th. Sabbath. Went to my appointment at Enon. Preached only once, followed by Eld. Calwell, who is a First-day Baptist preacher living near the church-house.

28th. Rain! rain! It is thought that the city of Cairo will be submerged. Rivers higher than they have been known to be for years. Very unfavorable for missionary labors; hence this meagre report.

F. F. JOHNSON.

STONE FORT, Ill.

HOPE FOR TURKEY.—Rev. Mr. Chambers, in the *Missionary Herald*, mentions a Protestant Turk, of convictions such as indicate that some Mussulman hearts are feeling the force of gospel truth. Of this Turk Mr. C. writes: "He is a quiet man of pleasant countenance." In his examination he was asked what he should do if persecution arose, and he had to choose between death with Christ, and life and prosperity with Mohammedanism. His quiet answer was "death with Christ." But, said the questioner, "remember it may be persecution, torture, and cruel death." Then, said he, "I go toward Christ." This answer deeply affected the audience, who are still alive to his real danger, and many were moved to tears. This Turk has contributed \$44 to the building fund."

THE five States of Minnesota, Iowa, Nebraska, Kansas and Colorado, with the Territory of Dakota, already contain a population exceeding that of the six New England States. It was thought a strange thing two years ago that there were three townships in Massachusetts without any kind of a meeting-house. That state of destitution, which is the remarkable exception in New England, is the prevailing rule in these States of equal population beyond the Mississippi.—*Rev. L. C. Barnes.*

A BRIGHT YOUTH, undergoing examination a few days since for admission to one of the departments, found himself confronted with the question: "What is the distance from the earth to the sun?" Not having the exact number of miles with him, he wrote in reply: "I am unable to state accurately, but don't believe the sun is near enough to interfere with a proper performance of my duties if I get this clerkship." He got it.—*Buffalo Express.*

Education

Conducted by Rev. J. Allen
Half of the Seventh-day Sabbath

"LET THEM"

THE DAY

BY HENRY W. I.

The day is done, and
Falls from the wing
As a feather is wafted
From an eagle in his

I see the lights of the
Gleam through the
And a feeling of sadness
That my soul can't

A feeling of sadness
That is not skin to
And resembles sorrow
As the mist remains

Come, read to me
Some simple and
That shall soothe the
And banish the

Not from the grand
Not from the birds
Whose distant foot
Through the corri

For, like strains of
Their mighty thro
Life's endless toll an
And to-night I on

Read from some hun
Whose songs gush
As showers from the
Or tears from the

Who, through long
And nights devoid
Still heard in his sou
Of wonderful mel

Such songs have pos
The restless pulse
And come like the b
That follows after

Then read from the
The poem of thy
And lend to the rhy
The beauty of thy

And the night shall
And the care, that
Shall fold their tents
And as silently ste

LONGFELLOW

A visitor at Cambridge is very sure to make his acquaintance with Mr. Longfellow, whom he meets with ample, dignified manners, days, and famous as Washington during the for Independence, is fields, and looks across Charles and the Great elms, fragrant stand by the broad path door, and as one passes glimpse of the poet shaded piazza which is shrubbery.

Here came, in the studious-looking young huge brass knocker w front door, and very l great general as he let He had called to see t Mrs. Andrew Craigie, general of the northern Revolution. The was a room in her hou copy. The stately ol more dignified for t wound about her head at the youthful figure. "I lodge students n "But I am not a stu in the University."

"A professor?" Sh one so unlike most pr "I am Professor L "Ah! that is differ what there is." She staircase, and proud one spacious room aft the door of each s have that," until at l the southeast corner "This was General V she said. "You may he gladly set up his h a large one, and alre Jared Sparks had li when Mr. Longfello it the maker of the E. Worcester, shared was room for each establishment, and e found independent Craigie died, Mr. house, and it has rem

When he came to be Professor of Mode erature, he was thir but eighteen when h College in the clas thorne also belonge promise then that he called to be profess accepted the appointm might have three ya in Europe. The m abroad was in some the Spanish, in some "Otre-Mer," his tinned at Bowdoin invited to Harvard for further study, that spent seven year of his pupils has g count of the teacher "As it happened, rooms of the colle met him in a sort of

Education Department.

Conducted by Rev. J. ALLEN, D. D., Ph. D., in behalf of the Seventh-day Baptist Education Society.

"LET THERE BE LIGHT."

THE DAY IS DONE.

BY HENRY W. LONGFELLOW.

The day is done, and the darkness
Falls from the wings of Night,
As a feather is wafted downward
From an eagle in his flight.

I see the lights of the village
Gleam through the rain and the mist,
And a feeling of sadness comes o'er me
That my soul can not resist.

A feeling of sadness and longing,
That is not akin to pain,
And resembles sorrow only
As the mist resembles the rain.

Come, read to me some poem,
Some simple and heartfelt lay,
That shall soothe this restless feeling,
And banish the thoughts of day.

Not from the grand old masters,
Not from the bards sublime,
Whose distant footsteps echo
Through the corridors of Time.

For, like strains of martial music,
Their mighty thoughts suggest
Life's endless toil and endeavor;
And to-night I long for rest.

Read from some humbler poet,
Whose songs gushed from his heart,
As showers from the clouds of Summer,
Or tears from the eyelids start;

Who, through long days of labor,
And nights devoid of ease,
Still heard in his soul the music
Of wonderful melodies.

Such songs have power to quiet
The restless pulse of care,
And come like the benediction
That follows after prayer.

Then read from the treasured volume
The poem of thy choice,
And lend to the rhyme of the poet
The beauty of thy voice.

And the night shall be filled with music,
And the cares, that infest the day,
Shall fold their tents, like the Arabs,
And as silently steal away.

LONGFELLOW AT HOME.

A visitor at Cambridge, in Massachusetts, is very sure to make his first question, Where is Mr. Longfellow's house? and any one whom he meets will be able to tell him. The ample, dignified mansion, built in Colonial days, and famous as the headquarters of Washington during the first year of the War for Independence, is in the midst of broad fields, and looks across meadows to the winding Charles and the gentle hills beyond. Great elms, fragrant lilacs, and syringas stand by the broad path which leads to the door, and as one passes, he will often catch a glimpse of the poet pacing up and down the shaded piazza which is half screened by the shrubbery.

Here came, in the Summer of 1837, a slight, studious-looking young man, who lifted the huge brass knocker which hung upon the front door, and very likely thought of the great general as he let it fall with a clang. He had called to see the owner of the house, Mrs. Andrew Craigie, widow of apothecary-general of the northern provincial army in the Revolution. The visitor asked if there was a room in her house which he could occupy. The stately old lady, looking all the more dignified for the turban which was wound about her head, replied, as she looked at the youthful figure,

"I lodge students no longer."
"But I am not a student; I am a professor in the University."
"A professor?" She looked curiously at one so unlike most professors in appearance.

"I am Professor Longfellow," he said.
"Ah! that is different. I will show you what there is." She led him up the broad staircase, and, proud of her house, opened one spacious room after another, only to close the door of each saying, "You can not have that," until at length she led him into the southeast corner room of the second story,

"This was General Washington's chamber," she said. "You may have this;" and here he gladly set up his home. The house was a large one, and already Edward Everett and Jared Sparks had lived there; afterwards, when Mr. Longfellow was keeping house in it the maker of the dictionary, Mr. Joseph E. Worcester, shared it with him, for there was room for each family to keep a separate establishment, and even a third could have found independent quarters. When Mrs. Craigie died, Mr. Longfellow bought the house, and it has remained his ever since.

When he came to Cambridge, in 1837, to be Professor of Modern Languages and Literature, he was thirty years old. He was but eighteen when he graduated at Bowdoin College in the class to which Nathaniel Hawthorne also belonged, and he had given such promise then that he was almost immediately called to be professor at Bowdoin. He accepted the appointment on condition that he might have three years of travel and study in Europe. The immediate result of his life abroad was in some translations, chiefly from the Spanish, in some critical papers, and in "Outre-Mer," his first prose work. He continued at Bowdoin until 1835, when he was invited to Harvard. Again he went to Europe for further study and travel, and then after that spent seventeen years as professor. One of his pupils has given an affectionate account of the teacher's method with his class: "As it happened, the regular recitation rooms of the college were all in use, and we met him in a sort of parlor, carpeted, hung

with pictures, and otherwise handsomely furnished, which was, I believe, called 'The Corporation Room.' We sat round a mahogany table, which was reported to be meant for the dinners of the trustees, and the whole affair had the aspect of a friendly gathering in a private house, in which the study of German was the amusement of the occasion. He began with familiar ballads, read them to us, and made us read them to him. Of course we soon committed them to memory without meaning to, and I think this was probably part of his theory. At the same time we were learning the paradigms by rote. . . . His regular duty was the oversight of five or more instructors who were teaching French, German, Italian, Spanish, and Portuguese to two or three hundred undergraduates. . . . We never knew when he might look in on a recitation and virtually conduct it. We were proud to have him come. . . . We all knew he was a poet; and were proud to have him in the college, but at the same time we respected him as a man of affairs."

Only a few knew him as a professor; thousands have known the poet, and thousands are born every year who will read and enjoy his poetry all their lives. He began to write and to publish poetry as soon as he was fairly settled in the Craigie House, and the place is full of suggestion of his work. "The house, with its great fire-places, its generously proportioned rooms, its hospitable hall and broad staircase, its quaint carvings and tiles, is itself a historic poem. The study is a busy literary man's workshop; the table is piled with pamphlets and papers in orderly confusion; a high desk in one corner suggests a practice of standing while writing, and gives a hint of one secret of the poet's singularly erect form at an age when the body generally begins to stoop and the shoulders to grow round; an orange-tree stands in one window; near it a stuffed stork keeps watch; by the side of the open fire is the 'children's chair'; on the table is Cole-ridge's ink-stand; upon the walls are crayon likenesses of Emerson, Hawthorne, and Sumner; and in one of the book-cases which fill all the spare wall-space and occupy even one of the windows, are, rarest treasure of all, the poet's own works in their original manuscript, carefully preserved in handsome and substantial bindings." Here, too, one may see the pen presented by "beautiful Helen of Maine," the old Danish song-book, the antique pitcher; upon the staircase is the old clock, which

"points and beckons with its hands," across the meadows is the gentle Charles, "Friends I love have dwelt beside thee, And have made thy margin dear."

It would be a pleasant task to read closely in Longfellow's poems and discover all the kind words which he has written of his friends. A man is known by the company he keeps. And how fine must be that nature which gathers into immortal verse the friendship of Agassiz, Hawthorne, Lowell, Sumner, Whittier, Tennyson, Irving, and chooses for companionship among the dead such names as Chaucer, Dante, Keats, Milton, Shakespeare. All these and more will be found strung as beads upon the golden thread of Longfellow's verse.

After all, the old house where the poet lives is most closely connected with his poems, because it is a home. Here his children have grown, and out of its chambers have issued those undying poems which sing the deep life of the fireside. Here was "Evangeline" written, one of the most precious tales of pure and steadfast love; here "The Two Angels," in which he commemorates the birth of one of his own children and the death of Lowell's wife on the same night; here "Resignation," "To a Child," and the poem "The Children's Hour," which is the most perfect picture of a father and his children in literature. In "The Golden Mile-Stone" he sings:

"Each man's chimney is his Golden Mile-Stone;
Is the central point, from which he measures
Every distance
Through the gateways of the world around him,"

and the secret of Longfellow's power is in the perfect art with which he has brought all the treasures of the old world stories, and all the hopes of the new to this central point; his own fireside has fed the flames of poetic genius, and kept them burning steadily and purely.—Longfellow Leaflets.

COLLEGE WORKERS.

The college that has not a dozen or more young fellows "on mischief bent," is a very doleful and stupid institution. Your proper, well-behaved boys seldom turn out to be much more than paupers to some rural church congregation, or a drudge to some lawyer, or a picker-up of inconsiderate trifles in a newspaper office. Every one of the Congressmen taken in by Oakes Ames in the Credit Mobilier job were "meek and lowly" and proper behaved boys at school.—Wilkesbarre Record.

As every college has its "dozen or more young fellows 'on mischief bent,'" no institution need be doleful or stupid on account of any lack of juvenile deviltry. Indeed, why this plea? Is there danger that college pranks will become extinct? We do not know how extensive have been the opportunities for observation enjoyed by our respected Wilkesbarre friend, but we suspect they have been considerably less than those of the average teacher. It is unfortunate for the theory of the Record that most men of long experience in the education of young men, and who have watched through the long course of many years the career of graduates, find that the facts will not sustain these assertions. The valedictorians are heard of; the foremost men in the professions do not grow up from young scamps, whose mental discipline in school and college consisted in engineering rebellions and escapades; the boys who learn to work in school

and college and graduate with habits of industry and the traits of manly character that can come only from reverence for authority and genuine loyalty to principle, do not degenerate into "paupers, drudges, and pickers-up of inconsiderate trifles." Many of them may not obtain exalted stations, for as there are not enough of the highest places to go around, some must be unprovided for, yet the chances are that somewhere—whether the place be high or low, illustrious or obscure, it matters little to our philosophy—these men will be doing work that men can not do whose manhood has grown up out of a youth of debauchery, disobedience, laziness, and cowardly roydism. We admit that in all American history there have been as many as half-a-dozen men that shot up from boyish worthlessness; but unfortunately for the people who look to such a source for the advent of greatness, every one of these men went down to the original worthlessness when the world demanded of them something better than declamation or bluster.—The hard work must be done by hard workers, and nothing in this world will make a hard worker but doing hard work. Mischief may be very romantic, and funny, but our boys will not get to the front of any serious enterprise because of this. They themselves know that it is work that tells. Better yet, as we have the best reasons for believing, the great majority of students in the schools and colleges of our land are acting upon this belief. The immorality and the disorders of school life are greatly exaggerated. In the first place, the boys themselves love to astonish their home-keeping friends with highly colored narratives of wonderful wickedness; and, then, there has grown up in the community at large, from the endless repetitions of a few college stories, an idea that an ordinary college diploma covers a history but little better than that of a bandit, a Don Juan and a Coal Oil Johnny combined. Nothing could be further from the truth. College students as a class are honest, virtuous and economical—illustrating, we may say, the two last named qualities more rigorously than they themselves deem necessary or desirable. Graduation means work, and, generally, hard work; it means obedience to certain rules; it means, therefore, of necessity the cultivation and development of manly character and intellectual power, in some degree, through the discipline of law and duty. And this training—back and beneath all the youthful frivolity of billiards, caucuses, flirtations and hazing—is the thing that will make these boys, if anything shall, men of power, and influence and usefulness. The students of most of our colleges have read enough and experienced enough to know that fun and mischief and pranks are at the best but inserted "guys" and "asides" in life's serious drama; and that not only glory and fame, but even bread and butter, after all, depend on "minding the cues" and having in word and spirit a "perfect study." We are not afraid that a deluge of economic piety and industry threatens to sweep over college life and wash away all the traditional and gilded follies of the cloister life, and so we can not endorse the Record's plea for more mischief; but we are happy to know, that every year is adding strength to the college sentiment that to-day, in almost every institution of this grade in our land, honors the student who is unaffectedly good, rationally industrious, and generously manly.—Elmira Advertiser.

ORANGE CULTURE IN SYRIA.

Some very interesting notes on this subject are given in a recent consular report from Beyrout. From this we learn that the two districts in which oranges are the most plentiful are those of Jaffa and Sidon. The orange trade began to assume considerable proportions some forty years ago, when the new government of Egypt took shape, and it is now one of the most profitable industries in the two towns above mentioned. Unfortunately the inhabitants, allured by first gains, commenced planting gardens and expending money beyond their resources, the result of which has been that, in spite of all remunerations for small outlays, their improvidence has placed most of them in the power of money-lenders, who continue to advance at interest of 15 to 20 per cent. However, a company has lately been formed in Jaffa to negotiate loans with orange cultivators, and if its operations be carried on fairly we may expect an extension of horticulture, with benefit alike to the company and the borrowers. At the present moment Jaffa possesses some 340 gardens, averaging from 2000 to 2500 trees in each. The crop of fruit from these may be put down at about 36,000,000. A garden costs from 40,000ft. to 50,000ft., and brings in 4000ft. to 5000ft. per annum. For several miles around Jaffa extends a fertile plain, on which water is always to be found at a depth of 40 feet or 50 feet. With capital and enterprise much of this might be planted, and the orange trade doubled in a short time. The present system of irrigation is that of small wells, from which the water is drawn by mules; but experiments have proved that very little engineering skill would be required in order to turn the streams of the river Andjah, some four miles from the town, over the plain. The land near Jaffa would then be cheapened in proportion as the value of that freshly watered rose. At present, unplanted land close to Jaffa able to support 2000 trees is worth 3000ft. to 3000ft.; but at two or three hours' distance it will fetch only 5ft. to 6ft. a deunum. The export is carried on chiefly by sailing-boats for Egypt and Constantinople, and by steamers for Russia, Trieste, and Marseilles. Exportation in cases is a comparatively recent introduction, which has given considerable impulse to business with

Europe. The orange gardens of Sidon are cultivated on the same principle as those of Jaffa. An acre of land at Sidon is generally valued at from 6000ft. to 7000ft., and is capable of bringing in an income of about 600ft. The exportation begins in September, and is at first almost exclusively directed to Russia, till the Winter closes the Black Sea ports, when it is continued to Trieste and Egypt. European cargoes are packed in paper and close cases, the rest are sent in open crates. Each case contains some 300 oranges or lemons, and last year's export is reckoned at 20,000 cases, all of which fetched very high prices, especially lemons in Russia. The average prices are for 1000 lemons 150 to 170 piastres; while for 1250 oranges, reckoned as a trade 1000, the cultivator receives 70 to 80 piastres.—London Times.

MUSIC AND RELIGION.

Music owes its origin, its growth, and its advancement to religion, or more properly to the religious instinct in human nature. Even before the Christian era we find music and religion most intimately connected. Among the Egyptians, Israelites, Phoenicians, Indians, Chinese, and Japanese, it was considered as a pre-eminently religious art, and formed an essential part of their worship. Among the Greeks it was Pythagoras who gave special emphasis to its religious character, who considered the universe a great harmony of things, of which music was the counterpart.

After the establishment of Christianity, we find its priests the promoters and perfectors of music. Ambrosius, bishop of Milan, was the first who rendered immortal service toward the perfecting of sacred music. Ambrosius lived till about 393 after Christ, and we find soon after still another giant of the church actively engaged in the development of music, with still more marked success. This was Gregory the Great, who presided over the Christian Church from 591 to 604. He made a collection of existing melodies, and, adding some new ones, introduced the whole into the church, as a form from which deviation was forbidden, and a copy of this book of melodies was secured to the altar of St. Peter's at Rome, as a standard of comparison, by which future editions were corrected in case of variance. Subsequent to this, however, music having gained intelligible forms in the hands of these men, we witness the beginning of the process of separation.

So-called secular music began to develop itself. After the twelfth and thirteenth centuries the higher orders of society began to occupy themselves with poetry and song, and commencing in Provence, the interest soon reached Germany. This was the period of the Troubadours (called by this name in Provence, and in Germany, Minnesanger), and among whom kings and princes were proud to be numbered. The secularization of music which now progressed during two centuries, and through which the art gradually gained a more independent character, could not remain a matter of indifference to the Christian Church, and an effort to again bind it to the service of religion soon became manifest.

At the Tridentine Council (1562) the question whether music in its then condition fulfilled its true purpose was for the first time earnestly rediscussed, and in consequence of a review of the evils which became manifest, a purification of sacred music was determined upon at the twenty-second sitting of the council, and it was agreed, so far as it contained in its vocal or instrumental forms the slightest profane or impure element, to banish it from the church. A mighty genius fit for such an undertaking was opportunely found in Giovanni Palestrina, who accomplished the task with magnificent results. By appointment he composed a mass on the reformed plan, which was performed before the entire body of cardinals, with overwhelming success. One would suppose that his pure, holy style, free from every appeal to sense, would have made any secularization of music impossible for centuries at least. This, however, was not the case; but on the contrary, an irresistible pressure toward freedom of musical forms soon showed itself.

The battle for the independence of music as an art, outside the church, which had already been taken up by the Troubadours and Minnesanger, as well as the whole Dutch school, flamed forth anew and led at length to the complete divorce of secular from sacred music. "A fresh breath of Spring," says Franz Brandel, "the breath of a free spirit wresting itself from the bondage of authority, pervaded the world." After long centuries men reawakened to a consciousness of the excellence of beauty, of devotion to the life of this world, and the higher pleasures of sense which had appeared sinful to the former spirit of religion. Eyes which had hitherto only been turned toward heaven were now directed toward the world with astonishment at its splendor. The earnest, four-voiced form of song had hitherto been almost predominant in music, but there now developed, with incredible rapidity, the dramatic song, and the opera was the result. Instrumental music also betrayed through imperfect beginnings that it had at least begun to exist. And now we behold music in the course of centuries sending forth more and more branches, like the spreading channels of a mighty stream which has burst its barriers.

In Gluck there appeared the first dramatic musical genius. Bach, Handel, Hayden, Mozart, and Beethoven developed instrumental music to its highest perfection; and then sacred music could not resist the movement of the times, and the human and natural element gained more and more the upper hand. But it is this century especially which has

witnessed the development of the dramatic power of music—Mozart, Weber, and Wagner having revealed unsuspected paths.—Mag-ic Flute.

BRYANT AND LONGFELLOW.

When, in 1845-6, the illustrated edition of Longfellow's poems came out in Philadelphia, from the press of Carey & Hart, Mr. Bryant wrote to its author as follows:

New York, January 31, 1846.
"My Dear Sir,—I have been looking over the collection of your poems recently published by Carey & Hart, with Huntington's illustrations. They appear to me more beautiful than on former readings, such as I then admired them. The exquisite music of your verse dwells more agreeably than ever in my ear, and more than ever am I affected by their depth of feeling, and their spirituality, and the creative power with which they set before us passages from the great drama of life.

"I had been reading aloud to my wife some of your poems that pleased me most, and she would not be content until I had written to express to you some of the admiration which I could not help manifesting as I read them. I am not one of those who believe that a true poet is insensible to the excellence of his writings, and know that you can afford to dispense with such slight corroboration as the general judgment in your favor could derive from any opinion of mine. You must allow me, however, to add my voice to the many which make up the sum of poetic fame. Yours very truly,
W. C. BRYANT."

To this the younger poet replied with frankness and becoming gratitude:

CAMBRIDGE, February 5, 1846.
"My Dear Sir,—I am very much obliged to you for your friendly letter, which has given me, I assure you, the sincerest pleasure. Your expressions of praise and sympathy are very valuable to me; and I heartily thank Mrs. Bryant for prompting your busy hand to write.

"In return, let me say what a staunch friend and admirer of yours I have been from the beginning, and acknowledge how much I owe to you, not only of delight, but of culture. When I look back upon my earlier verses, I can not but smile to see how much in them is really yours. It was an involuntary imitation which I most readily confess, and say, as Dante says to Virgil: 'Tu se' lo mio maestro, e' lo mio autore.'"

"With kind remembrance to your wife, to Julia, and to the Godwins, faithfully yours,
HENRY W. LONGFELLOW."

LIFE IN UNDERGROUND RIVERS—BLIND FISH.—An interesting exhibition of blind animals was recently given to a party of visitors by a gentleman living in the immediate vicinity of Mammoth Cave. The cave, as well as many others, has its subterranean rivers and lakes that are stocked with a fauna peculiarly their own, and the observations that have resulted in our present knowledge of it are of peculiar interest. Years ago the fishes undoubtedly entered the underground river, and gradually from disuse, as generation succeeded generation, their organs of sight have almost disappeared—the result of inactivity. In the young the eye is more perfect, but as the fish gradually grows, the unused optic nerve remains in tact or gradually dwindles away, so that the most careful scrutiny often fails to reveal it in the adult forms. The eye itself becomes covered with a white membrane, probably a fatty substance, and has the vacant stare of a boiled cod. The fish that was originally a minnow, assumes a pale and ghostly appearance, and when observed under a glaring torch, darting about in the inky water, strikes the beholder as in strict keeping with the surroundings, which are, to say the least, grim, ghostly and peculiar. To observe the fishes and capture them, almost perfect-silence must be maintained, and the white forms will soon be seen darting to the top of the water and as quickly retreating to the cover of some adjacent ledge. Bits of bread or flies thrown on the water, however, attract them, and if a net is dexterously used, the game can be secured.—N. Y. Sun.

THE CANARY BIRD.—Mr. Leicke, an extensive importer and dealer in birds and beasts, of New York, takes nearly all of the poetry out of the idolized canary bird. And his statement will be new to nearly all who spend precious time and lavish so much gush over the dear bird from the Canary Islands, to learn that it is a Dutch bird of various crosses. He says: "They call them Canary birds, but they are German birds. The native canary does not sing. It was when the canary was crossed with the linnet, and the lark, and the other song birds of Europe, that the little musician which we know as the canary came to exist. These birds are all bred in Germany. The inhabitants of the Hartz mountains supply the civilized world. There is not a cottage in all the region about Andreasburg and the Brocken that is not full of them. Some of the peasants raise as many as 300 in a year, but the average is perhaps twenty to a house. As much as \$300,000 goes to the inhabitants of the Hartz mountains every year. They have bred them for generations, and fairs are held and prizes are offered to stimulate the breeders.

The Eucalyptus tree has been found very effective in banishing malaria from many fever-plagued regions of Southern Italy, Corsica, and Algeria, where the atmosphere, before the felling of the trees was planted, was pestiferous.

to give Bible texts for their articles of placing them under each article. The compiled by giving the texts for each excepting the one authorizing Sun-ning. Being called to account for neglect, answered that, he could find authority in the Bible for it.

Went to my appointment at Flat school-house. Preached twice to moderate congregations.

Came home and had a severe attack of rheumatism.

January 1st-4th. Still confined to my bed.

Sabbath. Went to my appointment at Park's school-house. Was scarcely able to ride, but could not bear the idea of pointing them. Preached at 11 o'clock.

"New wine must be put into new bottles." Preached in regular order. "The fitness of things." Preached in regular order. "Whom to fear." Matt 10:28.

Preached forenoon and evening to moderate congregations.

Preached at Bro. Lowery's house in evening which was more than full, after notice, I having visited the district and given out the appointment. The people in this neighborhood are anxious for meetings. Left an appointment to preach Monday night after first Sabbath in March.

Visited some, and held meetings at James Carter's house in the evening, few out in consequence of a heavy rain. Gave them a talk on Christian duty.

Preached in the evening at Bro. Motainger's house, near Bro. Ensminger's. Good number of the neighbors came although the weather was very unfavorable. Subject: "Laying up treasures in heaven," &c. The subject was suggested by a thief having broken open his smoke and taken some of its contents a few days before.

Came home, having preached seven times and visited sixteen families. Health improved some.

13th. Reading and visiting. Started on a mission in Johnson's. Stayed all night with an old friend named of Syres.

Ate dinner at Eld. Vancleve's, preached in the evening at the Ragan house; subject: "Paul's defense before Agrippa."

Rained nearly all night and day. Whole country is flooded with water. Light best to go home.

Sabbath. Preached at our church, led by Eld. Lewis; subject, "Sowing seed." Preached, followed by Bro. Lewis; subject: "Importunate Prayer."

Rained nearly all day. Sabbath. Went to my appointment on. Preached only once, followed by Caldwell, who is a First-day Baptist living near the church-house.

Rain! rain! It is thought that the city of Cairo will be submerged. Rivers more than they have been known to be for years.

Very unfavorable for missionary success; hence this meagre report. F. F. JOHNSON.

FOR TURKEY.—Rev. Mr. Chambers, Missionary Herald, mentions a Prophet, of convictions such as indicate some Mussulman hearts are feeling the truth of gospel truth. Of this Turk Mr. C. says: "He is a quiet man of pleasant manners. In his examination he was what he should do if persecution arose, he had to choose between death with dishonor, and life and prosperity with Mohammedanism. His quiet answer was 'death of Christ.' But, said the questioner, 'rejoice in it may be persecution, torture, and death.' Then, said he, 'I go toward death.' This answer deeply affected the audience, who are still alive to his real danger, many were moved to tears. This has contributed \$44 to the building

five States of Minnesota, Iowa, Nebraska, Kansas and Colorado, with the Territory of Dakota, already contain a population exceeding that of the six New England States. It was thought a strange thing to go that there were three townships in Massachusetts without any kind of a meeting-house. That state of destitution, which is a remarkable exception in New England, is a prevailing rule in these States of equal extent beyond the Mississippi.—Rev. L. Johnson.

RIGHT YOUTH, undergoing examination for admission to one of the departments, found himself confronted with the question: "What is the distance from the sun to the sun?" Not having the number of miles with him, he wrote in pencil: "I am unable to state accurately, but I believe the sun is near enough to interfere with the proper performance of my duties as a clerkship." He got it.—Buffalo

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, March 30, 1882.

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

EVIL SPEAKING.

The Apostle James says, "Speak not evil one of another." Yesterday, in conversation, a brother remarked he had concluded the habit of evil speaking was traceable altogether to selfishness. "We have a feeling that by ventilating the imperfections of others we raise ourselves in the scale of comparative merit, just in proportion as we put others down where we think they should be." This view is correct in part, but it does not cover the entire ground. Various are the causes which lead to evil speaking. By evil speaking, I do not now refer to speaking untruthfully concerning others. I have not in mind the sin of slander; but telling what we conceive to be the truth with reference to others, when the subject matter is of such a character, and when it is told in such a way as to represent them in an unfavorable light, and create a bad impression with reference to them. Should this ever be done, and if so, when? I think it is justifiable only when by speaking truthfully of the faults or sins of another, we can save a third party from positive injury. For example, if I find an unsuspecting party is likely to suffer through the weakness, dishonesty, or wickedness of another, it is my duty to forewarn the unsuspecting one, by notifying him of the nature of his danger, and the character of the individual from whom he is likely to suffer. This is the only justifiable excuse for speaking evil of others. And were all evil speaking reduced to this, how little there would be compared to what is.

We find individuals claiming to be honest, unselfish, when we know they are not; we find a man making claim to scholastic attainments which we know he does not possess, and oh! how our hearts burn to set the matter right.

Our innate sense of justice, fairness, and truthfulness is quickened into a desire to have a man known as we conceive him to be; and so we whisper about what we conceive to be the truth, preferring not to be known to him, or to any one as the exposé of his real merits and demerits, yet not able to rest without he is exposed.

And we justify ourselves in this mischief on the ground that we do it in the interest of truth. We want false pretenses exposed, and hidden weaknesses and wickedness brought to light. And there is good arising from it. It does bring to light fraudulent pretenses; but, upon the whole, it works mischief and should be avoided.

Better wait and let others find out what you think you have learned. I have great respect for a former teacher of mine, not because he is now a D. D., a Ph. D., or an LL.D., and really I do not know but he is all these (for our people have such an easy way of conferring grand titles) but simply because I once heard his wife chide him in a gentle way, because he was so little given to criticizing others unfavorably that she never knew herself what opinion he entertained of others.

There is a mode of evil speaking that is very distasteful to me, almost to the extent of abomination; it is that of hinting evil, uttering innuendoes with reference to almost everybody and then claiming you never speak evil of any one. This in vileness is only a grade above slander, indeed it is a cowardly way of slandering others. Slander does not exist without hatred, and the latter our Savior ranks with murder. E. M. D.

HOW TO DODGE IT.

How to escape the obligation to observe the Sabbath of the fourth commandment, the seventh day of the week, is a problem that is taxing the ability of many of the ablest teachers and leaders of our time. This commandment they know was given and recorded with the other precepts of the moral law. It is a part of the constitution of God's moral government. In its terms it is so clear and explicit that there can be no doubt concerning its import. Diligent search of Scripture fails to find any word or example of Jesus, any teaching of inspired apostles or prophets giving the least hint of its abrogation or change. In a word, the Bible leaves the Sabbath as the fourth commandment enjoined it. But a large majority of Christians find themselves doing something different from what God commands. The consistent course would be to abandon this unscriptural practice. But, as to do this would be to confess that, heretofore, they were ignorant and wrong in the matter,

and would also be attended with some inconvenience and perhaps sacrifice, they seem to have decided to continue to depart from the Bible doctrine of the Sabbath. In attempting to justify this course very many different and conflicting theories and excuses have been advanced. It is claimed that the law of the Sabbath is binding, but the day has been changed; that there is no Scripture evidence that the day was changed, but that the law was abolished; that Sunday is the original seventh day of creation; that it makes no difference which day is observed; that if we obey God in every particular except this one he will not be displeased with us; that we can do more good by disobedience than by obedience in this particular; that there is no sacred time under the gospel; that the church has appointed and made sacred the Sunday. These are some of the positions taken to justify the unscriptural practice of Sunday-keeping. The last named is at the present time gaining a good deal of favor. Protestants are going back to the Romish doctrine that the church has the right, and has exercised the right, to appoint or change the Sabbath. And they add as a corollary that the State must enforce its enactment. The increasing tide of no-Sabbathism with its immoral and irreligious tendencies, sweeping over our country, may yet convince the Christian Church that it is dangerous business to attempt to dodge the requirements of God's Word. A. B. P.

HOW CAME IT, THEN?

We have seen the unsoundness of the argument from popularity in favor of the Sunday observance. It is a matter of history, that all great reforms in morals and in politics have had to breast the tide of popular disapproval at first. The doctrines of freedom and impartial justice were just as true and important when there were only seven thousand men in the whole nation to vote for them, as they were a quarter of a century afterwards, when the mighty millions of the nation enacted them into constitutional law. Sabbath truth will be no truer than it is now, when an apostate church shall come back to its observance.

Dr. Nander wrote from the highest standpoint of historical erudition, when he penned the following in his "History of the Christian Church during the first three centuries." "The festival of Sunday was always only a human ordinance." I deem the testimony of abundant and reliable history, unmistakably in favor of the following answer to the question, "How and when came the Sunday into such popular favor?" Sunday was not known nor observed either as a Sabbath or a Christian festival, in apostolic times. About the close of the second century, it came into the church as a festival, "a day of indulgence for the flesh," along with more than fifty other festival days, and the whole brood of them were products of the first great wave of apostasy on which the church was being swept down to her papal corruptions. The reasons for the Sunday festival were mostly fanciful, and some of them ridiculous—just as good, and no better, than the reasons for the portentous list of sacraments and festivals with which the apostate Romish Church loaded her service. Great men have their weak points, and Luther showed one of them, and to the immense damage of the Protestant reformation, when he said, "Let all the festivals be abolished except the festival of Sunday." Strong men fought against his exception, but Luther's iron will prevailed, and so the reformation remains to be reformed. Centuries of the Christian era passed, however, before this Sunday festival was thought of as having any Sabbath character, and as a substitute for the Bible Sabbath. It was well along in the fourth century, before any effort was made to give the Sunday festival Sabbath character. The Sabbath of the Bible was all this time observed in the church along-side the Sunday festival. In the forepart of the fourth century, Constantine, the sagacious pagan Emperor, seeing paganism was fast playing out before the aggressions of Christianity, shrewdly seized upon the latter as the only hope of stability for his throne, and flaunted the red-cross banner at the head of his mighty armies, with the motto, "By this we conquer." The wily pagan began the fatal policy of compromise between Christianity which he feared, and paganism which he loved. He legislated for Christianity at first, with some ambiguity, from which the adherents of his paternal religion could pick up some crumb of comfort. The enactment of his Sunday edict, however, in 321, was a bungling effort to give the loaf to the pagans, and the crumb to the Christians. The Sunday was the festival day of a large portion of the Christians, and it had been also, "the wild solar hol-

day of all pagan antiquity." What a stroke of policy to keep in favor of both parties, flashed upon the supreme pontiff of the Roman Church, and the unquestioned head of the Roman State. Marry the "venerabilis dies solis," the sun-day of the pagans, to the festival day of the Christians, and so it came, "Let all judges, and all city people and tradesmen, rest upon the 'venerable day of the sun.'" They rested together, and the offspring of the unholy alliance was christened the "Christian Sabbath." Hybrid offspring of paganism and papacy—the Christian Sabbath! alas, for Christianity. D. E. M.

SOME LEGISLATIVE ISSUES.

Since the days of slavery, the war, and the reconstruction of the Rebel States, it is doubtful whether Congress has had before it any subject for legislation of more importance than the Mormon question. It was certainly high time that some measures should be adopted by the National Government by which, while respecting the right of individual religious opinion, the sin and shame of polygamy should be wiped out of existence. The bill which has recently been passed by both branches of Congress, and which will doubtless receive the signature of the President before this article is in print, is aimed at this very thing. It will take time and patience, possibly some modification of present laws, or additional legislation to accomplish all that the friends of the recent bill have expected, and are expecting from it. That anything should at last be done on this subject is a hopeful indication. That the first move should be the vigorous plan of the Edmunds bill, just passed, is cause for congratulation. That the work thus begun should be pushed to completion, by additional legislation if necessary, by the faithful execution of whatever laws we have, is undoubtedly the will of the people which must be heeded. Let us devoutly hope that the beginning of the end of another national evil is thus at hand.

While this measure has been going forward in this promising manner, another bill has been passed by the Senate, and is now before the House, which, if it becomes a law, must be regarded as a backward step. It is the Anti-Chinese Bill, which, while it nominally proposes to limit Chinese immigration, is practically, for a period of twenty years at least, a total prohibition of such immigration. Now, while we are expressing our sympathies with, and extending our hospitalities to the oppressed Jews of Russia, and while we are almost daily receiving to our shores great numbers of immigrants from nearly every other nation under the heavens, and rapidly admitting them to all the privileges of American citizenship, we can not afford to shut our doors in the face of the Chinese. Our country's fair name, her proud boast of open doors to all comers, above all a sacred observance of treaties already made with China, and considerations of fairness and simple justice to such of the Chinese subjects as may seek homes among us, all alike demand, at least, such a modification of the bill as will remove this prohibition feature. It is doubtless true that there have been troubles in the Chinese quarters in some of the cities of the Pacific States. It is, probably, equally true that the instigators of the troubles, and the perpetrators of the outrages which have been committed during these troubles, have been, not the Chinese themselves, but certain foreign citizens of a different name. It may be true that the whole question of foreign immigration needs regulating, but it is difficult to see why the restrictions, resulting from such regulations, should fall exclusively upon the Chinese who are confessedly a quiet, industrious, frugal, and inoffensive people. On a question of so much magnitude as this, it is quite proper to say to our representatives in Congress, Let us make haste slowly.

Meanwhile, there is another national question, which has not been considered in either House of Congress, nor is it, at present, likely to be so considered—a question, the importance of which it is simply impossible to overestimate—the temperance question. The evil of intemperance is a national one. It annually sends more men to the grave than the worst yellow-fever plague the country has ever known. It brings more want and suffering and hopeless poverty into the country, every year, than all the Mississippi freshets for a whole generation. It costs the country, annually, more money than all the Star Route frauds that were ever perpetrated. The sin and shame which it entails upon almost every square mile of our fair land, are so widespread, and of so deep a dye, that the Mormon question becomes, in the comparison, a local issue. To say that a question of this magnitude is one to be settled at town meetings is to trifle with it. It is a national question. The National Government as-

sumes the right to collect its internal revenue on the liquors which are sold in every part of the country. Why may it not also declare the whole business, as it really is, an enemy to the peace, prosperity, and happiness of the whole people, and, as such, drive it from the land? Is it visionary to believe that this generation will see this question in the hands of the National Government where it belongs, and that it will there receive that attention which will be the death blow to the greatest evil which has cursed our land since the days of slavery? Perhaps so. Then let us pray that the next generation may be more favored than the present one. L. A. P.

SUPPORTING THE GOSPEL.

It is a well-known fact that in most of the denominations, the churches have trouble in paying their ministers. I hear of this in all the denominations around us, and it may be there are some Seventh-day Baptist Churches that have the same difficulty. Now I believe the trouble arises because the man is made so important and the cause of Christ regarded as secondary. We have emphasized the human wants of the pastor and his family, and neglected the divine necessities of the church. We call it paying the preacher so much money for so much work, and forget it should be given to the Lord for the advancement of his kingdom. We have magnified the material and lost sight of the spiritual. Take the various excuses for not giving to the support of the gospel, and they arise from a selfish rather than from a spiritual motive.

1. I am too poor, and have nothing to give. But am I yet as poor as the widow who had but two mites and cast both of them into the treasury of the Lord—even all her living? She had nothing left to get her supper with, but had freely given all to the Lord, and then trusted to him for the future. It is the poor that need to give, and then the Lord can bless them.

2. I am in debt, and must pay my obligations first. But to whom in debt? To man. How much? One hundred dollars. How much in debt to God? I suppose ten thousand talents. And can I get down on my knees and pray in these honest words, "Dear Lord, if thou wilt keep on giving me life and health and prosperity, till I get my brothers all paid off, and then if I have anything over, and don't get into debt again, I will give something for the support of the gospel?"

3. Can not give anything, because the minister is worth more and lives better than I do. A church member when asked to pay his slip rent, which he had voluntarily agreed to do, begged off on the plea that he had not got his farm paid for, while his pastor had money out on interest. Suppose that same brother had gone to the shop to get his horse shod, and before he paid the blacksmith inquired if he owned the shop and lot, and when he found that he had been industrious and saving enough to pay for them, and maybe has money out, refused to pay for horseshoeing because the blacksmith was worth more than he was.

4. I believe the pastor ought to be paid a salary according to the size of his family, and our pastor's family is small and it ought not to take much to feed them. But if the good brother goes to a shoemaker to get his boots mended, would he first ask him how many children he had, and then pay him accordingly?

5. Refuse to pay for the gospel unless the pastor does just so much pastoral work, and in the way the member imagines it should be done. To meet this, one of our ablest ministers, in his first sermon, said, "God did not call me to spend my time in going around and visiting everybody, and eating with them; but to preach the gospel. The poor and the sick I shall be glad to visit and give them spiritual comfort."

Dear brethren, it seems to me we have been looking at the man too much, and balancing the probable expenses of his family, when the great interests of the kingdom of God demand our undivided and immediate attention. When we give our little or our much as unto the Lord, because he has loved us, then there will be less trouble in supporting the pastor, and the cause will be mightily advanced. L. R. S.

OUR SABBATH VISITOR has been sent through the month of March (five numbers) to all who were known to desire it and some who were not, with the expectation that if it was wanted there would be an expression of the want with a specification of the number to be sent. Some have manifested their desires and more have not. Those who have ordered them will be supplied and those who have not will be expected to order before any more are sent. Bro. Bliss, who has to bear

the expense of this free supply, thinks the number published should be reduced to something like the number of subscribers. Those wishing the volume complete should order at once that the size of the edition may not be reduced so low that all can not be supplied.

MRS. MAYBURN'S TWINS, by John Haberton, author of "Helen's Babies," is a book that will be eagerly read by every lover of children, and their various moods, as so happily delineated by this talented writer. The success achieved by "Helen's Babies" is a sufficient guarantee that the public will not allow Mrs. Mayburn's Twins to pass without making their acquaintance. Published by T. B. Peterson & Brothers, Philadelphia, in one volume, paper cover, for 50 cents.

PHOTOGRAPHY.—E. & H. T. Anthony & Co., 591 Broadway, New York, have issued American editions of "The Art and Practice of Silver Printing," by H. P. Robinson and Capt. Abney, R. E., F. R. S., and "Modern Dry Plates; or Emulsion Photography," by Dr. J. M. Eder, of Vienna.

Communications.

TRACT BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in Plainfield, N. J., March 12, 1882.

After the usual preliminaries, Bro. A. H. Lewis, Chairman of "The Outlook Committee," reported having carried out the instructions of the Board in reference to preparing the first number of the *Outlook* to be issued in April, and presented a copy of the same for examination. The paper was approved, and the committee were instructed to proceed with its publication.

It was voted that a Department be opened in the SABBATH RECORDER devoted to Sabbath truth, and that Bro. D. E. Maxson be invited to conduct the same for the present.

From a communication from the General Agent, it appears that there is a considerable sum still due from pledges made several years ago for the Publishing Fund. It was, therefore, voted to place those unpaid pledges in the hands of the Treasurer, J. F. Hubbard, Plainfield, N. J., with instructions to notify the parties of the amount due.

The report of L. C. Rogers of labors performed in the vicinity of Elmira, N. Y., and Clifford, Pa., up to Feb. 24th, was read, and the Secretary was instructed to publish an abstract of it in the SABBATH RECORDER.

Letters were read from Joel Greene, in reference to the distribution of Sabbath documents in Pennsylvania; from N. Wardner, J. B. Clarke, and C. D. Potter, concerning the employment of Bro. Rolf of Norway, in the Sabbath mission work; from Morell Coon, declining to act as agent for the rake shop property in West Edmeston; and from L. A. Platts and L. R. Swinney, in reference to editorial correspondence for the RECORDER.

It was voted to send Bro. Rolf of Norway, a draft for \$100, and that a correspondence be opened with him with a view to future employment on that field.

A communication was presented from the Secretary of the International Sabbath Association in response to inquiries in reference to a "Call for a Conference" to be held in Pittsburg, Pa., commencing at 7.30 P. M. March 28, 1882. Personal invitations were extended to A. H. Lewis and L. E. Livermore, to attend said Conference, but special attention was called to the following clause in the general invitation: "All are invited to attend who stand by the generally received views regarding the Christian Sabbath, and who will speak and act for its integrity." After considering the question of expense of representation by delegation, the prevailing opinion seemed to be that the hope of any hearing in the Conference from any representatives of the Bible Sabbath was too slight to warrant the outlay. However, there was no action taken either way.

Certain rules for the government of the General Agent in the management of the affairs of the Publishing House were passed.

The names of Mrs. A. E. Allen and Dea. L. Allen, of Milton, Wis., were ordered placed on the list of Life Members of the Tract Society, since it appeared that, through mistake, they had been hitherto omitted.

L. E. LIVERMORE, Secretary.

"BY WHOM SHALL JACOB ARISE?"—The editorial of March 23d, under the above heading, is worthy of most thoughtful consideration by every church and pastor. I had prepared an article on the same subject, but had held it over for further thought.

The article of Bro. Platt necessity for mine, at least may all re-read and ponder therein set forth. Will remarks and conclusions.

TO YOU PERS.

To each reader of the *Friend of the Sabbath*,—I March 16th, you saw an of the Tract Board for This week we send you This shows the enterprise This paper is to be sent people, outside the Board Clergymen, Sunday-school Officers of Young Men's tions, and public reading cover more territory and readers than any similar part has ever done. It promptly and generously also be widely advertised will secure a large circle people, who do not hold the churches. This our work in direct contact ing currents of religion United States and Canada necessary to enter any your duty in the matter following requests:

1. Please subscribe for and as many more as you geously among your names are not likely to the hands of the Board to the office, if you can distribution yourself.

2. Please pledge a portion which must be raised to prize at once. You can if you choose, and as you "quarterly." Every plan facilitate the work, and of raising the necessary work. You are God's servant you some of his money Board has undertaken to in you, and in God. It will neglect to respond embarrass the work of the you and lead you aright. In behalf of

LETTER FROM

EDSWOLD, IN N.

REV. J. B. CLARKE:

Dear Brother,—I have not been able to season and even feeble and also the people here me. They soon take church (State church) come and hear, so I have times, (from Sept. 1st to ter,) sent or posted 2,0 16 and written 19 letters lies have visited, both always trying to lead the truth of Sacred Scripture.

I have also sent abstracts, books, and period Rest, in Hamburg; the stock. The periodical German, Swedish, D language. May the good come of it. I am more, when an acquaintance to start for next season. Then I would lead you tion; many tracts may be them, but it will remain.

I have had no work fourteen months when none seems inclined to well known, and the situation; and as I should labor on the Sabbath ready sacrificed a good mit myself in the hand working at home and brought in but a trifle member me in your part the righteous availeth.

Furthermore, won through you, to remain of the Lord; or if the proceedings, kindly to should proceed.

With kind regards hood; I am your

The Board have to dollars to Bro. Rolf received, and asked him according to his best. Potter has also sent h If any one wishes to for this work, the Board and forward it.

GEO. H. PLAINFIELD, N. J.

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L. E. LIVERMORE, Secretary.

WHOM SHALL JACOB ABISH?—The article of March 23d, under the above title, is worthy of most thoughtful consideration by every church and pastor. I prepared an article on the same subject, but held it over for further thought.

The article of Bro. Platts will supersede any necessity for mine, at least; yet I hope we may all re-read and ponder well the matter therein set forth. Will not facts verify the remarks and conclusions of that article? PASTOR.

TO YOU PERSONALLY.

To each reader of the Recorder, and to every friend of the Sabbath.—In the RECORDER for March 16th, you saw an outline of the plans of the Tract Board for the current year. This week we send you a copy of the Outlook. This shows the enterprise fairly inaugurated. This paper is to be sent to at least 50,000 people, outside the RECORDER list, including Clergymen, Sunday-school Superintendents, Officers of Young Men's Christian Associations, and public reading rooms. It will cover more territory and reach many more readers than any similar movement on our part has ever done. If you will respond promptly and generously, the Outlook will also be widely advertised at such rates as will secure a large circulation among the people, who do not hold official positions in the churches. This movement will place our work in direct contact with the controlling currents of religious influence in the United States and Canada. It does not seem necessary to enter any argument to show your duty in the matter. Permit us the following requests:

- 1. Please subscribe for a copy for yourself, and as many more as you can place advantageously among your acquaintances whose names are not likely to be found on lists in the hands of the Board. Send their names to the office, if you can not attend to the distribution yourself.
2. Please pledge a portion of the \$6,000 which must be raised to carry on the enterprise at once. You can pay in installments if you choose, and as you choose; we suggest "quarterly." Every pledge thus made will facilitate the work, and lessen the expense of raising the necessary funds. It is God's work. You are God's servants. He has given you some of his money to use for him. The Board has undertaken this work with faith in you, and in God. It does not believe you will neglect to respond promptly, and so embarrass the work of the Master. God bless you and lead you aright.

In behalf of the Board.

LETTER FROM H. C. ROLF.

ERDSWOLD, in Norway, Jan. 22, 1882.

REV. J. B. CLARKE:

Dear Brother,—Since last I wrote you have not been able to do much work, the season and even feeble health have hindered, and also the people here are much against me. They soon take warning through church (State church) priests; still some will come and hear, so I have preached only four times, (from Sept. 1st to Dec. 1st, first quarter,) sent or posted 2,000 tracts, distributed 16 and written 19 letters; and several families have visited, both in country and town, always trying to lead the conversation on the truth of Sacred Scriptures.

I have also sent about 14,000 pages of tracts, books, and periodicals to the Stranger's Rest, in Hamburg; these were of my former stock. The periodicals were in the English, German, Swedish, Danish or Norwegian language. May the Lord grant that much good come of it. I shall soon send them more, when an acquaintance engineer begins to start for next season, running to that town. Then I would lead your attention to emigration; many tracts may be distributed amongst them, but it will require both time and money.

I have had no work yet. It is now nearly fourteen months since I left my place, and none seems inclined to take me, as I am too well known, and the reason why I left my situation; and as I should not like to start or labor on the Sabbath for which I have already sacrificed a good deal, so I will commit myself in the hands of Father. I am working at home and studying, but it has brought in but a trifle. You will please remember me in your prayers, as the prayer of the righteous availeth much.

Furthermore, would beg the Society, through you, to remember me for the cause of the Lord; or if they do not approve of my proceedings, kindly to state, and how I best should proceed.

With kind regards to you and the brotherhood, I am your brother in Christ, H. C. ROLF.

The Board have forwarded one hundred dollars to Bro. Rolf since the above was received, and asked him to continue the work according to his best judgment. Bro. C. D. Potter has also sent him twenty-five dollars. If any one wishes to contribute specifically for this work, the Board will gladly receive and forward it.

Geo. H. Babcock, Rec. Sec. Plainfield, N. J., March 18, 1882.

PARIS LETTER.

(Regular Correspondence.)

PARIS, France, March 13, 1882.

To-night the Paris branch of the Salvation Army held a special review of its forces, on the anniversary of the first establishment of the "Army" in France. Being a special service, the audience were in their places punctually at the hour indicated, a quarter past eight; but stragglers kept coming in until the hall, which holds some 1,200 people, was crowded to excess. This number was made up principally of apparently poor workmen, their wives and children. The men came in their blouses, or work-day clothes, kept their caps on their heads, and, except that they abstained from smoking, in obedience to a notice on the door, behaved with the freedom and ease of a music-hall audience. The earnest manner in which most of those present joined in the hymns, however, proved that they were not mere spectators, and I was astonished to notice that many rough, unkempt, brutal-looking men, whom one would not have expected to find assembled except at a Socialist meeting or in a wine shop, sang the canticles by heart without reference to a book. The service was conducted principally by Miss Booth, the leader of the French branch, a tall, thin, earnest-looking young lady, whose father, "General" Booth, had come over from England especially for the anniversary meeting. Various other officers, male and female, were present, all wearing the uniform of the army adorned with a coat of arms and the letter "S," while some wore badges or armlets bearing the words "Armee du Salut." The choir having taken seats at the back of the platform, behind the chief officers and the leading musician, a cornet player, the proceedings were opened by Miss Booth, who read out the first verse of a hymn with the refrain "Tout est bien, oui, tout est bien." The congregation having sung this to a cornet and violin accompaniment, another verse followed, and so on to the end. Extempore prayers were then offered up by some of the lady officers, to which the congregation in all earnestness repeatedly responded "Amen." Other hymns, all set to popular tunes, one of which I recognized as closely resembling "Malbrouck s'en va-t-en-querre," or "We won't go home till morning," followed, and then a number of French converts related the circumstances of their being "saved." Frequent applause, greeted these revelations, and an occasional mocking laugh was quickly silenced by the energetic speaker. Indeed, the most remarkable feature of the whole proceedings was the astonishing degree of order maintained among as rough a collection of people as it would be possible to find in any capital. This is the more curious, as all the leaders of the movement, although speaking French fluently, were marked by a strong English accent, which would have excited derision had the crowded audience been less earnestly disposed. Up to the moment when I was obliged to withdraw, not the slightest disturbance had taken place, and the well-behaved crowd of workmen although not enthusiastic, seemed determined to maintain order should anything be attempted. The army has evidently taken hold of a large number of people during its year's existence. No other form of religion could have boasted such an assembly of the lowest class of Parisians as that collected in the hall to-night, and though the proceedings to an unaccustomed eye and ear, were decidedly eccentric, it must be acknowledged, they fully achieved a deserved success. G. A. S.

Home News.

New York.

BERLIN.

Our Church had a revival last Fall, which resulted in great good, though there were not many baptized. The young folk's prayer meetings are held Tuesday evenings, at the three churches in turn.

The envelope system has worked well for the past year. As the result, we are now out of debt, and are still going ahead.

The Berlin and Petersburg S. S. Convention, held its Spring session at the Baptist church. MARCH 24, 1882.

LINCOLN CENTRE.

The religious interest in this place is rather low; but few meet for public worship; no Sabbath-school through the winter. Eld. Charles M. Lewis made us a brief visit in December last, and it is thought that had he remained a few weeks longer, we might have had a glorious revival of God's work. Since then we have had no stated preaching, and the interest has been on the decline. It is the sincere prayer of some that God would visit us with his presence. We were very much encouraged when informed that the Missionary Board had engaged Eld. Alexander Campbell to labor with us and the other feeble churches in the Central Association, the coming Summer. May the Lord give

him strength sufficient for the task before him.

Dear brethren, will you pray for us, that we may soon see better days, that the little Church here may be revived, and many precious souls gathered into the fold of Christ. W. A. PALMER.

LEONARDSVILLE.

"O Lord, revive thy work in the midst of the years; in the midst of the years make known; in wrath remember mercy." This has been the prayer of a few burdened souls here for years, and we are able to report that the grace of importunity and of prevalence in prayer has its reward. God is visiting this place. Young people are coming to Christ, while many old in sin and hardened by long resistance to the Spirit's pleadings, with quivering lips and tearful eyes acknowledge their great need of salvation and the fearful doom of which they are in danger, but like the majority of such can not now commit themselves to the Savior. Many feel it is the last call of God to these, and are visiting them as often as consistent to plead with them in behalf of their perishing souls. Bro. Huffman is laboring much beyond his strength, preaching and visiting from house to house. Bro. H. D. Babcock closes his machine shop and foundry sometimes at 1.30 P. M., and gathers his work-hands together, some sitting on the stairs, others on boxes and unfinished work while Christians pray, sing, and exhort them to submit to God. At 2 P. M. every day the brethren meet in the church for prayer and special requests, and the school children and young Christians gather at some private house at 4 P. M. to sing, pray, and encourage one another in the search for truth and holiness. A few backsliders have returned to newness of life, but many still fight against their solemn convictions and stand in the way of sinners.

The work deepens, and our prayer is for thorough, lasting work. Again we humbly request the prayers of God's people everywhere for a wide spread revival of religion in this church.

The subject of God's neglected Sabbath is troubling some, and we hope that its claims may be earnestly and in a Christ-like manner presented to all. May God hasten the time when this important part of a Christian's duty shall be pressed home to the hearts and consciences of young seekers after a higher life.

New Jersey.

The Executive Committee of the State Sunday School Association, of which Rev. A. H. Lewis is President, met this week in Newark. It was decided to put the Secretary, Samuel W. Clark, late of the staff of the Sunday School Times, into the field, to spend all his time until November, to work up the interests of the Sunday-school work in the State.

Rhode Island.

ASHAWAY.

March 23d. Bro. Gardner is still with us. Meetings have been held every night since the 15th inst. About twenty-five young people have come out and taken a stand for Christ. Some backsliders have come back to the Father's house. We feel encouraged; but still we are burdened by the indifference and even hostility to the glorious cause of the Master, manifested by men in middle life—men of influence in society, the heads of families who ought to be leading their children to Christ instead of holding them back, or being stumbling blocks in their way. We praise God that the children are coming to Jesus, that they are beginning the structure of character on Christ as a foundation. s.

ROCKVILLE.

For several weeks there has seemed to be an increasing religious interest manifesting itself here, especially among the young people. In consequence, a few extra meetings have been held under the leadership of the pastor which have been very interesting. Several have already expressed a desire to be numbered with Christ's followers, some of whom expect to be baptized next Sabbath. May this good influence continue and bless all.

ANOTHER POUNDING.

On the evening of March 15th, as we were about to leave home to be absent for the evening, we were advised by a friend, to defer our journey till some other evening and remain at home, as he had seen movements that led him to suspect that there would be an invasion of our domicile that night. After due consideration, we concluded to remain, and put ourselves on the defense, and in case of an attack to give the invaders a warm reception. We had waited some time in suspense, until we had almost forgotten our warning, when we had premonitions of an approaching force. On, on they came, and

took position in front of our dwelling where they formed in line of battle and prepared for an assault. The advance guard had already gained admittance by stealth, but the main column had, in accordance with the usage of civilized warfare, before opening fire upon us, demanded a surrender. Seeing at once that we were greatly outnumbered and that resistance would be useless, we opened the door when the column filed in, and bade us prepare for a pounding; and they pounded us according to the pounds of the grocery, from one pound to one hundred and ninety-six respectively, and to the amount of \$30.

Such remembrances will not soon be forgotten. They are not only valuable for the temporal blessings that they bring, but for the good-will expressed which assures the pastor that he lives in the hearts of the people. We would heartily thank all for these tokens of remembrance, hoping that the givers may be abundantly blessed.

HORACE STILLMAN,

L. G. STILLMAN.

NIANTIC, R. I., March 23, 1882.

Dakota Territory.

TURNER COUNTY.

The SABBATH RECORDER is a welcome visitor to our home, and we are especially interested in the Home News and Missionary Departments.

In reading the articles from different parts of the West, I see nothing from Dakota Territory. There are a good many Sabbath-keepers scattered over the southern part of Dakota, and I know there are a good many who intend to locate in the Territory the coming Summer.

Turner county is unsurpassed for stock raising and agriculture. The Vermillion river traverses the county from north to south, each branch entering at the extreme northwest corner, and uniting near the center. There are many smaller streams affording an abundance of pure, living water. Wells are from eighteen to forty feet deep. The wild prairie grass is famed for its nourishing qualities. Cattle thrive the entire year without grain. The soil is a black loam, with a peculiar power to absorb a large quantity of water without injury, and it will bear, without injury, a long drought. It is well adapted to corn, oats, flax, barley, all kinds of vegetables, and small fruits. Some of the farmers have been experimenting with fruit trees with good success. Wheat, which was the staple cereal, is being discarded, for the reason that it is less sure than corn, etc., and is more expensive to harvest. Forest and shade trees are being cultivated largely. Sheep raising is rapidly growing in favor, and experiments prove this to be unsurpassed as a sheep country. Our population of 6,500, are very intelligent people, from every quarter, about one-half Americans, the other Swedes, Danes, and Russian Mennonites, who are very much interested in the Sabbath question. We ought to have a German minister to send to them. Eld. C. J. Sindall is laboring among the Swedes and Danes in the southern part of the county with good success, and expects to organize a church soon. There are a few Sabbath-keepers near us and I would like to see more. Any information gladly given. Dear readers, pray for us in Dakota. E. D. COON.

PARKER, D. T., March 19, 1882.

Condensed News.

MORMONISM.—President Arthur has signed the anti-polygamy bill, which had passed both houses of Congress, and it is now a law. The bill provides among other things that any man who marries more than one wife in any Territory of the United States, shall be punished by a fine of not more than \$500 and by imprisonment of not less than five years; declares that any male person living in that relation with more than one woman in any Territory, is guilty of a misdemeanor, and shall be punished either by fine or imprisonment; prohibits polygamists from voting or doing jury service, and from filling any place of public trust. The opponents of Mormonism are confident that the vigorous enforcement of the act will set the seal of fate on this institution. It is claimed by the advocate of the bill, that Utah Territory will soon be settled by Gentiles enough to constitute a majority of the population, and that the political disabilities imposed upon the professors of Mormonism will deter others from joining, and thus prevent its spreading further.

THE PRESIDENT has issued an order disapproving of Cadet Whittaker's sentence and releasing him from arrest. The order states that the court martial, notwithstanding the objections of the accused, admitted in evidence, to be used by the experts in handwriting as standards of comparison with the note of warning, a number of papers, testified to be in the handwriting of the

accused, which were not in evidence for any other purpose, and the Attorney-General is of the opinion that such papers were improperly admitted. The sentence of the court was that Cadet Whittaker be dishonorably discharged from the military service of the United States, pay a fine of one dollar, and be thereafter confined at hard labor for a year in the penitentiary.

THE celebrated American Poet, Henry Wadsworth Longfellow, died at his home in Cambridge, Mass., March 24th, aged seventy-five years. He was notably the poet of the heart, and probably no writer of his time has a deeper hold upon the affections of the people, old and young, than he. His productions are numerous, and among them all there is not a line that is not spotlessly pure. Humanity will mourn his death, and America will ever esteem it an honor to have been his birth-place and home.

It is understood that the Judge Advocate-General's review of the Mason case shows that the use of the military to guard Guiteau was illegal. Guiteau was not, in a legal sense, in charge of the company to which Mason belongs, and under all the rulings of the Bureau of Military Justice, the assault that Mason is charged with is not a violation of the articles of war under which the court tried him; and that the Attorney General sustains the views of the Judge Advocate-General.

McCarthy, the Richburg murderer, was executed at Angelica last Friday. His invests against the District Attorney while upon the gallows, with his general deportment, was not calculated to excite sympathy in his behalf, as one who was unjustly condemned, or who would be a safe member of community if at large.

The Court of Appeals, in the case of H. Melissa Whiton, of Troy, administratrix, against J. H. Snyder, of Pittstown, has decided that married women are the rightful owners of articles of personal adornment and convenience coming from their husbands, and can bequeath them to heirs.

A fire in Richmond, Va., March 26th, destroyed property valued at over \$500,000. The Richmond and Petersburg Railway bridge, connecting the Northern and Southern railway systems crossing the James River, was destroyed.

Mrs. Grace Leacock died in Buffalo, N. Y., March 22d, aged one hundred and six years. She never was sick until February last. She leaves six children, aged from fifty-six to eighty-four years, and thirty-three grand children.

All the moulding shops at Troy, N. Y. but one or two were closed March 23d. Seven hundred moulders struck, and two thousand men were thus thrown out of employment.

The Chinese bill, restricting the immigration of Chinese laborers for twenty years, has passed both Houses of Congress and awaits the President's decision.

Richardson & Shaat's tannery at Canisteo, N. Y., was burned March 26th.

SEND name and address to Cragin & Co., Philadelphia, Pa., for cook book free.

A MERCIFUL MAN is merciful to his neighbor; and knows that to prepare his horses for the spring work Condition Powders put up by E. M. Parmelee are unequalled, being composed of the best and purest materials. They are also given to hogs and sheep with great benefit. Kept by first-class dealers generally. Full pound packages only 35c. Sold by G. W. Rosebush and H. P. Saunders, M. D., Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

LETTERS.

Ed. D. Coon, Wm. M. Jones, A. V. Bentley, J. D. Washburn, A. F. Barber, John G. Kenyon, J. B. Whitford, James Baldwin, E. C. Hibbard (not out), L. R. Swinney, P. F. Randolph, Eda L. Crandall, A. M. West (all right), S. R. Potter, H. S. Burdick, A. B. Prentice, R. J. Maxson, Joseph A. Green, H. W. Palmer, C. V. Hibbard, G. J. Crandall, M. L. Gowen, L. Coon, James H. Crandall, S. H. Wiedeler, E. R. Pope, Chas. H. Maxson (in last week), A. E. Forester, H. G. Stillman (no), Geo. H. Babcock, B. C. D. Louisa Saunders, John C. Stockwell, Mrs. Ruth J. Yearance, Wm. B. West, E. B. Crandall, C. G. Stillman, Lewis Randolph, Lizzie M. Green, Mrs. A. B. Kenyon, T. W. Richardson, S. B. Griswold, A. B. Burdick, 2d, W. A. Babcock, E. Lua Clarke, Mrs. W. H. Miller, L. A. Looftorbo, J. E. Mosher, Mrs. E. R. Maxson, M. S. Gardner, Mrs. J. E. B. Santee, W. F. Place, N. Wardner.

RECEIPTS.

Table with columns: Name, Amount, Date. Lists payments for the SABBATH RECORDER from various subscribers.

FOR LESSON LEAVES, Myra A. Crandall, North Loup, Neb., \$3 70

Selected Miscellany.

AS WE GROW OLD.

As we grow old our yesterday's seem very dim and distant; We grope as those in darkened ways...

A TILT ON PROHIBITION.

Our friend Jimmy Riggs keeps a hotel, as you may know already; but he sells no liquor. To his credit be it spoken. Of course his run of custom is very small.

not long ago, over in the next county. He was a quiet man, except when he was crazed by drink. He went into a rum-saloon one day, as quiet and peaceable as any man could be.

wark an' I'll see to the de'il an' the thirst, an' the shallina' trouble ye."—Henry C. Pearson.

THE BLACK BEAR'S CUNNING.

I really think that Bruin possesses the sense of humor; at all events his actions point that way, and there is no doubt that he is extremely cunning and observing.

NATURE'S UNDERTAKERS.

How often do we hear the query, "What becomes of all the dead birds?" The secret of their mysterious disappearance was but just now half told by the buzz of those brown wings.

THE IODINE TRICK.

It is astonishing to what peculiar methods people will sometimes resort to endeavor to advance their own and injure others' interests. One of the latest and most unfair expedients is that of certain manufacturers of baking powders.

STRIKER STOWE'S WAY.

Striker Stowe was a tall, powerful Scotchman, whose position as "Boss Striker" at the steel works made him generally known. Nearly all of the men in his department were hard drinkers, and he was no exception to the rule.

KEEP A BOTTLE OF LIME WATER.

If good milk disagrees with a child or grown person, lime water at the rate of 3 or 4 table-spoonfuls to the pint, mixed with the milk or taken after it, will usually help digestion and prevent flatulence.

carbonate will settle, often upon the sides of the bottle, and freshly saturated water remain. The lime should be removed and a new supply put in once a year or so, unless kept very tightly corked.

HARD TO FOOL.—We find the following in the Edgerton (Wis.) Reporter: In exchanges of shells with Pres. Allen, of Alfred, N. Y., Prof. Cornwall, having found a Spiracle in a box of raisins, thought he would try the President's knowledge of conchology.

Prof. Cornwall, Dear Sir,—I have the land-snail shell you sent. Thank you. Glad to get it. Think I sent it to you in that collection of shells.

EXPERIMENTS WITH SPONTANEOUS GENERATION.—The difficulty of keeping a fluid free of living germs has misled many physicists who attempted to prove spontaneous generation.

Advertisement for a medicine to cure Catarrh or Bronchitis, featuring a portrait of a man and text describing the treatment.

THE BEST LAST.

FARMERS, LOOK TO YOUR INTERESTS. CORELL'S PATENT PORTABLE FARM FENCE. Can use old rails, boards, pickets, &c.

Advertisement for 'SEED' featuring a cartoon character and text about agricultural products.

FARM HANDS WANTED.—Two or three Sabbath-keepers can find steady employment at good wages by applying soon.

Advertisement for 'MANCHESTER' seeds, featuring a logo and text about various seed types.

TO WHEELWRIGHTS—THE SUBSCRIBER offers for sale his Wheelwright Shop, located in Shiloh, N. J.

Advertisement for 'HIRAM SIBLEY & CO.' featuring a logo and text about seeds and agricultural supplies.

Advertisement for 'The Great Church Light' featuring a logo and text about a religious product.

Employment for Ladies. The Queen City Sewing Company of Cincinnati are now manufacturing and introducing their new Sewing Machines.

CARD COLLECTORS.—A handsome set of cards for three cent stamp. A. G. Bassett, Rochester, N. Y.

ORDERS AND REGULATIONS adopted by the Board of Health for the town of Alfred, county of Allegany, State of New York.

Section 1. Whatever is dangerous to human life or to health, whatever building, erection, or part of cellar thereof is overcrowded, or not provided with adequate means of ingress and egress, or is not sufficiently supported, ventilated, sewered, drained, cleaned or lighted, and whatever renders the air or food and water or drink unwholesome, are declared to be nuisances, and to be illegal; and every person having aided in creating or continuing the same, or who may support, continue or retain any of them, shall be deemed guilty of a violation of this ordinance, and also be liable for the expense of the abatement and remedy therefor.

Popular

ACCORDING to a Gen. Muller, of Vienna, an... per cent. silver, 30 per cent. zinc, 9 per cent. lead, is equal in hardness to steel, and will prove very valuable in small machinery.

SODA FOR BURNS.—that common baking soda is one of the most efficient and scalds. Keep the soda cloth or other porous saturated solution of it soon relieve the pain in destructive processes.

NEW METHOD OF PREPARING Iodine.—I. Townsend, of Stafton, by mixing a heated solution of chloride of 40° to 50° F. per cent. of manganese dioxide with it to the action of the chlorine is liberated in the ordinary manner.

THE OPIUM HABIT.—the opium habit is increasing in the States with frightful rapidity. Since the introduction of the hypodermic syringe, and tent which is partially payment of five million the drug, and by the estimate now not less than 500,000 country against 225,000.

DANGER FROM CALOMEL.—has made experiments whether calomel is liable in the human system, and corrosive sublimate. Calomel may be slowly or rosiive sublimate formed as the temperature of the change is accelerated. Citric acid, sodium chlorate.

A NEW CLOVER INSECTICIDE.—has described a new insecticide which has been found preying at Barrington, New York. were first observed in the when small patches of leaves to be badly eaten the end of July, when were ruined. The insects eggs till October, a the plant, but most of the and hollow stems. This known as the Phytonomus.

ARTIFICIAL QUININE.—rumors for some time could be made, and was manufactured. The practical Record, was one of and consisted only in brolepin, dihydroethylep ranhydride of chlorophor stance obtained in this way, and called chininof quinine has been used by the Jewish Hospital. P found to have slight an but to be far inferior to

HEART DISEASE.—The profession as to the progress of valvular disease going very considerably opposite to the hopeless have been regarded in a murmur which may be, is a sign that the patient death from the act produces the sound, not of organic cardiac disease, but of pulmonary murmurs, recognized.

BARON NORDENSKIO of the Vega," tells of the snow in the Arctic tals of carbonate of lime powder on being exposed to a temperature above freezing nothing known on earth the ice north of Spitz which must have fallen. He estimates the quantity to 1 milligram per square state would, if it fell globe, be half a million weight of the earth. This globe has grown in dust from a small beginning.

LOOK HERE!—Will the Housekeepers please remember that the wants of their broken chairs will be supplied with Cane, Rattan, or Wire bottoms, by sending them to G. C. Sherman's Shop, Alfred, N. Y. M. LIVERMORE.

S. S. Department.

Conducted by the Sabbath School Board of the Seventh-day Baptist General Conference. President—A. B. KENYON, Secretary—E. M. TOMLINSON, Treasurer—E. B. BLISS...

INTERNATIONAL LESSONS, 1882.

SECOND QUARTER. April 1. The Mission of the Twelve. Mark 6: 1-13. April 8. Death of John the Baptist. Mark 6: 14-29.

II.—DEATH OF JOHN THE BAPTIST.

BY REV. A. B. PRENTICE. For Sabbath-day, April 8.

SCRIPTURE LESSON—MARK 6: 14-29.

14. And king Herod heard of him; for his name was spread abroad; and he said, 'That John the Baptist is risen from the dead, and there fore mighty works do show forth themselves in him. Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.'

office he was appointed by the last will of his father, Herod the Great. He is distinguished in history by the name of Herod Antipas, and is called also the 'Tetrarch.' Matt. 14: 1; Luke 9: 7. Tetrarchy really signified one-fourth of a country, but was often used to designate any part, a province, under the control of a governor...

FOR THE BLACKBOARD. JOHN HEROD FEARLESS, FAITHFUL, GODLY. COWARDLY, FOOLISH, A MURDERER. 'The memory of the just is blessed.'

CHRIST ALONE.—I have lately seen the title of a book—I have not read it; it may be a very good book—"Christ and Other Masters," and I have been thinking, since, of publishing a book and giving it as a title, "The Sun and Other Fire-flies."

DR. R. R. MEREDITH'S class of Sunday-school teachers and superintendents in Boston, usually about two thousand persons, fully sustains its extraordinary interest. It meets every Saturday afternoon, in Tremont Temple, for the study of the Sunday-school lesson for the Sunday following.

of all desirable old and new stock. Arrivals of Keil butter from Germany and the expected arrival of 250 packages fancy creamery butter was offered to day on 'change at 50 cents, and 45 cents bid. 43 cents to 44 cents was bid for extra fresh dairy butter.

Business. Alfred C. Burdick. A. S. HAW, JEWELRY AND WATCHES. BURDICK AND GIBLIN. VOICE CULTURE BY ALFRED C. BURDICK. HARRIS AYARS, ARCHITECT. R. GREEN & CO. DRUGS AND CHEMICALS. E. R. GREEN, MANUFACTURER OF THE BERLIN CHAMPAGNE. M. D. TITSWORTH. HANDY PACKAGE. LEONARDY. ARMSTRONG HEATER. THE N. Y. SAFETY. THOMAS B. STILLMAN. R. M. TITSWORTH. C. POTTER, JR. & CO. P. H. RANDOLPH. POPE BROTHERS. SPICER & HUBBARD. T. H. TOMLINSON. W. M. STILLMAN. GREEN & CO.