

The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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The Sabbath Recorder.

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FULL OBEDIENCE.

MRS. M. STRATTON BEERS.

I have come to know the sweetness,
Of a trust that is complete;
And am laying all my burdens,
Wholly down at Jesus' feet.
First I took myself unto him,
Laded down with awful guilt
Praying in such deep contrition,
"Saviour, take me if thou wilt."

Scarcely daring e'en to hope it—
But I knew naught else to do.
Quick he took me, whispering softly
"Full forgiveness is for you."
Stepped I forth then on my journey
Thinking every thing was done
And my merry heart kept singing
"Praise the Lord, the work is done."

But I found "the way" led upward
Over mountains rough and steep
And the path was wondrous narrow
Or which torrents oft did leap,
And beside, my feet were weighted
To the earth with pride and care,
And an enemy was lurking
To assault me everywhere.

In astonishment and sorrow,
Turned I to my Lord at last;
"You must love me, trust me wholly,
On me every burden cast.
There is nothing yet you've bro't me,
Save a load of guilt and sin;
While your self, your time and talent,
All you have you must bring in.

All the wealth within your store house
You must consecrate to me,
Over which I'll make you steward,
If obedient you will be,
My commandments are not grievous
And are plain as plain can be,
Simply give up all things, wholly
Putting perfect trust in me.

Seek no longer any pleasure
But to do thy Master's will,
And if the way seems only darkness
Know thy hand I'm holding still.
Step by step I'll lead you upward
To the blessed Beulah land,
Enemies shall all be conquered,
Firmly by thee I will stand."

Twice wondrous news, but I believed it
Brought him every thing I knew
And I trust for every moment
Seeing but one step its true:
But I know that He sees many
And His restful quiet to know
All my part lies in obeying
His command to stand or go.

TO SUNSET LANDS—NO. 14.

SLEEPING-CAR LIFE.

Life on a sleeping-car is not wholly uneventful or uninteresting. There are few situations where one may enjoy better opportunities for studying human nature, for people are apt to act out their real character among comparative strangers, and under the annoyances and weariness of long journeys. Sometimes your near neighbors are not such as you would choose if you had your pick. In one case we had in an adjoining section a lady whose tongue was worthy of all that has been said against that member when of the feminine gender. Every one in the car was duly informed of who she was, where she lived, where she was going, and all the incidents and expectations of her life, until the very sound of her voice became torture. The conductor, taking pity on our misery, gave us seats in another car until she came to her stopping place. Soon he came to us and remarked that "maybe we had only jumped out of the frying-pan into the fire," for she wanted to come into the other car also. He said "she had talked one poor fellow most to death," but we were mercifully saved from the same fate.

At another time, the section in front of us was occupied by a gentleman and lady, who regaled us with a variety of perfumes, among which we distinguished whisky, old cheese, camphire, an old rose, liniment, and some mal-odorous medicine we could not name. This was even worse than the smell of dead tobacco-smoke that came from the "smoking-room" which the conductor had permitted certain men to make-out of the station in front.

But disagreeable experience is not the rule. Many pleasant acquaintances are made, in whiling away the long days and evenings. When one is tired of looking at the landscape, amusement may be found in watching a group of fast looking men playing cards for money, or an affectionate couple, or the playful children. The latter were plentiful on this trip, and, as is not always the case, afforded more amusement than annoyance.

Sometimes, however, there are little comedies or tragedies enacted in our sight, which, if told in fiction, would be considered

overdrawn or impossible. For instance, what could be sadder than the case of little Maud, on our car; out of her mind, she spent most of her time in begging for something to eat, asking for queer things which could not be had, or crying piteously to be taken to her mother, or in singing sweet songs, or murmuring prayers to Jesus to take her home. She had recovered from a severe sickness only to learn that her mother had died and been buried, and she had not known about it, and the shock had unseated her reason.

A story told by the porter of our car was pleasanter. On the way up he had two passengers, in opposite sections, strangers, but of the same name. In speaking to one he used his name, which caught the ear of the other, and older one. He looked at him intently a few moments, then stepped over and said: "Your name is —?" "Yes." "Was your mother's name Eliza?" "Yes." "And your father's name Peyton?" "Yes." "Are they living?" "Yes! What do you know about them?" "Did you not have an older brother named Jephtha?" "Yes, but I do not remember much about him. He was a wild boy, and went off when I was quite young. We have never heard from him, and suppose he has been dead these many years." "Well, I am your brother Jephtha!" It turned out that they had been living for years in adjoining towns in California, and had, by some strange happening, both started to go home, one to spend Thanksgiving with the old people, the other to see if he could find them alive.

We came through Nevada Sunday and Sunday night. Two of the passengers played cards all day without a rest. In the evening, at one stopping place, a man was brought into the train, all covered with blood, and evidently the victim of some assault or fight. At first those with him preserved a discreet silence as to the cause of his appearance, but after a while we learned that he was a professional athlete, who had been brought from a distance to run in a foot-race for a Sunday amusement, in a mining town. The backer of his contestant had given this man \$1,000 to let the other beat him, but as, apparently, the other fellow had also sold the race, he could not make a show of running at all without winning, which so enraged his confederate that he assaulted him with his whip, cutting his head open; then rode off for his pistols, with the avowed purpose of killing him. His friends, however, succeeded in secreting him until night, and in getting him onto the train away from immediate danger. Such scenes are a common Sunday occurrence in Nevada. Wearing the long day's ride, and tired of the monotony of the desert, we retire to our berths, undecided whether we shall stop in the morning at Reno and take a side trip to Lake Tahoe and Virginia City, or continue on this train to San Francisco. Lake Tahoe is one of the sights which, in the season, one could not afford to miss. It is some twenty-five miles long and ten to fourteen wide, situated 6,216 feet above sea level, of great depth, clear as crystal, and magnificent for scenery. It never freezes, but is not an attractive place in stormy, winter weather to those who esteem comfort above grandeur. Virginia City, once the wonder of the world for wealth and wickedness, is now rapidly declining, and promises soon to be known only to history in consequence of the failure of the famous Comstock Lode and the "Big Bonanza" mines, which were the foundation of its prosperity. These mines have yielded as much as twenty millions in a year, and five millions in a single month, but now they are idle, and the magnificent machinery is rusting, while the elegant residences of Virginia City have been carried away or abandoned.

THE CHURCHES AND MISSIONS.

Great responsibilities rest upon those who are appointed to places of trust in the church, and they not only ought to expect the sympathy of their brethren, but an interest in their most fervent prayers. I allude now to the Executive Board of our Missionary Society. About the time of the establishment of the China Mission, I was a member, and for some time Recording Secretary of that Board; and I am well satisfied that in all the history of its workings they have intended to do their duty as servants of the

denomination, although they may have often made some mistakes for which they have been blamed, but their intentions have been good.

The present acting Board have the experience of those who have gone before them, but still they are liable to err. Brethren, they need your counsel. It is not enough for you to say, the Board has done this, when a timely word of caution from you may have made it otherwise. In our home work great care is needed in knowing the nature of the field, the character and condition of the inhabitants, that they may put the right man in the right place. Better have no one than to make a mistake here; and of this it is impossible for the Board always to know, only from the knowledge of the people, place, and man. If churches work for their own good and the good of the cause they will be faithful in giving all the information in proper time. Some years since a good old brother said to me, "We want a minister very much, but we don't want a learned man, we don't want one that is 'educated.'" I knew just what the good man meant; he wanted God to send them a man adapted to the people, and he would never complain, though he had been as learned as Solomon. Too many do not consider that the Board are only their servants, to do their work, but complain that they do not send them a minister, when in all probability they have contributed nothing to replenish the fund, that the good man may be sent, even if there were one to go. Is it just? Better, far better, to give the means, and then pray that God will send a pastor. In many of our small churches and settlements are men of gifts and abilities who might be useful as public ministers of the Word, if they were called out by their brethren, but they are now covered up with the stuff. They need the call of their brethren, and then their encouragement. But they have been looking so long for our schools to raise up and send them some mighty warrior that they have not been to the sheep-fold to see if they could not find a David to meet their Goliath. Our largest churches have produced the fewer workers in the harvest field, while those who are living workers have come from the most obscure places. It is our duty as a people to see that the churches are sustained, and those Christians that neglect their own affairs at home will do but little abroad. I look for liberality and success in that man who attends to his affairs at home snugly. The careful one who cares for the pennies, will find the dollars, "for God loves the cheerful giver," and he will be careful not to overload his children for he knows how much they can carry. The slothful and the negligent may think the cross heavy, but let him remember that the curse of God will be heavier. They may withhold that which is more than meat, and put their money in a bag with holes, and wonder why they are not prospered, until they find they have not put it in God's bank.

The success of missions depends upon the maintenance and future success of the older churches; it is from them that we would naturally look for the coming laborers. The Lord of the harvest will in answer to prayer raise up and send out laborers. Every church should raise up their own supply of ministers, and send out others into all the world that the gospel may be preached to all nations, and I thank God that Ethiopia has not stretched out her hand in vain. It is from the churches that we get the means as well as the men. The time has come when men do not go a warfare at their own charges, hence the larger churches must show their liberality and Christian benevolence in the spread of the gospel. We must not take the strong men from the churches, and make them missionaries. Sustain the churches and then missions may prosper. Labor, toil, and privations must be endured; he who goes forth as a missionary must be willing to bear a part in this enterprise. To be burden bearers is a lesson that is only learned in the field of labor and toil. Our fathers have known it and it is a lesson that their children must learn; it is not learned fully in the college, but on the field of battle where Satan comes to us as an angel of light. Are not too many like Old Pilgrim when he got in the Slough of Despond, begin to think when the hardships come that it is more than they have expected? Count the cost, forsake all, follow Christ, and ye shall not lose your reward. We must work while the day lasts; the work in the vineyard has need to be done to-day. "Go work to-day in my vineyard," and we may be assured that the work will not be in vain in the Lord.

SPECIAL COMMUNICATIONS.

Some private correspondence is of general interest. Here is an extract from a letter written by Bro. Oursler, of Marion county, Kansas, after his return from a visit to Ohio: "Well, I had quite an enjoyable visit, and in my own weak way discussed the Sabbath question with Mr. —, the general verdict being that P. has the world on his side while I have God's Word on my side. I found quite a number already convinced of Sabbath truth with only the one thing in the way—the world. Others whom I feel quite sure will investigate the subject from the Bible, have promised me to do so, and if they find no stronger reasons for keeping Sunday than those given by me they say they can do nothing more nor less than keep the Sabbath. May God enable them to go on in the good work. I made a very hasty visit some distance from my old home, and found a cousin thoroughly convinced, and to use his own words, 'half the neighborhood were of the same belief with him, and I could organize a Seventh-day Baptist church if I would only undertake.' He believed me to be a regularly-ordained minister. I preached the Sabbath in two different places, and had urgent invitations to preach in three other places. Sent for a lot of tracts, which came on in due time, and were all distributed to those who seemed eager to read them. Also obtained some names for the Outlook. I feel as though my visit had been one of profit by the blessing of God. Lost no friends that I am aware of, but made many new ones, and trust some of the seed sown may bring forth fruit to the glory and honor of God."

Again, some woman in Connecticut, probably known only to the editor, paid for a copy of the SABBATH RECORDER for a year, to be sent to some lone Sabbath-keeper. The following are extracts from the sister in Washington county, Kansas, who thus receives this paper: "I received the RECORDER, but could not tell who the kind friend was that sent it until I read your letter. I am very much indebted to you for your kindness in thinking of me, and for sending me this most valuable paper. I do prize such reading. . . . 'I do not like going away from here just as we have got the people interested a little in our cause; but I will try with all my mind to think that God sends me out in these places to prepare the people for those to come who are far more able than I am. If I could be the means of converting one to the Sabbath, how happy I should be.'" After stating that it is probable that her next home will be in Harper county, Kansas, she expresses a hope that a Sabbath-keeping society may be built up there. And just now, while writing, the mail comes in, bringing a letter of ten pages from Central Missouri. It is written by a convert to the Sabbath, who is comparatively a stranger among our people. This letter is largely devoted to expressing a deep interest in the Sabbath cause, and a burning desire to be able to give large money for its advancement. A few extracts will show this: "I have spoken to several about your coming again; not one but what said they should like to have you, and that you could have the house any time. . . . 'Two of their members are now keeping the Lord's Sabbath. One of them commenced keeping it three weeks ago. I was told the other day by one of their members that several others of their church were now keeping two days.'" "Bro. Wheeler, the most of them know they are in error, but they won't own it." "The Lord knows that the desire of my heart is that his Sabbath cause may triumph, and that I may be an instrument in his hands of accomplishing much good." I know that when the time comes for the Lord to work, he could raise up the men and the means to carry it forward without any of my help. But I want to help; and I have made a vow that if he will give me the means, I will help." "The living preachers should have no excuse to stand idle. Their families must and should be supported. The laborer is worthy of his hire. I would scatter Sabbath tracts and papers broadcast all over the land. I would have them printed in other tongues." "It seems to me, Bro. Wheeler, that one great thing lacking is the money to carry forward this work. I believe the ministers would not be lacking. There are hundreds of them, able men, well educated, among the different denominations that will see their error, and embrace the Sabbath. Look at Texas county, Missouri.

There will be others soon. Honest ones are studying. The Lord's Sabbath will come to the front. God hasten the time."

The above extracts show: First. The earnestness of converts to the Sabbath and of isolated Sabbath-keepers in promulgating Sabbath truth. This earnestness carries conviction with it. When we act as though we were in possession of a most important message from God, the people stand in respectful silence to learn what that message is. In view of the rapidly-increasing Sabbathless and godless condition of all the land, it seems doubtful whether any people ever had a more important message than we have. May God help us all to feel the importance of this Sabbath message, and to deliver it with holy zeal. Second. Our field of operations is steadily enlarging. People are coming to feel anxious to know what this Sabbath truth is. And so it is coming to pass that the Seventh-day Baptist preacher is welcomed in very many places. We have nothing to do but rise to the great opportunities thus opened to us. Let us pray that the writers of these letters may be enabled to advance the Sabbath cause according to the desires of their hearts.

S. R. WHEELER.

A SUGGESTION.

To the Editor of the Sabbath Recorder: Since the burning of the Independence church, several facts have suggested themselves and the considerations of which led to the following action at the last Church meeting of the First Genesee Church. The facts are these:

- 1st. That churches do sometimes burn.
- 2d. The crushing force of such a blow on many of our societies if unprotected by an insurance policy.
- 3d. The unsecured condition of many of our churches because of
- 4th. The high rates demanded by the insurance companies, 1½ per cent. for three years.
- 5th. The need of a Mutual Church Insurance Society, insuring at low rates.

The plans proposed by our Church for the consideration of our people through the RECORDER, and afterward by our General Conference, is something like the following. Of course it is only a suggestion, and may be changed in part, in whole, or entirely rejected, according to the wisdom of the Conference. The organization shall be known as "The Seventh-day Baptist Church Insurance and Extension Society." The Board shall consist of:

- 1st. President.
 - 2d. Secretary and Treasurer. To save expenses this office might be filled by the Secretary of the Missionary Society, as the duties ought not to be onerous.
 - 3d. Directors. One from each Association.
- Each Church on joining the Society shall pay, say ½ or ¾ per cent. of the amount of the policy, and the same rate every three years as long as its membership is retained.

No Church shall insure for more than ⅓ of its real value, and in no case for more than \$4,000. Village or extra hazardous property shall pay higher rates proportionate to the increased rates charged by underwriters. Should a fire occur before the accumulation of sufficient funds to pay the losses, a pro rata assessment shall be levied on the associated churches to make good the deficit. If the accumulation should ever exceed \$4,000, the surplus should be devoted to aid poor societies in building churches according to the discretion of the Board.

There may be hindrances to this scheme, but are they great enough to overcome the obvious advantages? Let us see what we would pay to the regular insurance companies: 50 churches at \$2,000 each, \$100,000, at 1½ per cent., amount of premiums for 3 years \$1,500; for 4 years, equal amount of one policy \$2,000. Will some one tell the number of churches burned during our denominational history? Same amount at Church Insurance rates, \$100,000 at ⅓ per cent., \$750. Equivalent to one policy every eight years and the saving of an equal amount to the churches. The interest on the accumulation ought certainly to pay the expenses of the Society.

If this is thought too complicated, fifty churches might agree to pay \$40 each, whenever a church belonging to the Association is burned. It now costs every church insuring for \$2,000, \$30 every three years. It is clearly manifest, from the infrequency of church fires, that we would have to pay the \$40 assessments far less often than the \$30 triennial premiums. We hope the subject is of sufficient importance to merit further consideration, and if found practical, a thorough trial. A. H. BURDICK, Com.

Missions.

"Go ye into all the world, and preach the gospel to every creature."

By means of wise and faithful home mission work through a working committee, and by an efficient evangelist and superintendent of church extension, the Presbyterian Synod of New Jersey has had a most encouraging growth in membership and the number of churches.

GREAT BRITAIN spends 136 millions of pounds for intoxicating liquors, 70 millions for bread, 35 millions for butter and cheese, 30 millions for milk, 20 millions for tea, coffee and cocoa, 15 millions for coal for household purposes, 70 millions for rent of houses, 46 millions for woollen goods, 14 millions for cotton goods, 11 millions for education, and 1,050,000 pounds for Christian missions.

SHANGHAI MISSION SCHOOL FUND.

Table with 2 columns: Item, Amount. Includes 'Previously reported, 17 shares. \$170 00', 'Second Hopkinton, R. I., 1 share. 10 00', etc.

WOMAN'S WORK FOR HEATHEN WOMEN.

Table with 2 columns: Item, Amount. Includes 'Ladies' Sewing Society, Ashaway, R. I. \$30 00', 'Missionary Mite Society, Hornellsville, N. Y., 1-10 of income.', etc.

SYSTEMATIC GIVING.

If the Missionary and Tract Societies are to meet the demands made upon us as a people to enter many an open door, we need both liberality and system in our giving. An effort is being made to get all our people to contribute for mission and tract-society work on one and the same Sabbath of each month at least.

A few pastors have already undertaken to introduce the use of these cards and envelopes, which are furnished jointly by the Missionary and Tract Societies; and in behalf of the work represented by these Societies, we ask for the co-operation of all our brethren.

FROM W. H. ERNST.

FARINA, ILL.

I preached a missionary sermon last Sabbath, giving quite a full account of the Chinese superstitions called Fung Shwuy, and exhorting to more earnest activity.

FROM G. W. HILLS.

DODGE CENTRE, MINN.

I am sorry Elder O. U. Whitford is going to leave the Chicago field. I hope you can get another as good a man to put in his place, and not be obliged to abandon the field for want of a man.

FROM IDAHO TERRITORY.

Extracts from a letter sent to Mrs. C. M. Lewis, Alfred Centre, from Idaho: We have organized a church since I last wrote. Some of us did not feel that we had the right to take upon ourselves such responsibilities without the aid of a minister, but finally concluded it was the best thing for us to do, especially after having received advice from Eld. G. J. Crandall, of North Loup, Neb., to organize into nothing but a full-fledged Seventh-day Baptist Church.

We are having delightful weather, bright sun-shine almost every day, hence had good roads for some time. We have not been obliged to get along without Sabbath-school, as we did last Winter, on account of stormy weather and bad roads.

[The following letter from Prof. Maxson seems to us so clear, true, and practical, that we venture to give it to our readers without waiting to ask his permission to publish it, for now is a good time to have it read.]

NORTH ATTLEBOROUGH, Mass., Feb. 25, 1884.

My Dear Mr. Main,—I was glad to receive the cards you sent me, as it indicates that you are pushing the work in a way that it seems to me must be very effective now and even more so in the future. That in which one invests his money is very apt to interest him, and if it is invested in a particular object, the interest will be so much the greater; hence I think that, for the young, the money should be given for a particular object, not in a general way "for missions."

I can't very well, in the nature of the case, bring this appeal before my Sunday-school, but shall be very glad to take a share myself, or you can apply the check otherwise for mission matters as your need may be.

Sincerely yours, HENRY M. MAXSON.

FROM ELDER PETER BING.

BIG SPRINGS, Dak., Feb. 11, 1884.

Our help is in the name of the Lord, who made heaven and earth. Many thanks for the book, "The Baptist Church Directory," I consider it as a token of love from you, and hope it may be of some use and instruction to me. When I wrote to you last I mentioned about the fellowship of one with another of those who walk in the light (1 John 1:7), and I repeat it again, that it is an exceeding great blessing to belong to that multitude of which it is written, Ye are all the children of light, and the children of the day, we are not of the night nor the darkness.

I have visited friends at Lenox once and intend to visit them again this week. They are few and need to be glowing coal, warming one another. Here at Big Spring we are trying to kindle one another to love. We have meetings for that purpose every Sabbath, and we realize the good of building up ourselves on our most holy faith.

I have gathered some money (\$10) for the mission school in Shanghai, which I now send.

CITY AND COUNTRY.

In some cases, what others have done is our encouragement to undertake the same, or something like it. New York city, as a missionary field, has looked very interesting to me for more than twenty years. During one year, except the hot season, and much of three Winters, I frequently preached at missionary stations there; and as one of the missionaries boarded with me some of the time, I came to know of, and was much interested in their work.

Much of the time for three years I attended, with Chaplain Cook, at Allen and Canal Streets, chapels on First-day evenings. Allen Street chapel was a recruiting station during the war. The congregations at first were very rough, but they soon became quiet, and many professed religion. The congregations at Canal Street were always rough, mostly made up of sailors that we

would never see again until they made another trip. Sometimes one, would resolve to do better, and go to the Allen Street meetings. Captain Warner, one of the best helps in the city, was once one of the roughs.

We have much more work to do to, establish churches, in city or country, than most others, but it is no further for one of us to go and preach a funeral sermon, visit an afflicted family, or a sorrowing, Christless soul, than it is for others. The work increases on our hands, to an almost alarming extent.

When I was ten years old, I planted an apple orchard of ninety trees. One tree I would not trim nor allow others to. When it was twenty years old it had more limbs than when planted, but they were gnarled, crooked, and much nearer the ground. I had trees that I took limbs from, grafted them into other trees, and all were the better for it. In after years, I delighted to take my friends into the orchard; there was nice fruit, and the work of my boyhood. The neglected tree always attracted attention.

CO-OPERATION.

We often hear it said, and truthfully too, that the work of the minister and evangelist as well as the missionary is the conversion of souls. But if there is such a thing in the Christian world as backsliding and falling from grace on the part of persons converted to the Christian religion, then it must follow that the work of conversion should be followed by other labor. The season of the year usually devoted to "special efforts, protracted meetings and revivals" is now here and passing. We hear of good results following the labors of the evangelist and missionary.

FROM HORACE STILLMAN.

NIANTIC, R. I.

I send you here some extracts from letters of absent members of the Woodville Church, read at a late church and covenant meeting. One sister writes that though she is absent in body, she joins in spirit in our church and covenant meeting, and in commemoration of the Lord's Supper. She expresses her happiness in renewing her covenant with God and the Church, and then says, "The church and all of its interests are very dear to my heart. The burden of your cares are mine, and now I bid you God speed in further efforts in this great work."

Another writes that she is glad of the opportunity to send a communication to the church, but would be more happy to be able to meet with it on such an occasion, and then adds, "I am still trying to live the life of a Christian daily, though surrounded by temptation. By the help of God I will not turn to the right or left, but keep straight forward toward the heavenly city whose maker and builder is God."

Another, in giving her experience, says: "The mistakes of my life have been many, The sins of my heart have been more, And I scarce can see for weeping, But I'll knock at the open door," and then expresses her determination to live a Christian life.

Another says that she is happily trusting in God. She finds the service of God not only a duty but a pleasure, and wants to do all she can in the name of her Master.

Another says that he esteems it a privilege to write to the church, but would have much preferred to have been present at our meeting. He very much misses the privilege of attending our prayer meetings; is firm in the purpose to live a Christian life; feels that great responsibilities rest upon him as a parent, and says of the church, "we have no reason to be discouraged because our members are few and somewhat scattered. If we are holding on to God, we are just as strong as we can be, and God and the feeblest persons are just as strong as God and an army."

JAN. 15, 1884.

MISSIONARY QUILT. WHO BIDS?

I have no license as an auctioneer, but here goes, and last call, one, two,—do I hear any more? But before the hammer drops it may be well to explain a little.

Four years ago, while passing up Whitney Street, in the city of Binghamton, I threw a set of Bro. Gardner's four-page tracts upon the doorsteps of a neat little cottage, with a short and silent prayer that truth would find lodgment in the heart of the owner of that house.

Within a month, while Bro. Rogers and I were still in Binghamton, we learned of one, an aged sister, who had embraced the Sabbath. With other friends, who then gave heed to the message, we visited her, and found the sister to be the occupant and owner of the above named house. We held prayer-meetings there during our stay in the city. This sister has never heard the gospel preached from a Seven-day Baptist, but takes the RECORDER and Outlook, receives and distributes tracts, and ever since has been an able advocate of the Sabbath truth.

Sister Wood (Electa Wood) has passed her three score and ten years, and if I remember, is nearing eighty. She has every year had a deep interest in our foreign missionary work, and has sent her contributions for that purpose, giving more than the average of wealthy people, but Sister Wood is poor in this world's goods. She is in debt \$700 on her house, and works daily to pay interest and maintain herself. The Lord's cause is dear to her, and she is always looking about to find opportunities for doing good.

Now who will let the Lord open their heart to bid on this quilt, and have it forwarded as soon as the bids are all in? Whoever will do this send a postal, stating the amount they will send to me, and the highest bidder will receive the quilt soon. The Lord grant that this quilt shall bless many a soul as it receives the gospel the money may send. Address the writer,

H. D. CLARKE. NEW LONDON, N. Y.

A JAPANESE paper says: We find missionaries laboring hard in all parts of the land, and already making great conquests among the population. Observe the surprising rapidity with which the number of Christians is increasing! Having the experience of the past before us, it is not difficult to decide which one of the two religions will come off victorious. Considering the short period since the introduction of Christianity into this country, the restriction upon travel in the interior and the limited knowledge of Japanese among missionaries, we must be surprised at the rapidity with which that religion is taking hold of the people and supplanting Buddhism.

Educational.

"Wisdom is the principal wisdom; and with all thy strength."

OUT of sixty-five pupils the newly opened School for boys in Chicago chosen the study of Latin study is among the options.

DELEGATES, consisting ladies, from the Young Associations of the last Wisconsin, met last month Convention of these bodies Milton College was represented by both sexes. The national Convention of last Summer, at Milwaukee the admission of ladies, have any influence on the consin which are attended and gentlemen students. Appleton resulted in a struggle ally all present; and at least Milton has since been great the prayers and remarks.

SCHOOLS OF TRAINING inments of manual and other men engage are not uncommon, quite novel to be seen as are made by the Lowell burdale, Mass., viz: "P Cooking," "Dress Cutting &c." The circular of now before us, truly problem of the day women self-helpful, ent. This is good painting, &c., are all elements, but the majority any country must be that kind of an education make the duties of household and easy is to be hailed men can have. May the multiplied.

REFORM IN EDUCATION.

The current watchword form in theology, reform in social life, reform why not in education things? Is there not a there as anywhere? Oests have in too many signed to the arena of p men put upon our school ification for the place, stances teachers are cho of these men. The re instances not a few teach universally acknowledged sible places and ke cause they are the cal "boss." In this of our schools is depol put beyond the competently responsible. It is evident that th be made what they ou absolutely independent ship whatsoever.

The "Watson Colle in Edinburgh, Scot those who are famili school of the world. lite control of a cla merchants, who give if needed, for the school of the very h who control it are and supervision. Th school board, and them from all d ornament.

The school is ope times, but they r submit reports even ties. Thus constitu mels upon the boar ample endowment, sible condition to so most perfect educati authority so far as school goes. Wit get about their wor ter the college, be put into the hands who makes a caref and weeks even, ex his life, his taste, hi until he has comple solved him as one geometry—until h drawing of the boy being as an artist. Then he is class like him, and is re

No other school shows such progro oment as this. which our public have at present. portant condition freedom from con source except that of the school competent men

Society. Here is what the author... The Armenians in Hindostan are...

Home News.

New York. ADAMS CENTRE. Good people of our society have this...

Hull (M. B.), essay, "What is life?" and Bessie M. Tomkins, essay "Then and Now."

For some months the courts in Chicago, empowered to grant divorces, have been crowded with applicants...

SABBATH SCHOOL TEACHERS' INSTITUTE. A Sabbath School Teachers' Institute for the Western Association will be held at Nile, N. Y., Wednesday and Thursday, March 19th and 20th.

In the town of Wirt, N. Y., on Sixth-day, Feb. 15, 1884, of pneumonia, Mrs. CATHERINE FOSTER, wife of Harvey Foster, aged 88 years.

Mrs. Phebe Downey, Akron, 2 00 40... Mrs. Thurston Greene, Barnes' Corners, 1 00 40...

FOR LESSON LEAVES. Matthew Potter, Alfred, \$1.44...

WHOLESALE PRODUCE MARKET. Review of the New York market for butter, cheese, etc.

Wisconsin. MILTON. Winter term is near its close. Whole we have had a pleasant...

Condensed News.

Domestic. Jeremiah Van Rex, aged sixty-nine years, and worth \$100,000 living fifteen miles from Reading, Pa., left home Feb. 29th...

Books and Magazines. Von Moltke's portrait, which is a fine frontispiece, and the character portrait of Irving as Hamlet...

MARRIED. At the parsonage in Ashaway, R. I., Feb. 23, 1884, by Rev. I. L. Cottrell, HENRY HALL, of Peninsula, Ill., and MARY ANN CHADWICK, of Hopkinton, R. I.

DIED. In the village of Hornellsville, N. Y., Feb. 18, 1884, EZRA S. CLARKE, aged 68 years. He met with what was considered a slight accident Sabbath afternoon...

LETTERS. J. B. Clarke, A. H. Burdick, A. B. Prentice, E. P. Clarke, G. M. Cottrell, B. R. Chapman, N. W. Williams, E. R. Maxson, H. J. Clarke, S. S. Friedman, M. E. Blake, O. H. Bee, T. B. Davis, Mrs. M. Nichols, Geo. H. Babcock, G. D. Maxson, Mrs. D. E. Matthews, J. F. Hubbard, L. S. Griswold, P. M. Green, W. N. Severance, Sue Saunders, F. R. Robbins, L. C. Coon, N. Wardner, O. D. Williams, C. A. Burdick, A. B. Burdick, 2d, I. L. Cottrell, J. O. Babcock, Mrs. Charles Rowley, Thurston Greene, Mrs. P. T. Downey, Frank King, Mrs. G. T. Brown, S. B. Smith, Geo. Satterlee, A. H. Lewis, Geo. H. Rogers, J. H. Crandall, 2, E. P. Saunders, W. H. Oviatt, Mrs. J. L. Rogers, 2, Henry Ernest, D. E. Titworth, W. M. Jones, L. P. Solyer, J. E. N. Backus, A. E. Lawton, F. C. Maxson, W. F. Wheeler, F. E. Tappan, J. E. Cunningham, W. F. Place, J. A. McWilliams.

RECEIPTS. Pays to Vol. No. Henry Saunders, Alfred Centre, \$2.00 40 52...

Selected Miscellany.

GRANDMOTHER'S ADVICE.

"Tell your sorrows to your pillow." The world is bright enough, my pet. Young hearts are light and free from care; And long, long may you journey yet...

DOCTOR DUNMORE'S PRAYERS.

Somebody had caught Artie long enough to get him into a clean ruffle, and comb his hair, and now he stood watching the slow hands of the tall clock until they made it time for people to begin to come.

Bill went away muttering to himself something that Phil could not hear. All day Phil managed the fruit-stand, only leaving long enough to eat his dinner. At night, Mr. Deering went after the box of change, and as he looked around he said: "You have had a busy day, Phil."

During the last war, when the prison at Andersonville was crowded with sick and starving men, and the days were long and filled with suffering, the nights bringing no rest or peace, there was one prisoner to whom an exchange came.

THE BOYHOOD OF JOHN B. GOUGH.

His life had been a peculiarly bitter one. Born in a very humble home at Sandgate, on the English coast, gleaming with his mother and sister after the reapers, that they might have bread to eat, or cleaning knives and shoes in the gentleman's house...

He then related the incidents to which we have referred, for this man, Smith, was the hero of Andersonville Prison. "Now," said the leader, "does any one object to Brother Smith's saying 'Amen?'"

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Popular Insects as Food for M. Sanger, who resided many years that in the interior of natives are very fond of a larva found in the bark of of Eucalyptus. They eat raw, holding them by the off the body as we would also cook them in the eat them.

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FRED UNIVERSITY ALFRED, N. Y. PRIVILEGES FOR LADIES AND GENTLEMEN. Medical, Collegiate, and Theological Department. Classical, Scientific, Normal, Mechanical, and Painting and Drawing courses of study.

Popular Science.

INSECTS AS FOOD FOR MAN.—Mr. Edw. B. Sanger, who resided many years in Australia, says that in the interior of that country the natives are very fond of a large Coleoptero larva found in the bark of a certain species of Eucalyptus.

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