

# THE SABBATH RECORDER.

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### PSALM I, XXIII.

**B**LESSED is the man that walketh not in the counsel  
of the ungodly, nor standeth in the way of sin-  
ners, nor sitteth in the seat of the scornful.

But his delight is in the law of the Lord; and in his law  
doth he meditate day and night.

And he shall be like a tree planted by the rivers of water,  
that bringeth forth his fruit in his season; his leaf also shall  
not wither; and whatsoever he doeth shall prosper.

The ungodly are not so: but are like the chaff which the  
wind driveth away.

Therefore the ungodly shall not stand in the judgment,  
nor sinners in the congregation of the righteous.

For the Lord knoweth the way of the righteous: but the  
way of the ungodly shall perish.

THE LORD is my shepherd; I shall not want.

He maketh me to lie down in green pastures: he leadeth  
me beside the still waters.

He restoreth my soul: he leadeth me in the paths of  
righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of  
death, I will fear no evil: for thou art with me; thy rod and  
thy staff they comfort me.

Thou preparest a table before me in the presence of mine  
enemies: thou anointest my head with oil; my cup runneth  
over.

Surely goodness and mercy shall follow me all the days  
of my life: and I will dwell in the house of the Lord for ever.

## Sabbath Recorder.

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### MUNDUS ET INFANS.

BY EDWIN H. LEWIS.

Meshed closer still with many a secret thread  
Of selfishness, men's hearts inert become.  
Greatness and faith, high hopes and aims, lie dumb.  
Hands work, heads plot; alas! but hearts are dead.  
The human world grows mean and brutish. Then,—  
By the sweet mercy of our God's commands,  
The grace ineffable of rose-leaf hands  
Witless unlocks men's souls to life again.

HONEST criticism is desirable and wholesome. Some one of experience has said, Keep your eye on the party who considers criticism an insult. An honest critic seeks to uncover and bring to light things that are mischievous and harmful when concealed. All men should be willing to receive and profit by friendly criticism. Every pastor, teacher, editor, well, yes, everybody should welcome that true friend whose kindly suggestions are corrective.

WE begin, in this issue, an interesting discussion of the Sabbath question by Charles E. Buell, Esq., of Plainfield, N. J. The writer, as a business man, presents the subject in some ways a little out of the ordinary methods of treatment, and it is his design, after printing it in several numbers of the RECORDER and *Outlook*, to give it a still wider circulation in some other form. We hope all readers of the RECORDER will carefully read the whole of these articles.

NEWS of the sudden death of Rev. Joshua Clarke will be received throughout our denomination with sorrow and surprise. We have not received particulars, only that he died suddenly at Verona, N. Y., Sabbath, the 9th inst., and that his burial with appropriate services occurred at Alfred, N. Y., last Sabbath. It appears that he was in usual health up to a day or to before his death. We go to press too early to receive particulars which will doubtless appear in our next issue. His afflicted wife and daughters will have the deepest sympathy of a large circle of friends and acquaintances.

IN reply to a question raised by a reader of the RECORDER, "Is lay baptism legal, and under what circumstances?" we answer; the word "legal," in its ordinary usage, has nothing to do with the Scripture ordinance of baptism, since church rules and ordinances belong to another realm. Churches are left free to formulate their own polity. Some churches do not recognize any form of baptism as valid and satisfactory unless administered by an ordained minister; while certain others hold that any lay member may be duly authorized to administer both ordinances, baptism and the Lord's Supper. The Scriptures do not seem to definitely require the one nor prohibit the other. If no pastor or minister can be conveniently had, in some instances deacons have been asked by the church to officiate in administering these ordinances.

In the February *Forum* appears rather a remarkable article by Rev. William Bayard

Hale, entitled, "A Religious Study of a Baptist Town." We speak of the article as remarkable, but not so much for its erudition and accuracy of statement, as for its want of careful discrimination and just treatment of the various churches in Westerly, R. I., embraced in this "religious study." We do not attempt now any reproduction of Mr. Hale's article, nor to point out its inaccuracies of statement, because Brother Daland is wide awake and will soon be heard from in our columns, and elsewhere, if a fair hearing will be accorded him. We therefore simply call attention now to a prospective review of Mr. Hale's article and bespeak for both a careful "religious study" when they shall appear.

OF all the common sins that prove the most destructive to domestic and social enjoyment is the one we call impatience. In many ways and by many things we are annoyed. Disappointments and various vexations in business, weariness and bodily ailments affect us. We are moody and irritable. Mole-hills are magnified into mountains until "patience ceases to be a virtue," and we become petulant, fault-finding, pungent and bitter in our remarks. Others are made unhappy, and perhaps life-long alienations occur. All this trouble can be avoided by cultivating the Christian grace of patience.

"Be ye angry and sin not." The *tongue* is the "unruly member." He who has learned to curb this member with "bit and bridle" until it is under reasonable control, has made great advancement in the Christian life. This is just what religion proposes to do for us, *i. e.*, to enable us to get the mastery over our evil tendencies; or in other words, to attain to that desirable spiritual condition, self-control. The more nearly this state is reached the closer we are to the state of "perfect men and women in Christ."

THERE is one very grave fault, not at all uncommon in our churches, and which we would gladly see corrected. The zeal with which the membership will plead with sinners in times of revival and urge their reformation and union with the church, often seems to die out as soon as the membership is accomplished. When a brother is overtaken in a fault the same spirit of charity and pleading shown would in most instances restore the offender. But the course often pursued is one of discouragement, through coldness, censure or unwise discipline. Many appear to take a morbid satisfaction in rigidly pressing the rules of discipline by arraigning the offender and punishing him. Christ's method of discipline was that of tenderness, compassion, forgiveness. That way will win; the opposite course will drive away those who might and should be restored. Paul had been taught in our Saviour's theology which enabled him to say, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." If this recommendation were generally carried out there would be fewer excommunications and alienations; more restorations, and greater peace and prosperity.

INTENSE joy, like intense sorrow, will often break the bounds of all social formalities and place people on a common level. In times of great calamities with common suffering and sorrow, social distinctions are dropped and hearts unite in sympathy. Humanity towers

above all inferior considerations. When anxiety and sorrow are turned into excessive joy, the same law holds. This fact found a forcible illustration last week in the announcement in New York of the safety of the steamer *La Gascogne*. The following words from the *New York Tribune* of the 12th inst., will awaken kindred feelings in the hearts of all who read them:

The welcome news of *La Gascogne's* safety caused intense excitement and great joy at the company's office, No. 3 Bowling Green. Men who had besieged the place throughout the day, anxiously inquiring for relatives and friends who were passengers on the long-belated steamship, threw dignity to the winds, wildly swung their hats, rent the air with lusty cheers, and many wept for joy. Nearly every one heartily hugged or shook hands with every one else, while friend and stranger alike gave warm expressions of congratulation and gratitude for the relief from the severe mental strain they had so long undergone. Mr. Riche, an elderly man, who had three daughters on board, a fourth having recently died in Paris, was completely carried away with excitement. He alternately shouted, laughed and cried hysterically, while sympathetic tears rolled down the cheeks of many strong men who witnessed his delirium of delight. Then he threw his hat, cane and gloves away, and rushed around the office shaking hands with all present. Friends vainly sought to allay his excitement. He said that he had been unable to sleep for a week, and that since *La Gascogne* was safe and his daughters nearly home, he wouldn't care if he should not sleep, or even eat, for another week. A number of women joined in the weeping and rejoicing, waving handkerchiefs and clapping hands.

CONSCIENCE is probably the most abused faculty of the human organism. It is the moral nature, or the moral sense by which man is to distinguish between right and wrong in conduct and character; it obligates him to do right and forbids that he should do wrong. But this faculty depends, for its efficiency, on its enlightenment and its use. It is greatly varied in its manifestations and is influenced by education, customs and opinions of society, and, perhaps, most of all by personal preferences. What the conscience will sternly condemn at one time (if we may believe the statements made), it will warmly approve at another. We often notice strange changes in religious belief, or at least practice, in which people, evidently influenced by considerations of popular favor, convenience, or personal gratification of one kind or another, profess to have a perfectly approving conscience in matters that were previously condemned by that same conscience. Now if this faculty can be so easily manipulated, and possibly perverted, it becomes a very grave question as to how it can be treated and helped so that it will perform its functions in a way to best satisfy God's purpose in giving it. That it can be and frequently is so perverted that it seems to cease to perform its allotted task, is attested by volumes of experience. It would seem, therefore, that conscience should have a guide, a criterion by which it can be frequently tested. Knowing this need, God has wisely given just such a gauge by which the conscience may be tested, *viz.*, the Bible. This is the only safe test for conscience. Whatever the Word of God approves or commands, that it is safe to do; what it disapproves or forbids should invariably be avoided, without argument or attempt to evade. Right here lies the great mistake of our times. Vast numbers who profess to believe the Scriptures and are enrolled among its loyal defenders are evidently unwilling to submit wholly to the Bible as the ultimate and supreme authority. Conscience thus becomes bewildered and weakened.

## NEWS AND COMMENTS.

OF the 353 towns and cities in Massachusetts, 321 contain free libraries.

THE strong Chinese fort Wei-Hai-Wei has at length surrendered to the superior tactics of the Japanese.

THE steamer St. Augustine, from Jacksonville, Florida, several days over due is waited for with great anxiety.

BOSTON now has a new \$5,000,000 public library. But that fact need not discourage those of smaller means.

WELLESLEY COLLEGE enjoyed a lecture last Monday night by Hamilton W. Mabie, associate editor of *The Outlook*.

REV. DR. WILLIAM M. TAYLOR, for a long time pastor of the Broadway Tabernacle, New York, died Friday night, Feb. 8th.

SEVERAL bodies have been found from the passengers of the unfortunate Elbe, recently sunk, with over 300 persons drowned.

THE New Jersey legislature has passed a bill prohibiting the display of any flag but the American from its public buildings.

ALASKA is said to be larger than all of England, Ireland, Scotland, France, Spain, Italy, Austria, Germany, Denmark, and Greece.

THE long-drawn-out Brooklyn strike, has not resulted as favorably to the strikers as was anticipated. Who supposed it would?

THE *Tribune* Almanac for 1895 is fully equal to its previous editions and perhaps surpasses all others in the condensed mass of useful information.

SEVERAL Harvard professors are now off on their sabbatical year, and nearly all are engaged in hard literary work, publishing books, etc.

THE clergymen of Chicago, numbering 750, were requested by the "Civic Federation" to preach on "Municipal Patriotism," on Sunday, February 17th.

A SERIES of lectures in Practical Christian Sociology has just been delivered in the Seminary Chapel, Princeton, N. J., by Rev. Wm. F. Crafts, of Pittsburg.

AT Yale University the sports of boxing and fencing have nearly become obsolete. There is said to be a growing sentiment against excessive professionalism in athletics.

FROM all parts of the country reports of the weather the first half of February show it to have been exceedingly severe. There has been much suffering and many have actually frozen to death.

D. L. MOODY is president of the Bible Institute of Chicago. There will be a special course for clergymen and their wives during the month of April. The rates including room and board are \$5 per week.

THE work of reorganizing the police force of New York under the administration of Mayor Strong is going on slowly, but generally quite to the encouragement of those who seek for honest municipal government.

PRESIDENT Cleveland was chosen to arbitrate in the dispute between Brazil and the Argentine Republic. His decision was celebrated with great demonstrations of joy in a mass-meeting at Rio Janeiro, Feb. 13th.

AND now there are rumors of trouble with the new Hawaiian government over the alleged banishment of a United States subject, Mr. J. Cranston, without trial. Secretary Gresham is likely to demand redress if the allegations prove true.

ALFRED UNIVERSITY is reported to be increasing in the attendance and grade of its scholars. The Trustees are cheered by the bequest indicated in the will of Peter Wooden, of Plainfield, N. J., although his estate will be much less than hitherto estimated.

BROWN UNIVERSITY is extending the Women's College connected therewith. It is to be no longer considered as an annex, but a part and parcel of the college proper, giving women students the full university status and every advantage offered male students.

ABRAHAM LINCOLN was born Feb. 12, 1809. The day was celebrated in many places in the United States last week by Republican Clubs in honor of his memory. The 22d inst. will witness many similar gatherings in recognition of the birthday of George Washington.

AT Johns Hopkins there is an interesting class in Bible study, under Professor Paul Haupt. It is made up of four rabbis and six Roman Catholic priests. An effort is being made to raise \$20,000 by subscription to found a chair at Johns Hopkins in Jewish Literature.

CORNELL was the center of attraction last week for a large number of earnest Christians in attendance upon the religious meetings of the University Y. M. C. A., conducted by John R. Mott, chairman of the International Committee of Y. M. C. A., on College Work, and S. M. Sayford, the college evangelist.

A MAN in Paterson, N. J., has been drawing a pension from the government. Recently, on becoming a convert to Christianity, he sent to the Treasury Department his check for \$419 and declined to be a pensioner. This was a case of conscience. Probably his pension was obtained in some way not regarded strictly honest.

THE University of Pennsylvania in its last catalogue shows an attendance of 2,398 students and a faculty of 273 professors, lecturers and instructors. It is the third largest educational institution in the United States. The President (or Provost) is Charles C. Harrison, who succeeded Dr. William Pepper, the latter resigning last June.

THERE was great rejoicing in New York and vicinity the morning of Feb. 12th over the announcement that the French steamer, La Gascogne, some ten days overdue, had been sighted off Fire Island. The greatest anxiety had prevailed for several days, and by many all hope of her safety had been abandoned. She had been roughly handled by the storms and her machinery disabled, but successfully withstood the severe tests.

THE formal opening of the new Y. M. C. A. Building in Plainfield, N. J., occurred Tuesday evening, February 12th, with appropriate ser-

vices conducted by several of the clergymen of the city. The presence of Mayor Gilbert, the first President of the Association of twenty-eight years ago, and W. D. Murray, now President, added much interest to the occasion. Excellent addresses were given by Mayor Gilbert, Rev. Dr. Richards and President W. D. Murray. A brief address by Arthur Lucas, State Secretary of the Y. M. C. A., and benediction by Dr. Lewis, concluded the services, after which the audience accepted an invitation to inspect the building. All seemed pleased with the general home-like and useful appearance of the reading room, parlor and other apartments. This building has been constructed at a cost of upwards of \$40,000, and will doubtless prove of great benefit to many who will avail themselves of its advantages for reading, writing, social and religious influences.

## HOW AND IN WHAT SENSE

Can Moses be Said to Be the Author of the Pentateuch?  
Where did he Get the Materials embodied in the Record?  
If Moses is Not the Author, who is?\*

BY PROF. EDWIN SHAW.

It is doubtful whether or not the most diligent research will ever be able to answer these questions definitely. A discussion of them includes the whole pentateuchal problem about which so much has been written of late. It would be mere presumption in me to do anything more than simply to present to you the different theories, and to lay before you for your consideration some of the results of the investigations and studies of those who have devoted years to the subject. Nothing which I give you is original. It has been gleaned from cyclopædias, from books, from magazines and papers, from sermons and from lectures, and from conversation with those who were informed in reference to the matter.

Pentateuch is a Greek word. It is not in the Bible. *Penta* means five, *teuchos* means roll, volume, that is, book. Pentateuch means, then, the *five books*, and consists of the first five books of the Bible, known to us by the names—Genesis, Exodus, Numbers, Leviticus, and Deuteronomy. But these names are not in the Hebrew. They have been given to them since the books were written. They are likewise known as the five books of Moses, but this title was given long after the time of Moses, as it is in the Latin language, which was at that time unknown. The books are known in the Hebrew, the language in which they were written, by the first word. For example, the book which we call Genesis, was called Bereshith, which means "in the beginning," that is, the first word of the book, and so for the other books.

We see, then, that there is nothing in the names of the books which can give us any light as to who was the writer or when they were written. It may be well here to explain the term Hexateuch. Scholars tell us that the book of Joshua is evidently from the same source as the first five books. It is similar in its style and general make-up, and continues the story without a break from where it is dropped by the last chapter in Deuteronomy. *Hex* means six, and the term Hexateuch is applied to the first six books of the Bible. The Jews believed that the Pentateuch was written by Moses with, perhaps, the excep-

\*Read at the Ministerial Conference of the Seventh-day Baptist Church of Southern Wisconsin, and requested for publication in the SABBATH RECORDER.

tion of the account of Moses' own death and burial. This belief was handed down by tradition, and was adopted by the Christian Church at an early day, and for many centuries was implicitly accepted by them. This is called the traditional theory, or the Mosaic theory. It is the theory of the Jews, and was received from them. It is clung to by some Christians as almost a saving doctrine. It is held to-day by very few eminent translators. It holds that the Pentateuch is essentially the work of one man, and that man was Moses; that the accounts which he gives of the ages before he lived, were revealed to him by divine inspiration. At an early date, however, doubts suggested themselves as to the correctness of this view, but it was not till the seventeenth century that they became so strong that they could not be suppressed. From that time till now great men along the lines of historical and literary criticism have spent their lives studying over this question, "the structure and authorship of the Hexateuch." There have been various theories and hypotheses. We have not the time even to mention them all. There has been the totally destructive criticism, which gives to the Hexateuch no historical value whatever, or value of any kind for that matter. Then there has come later a positive literary criticism, which strives to build up on the ruins out of the literary character of the books themselves, quite aside from the thought contained, a theory which shall explain all the facts which present themselves. At the present time the great majority of Christian scholars, while differing in many of the details, would, I think, give ready assent to the following propositions:

1. The Hexateuch could never have been written by any one man, inspired or otherwise.

2. It is a composite work, in which many hands have been engaged. Its production extends over many centuries.

I have put these propositions first. Let us look at the reasons for them. I do not say that all Christians, or that all Christian scholars accept these statements; but as nearly as I have been able to learn, the great majority of scholars, Christian scholars, would do so. To be sure, there is Prof. Henry Green, perhaps the ablest American scholar who opposes the composite structure of the Pentateuch; but in reading a series of articles by him in the *Hebraica*, 1888, 1889, 1890, in which he presents his side of the question as forcefully, I think, as any man could, while I could not judge as to the merits of the arguments which he brings forth, because of their being outside the realm of my knowledge, yet he gives me the impression from beginning to end of being an advocate of a theory rather than a seeker after the real truth; he seems to be putting forth arguments to solve the problem in keeping with a preconceived idea rather than presenting the facts and allowing them to settle the question.

Some one may ask, why is it that scholars do not believe that Moses wrote the Pentateuch. The reasons are many, and I do not understand them all myself, but here are a few simple ones, by way of example: "Moses died in the wilderness before the Israelites reached the Promised land, before the Canaanites were driven out, before the land was divided among the tribes. It is not likely that he wrote the account of his own death and

burial. Some say that Moses was inspired to write the story of his own funeral. But if Moses wrote it, why is it in the past tense? When he wrote it, it would have been untrue, and the Spirit of God would not have caused him to write a falsehood.

In Exodus 11:3, we read: "Moreover, the man Moses was very great in the land of Egypt in the sight of all the people;" and in Numbers 12:3: "Now the man Moses was very meek above all the men which were upon the face of the earth."

If Moses wrote this of himself, guided by inspiration, why, then inspiration made him rather egotistical. Exodus 16:35 states that the Israelites continued to eat manna until they came to the land of Canaan, but Moses died before the people arrived there. In Gen. 12:6, concerning the coming of Abraham into Palestine, the record explains by saying, "the Canaanite was then in the land." Evidently, when it was written the Canaanite was no longer in the land, a time much later than Moses.

Gen. 30:6, "These are the kings that reigned in the land of Edom before there reigned any king over the children of Israel." Here the writer evidently speaks of a time when there were kings in Israel. These and other passages point to the fact that the writer lived at a time as late at least as when there were kings in Israel.

These are only samples of the passages from which the reasons are drawn. As to the literary criticism, which is the basis of the composite theory of the authorship of the Pentateuch, only Hebrew scholars can judge; we must take the results of their investigations. The same is true in any line of research,—chemistry, history, mathematics. When the doctors disagree, we can but say we do not know; but when they agree, we feel warranted in adopting their conclusions; we can not do otherwise. Now, if I have made no mistake in my information, Hebrew scholars are almost unanimous in giving a composite character to the Pentateuch. Their analysis may not agree in all the details, but when four men, independently of one another—Knobel, Schrader, Dillman, and Wellhausen are found to agree in the main in their analysis of these five books, it seems strange, indeed, if there is no foundation for the analysis. Professor Ladd says, in reference to it, "The only satisfactory explanation of accomplishing such a work of analysis is the fact that the analysis is substantially correct."

But what is this composite theory? Briefly stated by Dr. Harper, it is as follows, and answers as nearly as may be the second question of my subject, "Where did he get his material?"

Pentateuch consists of four main documents woven together.

1. By the Elohist (called E) a prophet living about 900 to 850 B. C.

2. By the Jehovist (called J) a prophet living about 775 B. C.

3. The Priest Code (called P) consisting of two or more strata beginning, about 800 B. C.

4. By the Deuteronomist (called D) about 620 B. C.

These four documents were woven together, that is, a compilation was made, as it were; a new edition was brought out, soon after the return of the exiles, perhaps by Ezra and Nehemiah. It would be useless for me to discuss the basis and reason on which this analysis

is made. It rests upon the literary character of the Hebrew. As an example, however, I quote from a lecture of Dr. Harper, in reference to the first parts of Genesis. He says that the style of the Priest code is systematic, chronological, scientific, rigid, stereotyped, verbose, repetitious. While the style of the prophetic writer, that is, the Jehovist, is free and easy, introducing outside pieces, picturesque, poetical, and anthropomorphic.

Now this theory that the Pentateuch is the work of more than one man, accounts for the "variety of contradictions, inequalities, transpositions and repetitions" which we find in the Pentateuch. For example, the story of the flood. It says in one place that the animals went into the ark two and two, male and female, of every kind of beast and fowl. In another place, it says that of the clean beasts and fowls, seven each entered the ark. One place it says that the flood lasted 365 days; in another, 101 days, as nearly as we can reckon it. One place the ark is represented as consisting of several stories, with one large door on the side. In another place the conception is that of a huge box, which has a cover by which the Lord shuts Noah in, and which Noah himself removed when the waters have subsided. Again, every essential fact regarding the deluge is told twice. Now it is a wonderful coincidence that when the Hebrew scholars have made their literary analysis of that portion of Genesis which contains the account of the flood, and have assigned to the true document, of which they say this portion is composed, those parts which belong to it, purely on the literary style of the writings, I say it is a wonderful coincidence that we have two complete accounts of the deluge, each consistent to itself. So we find that there are likewise two stories of the creation, differing more or less. This is easily seen when we consider that there were two writers, and that some one, many years later, put the two stories together.

But, as to direct answers to the three questions, In what sense can Moses be said to be the author of the Pentateuch? In hardly any sense at all. Undoubtedly he wrote, or dictated, quite a large portion of the laws; perhaps all of Deuteronomy, except the concluding part. These laws were woven in with the other documents by the compiler. But Moses can hardly be said to be the author of the Pentateuch, in any sense at all.

As to the last two questions, Who is the author, and where did the material come from? I have already given the generally accepted answer.

Four documents.

1. By a prophet, called Elohist, living about 900 to 850 B. C.

2. By a prophet, called the Jehovist, living about 775 B. C.

3. The Priest-code, consisting of several layers, beginning about 800 B. C.

4. The Deuteronomist, living about 620.

An author, or Redactor as he is called, put these together about the time of Ezra.

In conclusion I want to quote once from Dr. Harper, who makes a series of propositions, which, he says, when taken together, formulate a theory concerning the divine and the human elements in Genesis 1:11. Among these propositions are the following:

God acts in all history; but in a special manner he enters into Hebrew history.

The work is very slow and gradual; but as

the centuries pass, the heart of man is lifted up to receive the divine message.

In order to accelerate the work, men, the outgrowth of this divinely-guided history, the product of the supernatural influences which have long centuries been at work, are inspired correctly to read the part, and to record their reading of it.

The great prehistoric events—creation, the fall, etc.,—have made so great impression on primitive men as to have been handed down through many nations.

The Hebrews, among others, have inherited these traditions.

The prophetic writer, guided from above, *selects, purifies, interprets, embellishes, arranges* certain traditions in order to teach thereby the will of God.

The Priestly writer does the same, in order to show thereby the development of God's plan of salvation.

Much later, an editor, filled with the same general purpose, and guided by the same spirit, joins, with such changes as it seems best to make, these documents together.

The work was done *through men and for men*, and is consequently imperfect and accommodated.

The work was prompted and conducted by God, and is consequently perfect and complete.

#### FAMINE IN THE WEST.

A notable characteristic of the American people is that of generosity, a "coming to the front," in the times of need and distress. We have heard considerable of late about the great sufferings in the West, especially in Nebraska, Colorado and Kansas; and much sympathy has gone out from our people in behalf of the sufferers, and many of our churches have been, or are now, taking steps toward alleviating this distress. In order that we may work intelligently, we should know where help is needed, and the kind; also through what agencies we are giving this aid, that we may know when, how and where our contributions are used.

Dr. Louis Klopsch, proprietor of the *Christian Herald*, who, through the columns of his paper, has been the means of raising \$21,000 in cash, and shipping fifty-eight carloads of supplies during the past few weeks, was not satisfied with simply raising and sending the means, but went there himself to make a personal investigation of the actual condition of affairs, and distribute the fund raised by his paper.

Dr. Klopsch summarized the situation as follows: "In Western Nebraska there are from 30,000 to 40,000 people who are actually destitute, and in six months, or before the harvest can be gathered, the number will be doubled. They have already received seventy-five carloads of clothing from all parts of the country, and they are fairly supplied with fuel. In the adjacent mining regions the mine-owners are giving the coal, the miners give the labor and the railroads give free transportation. Each family is given enough to keep one room warm. The State is going to supply seed grain, but the people will eat even that, so that they will have to be supplied with food clear to harvest time. They are in absolute need now, and they want fodder for the few cattle and horses they have left.

"In Kansas the people are very badly off, indeed; in one respect worse, because they did not appeal for aid so soon as in Nebraska.

The territory where the drought has prevailed for four years is not so large there as in Nebraska, but I think there are 3,500 families, or about 16,000 persons destitute there. We have recently sent five carloads of clothing to Kansas, but more is still needed. In those five cars there were 1,300 boxes and barrels, and 40,000 garments. As for Colorado, I think that the local agencies will now be able to take care of the destitute there.

"Another thing which should be mentioned is the fact that to a certain extent the suffering has been denied from motives of pride or for business reasons. Mr. Rosewater, the editor of the *Omaha Bee*, admitted to me that he was conscious of the terrible destitution existing in the western part of his State, but said it had been denied, owing to the wishes of the railroad and land interests. I just received a telegram to-day, too, from Major J. K. Hudson, who at first criticised me in his paper, the *Topeka Capital*. Now he says the situation is growing more serious, and he asks us to send what money and clothing we have to spare. There is, in fact, a great deal of suffering also in Northern Texas, in Oklahoma, and in South Dakota. Ultimately this experience will be good for the country, as the Legislatures out there are already seriously considering the problem of irrigation."

"Dr. Klopsch also commended the Rev. Luther Ludden, general manager of the Nebraska State Relief Committee, who has been criticised for side-tracking carloads of supplies at times, instead of distributing them all at once.

"Dr. Klopsch said that Mr. Ludden's policy was to keep ten days' supply ahead at all points, and that in declining to distribute a big supply all in one district, he was proving himself an able commissary-general.

"In addition to the four years' drought, the farmers are suffering from the disinclination of Eastern investors to loan money there now, at any rate at all. Dr. Klopsch said this was due to the fear of the Populist on the part of the Eastern capitalists."

Would it not be well, if our people are to send relief, to send to some of our acquaintance in that section, for them to distribute where they think it will do the most good, and then we will have the assurance of knowing that our contributions are being judiciously used.

W. H. S.

#### REVERENCE.

BY REV. WM. C. DALAND.

One of the most prominent traits of our time is that of irreverence toward things that should be revered. This is due partly to a tendency toward skepticism and a contempt of superstition and hypocrisy, and partly it is a pure matter of bad habit. It is a trait commonly attributed to the American youth more than to any other class of the *genus homo*; and yet it is not confined to youth alone. It is much to be feared that young America has learned the habit from his elders, albeit the rashness of youth has caused him to go to greater lengths.

Due reverence in the house of God, and a reverent demeanor in treating of sacred things is waning: Such is a safeguard to faith and to religion and ought itself to be guarded. Irreverent behavior in church and the all too common, flippant treatment of sacred themes deserves a sharp reprimand, whether it be found in the pulpit or pew, whether exhibited by deacons or frivolous girls and mischievous

boys. It is, to say the least, ungentlemanly and unladylike, if not absolutely wicked. Little things form habits of thought or speech and a tendency in this direction ought to be checked. But it is not alone in regard to holy or especially religious things that reverence is demanded. I make no especial plea for the church or the minister. It might be better for the occupants of pulpit and pew both, however, if a due reverence for the house of God and the persons engaged in holy offices were maintained. Let us try always so to act and speak that the honor and dignity of God and his service be exalted.

The proper respect of the young toward their parents and elders, toward their teachers and others whose position demands due respect, is sadly deficient. Do young persons realize that the disrespectful habit, the irreverent demeanor toward those who should be held in high regard, has a baneful effect on character? Of course the genial and manly parent or instructor will readily appreciate the kindly jest and friendly sally, but let it not be carried too far and become a pernicious habit.

Irreverence toward those institutions which are the bulwark of our society and civilization is far too prevalent. The home, the church, and the State; marriage, religion, and our civil institutions—these are subjects which are too important to be degraded, as we are all apt to degrade them, by careless jesting. The cartoons in comic papers, which show our rulers and others high in their office in ridiculous positions, are unworthy of a noble people, and do much harm in fostering this irreverent spirit. A pointed caricature may often be a potent aid in correcting a wrong, but such legitimate satire is different from the habit of catching at every opportunity to heap ridicule upon our highest executive officers, simply because they are not of our party. Let us resist this tendency wherever we find it, for irreverence toward parents, teachers and rulers leads to irreverence toward God, and a light treatment of the home, the church, and the state paves the way for faithlessness, irreligion, and lawlessness.

#### LIFE SAVING SERVICE.

No more thrilling story of the dangers of the sea, and patient, heroic, unselfish devotion to duty has ever been printed than that recorded recently of the rescue of two men by the crew of the Lone Hill Life-Saving Station, within the glare of the Fire Island Light. A fight for life in the shrouds of a stranded schooner, beset by all the enervating influences of hunger and chilling cold, to which was added a freezing, blinding deluge of salt water and snow, is in itself a picture to tempt a novelist. But when in the back ground of this scene the figures of the gallant surfman appear, beaten back time and again by the combined forces of a howling tempest and a sea which pounded the sandy beaches with a fury seldom seen, yet bravely renewing the unequal fight until success crowned their efforts, and human life was saved, the unflinching faithfulness of one of the least regarded and poorest paid branches of the National service is brought out so plainly and with such vivid clearness that it is a delight to do honor to the men who ennoble themselves and the Nation in such an unostentatious but important profession.—*Tribune*.

HOPE is the ruddy morning ray of joy, recollection is its golden tinge; but the latter is wont to sink down amid the dews and dusky shades of twilight, and the bright blue day which the former promises breaks indeed, byn in another world and with another sun,

## Missions.

LEFT New York City for Attalla, Ala., the 5th. Went down on the cold wave and it was a cold ride. Found zero weather in Washington and almost zero weather when we arrived at Attalla, Thursday evening, the 7th. There was a cold, piercing, freezing wind, and next morning mercury was at zero. In the sunny South, where people build their houses for summer, and have only fire-places to heat them, and do not dress as warmly as northern people do, this cold wave was very rough on them. It is the coldest weather and severest winter they have experienced here for thirty years. It is quite general throughout the South. Among the poor classes of whites and blacks there must be a great deal of suffering, and probably many have frozen to death. If it were not for plenty of wood and soft coal and cheap, the suffering and death would be greater. We had the pleasure of meeting our people in Attalla, Sabbath morning preaching to them, and also Sabbath night. At the Sabbath-school, the Christian Endeavor meeting, and the two services, there was good attendance notwithstanding the severe winter weather. On Sunday, Brethren Hills and Burdick and self attended two services in town and called on three Seventh-day Baptist families. The weather moderated during the day but in the evening it began to snow, and this morning the ground is covered with two inches of snow, and verily the outlook is decidedly wintry. Of the country, the field, the needs and prospects something will be written when the weather and going will permit me to see and learn them.

MISSIONARY SECRETARY.

FROM S. R. WHEELER.

Dear Brethren in Christ:

The past quarter has been one of hard work and anxiety. About the middle of September, the work of building the church, after the great flood in May and June, began in good earnest. The plastering is now dry so that the inside finishing is going forward. We expect to use the house in a few weeks. The most of the work as you see has been done during the quarter. Our people are laborers with hand and team, and could not devote much time to looking after the details of the work; hence the looking after many things has fallen to my lot. This, with the anxiety of collecting the money to keep the work going, has sometimes been very heavy for me. Yes, but the work is approaching completion, to the joy of us all. Yet there is some anxious work about raising the money to put us out of debt. "Except the Lord build the house they labor in vain that build it." This text has been very much in mind from the first. Thus have we felt our dependence upon God, and we now feel that in his own way, we know not how, he will carry us through. Some remarkable cases could be recited where the money came as by special Providence just in time. We do hope that we shall not be brought to reproach by being unable to pay our lumber bills in proper time. As a people, we certainly should, occasionally, at least, plant and grow a church in a city like this. I have long been of the opinion that the results would be far better, to concentrate our efforts at one point until the work is established, then concentrate at another point. Of course the general work must be kept up

all along the lines while these new points are being established.

Early in the quarter, four young girls followed Christ by baptism and church membership. "Youth is the time to serve the Lord." For it does save from a thousand snares to mind religion young. I have been to Denver for Sabbath service three times. These services were held October 20th, November 24th, and December 22nd. Each time there has been some new, encouraging development. The last time, meeting was held at the home of an elderly lady, a widow, Mrs. S. C. Wallick, by name; the home is 2317 4th. St., Denver. She has been keeping the Sabbath about a year. After the sermon she arose and gave welcome to meet at her house as long as it would accommodate us. The house is a good sized one, with double parlors, and will serve us nicely. Probably a Sabbath-school is already organized, and probably a church organization will be effected soon. Two copies of the SABBATH RECORDER are now taken among them. My next appointment is Sabbath January 12th. Thus the work is going along in Colorado, and it seems to me as inviting a field for labor as we can desire. The Lord direct and bless you, dear brethren of the Board, in bearing the responsibilities of all our missionary operations.

BOULDER, Colorado, Dec. 31, 1894.

FROM D. K. DAVIS.

The South Dakota Yearly Meeting was held with this church, beginning on Sixth-day evening, October 19th, closing on the evening following First-day. The attendance from the other churches was not as large as on former occasions. Eld. Peter Ring, from Big Springs, was with us, also two young men from Daneville, and most of the brethren and sisters from Dell Rapids. By permission of your Corresponding Secretary, Brother J. H. Hurley was with us and cheered us much with his plain, practical method of presenting divine truth. Bro. Hurley remained something more than a week, preaching nearly every evening and on Sabbath-day. I think the brethren and sisters generally were strengthened and encouraged by the meetings, and several of the children expressed a desire to live this Christian life. Brother Hurley went from here to Trent, a small station on the railroad between Eagan and Dell Rapids, about three miles from N. P. Nelson's. Here he held meetings for two weeks or longer, with the results of a general awakening. A large number requested prayers, and several conversions. The meeting was a success. A Bible-school has since been organized with about thirty members. It meets on Sunday afternoon. Some of our young people of Dell Rapids take part. Trent is about twenty miles from my house. I understand that there is no arrangement for preaching there. I closed my appointment with the Dell Rapids Church about three weeks ago. Have also closed for the winter at Gala and Gala Ridge.

A Bible-school Convention was held at our church October 25th, under the direction of Bro. R. J. Maxson, Vice-President of the Northwestern District of Moody County. An interesting programme was rendered, in which three schools were represented. Other schools were represented in the convention. The principle speakers were the Rev. Mr. Dibble, Rev. J. H. Hurley and a Mr. Benbow. The former is Superintendent at Bethel, and the latter at Gala. Remarks were made, also, by

R. J. Maxson, Miss Edna Twitchel, of Flaudreau, and the pastor. It was quite an enjoyable occasion and doubtless profitable. We had a religious service on Thanksgiving-day, with an excellent sermon by the Rev. Mr. Dibble.

The people of this county are being considerably stirred up on the question of Prohibition. At the last two sessions of the Legislature bills proposing the re-submission of the question of Constitutional Prohibition to the vote of the people have been defeated by very small majorities. At the last session, two years ago, the representative from this county gave as a reason for his voting on the affirmative that he received a petition signed by three hundred and fifty voters, asking for a re-submission and no remonstrance. It is rumored that the saloon interests are now boasting that they have a large sum of money to be used to carry such a measure during the present session of the Legislature. A few weeks ago a convention was called at Flaudreau, and a committee of two was appointed in each township to circulate a remonstrance. I have not learned the result. I do not know how general the anti-re-submission movement is in the State, but there is danger that the question will be re-submitted.

We are having a remarkably mild winter. Much of the stock has had but little feeding. The first snow to mention fell last night, and it is not more than an inch deep. Our Bible-school, under the able superintendency of Walter S. Hood, has done good work. The Annual Report of the Secretary showed a good average attendance, and a goodly number had been perfect in attendance.

The exercises on Christmas night were very good indeed. At the close of the literary exercises, Santa Clause made his appearance, and made distribution of presents, many of which had been tastefully arranged on the Christmas tree.

As a church, we feel thankful that, notwithstanding the severe drouth of the past season, we are under obligation to give devout thanks to our heavenly Father for the blessings and privileges we are permitted to enjoy.

SMYTHE, S. Dak., Jan. 2, 1895.

### THE FIRST FOREIGN MISSION WORK AMONG AMERICAN BAPTISTS.

Baptist mission work, as we have seen, began in England, with Carey and Thomas as the first missionaries. While the central light at Serampore was concentrating all eyes upon it, the New World was being made ready for its missionary crisis. The Revolutionary War was ended, the Declaration of Independence sustained at the point of the sword. The white wings of peace hovered over the infant nation, and the great principles of fraternity and equality were receiving their triumphal test.

Carey's work enkindled enthusiasm. Christians of all denominations united in the support of the Baptist mission at Serampore. Dr. Carey gratefully acknowledged the receipt of six thousand dollars from American churches in the years 1806 and 1807. This is notable as the first money raised in America for foreign mission work, and was largely from Presbyterian and Congregational churches. The Baptists helped, but their numbers and means were few. In 1803, Dr. Baldwin began the publication of the "Massachusetts Baptist Missionary Magazine." Letters from Carey, Marshman, and Ward, enriched its pages. This fanned the spark of foreign missionary interest until it became a steady flame, and prepared the churches for still greater things in store.

In 1812, the "Salem Translation and For-

ign Society" was organized to aid the English mission. All its funds were sent to Serampore. All societies at this time were purely local. Things were not mature enough for general organizations. The day of steam and electricity, linking the earth into one grand whole, had not yet come. The Baptist foreign missionary sentiment in America needed some crisis to force it into action on independent grounds. Providence was at work. The crisis was at hand.

THE HAND OF PROVIDENCE.

As we must go to the cobbler's shop in Hackleton for the beginning of English foreign missions, so we are taken to a haystack for the initial point of American foreign missions. Three earnest Christian young men, students at Williams College, were fired with the same zeal that had sent Carey to the East; and in a quiet spot, sheltered from view by a protecting haystack, they prayed and planned their future work.

A little later an ardent youth, with intellectual power that promised a brilliant career, was led to read Buchanan's "Star in the East." Adoniram Judson's consecration to God was in its earliest glow; and now he consecrated himself also to the work of foreign missions. Like the other three young men, he was a Congregationalist. When they made known their life purpose, a thrill went through all the churches. From this sprang into being the "American Board of Commissioners for Foreign Missions," the noble mother of all American foreign missionary societies.

After many months of anxious discussion, the four young men were appointed. Their names were Judson, Newell, Nott, and Mills. Luther Rice was soon added, on condition that he raise the money for his own outfit and passage, which he did in three days.

February 5, 1812, Judson was married to Miss Ann Hasseltine, a young lady of rare qualifications, in every way worthy to lead the long list of missionary heroines and martyrs. On the 19th the Judsons, with Mr. Newell and wife, sailed from Boston in the ship "Caravan." The other missionaries sailed in the "Harmony" on the 24th, to meet, the following August, in Calcutta.

But, before they met, strange things happened. In the long hours of leisure during the voyage, Mr. Judson took up the study of Scriptural teachings regarding baptism, that he might be able to meet the arguments of the Baptist brethren in Serampore, and also to justify himself in sprinkling the infants of the future converts. To his surprise, his investigations led to unpleasant discoveries. Against his will he became convinced that the Baptist position was right; that believers were the only proper subjects, and immersion the divinely commanded mode of baptism. With Mr. Judson, conviction must result in action, and in company with Mrs. Judson, who had later, and with great reluctance, reached the same conclusion, he requested baptism at the hands of the Serampore missionaries. The ordinance was administered by Mr. Ward, September 6, 1812. Luther Rice, on the "Harmony," had followed the same line of study, with precisely the same results. Upon his arrival Mr. Judson had the joy of welcoming a fellow Baptist.

DRIVEN TO BURMA.

What had these missionaries done? Strangers in a strange land, they had, by their own act, severed the relation between themselves and the Congregational Board. Would American Baptists take them up? They were but a feeble folk, and were not blessed with a large share of wealth. Could they, would they, undertake an independent mission?

Upon the answer to this question depended the daily bread of these heroic missionaries.

In the true spirit of Christian brotherhood, they were bidden to draw funds from Serampore, until they could hear from the Baptists at home. A collection was also taken up among the friends of missions in Calcutta. But this supply could not always last. Was it not a sublime faith that could thus launch

out upon the promises of God, and do the duty made plain without heeding the consequences?

Trials and perplexities multiplied. The East India Company, despotic in power, had no missionaries. They threatened to interfere with some of its unscrupulous methods of making gain. Such a party arriving in India roused its hostility into vigorous action. Judson and Newell were ordered back to America, but obtained permission to go instead to the Isle of France. A ship was about to sail, but as she could take only two passengers, the Newells embarked, leaving the Judsons to follow in the next vessel. After long delay, the ship came. Then the pass was refused. It was not until they had endured annoyances and trials almost beyond endurance, that the desired permission was secured, and the Judsons and Mr. Rice set sail for the Isle of France. January 11, 1813, they reached their destination, only to find that Mrs. Newell had died some weeks before.

The terrible shock nearly prostrated Mrs. Judson. To add to their distress, the island offered no adequate opening for mission work. Mr. Rice, impaired in health, sailed for America to arouse the Baptist denomination to its great opportunity. Mr. Newell went to Ceylon, and the Judsons had no alternative but to leave also. What wonder that Mrs. Judson wrote in her diary, "It seems as if there was no resting place for me on earth."

Where could they go? Must they again enter the clutches of the heartless East India Company? There seemed to be no other way, and on May 7th they embarked for Madras, trusting to the guiding finger of Providence.

Reaching Madras, they sought for a vessel sailing for some port outside the jurisdiction of the East India Company. They had no time to lose; they must be away before the lion's jaws had time to close upon them. There was no opportunity for choice.

The only ship was a miserable, unseaworthy hulk, bound for Rangoon, in Burma. This seemed but a little better. Even at that time there were mutterings of the coming war between England and Burma, and it was not to be expected that the Burmese would make nice distinctions between English and Americans. But they were shut up to this single point. God intended Burma for American Baptists.

June 22nd they embarked on the crazy old "Georgianna." Under the circumstances, the voyage could not be a pleasant one. Mrs. Judson was taken alarmingly ill, and the rough weather almost precluded the hope of her recovery. But they were driven into a dangerous strait, with black rocks on the one hand and a shore infested with cannibals on the other. Here God kept them, as in the hollow of his hand. The perfect stillness saved Mrs. Judson's life, and soon, with favoring breezes, they entered the harbor of Rangoon.—Baptist Union.

MISSIONARY SOCIETY.

Receipts in January, 1895.

Table with columns for donor names and amounts. Includes entries like Milton Church, Rent of Jane Davis' land, Friendship Church, Dodge Centre Sabbath-school, etc.

Table with columns for donor names and amounts. Includes entries like Receipts per Rev. S. J. Van Horn, Elder Robert Lewis and wife, Howell Lewis, Albert, Dr. F. F. Johnson and wife, etc.

E. & O. E. WESTERLY, R. I., Jan. 31, 1895. A. L. CHESTER, Treasurer.

SCRIPTURAL ESTIMATE OF WOMAN.

The first important suggestion that comes to us from the Bible record is that the production of woman was the consummating act of the creative week, writes the Rev. Charles H. Parkhurst in the February Ladies' Home Journal. Whatever opinion we may see our way clear to hold upon the doctrine of evolution, it remains a fact that the first two chapters of Genesis mark an orderly progress of creative sequence, each step in the history furnishing the platform upon which sustained itself a still higher and finer exercise of the Divine wisdom and power; so that each step was the finish of what had preceded and the initiative of all that came after. It is in that character then that we are obliged to construe the final act of the creative week, and to find in the production of woman the climax of God's creative energy. When he had finished her he stopped, knowing of nothing better nor higher that he could design.

The profound reading of the first two chapters of Genesis compels to the highest possible interpretation of womanhood. And this is in accord with the impression that is yielded by the Scriptures in their entirety, that while man is gifted with those properties that make him a more overt and conspicuous figure in the history of God's people, yet, that when it is a matter of personality carried to the highest and most delicate degree of organization and refinement, it is woman upon whom the Scriptures regularly put the stamp of Divine preferment. And the Scriptures have not been read for hundreds and thousands of years without the above sentiment having become in very wide degree an element in the general estimate. Not all, but a great deal, of what is known as gallantry is a silent eulogy which man yields to the queenliness of God's favorite sex. The same sentiment asserts itself, although in a manner not always understood, in the heavier penalty which woman is publicly required to pay when she sacrifices her womanhood. It is easy to say that the sin is as much his as hers, and that social ostracism for her and social toleration for him is an injustice, and so in a way it is. At the same time, in that discrimination there is an unconscious tribute paid to woman, for the dishonor can be only as deep as the honor is high from which it has declined. That estimate of woman lies very deeply entrenched in the masculine mind.

## Woman's Work.

### A PRAYER.

Father, in thy mysterious presence kneeling,  
Fain would our souls feel all thy kindling love,  
For we are weak, and need some deep revealing  
Of trust, and strength, and calmness from above.

Lord, we have wandered forth through doubt and  
sorrow,

And thou hast made each step an onward one.  
And we will ever thirst each unknown morrow,—  
Thou wilt sustain us till its work is done.

In the heart's depths a peace serene and holy  
Abides, and when Pain seems to have her will,  
Or we despair,—oh, may that peace rise slowly,  
Stronger than agony, and we be still!

Now, Father,—now, in thy dear presence kneeling,  
Our spirits yearn to feel thy kindling love;  
Oh, make us strong! we need thy deep revealing  
Of trust, and strength, and calmness from above.

If the Japanese get to Peking we can cut off our queues," said a bright lad. The queue being a badge of submission to the present Manchu dynasty, to whom it is said China owes much for the present favorable attitude toward foreigners.

### PREPARE YOUR GIFTS.

These leisure winter days give us good opportunities to prepare our gifts for the next Christmas-box for China. The increased number of beds in the hospital will need a greater supply of quilts and other bedding, which the Benevolent Societies can easily furnish, if they begin their preparations in season. Remember all contributions should be sent to New York City in May. Mrs. P. J. B. Waite, M. D., has charge of the box this year. MRS. ALBERT WHITFORD, *Cor. Sec.*

### EXTRACTS FROM A LETTER OF A MISSIONARY.

"A Red Cross Society has been organized among the foreigners of Lieut-zin, to co-operate with the Chinese Government Hospital in the care of the wounded. Three mission hospitals have been placed at the disposal of this Society. If these four prove inadequate other premises will be provided, and if necessary, hospitals in other places be opened."

"The members of the foreign community are to be asked to contribute supplies and assistance to the doctors in the hospitals—volunteers are to be trained in ambulance work at an early date."

"The ladies are working day and night making bandages. We are hoping to get a vessel to take the wounded from Port-Arthur to the hospitals here. The Chinese indifference to their wounded has been to me the worst feature in this war."

### WHERE LIES THE RESPONSIBILITY?

BY MRS. THOMAS HOLMES.

It was a clear, cold Sabbath in December. Mrs. Blake returned from the usual morning service, with the monthly number of the *Helping Hand* in her pocket. After partaking of a hearty dinner, she started the children to Sabbath-school, and seated herself for her customary afternoon rest. On the table beside her was the missionary paper, and as her eye glanced upon it, she mused: "The *Helping Hand*—I wonder whom it helps? I fear if the good sisters of our church saw the condition of the back numbers in my store-room, they would know mine had never been opened. I've so much to read, and lead such a busy life! Of course the amount of the subscription, twenty-five cents a year, is nothing to me, and if it helps the women it's all right. I always bring the paper home with me. It would set a bad example to the children if I left a religious paper in the pew."

Just then her attention was attracted by this sentence: "The meeting adjourned, and the women of the Board left, grieved and

burdened for the work they could not do. Where lies the responsibility?"

"I'll see what all this means," she said. "What are these women troubled about? A meeting of the Board of the Society in Boston; a deficiency in the treasury of forty-four thousand dollars; requests from missionaries, in every way reasonable and desirable, the board felt compelled to lay upon the table, on account of the deficiency; calls for five more helpers in Burma and four in Japan. No wonder these women are troubled; I never thought about it. Missionaries upon the field, and not enough money in the treasury to carry on the work. Where lies the responsibility? Well, not with me. I gave the collector all she asked for, a dollar and four cents. I was dressed to go to an afternoon tea when she called, and was in a great hurry; but I treated her cordially, for I did not want to make her feel as though she was begging for herself. If she had told me of the pressing need of money, I might have given more. I think many of our women are able to enlarge their subscription if the collector would urge the necessity, and not ask merely for one dollar and four cents. Well, if these women in Boston will take such cares upon them, I cannot help it. It's no use for me to worry over it. I'll try to take a nap before the children return."

Soon the eyes closed, but sleep would not come at will. Thoughts would intrude: "Where lies the responsibility? I wonder how I would feel if I had left home and friends and gone to some foreign land, knowing there were so many Christian women in America thoughtless of my welfare; not caring if I had sufficient money to help the benighted creatures around me." At this point thought became confused, and Mrs. Blake was sound asleep.

In her dreams her fair-haired daughter had grown to womanhood, and through the influence of her Sabbath-school teacher had decided to become a missionary. No amount of persuasion could induce her to change her plans in regard to her life-work; and the mother stretched out her arms imploringly in her sleep, and sobbed aloud, as she saw the vessel bearing her loved one beyond the reach of mother's arms. The distant shore was reached; strange faces and stranger sounds greeted the young missionary, but she went to work with a brave spirit to learn the language and accustom herself to her surroundings. Many discouragements beset her; many hours of homesickness were endured, known only to her heavenly Father, but no thought came to her of giving up her cherished plans. Were not the women of America remembering her in their prayers, and were they not bearing their share of the burden, collecting money to carry on the blessed work? Soon she became intensely interested in those around her. She never knew so much misery could be endured, and no knowledge of a Saviour to help them bear it.

Several years passed. Many letters filled with loving words have been received from members of the home circle. Avenues of usefulness have widened, but the brave, hopeful spirit is almost crushed by the messages from the Board in Boston. Kind, sympathetic letters came, such as the secretary only knows how to write, telling of the want of funds to carry on the work, and the necessary system of retrenchment.

"We will do for you all that the gifts of the churches allow us to do, but we cannot now promise the help that you ask for." This put into stronger English means, "Will Miss Blake please give up all idea, for the present, of extending her work?"

Send out no more Bible-women? Cease telling the story of the Cross to these poor hungry souls for the want of a few paltry dollars? What is the worth of a dollar compared with a human soul? Have the women in America forgotten their promise? Did the hearty grasp of the hand and the "God bless you, my sister; we will remember you in your work"—words uttered at the farewell meeting in America—mean nothing? Were they idle words? And after battling with the tide of human woes a few years longer, the dear young soul fainted

by the wayside, and a fever shortened the life so full of promise. Only a lock of hair of the loved one, and a letter from the good missionary sister who ministered unto her in her hours of suffering, went back to the mother waiting for the return of her darling.

The sleeper stirred uneasily, the dream became too vivid, and the voice of her little daughter sounded in her ear; "Mamma, mamma, wake up! wake up! I'm home from Sabbath-school and want you to read to me."

It was all a dream. There stood curly head glowing with life and spirits. She never knew why mamma pressed her to her heart so convulsively, and showered kisses upon the upturned face.

Monday morning dawned clear and bright. Mrs. Blake decided she must do her Christmas shopping. The money carefully hoarded for many months was placed in her pocket, and the tempting stores soon reached. First a doll must be selected for curly head. Such lovely dolls! the faces seemed almost human. Eight, ten dollars. But as Mrs. Blake looked at them the dream of yesterday would come into her mind; the lips of the dolls seemed ready to utter the question, "Where lies the responsibility?" A three-dollar doll was selected, and two dollars deposited in a separate place in her pocket-book; and Mrs. Blake seemed happier. Next a set of books was purchased for her boy, and one dollar placed in the corner with the two. Then a dressing-gown for her husband, and three dollars more added to the fund. By this time her face was bright and cheerful. Next came a dress for herself. Oh, such lovely material, only one dollar and twenty-five cents per yard! There were others at one dollar, almost as good, not quite so fine. The material at one dollar per yard was selected, and four dollars added to the fund. "How it grows! Why, this is almost like earning money," and Mrs. Blake's eyes fairly danced.

Upon her arrival home "the fund," as she designated it, was carefully counted, and ten dollars lay in her hand. Well, this shall go to Boston. I'll help a little to share the responsibility. But how shall I send it? The treasurer of our circle will wonder if I hand her ten dollars. I'll be honest. I'll attend the meeting of our Woman's Circle on Wednesday, and tell the whole story. Perhaps if we women opened our hearts to each other more, the experience would be helpful.

Wednesday came, and Mrs. Blake, with some degree of nervousness, attended the meeting. As she entered the room, surprise was on the face of each good sister present, as though they would say, "Why! Mrs. Blake here! I wonder what induced her to come." On Mrs. Blake's face was written, "Only ten women out of a membership of three hundred to pray for foreign missions!"

The meeting was an interesting one. One member gave a summary of the missionary news of the month, and such fervent prayers were offered, especially for the women of the church who were thoughtless in regard to missions. Before they separated, Mrs. Blake, in a nervous, trembling voice, told the story of her dream, and her efforts to economize in her purchases. "And now, she added, I want you to allow me the privilege of helping. I may make many mistakes, but with the help of the dear Lord I will try to be faithful."—*Helping Hand.*

THE following prayer was made by a native Christian in the Society Islands. It would not be a bad prayer for some civilized Christians: "O Lord, thou art the King of our spirits; thou hast issued orders to thy subjects to do a great work; thou hast commanded them to preach the gospel to every creature. We are going on that errand now. Let thy presence go with us, to quicken us, and enable us to persevere in the great work until we die."

THERE are a great many people in all the churches who are willing to pay the Bible any tribute except that of studying it.—*United Presbyterian.*



## THE WATCHER.

Think not of me as dead—I shall not die,  
But pass into a larger, freer room;  
And though unseen by thy weak mortal eye,  
To watch beside thee I shall often come.

“Equal unto the angels” is the word;  
And “as the angels” when with them we dwell;  
And I will ask it of our gracious Lord  
That I may guard the soul I love so well.

Denials are not there; when lone at eve  
Thou sittest, thinking of the past and me,  
My whisper shall forbid thy heart to grieve,  
Though thou wilt think 'tis only memory.

And when thou standest 'mid thy flowers at-morn,  
And over thee soft breezes from above  
Float tenderly, as of frankincense born,  
Know thou the kisses of thine angel love.

When thou art happy, when no danger waits,  
I may be far away with heavenly friends,  
Praising the King within the pearly gates,  
Before the throne where every angel bends.

But in thine hour of danger or of woe,  
Be sure, be sure that I am at thy side,  
Strong to defend mine own from every foe  
That comes unwelcome—strong to cheer and guide.

When sounds the solemn word that thou must go  
From all the works and ways beneath the sun,  
My hand shall lead thee forth from all below—  
My arms receive thee, O beloved one!

—Selected.

## KEEP THE COMMANDMENTS.

BY CHARLES E. BUELL.

(Plainfield, N. J.)

“I have kept my Father's commandments, and abide in his love.”—Jesus.

In all ages the narrow path, *obedience*, has presented few travelers, while the broad way, *disobedience*, keeping as a Sabbath a day not commanded, or not keeping any day, has had many walking together there.

According to the reports of the eleventh census of the United States, in 1890, there were six denominations out of a total of one hundred and forty-five that observed the seventh day as the Sabbath, according to the commandment; they are: the Orthodox Jews, the Reformed Jews, the Seventh-day Adventists, the Church of God (Adventists), the Seventh-day Baptists, and the Seventh-day Baptists (German). The enrolled members of these denominations, with their families and adherents, were reckoned to comprise, approximately, about 800,000 persons. To these there should be added thousands of isolated families who observe the seventh day, but are not joined to any of these denominations.

The rapid growth of some of these denominations since the census was gathered would seem to warrant the estimating of those who, in 1895, observe the seventh day as the Sabbath, as fully a million persons. This is a small portion of the whole people, but the fact that the way pointed out by the commandment is being pursued by a minority does not make the opposite course a right one.

Before entering upon a discussion of the subject of Sabbath-observance, it will be profitable to review some of the writings of inspired men regarding the keeping of the commandments; and it will be well for the reader to follow the advice of Lord Bacon, in the reading of these important, solemn and significant passages: “Read not to contradict and confute, nor to believe and take for granted; nor to find talk and discourse; but to weigh and consider.—Bacon.

Too much importance cannot be given to the keeping of the commandments. They are the thread of gold that runs through all the warp and woof of the robe of righteousness; they are the foundation of all Bible teaching. “On these hang all the law and the prophets.” On the commandments rest all the teachings

of the apostles and of Christ; on them are built up all the promises of salvation.

In the book of Revelation, which, more than any other, was directly authorized by Christ, the last words of inspired writing to guide men to an entrance through the “gates of pearl” make the keeping of the commandments the only passport, without which an application for admittance will meet with the response, “I know ye not.” “Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” Rev. 22: 14.

In a previous chapter of Revelation there is depicted the judgment of the world, and in summing up, the course which brought victory is stated briefly, but completely, in the following words: “Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.” Rev. 16: 12.

The deliverance of those who keep the commandments of God is promised in other passages of this book. “Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.” Rev. 3: 10. “And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and they lived and reigned with Christ a thousand years.” Rev. 20: 4.

Those who are saved are described in Rev. 12: 17, as “the remnant . . . which keep the commandments of God, and have the testimony of Jesus.” There is seemingly a close blending of the keeping of the commandments and a faith in Messiah, here spoken of as “the testimony of Jesus.” In Rev. 19: 10, the “testimony of Jesus” is defined thus: “For the testimony of Jesus is the spirit of prophecy.” It is that faith which accepts Jesus as the Messiah that was foretold in prophecy—the true Messiah.

It is noticeable that those who make up the class that is to be victorious are here spoken of as “the remnant.” They are seemingly not a popular class; they comprise those who, in the eyes of their neighbors, are singular; those of whom Solomon wrote: “We fools accounted his life madness, and his end to be without honor; how is he numbered among the children of God, and his lot is among the saints.” Wisdom, v. 4.

In the book of James, which is addressed to the twelve tribes of Israel, this relative of Jesus, an apostle, who had the oversight of the primitive church at Jerusalem until his martyrdom in A. D. 62, calls the commandments “the royal law,” and gives important information regarding the keeping of them. He says: “For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.” James 2: 10. That he refers to the presumptuous breaking of any of the ten commandments in speaking of the law is shown in the following verse, where he quotes from the Decalogue in illustrating his statement. To the time of this writing by James, it was believed to be perilous to keep nine of the ten commandments, and to knowingly fail to keep the remaining one.

Paul, who, in speaking of the ceremonial law as having been done away with by the death of Christ, so that the sacrifice of lambs, the observance of typical seasons, and days, and circumcision, became unnecessary, care-

fully-discriminated between the ceremonial law and this “royal law,”—the ten commandments, for he says, “Circumcision is nothing, and uncircumcision is nothing; but the keeping of the commandments of God.” 1 Cor. 7: 19.

(To be Continued.)

## HOW TO RIDE A BICYCLE.

The proper position for a bicycle-rider is, in the first place, an upright one. He should push nearly straight downwards with his legs—not backwards, as one must do who leans far forward. His arms should not be rigid and extended to their full length, but a little bent, and the handles can be easily adjusted to bring this about. The reason for the bent, or slightly bent, arm is evident after a moment's thought. If the arm is stiff, rigid, and extended to full length, the “pull” which you give the handles on going up hill or, indeed, while running along a level road, is a dead pull. There is no life in it. Each jar to the machine is a jar to your body, your head, and neck, and consequently a jar to your whole system. On the other hand, if you ride with the arms a little bent, and acting as a kind of buffer to all jarring influences, they will save you an injurious though unnoticeable shaking up each time you go out. The only way in which you will notice a change will be after you have become accustomed to the bent-arm method. Then you will find you can ride longer without becoming tired.

Another feature of this stiff arm is the position into which the shoulders are thrust. Try it; grow a little tired with a long ride, and then see where your shoulders are. You have gradually come to lean on your arms for rest. Both shoulders have been thrown far back; your head and neck are stretched far forward, and your chest has, so to speak, sagged forward out of its natural position. Keep this up long enough, and you will be a fine-looking specimen.

No; the weight of our body should never come on the hands and arms, but on your thighs, and thence be transferred to the seat, with the unconscious springy action of your legs, which in a measure allows some of your weight to come on the pedals. In this position your hands are free to guide your wheel; your body is erect; you do not then get into the habit of swaying from side to side to put more weight first on one side, and then on the other; and your whole muscular movement is regular and normal. Try riding without putting either hand on the handles, and sitting erect. If you ride well, you can easily keep your balance, and in an instant you will be in the correct position. Once in this position, place the hands lightly on the handle-bars, and you will be in a healthy, a proper situation to gain benefit from your riding.

In riding ten miles, for example, I should never go the whole distance at one pace. Slow, steady riding has its merits, so has sprinting for short distances. When a good clear road looms up ahead have a brush for two or three hundred yards with the boy who is with you. These little races are good things. They quicken your movements, and they keep you from forming bad habits, or letting your body sag into set, immovable positions. They bring the muscles into a different kind of play.

In fact, in bicycle-riding as in about everything else, you should remember that there is a right and a wrong way; that you need not only endurance but speed, and that changing from one to another, keeping up variety, is one good way of avoiding bad habits.—*Harper's Young People*.

It is but a step from dark to-day,  
From the worn-out tent and the burial clay  
To the rapture of youth renewed for aye,  
And the smile of the saints uprising;  
And just where the soul, perplexed and awed,  
Begins its journey, it meets the Lord,  
And finds that heaven and the great reward  
Lay just outside of its prison.

—Susan Coolidge.

## Young People's work

### JUNIOR WORK.

Please allow a few lines on "Junior" work. The blessed Saviour said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven," and Solomon said: "Train up a child in the way he should go and when he is old he will not depart from it."

Childhood is the formative period of our lives, and an impression made upon the mind in childhood is a lasting one. We do not easily forget those verses of Scripture we learned in the Sabbath-school, or at our mother's knee. How important then that we store the minds of the children with the Word of God, that their souls may feed on the bread of life, and that we try to guide them to the great Physician that they may be strengthened and kept from much that is evil. If one would teach boys and girls, he must be thoroughly filled with his subject and must get, and hold their attention. For this reason we think much more might be said in favor of using the black-board in connection with the program of the weekly prayer-meeting. Perhaps one reason so little of this work is done, is that so many of us feel we ought to have more than ordinary talent in drawing before we dare to try. And not every Junior Superintendent may feel that she can stand before the children and use the crayon off hand. Let me suggest how one with very little skill in rapid drawing may be able to accomplish the desired results. Use light manilla paper, and with a led pencil outline very dimly what you want to bring out before the children. The lines will scarcely be noticed and you can go over them in the meeting with crayon. To be sure, it takes time to plan and prepare for it at home; but I am sure you will think it time well spent when you see the children's faces light up and their eyes sparkle as they watch the growth of the illustration on the paper before them; they will look forward each week for something new, and then there is an added attraction for them at the meetings. Object lessons are helpful also, and with a little originality and thought can be made quite interesting. We suggest an outline for Temperance Topic. Take a glass, and line with red paper to represent the wine. Put in the glass a piece of ragged cloth, an empty pocket-book, a key, a small chain, a block of red water color, and on top of all a few flowers. Other things could be added that were suggested to your mind.

The flowers representing the pleasures and deluding appearance of the wine cup. Beautiful flowers, but under them, what misery and woe. The key represents the prison-cell; the chain, the power of the drink habit; the red paint, the color of eyes and nose; the piece of cloth represents the kind of clothes worn by the drunkard and his family, and so remarking upon each article as it is taken out of the cup. We send these few suggestions hoping to be helpful to some one. Often such little things are made to contribute to the success of the society.

MRS. M. G. S.

We are builders, and each one  
Should cut and carve as best he can,  
Every life is but a stone,  
Every one shall hew his own,  
Mark or mar, shall every man.

—Bishop Doane.

## OUR MIRROR.

### PRESIDENT'S LETTER.

Dear Young People:

Every time I look upon the beautiful hills each side of this valley, I wish my young friends of the West could see them. Prof. Allen once said that this valley was the most beautiful he had seen in all his travels about the world. One of the things which makes it so beautiful to me is that it has been the home of so many of our people, families now scattered through the denomination. In a house not more than a stone's throw from where I now sit in the parsonage, and looking out toward our church, Bro. Charles Potter, of Plainfield, N. J., spent his boyhood days, I am told. It is now the home of Miss Eunice Crandall, now eighty-seven years of age. Up the valley seven miles was the home of the late Geo. H. Babcock. Here in this quiet village was the old home and place of business of Ira J. Ordway, of Chicago. The village now has only about a hundred population. There are two stores, a sawmill, and a water power sufficient to run great enterprises, if utilized. There are very few children in the homes, a school of one room accommodates all who do not go away to school. There is but one church, the Seventh-day Baptist, in the place. I think the pastor of it is the youngest ordained man in our denomination, Eld. Martin Sindall. He is not afraid to walk to and from Sunday night appointments several miles away. This is not the spirit that keeps people from going as far as across the road to attend a gospel meeting. "How oft would I have gathered you together," etc., "but you would not. Behold, your house is left unto you desolate." The meetings here have gained ground some until snow storms now have prevented many from coming. Some have found the Saviour, some are returning, and some refuse to give it any hearing at all. Refuse to read as they run to or from the city of refuge. Refuse to come or even read their invitation to the great supper, and judge of it without tasting. Continue to pray for West Edmeston, N. Y.

E. B. SAUNDERS.

THE Walworth Seventh-day Baptist Y. P. S. C. E. held Christian Endeavor day exercises by using the exercises prepared by Amos Wells, and raised \$2 52 for the New Mizpah Mission.

RESPONSES from the societies whose reports concerning the circular letter were delayed, are being received nearly every day. At this rate the societies will all be heard from in a short time.

CHRISTIAN Endeavor day was observed by the Milton Society with a song service led by Peter Clement; Scripture reading by Anna Crumb; description of the organization of the first society and its growth, by Jennie A. Dunn; early history of the Milton Society, by Prof. Edwin Shaw; and a consecration service, by Rev. L. C. Randolph.

THE Boulder Y. P. S. C. E. have held their meetings in private houses, but expect the church to be ready for use soon. The society was organized about a year ago, and had an average attendance of ten. The attendance has now increased to about twenty. Four of the associate members have recently become church members. The meetings are kept up

with more than ordinary interest, and each member is very much interested, as constant attendance shows. The following officers were chosen at the last election: President, D. M. Andrews; Vice President, Ray Rood; Secretary and Treasurer, Mrs. D. M. Andrews.

THE young people of the Seventh-day Baptist and First-day Baptist churches of New Auburn have organized a Christian Culture Class with officers from both societies. Different subjects are chosen by the president to be studied during the week and recited at the next meeting. Hopes are entertained that some who attend who are not Christians may be interested in the Christian work. The Sabbath-school held a review of all the lessons of the year on the evening of January 2d. Four of the lessons were changed into verse and recited by four little girls. The Junior meetings have been discontinued until warmer weather, as many of the children live some distance from the church.

OUR topic this week proved to be one of great interest to all the children, "Whosoever shall not receive the kingdom of God as a little child shall not enter therein." It is evident in some way that the child-spirit is the true Christian spirit. The children were very much pleased with this thought. We are told that the things of God's kingdom are hid from the wise and prudent and are revealed unto babes. And why? Because babes are willing to learn. Those who think they know enough already will never learn. The very condition upon which we must enter into the kingdom is sitting at the feet of Jesus and learning of him. Babes in simple, open-mindedness to receive the things of God.

"Is anything so innocent,  
So lovely, sweet and mild,  
As the budding thought, the untrained soul  
Of a tender little child?"

Let us make the "tie that binds our hearts in Christian love" and service a strong one. Let us be as helpful and thoughtful of one another as possible. I think that the heartfelt earnestness of our Juniors is increasing. They are putting more life in the work, with a stronger determination to do more for Christ, more alertness to see opportunity, and a keener sense of the need of those around them.

C. A. EMERSON, Supt.

ALBION, WIS., Feb. 9, 1895.

### Y. P. S. C. E. RECEIPTS.

From Nov. 1, 1894, to Feb. 1, 1895.

|   |                            |
|---|----------------------------|
| Attala, Ala., Dr. Palmborg's salary.....                              | \$ 2 80                    |
| Evangelical Work.....   | 50                         |
| New Auburn, Minn., Dr. Palmborg's salary.....                         | 5 00                       |
| Milton Junction, Wis., Missionary Work.....                           | 6 25                       |
| Berlin, N. Y., Dr. Palmborg's salary.....                             | 5 00                       |
| Dodge Centre, Minn.....   | 7 50                       |
| Westerly, R. I., Missionary.....                                      | 35 00                      |
| Tract Society.....  | 35 00                      |
| Walworth, Wis., Home Missions.....                                    | 2 56                       |
| Foreign ".....  | 52                         |
| Tract Society.....  | 2 40                       |
| General Missions.....   | 2 05                       |
| Albion, Wis., Dr. Palmborg's salary.....                              | 5 00                       |
| Farina, Ill., Dr. Palmborg's salary.....                              | 7 10                       |
| Scott, N. Y.,.....  | 5 00                       |
| New Auburn, Minn., Missionary.....                                    | 2 08                       |
| Tract Society.....  | 1 04                       |
| Ashaway, R. I., Dr. Palmborg's salary.....                            | 9 02                       |
| Salem, West Va.....   | 1 25                       |
| Clark's Falls, Conn.....  | 2 00                       |
|   | \$187 07                   |
| Paid to E. B. Saunders Board Expenses, Printing, Stationery, etc..... | 25 00                      |
|   | W. H. GREENMAN, Treasurer. |

TO TAKE up the cross of Christ is no great action done once for all; it consists in the continual practice of small duties which are distasteful to sin.—*Cardinal Newman.*

IF the Christian course had been meant for a path of roses, would the life of the Author of Christianity have been a path strewn with thorns?—*H. Moore.*

# Children's Page.

## MY NEIGHBOR'S BOY.

He seems to be several boys in one,  
So much is he constantly everywhere!  
And the mischievous things that boy has done  
No mind can remember nor mouth declare.  
He fills the whole of his share of space  
With his strong, straight form and his merry face.

He is very cowardly, very brave;  
He is kind and cruel, good and bad,  
A brute and a hero! Who will save  
The best from the worst of my neighbor's lad!  
The mean and the noble strive to-day:  
Which of the powers will have its way?

The world is needing his strength and skill,  
He will make hearts happy or make them ache.  
What power is in him for good or ill?  
Which of life's paths will his swift feet take?  
Will he rise and draw others up to him,  
Or the light that is in him burn low and dim?

But what is my neighbors boy to me  
More than a nuisance? My neighbor's boy,  
Though I have some fears for what he may be,  
Is a source of solitude, hope and joy  
And a constant pleasure, because I pray  
That the best that is in him may rule some day.

He passes me with a smile and a nod.  
He knows I have hope of him, guesses, too,  
That I whisper his name when I ask of God  
That men may be righteous, his will to do.  
And I think that many would have more joy  
If they loved and prayed for a neighbor's boy!

—M. Farningham in *Christian Advocate*.

## HOW WILLIE FOUND HIS FATHER.

In a crowded London alley there once lived, with his mother, a boy by the name of Willie Parker. His father had been a sailor, and was supposed to have been lost at sea when Willie was a baby. Willie was a newsboy, but did not sell many papers, and his mother had to go out washing to earn a living.

One day Mrs. Parker was taken sick, and Willie had to leave her alone, while he went out to sell papers. It was very cold, and his coat, which was thin, did not shield him from the wind. He could not sell any papers, so he wandered about the streets. He came to where there were many fine houses. He saw some children playing in front of one of them. Pretty soon they began to quarrel, but Willie separated them. He then saw some boys playing football. He wanted to play with them, but they said: "We don't want no dirty, ragged boy like you playing with us." Willie passed corner after corner without selling a paper, and at last, discouraged, returned home.

"Have you sold any papers, my boy?" eagerly inquired his mother the moment he entered her room.

"No," he replied.

The poor woman's heart dropped at this answer, for she thought there was no hope for them now. They were without food and without money.

The next day Willie went out to pick up wood, but there was none to be found, and he was obliged to return, empty-handed, to his bleak and cold home. How unhappy he felt that he could not do more to help his sick mother! At last he again went out to see if he could not sell a few papers. He went to a part of the city where he had never been before. The houses were large and fine, the homes of wealthy people. Nobody would buy a paper of the ragged boy. The people pushed him away. The wind blew off a little girl's hat, and he kindly got it for her. Just as he handed the hat to the girl he saw a runaway coming down the street with a man in the carriage. The man could not hold the frightened horse, for one of his arms was paralyzed.

Now Willie was about thirteen years of age, and strong. He sprang forward, and, just as the horse went by, caught the animal by the bit and hung on until help came and the horse was stopped. The gentleman in the carriage thanked him, and inquired where he lived.

Willie told him, and then before he could ask any more questions hastened home. He thought no more about his adventure.

The next day some one knocked at the door. He opened it, and in stepped a man in full liv-  
ery. He requested Willie to go with him.

Willie went, and soon came into the street where he had stopped the runaway. The man took him to Mr. Parker, for that was the name of the gentleman who was in the carriage. Mr. Parker had Willie tell him his name and give him the history of his life. When Willie had finished, the gentleman, with tears of joy in his eyes, caught up the astonished boy and embraced and kissed him over and over.

"I am your father, and you are my own dear little Willie," he said, as he held him tight to his bosom.

As soon as carriage and horses could take them there, Willie and his father were at the bedside of the sick woman.

That was a happy day for Willie and his mother. Mrs. Parker was at once removed to her husband's beautiful home, where she soon recovered her health. Mr. Parker had been shipwrecked on an island, and while there he had discovered a rich mine of gold. At last, after ten long, lonely years spent on the island, a ship came by and picked him up and landed him in London, a very wealthy man. He had tried to find his wife and child; but as they had moved many times, so far he had tried in vain.

Willie is now a man, and is married. He has control over all his father's great wealth, and is kind and charitable to the poor. He has helped to educate and care for many a poor newsboy. "For," says he, "I was once one, and I know what a hard life they live."—*Sun-ny Hour*.

## HOW A POOR BOY SUCCEEDED.

Boys sometimes think that they cannot afford to be manly and faithful to the little things. A story is told of a boy of the right stamp, and what came of his faithfulness.

A few years ago a large drug firm in New York City advertised for a boy. Next day the store was thronged with applicants, among them a queer-looking little fellow, accompanied by a woman, who proved to be his aunt, in lieu of faithless parents by whom he had been abandoned. Looking at this waif, the advertiser said: "Can't take him; places all full. Besides, he is too small."

"I know that he is small," said the woman, "but he is willing and faithful."

There was a twinkling in the boy's eyes which made the merchant think again. A partner in the firm volunteered to remark that he "did not see what they wanted with such a boy; he wasn't bigger than a pint of cider." But after consultation the boy was set to work.

In a few days a call was made on the boys in the store for some one to stay all night. The prompt response of the little fellow contrasted well with the reluctance of others. In the middle of the night the merchant looked in to see if all was right in the store, and presently discovered this youthful protegee busy scissoring labels.

"What are you doing?" said he. "I did not tell you to work nights."

"I know that you did not tell me so, but I thought that I might be doing something."

In the morning the cashier got orders to "double that boy's wages, for he is willing."

Only a few days elapsed before a show of wild beasts passed through the streets, and very naturally all hands in the store rushed to witness the spectacle. A thief saw his opportunity, and entered at the door to seize something; but in a twinkling he found himself firmly clutched by the diminutive clerk aforesaid, and, after a struggle, was captured. Not only was a robbery prevented, but valuable articles taken from other stores were recovered. When asked why he stayed behind to watch when all others quit their work, he replied, "You told me never to leave the store when others were absent, and I thought I'd stay."

Orders were immediately given once more: "Double that boy's wages; he is willing and faithful."

To-day that boy is a member of the firm.—*Presbyterian Banner*.

## HOW JANIE SETTLED IT.

"Here comes mamma," said Janie. "O mamma, must I save some of my candy for Grace?"

"I think a good little sister would."

"But Grace didn't give me any of hers yesterday."

"Didn't she? How did you like that?"

"I didn't like it at all. And I want to make her not like it, too, because I think she was real mean."

"Dear, dear! And is mamma to have two mean little girls, then?"

Janie looked at her mother, and was quiet a minute, then she ran and threw her arms around her neck and said: "No, no, mamma dear! You shall not have any mean little girls at all. I guess Grace forgot; and I'll go and give her some of my candy now, so she won't ever forget again!"

Her mother smiled. "I think that is the way to make her remember," she said. "And I am so glad I am to have two kind little girls."—*Picture World*.

## "LET NOT YOUR HEART BE TROUBLED."

Sweetly floating down the centuries, come to us the tender words, "Let not your heart be troubled." Look up, faint toiler in this work-day life, and catch the music of this sentence as it falls from hallowed lips. "Let not your heart be troubled." Jesus says it to you. What love beams on his face! What tenderness! He knows how weak and frail you are. He sees that the path is narrow and rough. He sees that your feet are bleeding as you press along through the defile of poverty. He sees the parched lips; he hears the tremulous sigh, and he knows if it is for love of him, if indeed you are trying to follow in his way.

"Let not your heart be troubled." The path of life is short. Do you tread on thorns? Each step makes the way shorter; each day you are nearer laying the burden down.

"Let not your heart be troubled." You are going home. The care, and toil, and want of comfort, will all be forgotten as soon as you reach your Father's house. No more homesickness; no more reaching out for sympathy; no more weary, lonely hours.

"Let not your heart be troubled." "Where I am, there ye may be also." Look forward. Thy furnace heats will die away; the tests will all be tried; the gold will appear.

Have you lost friends?—He wishes to be beloved of your heart. Have you lost wealth?—It is that he may support you entirely. Are you sick?—He is the Physician. Are you a helpless widow?—Thy Maker is thy husband. Are you bereft of earthly kindred?—Jesus is your Elder Brother.

Do you suffer?—Lean upon him; he carries in his bosom those who are too feeble to walk by the way.

How tender is his love! "As one whom his mother comforteth, so will I comfort you." Rest upon Jesus.

"Let not your heart be troubled."—*Selected*.

## PRAYER.

When I feel that I am become cold and indisposed to prayer, by reason of other business and thought, I take my psalter and run into my chamber, or, if day and reason serve, into the church to the multitude, and begin to repeat to myself—just as children use—the ten commandments, the creed, and, according as I have time, some sayings of Christ or of Paul, or some psalms. Therefore it is well to let prayer be the first employment in the early morning, and the last in the evening. Avoid diligently those false and deceptive thoughts which say, "Wait a little and I will pray an hour hence; I must perform this or that." For with such thoughts a man quits prayer for business, which lays hold of and entangles him, so that he comes not to pray the whole day long.—*Martin Luther*.

The glory of God should be the motive that actuates the Christian to do or not to do, to be or not to be.

## Home News.

### Pennsylvania.

**SHINGLE HOUSE.**—The friends of aunt Roxy Messenger Sherman, as she is familiarly called, met at her home at East Sharon, Feb. 3, 1895, to celebrate her eighty-third birthday, which found her in fair health. The company numbered twenty-four. She came to this town when Allegany county was nearly all a wilderness. During this time she has been left a widow three times. Her early friends have all passed on to the other shore. Her heart is warm and tender and she appreciates the love of her friends. After dinner, the writer made some remarks relative to the occasion, followed by a prayer for the blessing of God to rest upon the aged sister, and then they sang "Jesus lover of my soul," and "My latest sun is sinking fast." Sister Sherman made some remarks expressing her high appreciation of the sympathy, good-will and kindness of her guests, also that she should not meet this company again on earth, but hoped to meet them all in glory; then the company sang "Precious name," "Sweet by and by," closing with "God be with you till we meet again." G. P. KENYON.

### West Virginia.

**MIDDLE ISLAND AND GREENBRIER.**—There may be some who would be glad to hear from the work at Middle Island. For the last two years I have been serving that church twice each month, as best I could, while striving to make my way as a student in Salem College. During that time the attendance has been good, and the interest gradually increasing. The Y. P. S. C. E., with about twenty-three members, is doing a good work, holding their meetings every week. The Sabbath-school is held each week just before the regular service. Bro. Riley G. Davis, also of Salem College, and myself, conducted a series of meetings at Greenbrier during holiday vacation, in which the church was greatly revived. Although there was not as much good accomplished as we desired, still we hope these meetings will result in lasting good. We hope to be able to do more in the Master's vineyard during the year to come than we have in the past year.

These two churches are in need of faithful pastoral labors, outside of the simple preaching service. But our school duties, and the necessity that rests upon us to earn our living by the labor of our hands, makes it impossible for us to do any more for them than we are doing. DARWIN C. LIPPINCOTT.

SALEM, W. Va, Feb. 5, 1895.

### Minnesota.

**DODGE CENTRE.**—I love very much to read the Home News in the RECORDER, and so think perhaps others may like to hear from us.

The church here is prospering fairly well. We enjoy many of the blessings of God, for which we are thankful. The coming of our esteemed brother, Rev. W. H. Ernst and family, to live in our midst and aid in our work, is very pleasant to us.

The meetings of the church, which are Sabbath evening prayer-meeting, preaching, Sabbath-school, Y. P. S. C. E., and Junior C. E. on Sabbath, are all well attended.

The earnest labor of our beloved pastor, Rev. H. D. Clarke, is such as will tend to not only make us hold our own in the Christian work but to increase in zeal as well as in numbers.

Brother Clarke has for some weeks been conducting a singing and chorus class, which is much enjoyed by all who attend, and for which his pay is the benefit we may receive. These lessons are well attended by both old and young. A person may sometimes be surprised, even if he has been married for twenty years, as was demonstrated last week, Feb. 6th, when the doors of the barn, where E. A. Sanford was milking the cows, were opened, and a call came for stalls for five or six teams, and he found that about thirty of his friends had taken possession of the house. The number was much less than it would have been had the thermometer not been 20° below zero. There was a load of good things to eat, and all bent on a good time. Among them was Pastor Clarke, who examined the credentials of the happy pair and decided that they were all right.

The ladies of the Aid Society are succeeding well in collecting the dimes, which make the dollars, by socials held from time to time. The last was held at the farm residence of Bro. R. H. Babcock, Sunday the 10th, just where about seventy-five of the friends found themselves, although it was six miles from town and the weather at zero.

We are having fine weather, though cold; these fine moonlight nights are most beautiful. X.

### New York.

**NILE.**—We have been much interested in learning through the "Home News" of the way in which the holidays were observed in the different churches, and venture at this late date to give in brief the manner in which they were observed at Nile. Thanksgiving, under the auspices of the Woman's Missionary Society, was spent in the usual pleasant way. A sermon was preached by our pastor, followed by a programme appropriate to the occasion, together with Thank-offering Box opening and collection, the result of which amounted to over \$13. A free dinner was served in the church parlor; about 160 participated and all seemed to enjoy, not only the substantial from bountifully-spread tables, but the pleasure of meeting friends and strengthening the cords of love and friendship as one common family.

The cry of hard times is not unheard even in our little hamlet, though we really know very little about them, and for this reason, together with the conscientious belief on the part of some that a Christmas tree is not the proper thing for the church, the usual order of our Christmas festivities was entirely changed. No presents were given to each other, but at the close of a Sabbath-school entertainment on Christmas eve, a collection of envelopes which had been previously distributed was taken. The contents amounted to nearly \$57 in cash and pledges to be used in painting the Lord's house. On the children's envelopes was written, "A Christmas present for Jesus." This was the secret of the look of satisfaction that rested on all faces from the infant class to the hoary head, and that rarely comes from giving to a common friend or cause. If any had previously had misgivings respecting this plan, especially regarding the pleasure which many feared would be denied the children, we think they were all removed for they were quite as enthusiastic as the older ones, and not one complaint did we hear that there was no Christmas tree or Santa Clause. As an educator I

would heartily recommend this or a similar plan to the one usually adopted, that of giving, hoping to receive, with no thought of the giver of "every good gift."

At the annual Sabbath-school election, with very few exceptions, the officers and teachers were unchanged. The report of the Secretary showed the school in good condition; the average being considerably above that of previous years.

A series of prayer-meetings was commenced on New Year's night and continued through the week of prayer. As a church we are in a healthful condition under the faithful administrations of pastor Kelly. Indeed, if we could not be benefited by the teachings that come to us from week to week, we are sure there would be little hope in our case. As we were following him through a sermon a short time ago from the text, "Ye shall keep my Sabbaths and reverence my sanctuary! I am the Lord;" theme, "The Sanctity of God's House, we could but think, should the entire clergy bring this subject before their churches at least once a year in the same forcible manner there would be less cause for regret that our churches are so often desecrated in being used as a town hall, theater, or place of amusement rather than a place set apart and dedicated exclusively for God's service. We wish they would try it at least.

### SECOND QUARTERLY REPORT.

J. F. HUBBARD Treasurer.

In account with  
THE AMERICAN SABBATH TRACT SOCIETY.  
General Fund.

| DR.  |                |
|--|----------------|
| Balance from last Quarterly report.....  | \$ 291 73      |
| Cash received since, as follows:   |                |
| Receipts in November, as published.....  | \$ 700 73      |
| "    December.....   | 547 50         |
| "    January.....  | 349 94         |
| Transferred from Special Fund.....   | 20 00—1,618 17 |
|  | \$1,909 90     |
| CR.  |                |
| By cash paid, as follows:  |                |
| Publishing House, <i>Evangel and Sabbath Outlook</i> , \$284 65; \$244 43.....   | \$ 529 08      |
| <i>Peculiar People</i> , \$48 52; \$46 83.....   | 95 35          |
| Tract Society.....   | 58 37          |
| Gardner Binding and Mailing Co., Mailing, Postage, etc., <i>Evangel and Sabbath Outlook</i> , L. E. Livermore, Editor, Expense to Board Meeting..... | 99 06          |
| W. C. Daland, Editor, Postage and Expense, <i>Peculiar People</i> .....  | 11 00          |
| W. C. Daland, Editor, exchanges.....   | 10 24          |
| "    Three RECORDER articles.....  | 10 00          |
| A. H. Lewis, Editor, stenographer, \$12, \$12.....   | 3 00           |
| "    Exchanges.....  | 24 00          |
| "    Expense N. Y. Office, \$21 61, \$19 96.....   | 10 00          |
| L. C. Randolph, Contributing Editor, \$10 00, \$12 50.....   | 41 57          |
| C. A. Burdick, twelve RECORDER Articles.....   | 22 50          |
| Mary B. Clarke.....  | 12 00          |
| S. S. Powell.....  | 12 00          |
| H. D. Clarke, <i>Helping Hand</i> .....  | 25 00          |
| Rev. G. Velthuysen, Holland, \$50, \$50, \$50.....   | 150 00         |
| "    Exchange.....   | 1 65           |
| G. M. Cottrell, Field Secretary, salary, \$58 33, \$42 19.....   | 100 52         |
| "    Expenses, \$6 89, \$16 14, \$21 69, \$8 18.....   | 52 90          |
| Accrued Interest on Bonds Purchased for Permanent Fund.....  | 2 43           |
| Transferred to New York Office Fund to balance that account.....   | 9 00           |
|  | \$1,291 67     |
| Balance, Cash on hand.....   | 618 23         |
|  | \$1,909 90     |
| New York Office Fund.  |                |
| DR.  |                |
| To Balance last Quarterly Report.....  | 141 17         |
| Transferred from General Fund.....   | 9 00           |
|  | \$150 17       |
| CR.  |                |
| By Cash, paid as follows:  |                |
| Rent of Office to Jan. 1, 1895, (2 months).....  | 54 17          |
| Attendant's services, \$28 00, \$28 00, \$28 00.....   | \$ 84 00       |
| Janitor's fees, \$4 00, \$4 00, \$4 00.....  | 12 00          |
|  | \$150 17       |
| Special Fund.  |                |
| DR.  |                |
| Balance, last Quarterly Report.....  | \$10 00        |
| Cash received since, as published.....   | 10 00          |
|  | \$20 00        |
| CR.  |                |
| Transferred to General Fund.....   | \$20 00        |
| E. & O. E.   |                |

J. F. HUBBARD, Treasurer.

PLAINFIELD, N. J., Feb. 1, 1895.

Examined the within account and compared with the vouchers, and found correct.

E. R. POPE, }  
J. A. HUBBARD, } Auditors.

LIFE is all a trial and a discipline. We cannot rest here but in hope. The creature cannot satisfy. God alone can fill the soul.

# Sabbath School.

INTERNATIONAL LESSONS, 1895.

FIRST QUARTER.

|           |                                     |                  |
|-----------|-------------------------------------|------------------|
| Jan. 5.   | John the Baptist.....               | Mark 6: 17-20.   |
| Jan. 12.  | Feeding the Five Thousand.....      | Mark 6: 30-34.   |
| Jan. 19.  | Christ the Bread of Life.....       | John 6: 25-35.   |
| Jan. 26.  | The Great Confession.....           | Matt. 16: 13-23. |
| Feb. 2.   | The Transfiguration.....            | Luke 9: 28-36.   |
| Feb. 9.   | Christ and the Children.....        | Matt. 18: 1-14.  |
| Feb. 16.  | The Good Samaritan.....             | Luke 10: 25-37.  |
| Feb. 23.  | Christ and the Man Born Blind.....  | John 9: 1-11.    |
| March 2.  | <b>THE RAISING OF LAZARUS</b> ..... | John 11: 30-45.  |
| March 9.  | The Rich Young Ruler.....           | Mark 10: 17-27.  |
| March 16. | Zacheus the Publican.....           | Luke 19: 1-10.   |
| March 23. | Purity of Life.....                 | Rom. 13: 8-14.   |
| March 30. | Review.....                         |                  |

## LESSON IX.—THE RAISING OF LAZARUS.

For Sabbath-day, March 2, 1895.

LESSON TEXT.—John 11: 30-45.

GOLDEN TEXT.—I am the resurrection and the life.—John 11: 25.

### INTRODUCTORY.

GENERAL STATEMENT.—The events of the last six months of our Lord's ministry have about the same space in our gospel narratives as all of his previous life. We shall soon notice also that the last week is made much more prominent by fuller reports than many months at another position in his ministry. The violent hostility to Jesus made it unwise for him to remain near Jerusalem. He was therefore in retirement in Peræa. Lazarus, one of the especial friends of Jesus, fell ill and died. Danger did not deter our Lord from going to comfort the bereaved sisters. His apostles also were bold to share his danger. Jesus came and delivered Lazarus from the bonds of death, as we are told in the beautiful narrative of our text.

It seems very strange that this remarkable miracle should not have been mentioned in the other gospels. They certainly knew of Jesus' intimacy with these good people of Bethany. Luke 10: 38, 39, Matt. 26: 7 ff, Mark 14: 3 ff. It is possible that Lazarus was yet alive when they wrote, and they feared to bring him into trouble with the rulers.

v. 30. The first verse of our lesson seems to be a parenthesis.

v. 31. The expression, "the Jews," is generally used in the gospel according to John in a bad sense. Here, however, we can hold nothing against them. The presence of these people doubtless indicated that Lazarus was a man of importance. "Rose up hastily and went out." In obedience to the summons of verse 28. "Saying." Much better "supposing," as in R. V. v. 32. Mary shows her faith in Jesus, speaking words very similar to those of Martha in verse 21. v. 33. "He groaned in the spirit and was troubled." Then, as now, Jesus was deeply moved by the sufferings of men and women. The Greek word which is translated "groaned" many commentators think should be translated so as to refer to anger. Jesus may have been moved with indignation at the hypocritical mourning of some of the Jews. v. 35. "Jesus wept." This verse has been noticed as the shortest verse in the Bible. It is valuable however, as teaching clearly Jesus' true humanity. v. 36, 37. Some have suggested that there are two sets of Jews mentioned in these two verses, the one kindly disposed and the other scoffers. Jesus had already raised from the dead in Galilee Jairus' daughter and the son of the widow of Nain, besides many others who are not explicitly mentioned. Apparently, no one called these cases to mind. They argued rather as Martha and Mary that Jesus might have prevented the death, had he been present. v. 38. The R. V. very properly substitutes "tomb" for "grave." The entrance was probably a perpendicular opening like the doorway of a house. The possession of a cave for a tomb would indicate that the family was quite well to do. We also remember that Mary anointed our Lord with very costly ointment. v. 39. The objection of Mary was very natural. In that warm climate it was necessary to bury on the same day that death occurred. On the fourth day the body must have already been in an advanced stage of decomposition. 40. "Wouldest believe shouldst see." Better, "wilt believe" "shalt see." Jesus encourages Martha by a reference to their previous conversation. We do not notice the exact words, but the same thought is evident. "The glory of God" refers to the illustration of this glory in the resurrection of Lazarus. v. 41. A prayer of thanksgiving rather than of supplication. "Thou hast heard me." That is, at some previous time. He addresses the Father that the people may know that it is through his power that the wonder is done. v. 43. "Cried with a loud voice." Doubtless on account of his emotion. It is absurd to suppose that it was because he was addressing a dead man. "Bound hand and foot

with the grave clothes." It was customary to wrap a body completely with linen bandages, each limb separately. The last folds of the cloth probably bound the legs together and the arms to the body. It was very appropriate that Jesus should say, "Loose him and let him go." We need not suppose another miracle that Lazarus could come forth bound with the grave clothes. The bandages impeded but did not prevent walking. v. 45. "Then many of the Jews which came to Mary." A literal translation of the Greek would imply that all of the Jews that were there believed. This would not be very surprising in view of the wonderful miracle. "Many of the Jews, those who came to Mary and beheld what he did." "Believed on him." This is the strong expression. Many of the cultured Jews as well as of the ignorant Galileans were disciples of Jesus. Compare Acts 6: 7b; 15: 5a.

## OUR SCHOOLS.

BY PROF. L. A. PLATTS.

There is a saying current among religious leaders that the denomination which does not raise up and train its own leaders, can hardly expect to achieve any great success. With rare foresight, our fathers saw the truth embodied in this saying, and, with a devotion to the cause equal to their foresight, they planned to meet its demands, while the skill with which they wrought was not surpassed either by their foresight or their devotion. The grand result of their wisdom, their devotion, and their executive skill was the denominational, educational system from which our present schools have sprung. This system contemplated schools of academic grade in different parts of the denomination, colleges as the needs of the people and our cause should demand, and at least one Seventh-day Baptist theological school. Substantially this idea, together with the plan for establishing and fostering such schools through the agency of an education society, adopted by our fathers fifty years ago, has been adopted by the great Baptist denomination within the last ten or fifteen years.

It is true, as stated in a former article, that the progress made in the public school systems of the different States has almost entirely superseded the academy, as a separate institution, but the same causes have contributed largely to increase the necessity for the small colleges, that is, the colleges with ample facilities for ordinary college work at a minimum cost, where the large army of high-school scholars may continue their work, as they could not do in the large universities. This is the general course of present educational movements. If it should be asked why we do not follow their trend, and abandon our academic departments, and devote ourselves entirely to college work, the answer is not far to seek. As a matter of fact, more than one-half of the students who come to us are academic students; indeed, when they enter, nearly all of them enter the academic departments and thence grow into the college departments. Many of these students come from Sabbath-keeping homes where the advantages of the high-school or academy are not within easy reach. They must be denied these privileges or go away from home to find them. If we do not furnish them, they must look for them among First-day people, and having begun a course of study among strangers, the chances are they will not come to our schools at all. It is clear, therefore, that, whatever the general trend may be, we are not prepared to abandon our academic work unless we are prepared to give up our college work at the same time. At present, at least, they must stand or fall together.

This brings us again to the thought with which this article was started, viz., the importance of our schools to our people and our work. Are our schools denominational? In any narrow sectarian sense, no. In the broadest and best sense, yes. They do not directly teach denominational tenets, but they do afford opportunities for the acquisition of knowledge and the gaining of mental discipline in a distinctly religious atmosphere and an atmosphere of loyal devotion to the truth for which we as a people stand.

Furthermore, in our schools our students are brought into Sabbath-keeping families while away from their own homes, are made welcome at the Sabbath services of our churches, become members of our Sabbath-schools, and active workers in our young people's societies of Christian Endeavor. It may be true that there is nothing denominational or specially religious in the principles of mathematics, in the conjugations of a Latin verb, or in the formulas expressive of chemical properties and relations; and, so far as the study of these and kindred subjects is concerned, the same intellectual benefit may be derived from them whether studied under religious, non-religious, or irreligious conditions, provided the intellectual discipline were the same. But when it is remembered that all such acquisitions are being woven into character, and that character takes on its determining quality from the atmosphere, religious or irreligious, in which these acquisitions are made, it makes all the difference in the world where our children learn their mathematics, languages, sciences, history, and philosophy. When they are obliged to go away from home, out from under the sacred home influences, to obtain their education, this question of the religious atmosphere of the school to which they go is one of paramount importance. That which is true of the general religious atmosphere of our schools is true also of their denominational character and influence. When our children go to other schools, the danger is that they will be turned from the faith of their fathers, not by direct efforts to proselyte them, but by the absence of those influences which should bind them lovingly and loyally to us. If we will keep our children with us and train them up to work in and for our common cause, we must send them to our own schools. That we have some loyal, faithful men and women who were educated at other institutions, does not disprove the proposition here affirmed. The question is, Do we need our schools, or shall we abandon them entirely? There can be but one answer. We must have our schools. But the demand is a mutual one. If we must have our schools for our own young people, then we must have our own young people for our schools.

ALFRED, N. Y., Feb. 13, 1895.

In China are tens of thousands of villages with small trace of Bible influence, but hardly a hamlet where the opium-pipe does not reign. It does more harm in a week than all our missionaries are doing good in a year. The slave trade was bad, the drink is bad, but the opium traffic is the sum of villainies. It debauches more families than drink, and it makes more slaves than the slave trade.—*Rev. J. Hudson Taylor.*

FIVE teachers: Confucius, truth; Aristotle, magnanimity; Buddha, self-abnegation; Plato, justice; Jesus Christ, love. The last, being the greatest, includes them all.

## AT THE HEART'S CITADEL.

BY CHARLOTTE MELLEN PACKARD.

Open wide thy churlish door!  
Should love come in by stealth?  
Giving will not make thee poor,  
Nor saving bring thee wealth.

Shrink not from the motley brood  
Straining at thy gate;  
Thou hast little understood  
Human hearts that wait.

Hungry hearts that seek their bread  
As the body seeks;  
Silent oft, tho' hard bestead  
Till very dumbness speaks!

Wider open; love of kin  
Is too small a dole;  
Let the needy world come in;  
For thou art of the whole.

Give the dry and meager crumb  
Of thy unwilling trust;  
Faith to faith will surely come,  
And love to love; they must.

Sunlight and the airs of heaven  
This prison house will fill;  
The secret of the earth is given  
To Love; the Conqueror, still.

## ADDRESS OF WELCOME

At the Opening of the 26th Anniversary of the Y. M. C. Associations of New Jersey, at Plainfield, Feb. 14, 1895.

BY A. H. LEWIS.

It gives me sincere pleasure, in behalf of the Y. M. C. A. and the people of Plainfield, to welcome you, Mr. President, delegates and friends, to this 29th Anniversary of the Y. M. C. Associations of the State of New Jersey. With this welcome we bring, in hearts and homes, whatever of good we can offer to you, and gladly wait to receive whatever of good you bring to us. We expect that inspiration for new work, and consecration for new endeavor will surround us through your coming, and abide with us long after you have gone.

I shall not fairly represent the people of Plainfield if I do not make this welcome more than a passing incident, and an empty formality. As successive birthdays check our accustomed thoughts and make us ask what life means and whither we are tending, so this Anniversary should awaken inquiry as to what has been attained, and what new work is awaiting the Y. M. C. Associations of New Jersey and the United States. The nearness of this date to the date of the Semi-centennial meeting in London a few months ago, makes it easy to glance at what has been done, so far as summaries and statistics are concerned. These show that the Y. M. C. A. movement has become a permanent and an important factor in the religious work of the world. With more than 5,000 associations, a membership of nearly or quite 500,000, representing 26 nations and 17 languages, with many millions of money permanently and wisely invested in buildings, libraries, etc., this work has passed far beyond the stage of experiment, or the probation of limited test. With only 43 years between us and the date of the first association in the United States—at Boston Dec. 22, 1851—there are now in this country more than 250,000 members of the Y. M. C. A. with buildings and property, aggregating \$15,000,000. These associations conduct 15,000 classes for Bible study with an attendance of more than 226,000 pupils. We are glad to welcome you as representatives of this widely diffused and growing work.

You represent the work of the Christian churches outside of their organized limits, but not any the less their work. You would not be, but for them. God called this movement into being to meet new demands for strengthening and extending the kingdom of Christ. Human life is one continuous coming, and going hence. Its first faint wail, and its last low sigh are always blending. Cradles and burial

caskets, belong to all times and crowd all places. The character of the young determines the destiny of the old, and the older in turn, transmit impulse and tendency to the young. Hence God has ordained that all young life should be tenderly and wisely cared for, and when the restlessness of our modern civilization brought it about that thousands of boys and young men were becoming practically homeless and wanderers upon the earth through the exigencies of business, something like this movement was inevitable under God's providence.

Your work starts with the truth that the formative years of early life are the determinant years as to usefulness and destiny: that safety, strength, character and destiny, are from within. So you seek the conversion, the regeneration of young men. If righteousness and peace through Christ abide in the heart of a young man, he can walk safely amid the fiercest temptations and the sharpest trials of life, though far from home, or wholly homeless, because he is always at home with God. Every Y. M. C. A. is a shelter of help and a recruiting station in spiritual things to young men who seek to find this new life in Christ, or to add strength and encouragement to that already possessed. To stand at evening in a great city with its miles of closed doors, and have no latch-key, is the essence of hopeless homelessness. And the wide world is a forbidding wilderness to the man whom no one welcomes. You come here to-night as representatives of a work which makes it possible for a young man to take his letter from the Secretary of any association and go hence to London, Paris, Berlin, Rome, Cairo, Jerusalem, Madras, Tokio, San Francisco, Omaha, Chicago, New York, and find everywhere an open door, a welcome to the atmosphere of Christian brotherhood, and a "God-speed" from each resting place and store-house of blessing.

It was the boast of Rome in her palmy days that one might go from the Imperial City southward to the Falls of the Nile, eastward to the Euphrates, northward to the confines of the Empire, and westward to the shores of the Atlantic, and never want for the protection of the imperial standard, for a Roman highway, or an inn kept under national sanction. It is far higher cause for gladness that the churches of Christ represented in the Y. M. C. A. offer the protection of the banner of everlasting love, the rest of faith, the voice of comfort, and the God-speed of an universal brotherhood the wide world over.

What new work, what enlarged plans, what higher conceptions, what deeper realization of future possibilities are already in sight it is not mine to recount at this time. But that all these are in sight no one can doubt. It is yours to pray for clearer spiritual vision that you may discern them, and for deeper consecration that you may meet them. The conflict between good and evil never ceases. Everywhere there are tempted souls and hunted lives awaiting welcome and help. There are new forms of work which the past suggest and the future demands. There are unexplored fields to be traversed, where treasures await faithful workers and consecrated hearts. The Word of God is full of light, waiting for eyes that will see. The Law of God is vocal with demands waiting for ears that will hear. The Love of God has untold blessings for souls that will believe. The Help of God has countless hands reaching down into

earth's helplessness, and searching tenderly for the unsaved ones. Welcome then while we pray and counsel and plan, concerning the work which the Master has entrusted to you. Thrice welcome in His name through whom light, love, salvation, and everlasting life have come into earth's darkness, and want and weariness and sin. Welcome to new fields of battle, and new victories through greater obedience and more consecrated endeavor.

## Special Notices.

THE Ministerial Conference of the Southern Wisconsin and Chicago Seventh-day Baptist Churches will convene with the church at Albion, in connection with the Quarterly Meeting, on Sixth-day, Feb. 22, 1895, at 10 A. M.

## PROGRAMME.

1. What aid, if any, may be Derived from Tradition in the Investigation of Bible Truth? Prof. Walter G. Thomas.
2. Are we Living in the Closing Period of the Christian Dispensation, and What connection has Sabbath Reform With this time? W. D. Ticknor.
3. Person of Christ. E. M. Dunn.
4. Exegesis of Matt. 11: 24. Hamilton Hull.
5. What is the Relations of the Law to the Gospel? G. W. Burdick.
6. Exegesis of Mark 3: 28, 29, and How do These Words Apply to the Present time? E. A. Witter.
7. Does the Existence of the Seventh-day Baptist Denomination Require the Maintenance of Denominational Colleges? Prof. E. B. Shaw.

THE next Quarterly Meeting of the Southern Wisconsin and Chicago Seventh-day Baptist Churches will be held with the church at Albion, commencing Sabbath evening, Feb. 22, 1895, at 7 o'clock.

## PROGRAMME.

- Sabbath evening, preaching, E. M. Dunn.  
Sabbath morning, 10.30, Sermon, L. C. Randolph.  
12 M., Sabbath-school in charge of Superintendent of Albion school.
- 3 P. M., Sermon, W. C. Whitford.  
Evening after the Sabbath, praise, prayer and conference, led by L. C. Randolph and S. H. Babcock.  
Sunday morning, 10.30, Sermon, Geo. W. Burdick.  
2.30 P. M., Young People's Hour.  
7 P. M., Sermon, S. H. Babcock.

THE Sabbath-keepers in Utica, N. Y., will meet the last Sabbath in September and in each month following for public worship, at 2 P. M., at the residence of Dr. S. C. Maxson, 22 Grant St. Sabbath-keepers in the city and adjacent villages, and others are most cordially invited to attend.

THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath.  
GEORGE SHAW, Pastor.

THE Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets, at 2.30 P. M., Sabbath-school at 3.30 P. M. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's address, L. C. Randolph, 6124 Wharton Ave.

THE First Seventh-day Baptist Church of New York City holds regular Sabbath services in the Boys' Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building; corner 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, New Mizpah, 86 Barrow St.

THE Sabbath-school Board of the Seventh-day Baptist General Conference through its Secretary requests the Vice-President for the North-Western Association, H. D. Clarke, to arrange for Institutes in said Association during the present Conference year. Will the Sabbath-schools of the North-Western Association act upon this matter, and through their Superintendents or Secretaries communicate with Rev. H. D. Clarke, Dodge Centre, Minn., in regard to time when they would like such an Institute. Two or more schools near each other might unite in such a profitable convention.

"SURE."

Harry was one of our kindergarten boys, smart and intelligent, punctual and attentive. We heard he was sick and went to visit him. His home was in a district in New York where there are more human beings to the square yard than in any other city in the world. It was in one of the close, back streets, where the sky can be seen by anyone who will take the trouble to stop and look overhead for it. As we squeezed our way through the crowded streets, we had to be careful not to step on the tiny bits of humanity that squirmed and wriggled in delight in the gutters. The scavengers had not come around yet, and the ash-barrels emitted a sickening odor.

I entered the tenement and groped my way up several flights of dirty stairs. Agents and missionaries always find folks by the touch here. The only entrance to the home of our boy led into a kind of combination room, comprising parlor, kitchen, playground and general workshop. Off the combination room was the bedroom in which lay the object of our search.

Poor Harry was very low. He occupied a full-sized bed, which took up all the space in the room, except a corner in which was built a kind of shelf, or temporary bed. On this shelf lay Harry's little four-year-old brother, sick with the measles. Harry was suffering intensely, and very restless. His mother was weary from long night watchings, and I was glad to be able to relieve her in the care of the boys for an hour. There was barely standing room between the bed and the shelf, but the mother squeezed a stool in, and I sat down. I smoothed Harry's pillow, gave him drinks, bathed his burning brow, etc. He desired me to take his stockings off, and they were no sooner off than he wanted them on again.

The four-year-old boy on the shelf thought it about time for him to come in for attention, and he shouted out:

"Yank me socks off."

I took his socks off, then he replied in a milder tone:

"Fix me piller and speak nice to me."

He next called for a drink, and when it was offered he said to me, with a look of stern rebuke on his little face:

"That's from the wrong bucket!"

Water from the right bucket satisfied him, and as Harry was quickly passing away into eternity, I begged off to attend to him. I called the broken-hearted mother in and told her that Harry was dying. Poor creature, she screamed aloud and almost went frantic. The doctor had given him up, but she—never! Harry raised his little thin arms for her to caress him, and lovingly and tenderly she clasped him to her bosom.

"Oh, don't cry, mammy, don't cry!"

I sang:

"I know there's a crown for the saints of renown,  
And for saints whose good deeds are unsung,  
But, oh, say is it true, if their days are but few,

Highest of all in Leavening Power.—Latest U. S. Gov't Report

# Royal Baking Powder

ABSOLUTELY PURE

That a crown is laid up for the young?"

"Do you like the singing, Harry?" I asked softly. He nodded his answer, but added in an undertone:

"That ain't so good as Miss Crawford sings."

Miss Crawford was his kindergarten teacher. I said:

"I know it isn't, dear, but it is the best I can do. Shall I try again?"

"Yes," he replied. "Sing, 'Jesus loves the little ones, little ones like me.'"

The boy with the measles was gently slumbering, and I again called the mother in.

"Harry," I said, "in a few short hours you will have no more pain; you will be going away to that beautiful land on high, and before you go, Harry, I want to ask you a question. A very plain question without any hard words in it. Will you try to answer it?" He nodded. "Harry, dear, do you love Jesus?"

His mother bent quickly over him, and I leaned forward to catch the answer. His hard cough attacked him severely and we thought we should never get the answer. He turned his head toward me and looked straight into my face, the wrinkles on his brow seemed to vanish, his lips moved and the answer came with peculiar emphasis:

"Sure!"

The mother sobbed piteously. "Just think of it, Harry," I said, "this afternoon you will see Jesus! No more falls down the dark stairway, no more nights on the fire escape, no more ash-barrels for playmates, or bathing in the gutters. All will be bright and clear and happy. You shall see the King in his glory, and we shall be left behind."

"It is too bad mammy can't come," he said anxiously. Then, as if a great burst of melody had filled the outer room, he raised his finger and said: "Listen! Do you hear the organ?"

"There ain't no organ, dear," said his mother.

"Yes, there is. I hear it. An'

there's singin', too, see, cause I hears it."

Perhaps there was, but it was only for Harry's ears. He asked for a flower and I went out to buy one, but when I returned it was only to place it between the icy fingers, for Harry had gone to be with Jesus. Many a time in my wanderings among the tenements, I fancy I see that little, cloudless brow, and hear his emphatic "Sure!" — *Christian Standard.*

## DEATHS.

SHORT obituary notices are inserted free of charge. Notices exceeding twenty lines will be charged at the rate of ten cents per line for each line in excess of twenty.

WITTER.—In Albion, Wis., Feb. 1, 1895, of heart failure, induced by influenza, Ruthie, infant daughter of Rev. E. A. and Almida Witter, age 5 months and 3 days.

When this little one was but two weeks old she was attacked with cholera infantum, and for ten weeks she was constantly under the care of the physician. By the most tender and loving care she was nursed back to health, and her parents, with joy, began to hope she was to be spared to them. Her long sickness, at so early an age, had so sapped the vital forces, that the frail little body had to yield to that destroyer of so many, influenza. Brother and Sister Witter have the sympathy of their many friends in their bereavement. G. W. B.

ROSS.—In Ashaway, R. I., Jan. 18, 1895, Susan E. Larkin Ross, in the 75th year of her age.

Susan E. Larkin Ross was the daughter of Daniel and Rhoda Sheffield Larkin, and was a sister of the late Ethan P. Larkin, of Alfred University. She was one of thirteen children, six of whom now survive her. She was born in the town of Westerly, R. I., May 24, 1820, and died at her home in Ashaway, Jan. 18, 1895. She was married to Joseph Ross, Sept. 22, 1845, and lived at Quonocontaug, R. I., until the death of her husband, more than twenty years ago. Since then she and her only child, Emogene, lived at Ashaway, where she faithfully cared for her daughter during the many years of mental aberration, with the forbearance and devotion of a loving heart, sustained by the grace of God. For three months, during the illness of her daughter, who met the summons of death only five days in advance of her, she ministered lovingly to her wants, praying that her own life might be spared till she should no longer need her care. Strength for this service was given till within twenty-four hours of her death, when she rapidly sank into a decline from which she never rallied. She assisted in making the arrangements for the funeral of her daughter. The end soon came, when she peacefully passed away, leaning on the everlasting arms, to join, as we trust, the members of a re-united family circle in mansions of glory, to await the coming of all her kindred who shall have been redeemed by the blood of the Lamb. Funeral services were held at her late residence. Sermon by Rev. G. J. Crandall. H. S.

PRINDLE.—In Little Genesee, N. Y., Feb. 4, 1895, Mrs. Almira Prindle, age 74 years. She was born in Hopkinton, R. I., but came to Little Genesee when young, where she spent the

greater part of her life. In 1854 she was baptized into the fellowship of the First Genesee Church, by Rev. T. B. Brown, the first convert baptized by him in Little Genesee. After a two weeks' illness, she died in great peace, surrounded by all her children and others. Her mind was clear to the last, and beautiful were the farewells when the end came. There survive two sons, H. G. and F. B. Prindle, Little Genesee, N. Y.; four daughters, Mrs. Parkman, Sisteraville, W. Va.; Mrs. E. Foster, Little Genesee, N. Y.; Mrs. S. Rathburn, Anthony, Kan.; Mrs. S. Sherman, Eau Clair, Wis.; a brother, B. F. Maxson, Rochester, N. Y., and a sister, Mrs. F. M. Stetson, Centralia, Ill. Text, John 5: 25.

O. S. P.

CARTWRIGHT.—In Lincklaen Centre, N. Y., Jan. 30, 1895, Cyrus Cartwright, in the 90th year of his age.

The deceased was born in Berlin, N. Y., and had lived in Lincklaen about 80 years. He was a highly respected Christian citizen, and at the time of his death an esteemed member of the Seventh-day Adventist Church. Funeral services at his late residence were conducted by the writer.

O. S. M.

AYARS.—At the home of her son, Wm. H. Churchward, near Dodge Centre, Minn., Feb. 5, 1895, after a week's illness, Mrs. Eveline Tappan Ayars, aged 77 years.

Mrs. Ayars was born in Woodbridge township, near New Brunswick, N. J., March 19, 1818. She came to Minnesota in 1856, and was one of the first settlers of this community. She was first married to Amos Churchward. Her second marriage was to Isaac Ayars. She leaves five sons and one daughter, and one brother. Funeral services were held in the Dodge Centre Seventh-day Baptist Church, conducted by the writer.

H. D. C.

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### Literary Notes.

THE most noteworthy feature in *Harper's Weekly* for February 2d, and probably the most valuable and generally interesting feature to be found in the current number of any of the periodicals, is that which has for its subject the disturbances in Brooklyn. There are six pages filled with drawings of the participants in the strike, of the forces of law and order, and of the scenes amid which the difficult questions at issue were put to the test of argument—and of charges and volleys. The drawings are worthy of the subject, having been made by T. de Thulstrup, T. Dart Walker, E. M. Ashe, E. W. Kemble, W. P. Snyder, and others.

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