

THE SABBATH RECORDER.

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BACK THERE.

BY MAUDE MORRISON HUEY.

THANKSGIVIN' sort o' seems somehow
Like somethin' one remembers
'Long 'ith knee pants and first boots
In life's first Novembers,
Turkey, popcorn, apples, nuts,
Mother and brown gravy,
Pounded thumbs and s'penders gay
Mixed all up jest that a-way.
Can't, and wouldn't if I could
Straighten out the jumble,
Want 'em all 'r won't have none,
'Taint no use t' grumble—
Want the tow-head that I had
Chuck full up with mischief,
Want the old knee-breeches too
Red topped boots and s'penders new.
Want the freckled humbly face
Jest brimful o' laughter,
Then next minute wet with tears—
Clouds, then sunshine after.
Want the dear blue checkered lap
Waitin' there t' hold me,
Want t' cry on mother's dress,
Cry out all my lonesomeness.
Want t' crack some hick'rnuts,
An' one thing another,
Pickin' all the fattest meats
Out t' give to mother.
Want t' hear 'er readin', an'
Say my prayers beside 'er,
Want t' set a feelin' there
Her dear fingers in my hair.
Old knee-breeches, years ago's
Gone t' tatters, lyin'
Back there with the boyish laugh
An' the honest cryin',
An' Thanksgivin' joy an' all
Jest one grave t' hold 'em,
Tender lap and mother-love
Daisies growin' white above.

—The Interior.

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THANKSGIVING.

BY BAYARD TAYLOR.

Thou who sendest sun and rain,
Thou who sendest bliss and pain,
Good with bounteous hand bestowing,
Evil, for Thy will allowing—
Though Thy ways we cannot see,
All is just that comes from Thee.

In the peace of hearts at rest,
In the child at mother's breast,
In the lives that now surround us,
In the deaths that sorely wound us,
Though we may not understand,
Father, we behold Thy hand.

Hear the happy hymn we raise;
Take the love which is Thy praise;
Give content in each condition;
Bend our hearts in sweet submission,
And Thy trusting children prove
Worthy of the Father's love.

ARE you thankful that you are a Seventh-day Baptist; that you stand with the minority as to men, but in the majority with God? Are you thankful for the presence of demanding duties, duties which God lays at the feet of every Seventh-day Baptist in the calls for Sabbath Reform? Do you rejoice in the privilege of defending truth and opposing error? Do you rejoice because you have grown wise enough to cease complaining, in words or thoughts, about the difficulties which come to Sabbath-keepers, difficulties which are magnified to many times their actual size by fearing and complaining? Are you glad that our denominational work is asking new things, at your hands, each year; new opportunities to lay up treasures in heaven? Are you glad when you think of your personal account in God's Sabbath-keeping and Sabbath Reform Savings Bank? Is there a large account on the credit page? Would you be thankful if you were called to settle that account on the first of January, 1899? Could you settle it satisfactorily, for all eternity, at that near-hand date? Have you deposited all the money, all the love, all the service, all the obedience which you owe to God, as a Seventh-day Baptist? Please do not fall into error of answering these few questions, during this Thanksgiving week, in too general a way. It is not enough that you say, "I guess it is all right." Has God discharged you from his service as a Seventh-day Baptist? You are enlisted under that head, a *Seventh-day* Baptist Christian. There is no higher, broader, more responsible place in all the army of Christ. Are you thankful that you are not yet discharged? Forward, march!

It is easy to be thankful for that which we want. Although it is easy, it is to be commended. Men who accept favors and things desired with the air of ownership, which is equivalent to saying, "he is honored who favors me," are justly condemned by their fellows. Women who assume that because they are women they need not even say "thank you" for courtesies rendered, are charged with ill-breeding, justly. It is well to ask whether we are not prone to accept blessings from God with similar selfishness, which is its own condemnation.

AT this time of formal "Thanksgiving," all will agree in rejoicing and being thankful for bountiful harvests, the coming of peace, for

local blessings to families and persons, and so on to the end of the pleasant chapters. But in the matter of deeper experiences, such as ripen our lives and "lay up treasures in heaven for us," it is always true that sterner experiences, sorrows, poverty, trials, misfortunes, do more to bring permanent blessings to us than the gladsome things do. It is not easy to accept the truth that

"Sorrow must crop each passion shoot,
And pain each lust infernal,
Or human life can bear no fruit
To life eternal."

"For angels wait on Providence;
And mark the sundered places,
To graft with gentlest instruments
The heavenly graces."

YOUNG people need to be thankful for all experiences which teach them the value of labor, and responsibility in the training which is to make them fit for life's higher duties. Easy places, unearned money, and honors which are not gained as the price of toil and patient endeavor, are not to be reckoned as cause for great thanksgiving. The best lesson you can teach yourself on this Thanksgiving week is that

"God gives no value unto men
Unmatched by meed of labor;
And Cost of Worth has ever been
The closest neighbor."

"Up the broad stairs that value rears
Stand motives beck'ning earthward
To summon men to nobler spheres,
And lead them Worthward."

HERE are two stanzas from *Bitter Sweet*, which will bless every reader who can make them the language of his soul. Better be able to sing these "in spirit and in truth," than to have the richest of Thanksgiving dinners. And if for Thanksgiving dinner there is only a crust and water, he will come near to God and blessedness who can say

"For summer's bloom and autumn's blight,
For bending wheat and blasted maize,
For health and sickness, Lord of light,
And Lord of darkness hear our praise!

"We trace to Thee our joys and woes,—
To Thee of causes still the Cause,—
We thank Thee that Thy hand bestows;
We bless Thee that Thy love withdraws."

A NUMBER of our friends have spoken appreciative and kind words concerning the RECORDER within a few weeks past. Such expressions nerve weary hands and strengthen one's purpose to do better work. Here is one sentence from the pen of a pastor which we print for the RECORDER's sake: "I enjoy and admire your RECORDER work for its force, grace, variety and abundance; also 'Letters to Young Ministers.' May you have strength to use voice and pen with equal ability for many years to come." The RECORDER will rejoice most when it can carry, each week, help to each pastor, and strength to each reader; when it can inspire young people to higher living, and add peace and comfort to the aged. We shall be glad when it chimes its music with your joys, and brings the Balm of Gilead for your sorrows.

Mrs. KELLOGG's article on the "Holiday Dinner," found on another page, may come to most of our readers too late to affect the character of "Thanksgiving" dinner. But should it come to hand, when any of our readers are still struggling with the after effects of indigestible things, which tend to make people anything but thankful, we trust they will give it heed and profit thereby. There is an article in the same issue of *Good Health*, upon "Cold Air as a Tonic," which is specially pertinent at this season of the year.

Two communications on the "Responsibility of Pastors" enrich our columns this week. We believe they will be read and re-read as they deserve. We invite further contributions to this important subject.

SABBATH-KEEPERS who are "alone," as to location, so that they do not secure copies of the "Minutes" of Conference and the Societies, through some local church, can secure copies by sending to this office. The study of the reports and proceedings therein published will do much to keep such "lone Sabbath-keepers" in touch with our work. Send immediately.

HELPING THE PREACHER PREACH.

It is scarcely possible to measure the effect which an audience may have upon a preacher. No one can appreciate this who has not attempted to speak, as preacher, lecturer or Sabbath-school superintendent, or to tell a story to a company of people in social life. Earnest attention and responsive faces, whereon smiles sparkle and sorrow-shadows come and go, form a large factor in all successful preaching. The absence of these has much to do with comparative or absolute failure on the part of the preacher. Few men, if any, can preach successfully for years, or even months, to irresponsible congregations. It is granted that the beginning of this mutual helpfulness and inspiration must be with the preacher. His opening sentences ought to come like awakening tones, a sort of religious "reville." To realize what this means, watch a group of children at story telling. Take, for example, that universal opening sentence with which almost every nursery tale begins: "Once on a time," etc. The true story teller will pronounce those four little words so as to check play, open eyes and secure attention from that instant. But this enthusiastic story teller can be drained of power and forced to give up in failure, as a flame subsides under a stream of water, if, for any reason, the attention of his auditors is withdrawn.

Good preachers, not infrequently, are shorn of power and driven to despair and failure for want of the support and inspiration that come with appreciative attention. Even if the fault is partly theirs, such a result could be avoided if the congregation aided them by sympathetic attention. Even powerful preachers are made like extinct volcanoes by their efforts to overcome the chilling influence of non-sympathetic listeners. People, as a rule, do not know the value of regular attendance, and good listening on their part. No man can sustain himself, as an effective preacher, to empty seats. If there are but fifty people to come, it will be all right if only forty-five or fifty are there. But if there are one hundred who ought to be present and fifty are absent, the preacher faces fifty per cent of failure. It takes too much fire and force from a man to face irresponsible emptiness; and if he summons enough reserve force to preach an inspiring sermon to the few, he is burning his candle at both ends, and wasting power as he ought not to.

To be a good listener, in private or public, is a high art. This is true when one is actually interested and instructed. It is doubly so if the story is thin or the sermon dull. But the house of God is no place for indolence or dreaming in the pew. It has been said, well and truthfully, that "public worship is work, and no one can worship truly unless he girds

up the loins of his mind and makes energetic use of all the intellect and will-power which the Almighty has given him. The failure of intelligent people to take in spoken discourse is something disheartening. He is an exceptional Christian who is able to follow a sermon closely from the first sentence to the last. Hence the ignorance of many church-members. Hence the misunderstandings and misinterpretations. Many persons mishear. Mishearing is chronic with them. They invariably drop out the critical qualifying phrase of a sentence and the cardinal paragraph of a sermon. They do this because their mind takes cat naps. Like a worn-out sewing machine, it drops stitches."

To this it may be answered that the sermon is sometimes "headless," or so much involved in mist and repetitions that the hearer cannot follow it. That is sometimes true, and just criticism may be brought against such sermons. But this editorial is written to urge the average hearer to do well his part in helping both the preacher and himself by more earnest, vigorous and responsive listening. No small part of the success of preachers lies with his hearers. On the other hand, every preacher owes it to his hearers that the sermon be vigorous, uninvolved, pointed, pertinent and penetrating. It should command attention. Then it will have attention.

"AND BE YE THANKFUL."—Col. 3: 15.

Travelers who have seen the beautiful lake regions of Scotland will recall Loch Long, and a deep, half-desolate gorge, six miles long, known as Glenroe. The ascent of the glen and the adjacent mountain is by a winding and difficult road. At the top of the crest is a rude seat, on which is inscribed, "Rest and be Thankful." Wordsworth wrote what one appreciates who has made these weary miles:

"Doubling and doubling, with laborious walk,
Who that has gained, at length, the wished-for height,
This brief, this simple wayside call can slight,
And rest not thankful?"

The third chapter of Colossians enjoins spiritual struggles, and indicates resultant attainments, not unlike the physical struggle by which one reaches the "Rest and be Thankful" seat, above Glenroe. He crowns his exhortation to the Colossians, and to us, with the words which head this article. It is as though he said, "Put before yourself the highest ideals. Rise in spiritual things to God's right hand, where Christ is. Subdue your baser tendencies, and put your earth-born self to death, that you may gain such heights. When this has been attained, then be ye thankful."

It will be well, if, when all the blessings of our lives have been catalogued, and glad words of prayer and praise have gone forth, we then catalogue our struggles, our "Doubling and doubling" along the steep of life's experience, that we may the better "Rest and be Thankful" for what the hard roads and difficult places have brought us. It is sadly true that genuine thankfulness often decreases as our desired blessings increase. The writer once went to pray with a death-stricken man, in an attic, in the city of Brooklyn. An attic so bare that the hand of charity had to bring daily food. We found the dingy room and the dying man all aglow with thankfulness. There was such thanksgiving there as calls angels to open the gates of Paradise, that the thankful one may enter in.

The glory of heaven will be the thankful spirit in which we enter into rest. Hence he who cultivates thankfulness for all things,

"For bending wheat and blasted maize,"

is laying up treasure in heaven. The RECORDER sends glad greeting to all its readers, this Thanksgiving week, and counsels all to seek the place described by a sister, whose words have often cheered the heart of the writer, as she said, "And I am so thankful that God enables me to be filled with thanksgiving."

WHY MEN DO NOT GO TO CHURCH.

Much has been said about the reasons why men do not attend public worship. Some time ago fifty non-church-going men were written to and asked to answer the following question: "What, in your opinion, is the reason why men do not attend church?"

There was a very general response to these letters, and the replies were frank, interesting and suggestive. Condensed and classified, they gave the following reasons: Indifference, habit, laziness, early training, sectarianism, too much conscience, money making, the insincerity of Christians, poor preaching, an unpractical and unsympathetic pulpit, lack of sociability in the churches, and a desire and necessity for recreation.

One of the correspondents said: "For three of the adult years of my life I have no recollection of entering a church. I was not in a wilderness, but in the very heart of the cultured part of a large city. Possibly had I been in the heart of Africa some man, sent of God, might have laid a kindly hand on my shoulder and have inquired concerning my condition. No man whom I met, many of whom were Christians, spoke to me once on the question of questions which concerned me most. Just such impressions of professed Christians barred the church doors against me, because I was continually turning the matter over in my mind and forming my opinion of the church itself by its outside influences."

The RECORDER does not believe that the whole trouble is with Christians who fail to invite, urge and welcome non-church-goers to public service. But enough of the trouble does lie at the door of the churches themselves to make the following questions pertinent. Answer them, in whispers if you choose, so that no one but God will hear them; but answer them, please:

1. When have you invited an habitual non-church-goer to accompany you to church and to share your seat? If he refused, have you repeated the invitation and urged him to come, with as much earnestness as an attendant on the saloon service may have urged him to attend there?

2. When have you invited a non-Sabbath-keeper to attend services with you on the Sabbath?

3. When have you asked one who does not attend prayer-meeting or Sabbath-school to attend with you?

When you have asked and answered these, and similar questions, the whole question of "Why men do not attend church," will have a new meaning to you. Perhaps you can remove a potent reason from some one's life, and open the way for him to find great blessings.

It can hardly be gain for us to die until it is Christ for us to live.—*Bascom*.

LETTERS TO YOUNG PREACHERS AND THEIR HEARERS.

LETTER V.

FAMILIARITY WITH THE SCRIPTURES.

The third important element in general preparation for the work of preaching is great familiarity with the Scriptures. We place this secondary to the help of the Spirit, because one cannot understand the Scriptures as he ought without the aid of the Spirit. We do not mean by familiarity the mere memorizing of the text. One may repeat much Scripture parrot-like, and not be familiar with it. We mean rather such a knowledge of the truths and rules of conduct which are taught in the Scriptures as will enable the preacher to select and apply truths and principles readily and pertinently. The preacher must deal with all questions, and sooner or later discuss all the essential relations in human life. All these are dealt with by the Scriptures in one way or another. The greater your familiarity with the Word of God, the more fully will you be prepared to deal with each question as it may arise. Paul brings out this truth in his letter to Timothy (2 Tim. 3: 15-17): "And that from a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation, through faith which is in Christ Jesus. All Scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

We hear much said about the truths which exist outside of the Bible, but the fact still remains that there is no fundamental truth or principle of righteousness which is not embodied in the Bible. The Decalogue and the Sermon on the Mount are exhaustless as sources of practical truth, while the Gospels and the Prophecies combine all the beauties and excellencies, as well as warnings and instruction, which come from the spiritual experiences of men. The Gospels surpass in this direction, since they are the words of Christ himself. You are to be preachers of this Word of God. You are to proclaim and enforce its truths so that men will yield obedience. Your best weapons, your most effective arguments, the most terrible denunciations—if they ever be needed—and the most blessed words of comfort, are all found in the Word of God.

Adopting a warlike figure of speech, the Bible is an armory from which you are to obtain the weapons of your warfare with sin. You need to be familiar with the whole armory in order to choose wisely those weapons which are demanded. You can scarcely realize at this stage of your experience what a variety of weapons will be needed in your work. If any important part of the armory is unknown to you, it will often occur that the weapon you most need will be within reach, but you will be unable to choose it through ignorance. Thus you will lay the foundation for your own defeat, not because God has failed to furnish the necessary defense, but because you know not where to find that which will give you victory.

THOROUGH STUDY DEMANDED.

We counsel you to study the Bible thoroughly and persistently. Make that the primary purpose of your life. Study the books by themselves. Study them in their relations to each other. Study always to know the spirit of the Word. Search for its deeper

meaning. Study the historic portions to learn how God has trained men, and applied truth to their lives in different ages. Note the circumstances under which given results have been developed through the action of truth. Learn how God treated men under given surroundings and influences. Study the history written in the Bible to learn why things have been as they have been; not simply to learn that they occurred. Study the prophetic writings, not for the sake of building or supporting theories of interpretation, or of making weak prophecies of your own. Seek rather to understand the warnings which God has thus given to the world, and to comprehend the meaning of the promises whereby he comforts and assures all who trust in him. Study the poetic and proverbial portions that you may catch the inspiration which dwells in all sacred poetry, and become familiar with the crisp, clear-cut, practical truths which the proverbs embody.

When you come to the New Testament, seek still deeper for the spiritual meaning of Christ's words. His words always contain more than can possibly appear on the surface. There is infinite meaning in his statement: "The words I speak unto you, they are spirit and they are life." Something of this deeper spiritual meaning which lies in his words must be reached, before you can interpret them well to others. Parables also are to be studied carefully as mines which contain hidden treasures. These are exhaustless as fountains of practical truths, and as illustrations of the deeper currents of spiritual life. The miracles, also, have many important bearings and can be made very instructive when their full meaning is reached.

In the material world, sunlight is the great life-evolving power. It is a creative power. It is a form of divine energy working upon and vivifying that other form of divine energy which we call matter. So in the realm of spiritual existence, truth is the great life-giving agent. Logic, rhetoric and oratory are only methods by which truth is to be unfolded and applied to the hearts of men. These have no power to convert the soul. They are mere conduits, agencies through which life is brought to the world. Hence your efficiency in leading men to God will be proportionate to the amount of truth which you bring to bear upon them. All methods which do not impart truth are like machinery which runs noisily without doing execution. Your own hearts need to be stored with truth drawn from God's Word and from every source of human experience and knowledge, so that your logic, attractive rhetoric and persuasive oratory will combine to transmit and enforce truth. These should be so laden with truth as to be hidden by it. Do not forget this. Trust in the power of truth more than all else. Sow the seed, do all you can to illustrate and enforce truth, and rest assured that God will watch over it, and in due time bring it to a rich harvest.

We must here earnestly urge that you study the Bible itself, for yourself. Too often men read about the Bible, and yet are very ignorant concerning the Bible. We would not ignore helps; far less, rely upon them. Better have only your Bible in the different languages with which you are familiar, and your lexicons, with no other commentary, than to be rich in commentaries and poor in your personal knowledge and your personal opin-

ions concerning the Word itself. Whoever relies upon commentaries for opinions is like David in Saul's armor. A first-class commentary is desirable, mainly as an aid to information concerning the text itself: the manners and customs, history and chronology, etc., but as a guide to opinions concerning truth and duty it should always be held secondary. The Bible in its essential features is not so obscure, nor is the Holy Spirit so inefficient in the help which he promises, as to require us to give up the search after truth, and accept the conclusions of another. Our own experience leads us to say that comparison of text with text as found in various languages, and in different translations of the various languages, is the most valuable commentary. A dozen good books which will place the texts of the Bible thus within your reach are more valuable than any one set of commentaries can be, however scholarly or extensive.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

Soldier and Politician.

A timely word with a true ring was that recently uttered by Ex-Governor Hoard, of Wisconsin: "The time has come," he said, "when we must demand the same standard of fidelity and patriotism from our public men which we demand from our soldiers."

Think for a moment of the contrast; if a sentry is found sleeping at his post, or if a soldier betrays his trust, he is subject to the severest punishment, forfeits the honor of his fellows, and may suffer even loss of life itself. But how about the public officials who betray the interests of city, state and nation, right and left, under the eyes of the men who place them there? In the light of the recent war, in which hundreds of brave boys cheerfully laid down their lives for their country, this sentiment of Mr. Hoard's is worthy of being carefully pondered by the American people.

Isaiah's Problems in New Guise.

Our Bible students who have been following the International Lessons cannot fail to have been struck by the similarity of the situation which Isaiah faced to many of the conditions which menace us to-day. Human nature is evermore the same, whether adorned with mantle, palladium or top-coat of the latest English cut. The same temptations repeat themselves under new guise, and the same voice is ever more calling to truth and righteousness.

Next to hypocrisy in the worship of Jehovah, the great charges which Isaiah laid to the door of Israel were their passion for wealth and their passion for dissipation—the disposition to gather and the disposition to squander—greed and intemperance. "Woe unto them that join house to house; that lay field to field till there be no room and ye be made to dwell alone in the midst of the land." "Woe to them that rise up early in the morning that they may follow strong drink. That tarry late in the night till wine inflame them."

The greed of gold and the curse of rum—does not this language sound familiar to the ears of Americans? Isaiah did not call these things problems—they were sins, sins against God. He was not so much concerned in formulating new legislation and plans of reform as he was in calling people to repentance in the plain, old-fashioned way. The willing-

ness of Americans to crush the weak to the wall and rob the poor of their inheritance is not a "question" to be discussed, but iniquity to be opposed. The saloon is not a problem so much as it is a great national sin for which America must repent in sack-cloth and ashes before the stain can ever be wiped out.

Wrongly "Dividing the Word of Truth."

When we reached the middle of the last quotation above, we were suddenly called to the door, so that the last sentence dictated was: "Woe unto them that rise up early in the morning."

On our return the stenographer said, with a little sigh of satisfaction, "Well; those are my sentiments, but I did not know that they were in the Bible. I have often felt just that way, too."

Which goes to show what the Bible may be made to say by quoting half a passage. Don't mutilate the Scripture. When you quote woes on "them who rise up early in the morning," be sure to add, "that they may follow strong drink,"

The Virden Strike.

It is over at last. The union scale of wages is to be paid, the miners are to tear down peaceably the stockade which they threatened to destroy in hostility, and harmony reigns. At least so say the papers.

But the dead men will not come back to their homes, and the terrible past can never be entirely wiped out. Why could not the same results have been reached by peaceable means? Bitter though the lesson, it will be worth its cost if it shall bring a step nearer the great day when arbitration and co-operation shall supplant the bullet and bayonet.

The Church and the Workingman.

I do not know what there was in the grave, quiet tones of Graham Taylor to hold that large university audience spell-bound and bring the tears to sympathetic eyes, unless it was that he was a man with a message. His manners are to the last degree unoratorical—but he is not there for oratory. The problems of the poor, the widening of the breach between the laboring classes and the church, these things surcharged his mind and heart, and became printed indelibly upon the consciousness of those who listened. The wife of a poor man is a woman, too, and his children are precious in his eyes—as precious in the eyes of the heavenly Father as are yours and mine. Where was the Christian church when the bills for protecting women and children were before the state legislature? No doubt they would not have been passed had it not been for Christian sentiment, but the church as an institution was not in evidence; the support of the bills came from the trades unions. Pathetically he told the story of the poor woman who locked up her little children at home while she went to her day's work. There were three when she went away; there were two when she came back. It was the case of the working-man *versus* the church, presented by a man who knew both. The social settlement known as the Chicago Commons is the point of contact where the two are constantly meeting.

There is a great deal to be said in defense of the church. Imperfect as it is, it is far and away the greatest agency of reform in our generation, and a vast amount of philanthropic work is accomplished by Christians

working through other organizations apart from their church.

The two great lessons left upon our minds by this memorable address were: First, the Spirit of Christ is working in manifold ways which are not always recognized. A working man who had been trenchantly attacking the church said, "Christ is not yours only, he is our Christ, too." Only two or three times in the course of his whole experience had Mr. Taylor ever heard any word disrespectful spoken of the Carpenter of Nazareth.

Second. Mr. Taylor's main point—and I think he was right—was that the church will never recover lost ground among the working people until she makes their problems her own. Self-respecting working-men do not attend missions; they do not take religion handed out after the manner of "cold charity."

Oh, the opportunity which lies before the institution which the Saviour himself founded! The opportunity to identify herself with every problem of the poor, the suffering, the down-trodden. The race is one; their God is one; their Saviour is one. The miner's strike is primarily a religious subject, and surely the cry of the children of the poor has entered into the ears of the Lord of Sabaoth.

THE MILL YARD CASE.

The "Long Vacation" was over a fortnight ago and the Royal Courts of Justice were opened with much ceremony and all the formalities due to the High Tribunal of this august Empire. But although the Chancery Court especially was crowded with cases from the very first, we looked in vain for "Joseph Davis' Charity," which had been taken out of the list just before the vacation at the petition of the Attorney-General.

This week, however, it was duly restored, and we received notice that it would be heard before Mr. Justice North yesterday at half-past ten o'clock. At the appointed hour we were present on one side of the court room, with Bro. Richardson's solicitors and their counsel, while on the other side were those representing the Trustees. Presently the Judge was announced, and, as is the custom, everybody stood up while he took his seat, looking as much like a benevolent old lady as any judicial worthy could.

The case being called, the counsel for the Trustees stated their case, recounting briefly its history up to the death of the late Dr. Jones. Here I may state that our counsel were of the opinion that Bro. Richardson's contention for an absolute restoration of the rights of the Mill Yard church in full under the trust would be useless, inasmuch as the scheme that he proposed and which we together drew up, while eminently just and agreeable to the original intent of the Trust, nevertheless would be in contravention of the scheme in force during the later years of the last pastor. According to that scheme, it will be remembered, certain rights were accorded to the (Sunday-keeping) General Baptist and other Baptist bodies, in consideration of their furnishing a certain sum of money to put with the funds in Court from the sale of Mill Yard. The learned counsel are of opinion, inasmuch as that scheme was then (1890) approved by the Court, that the Court would not now rescind that action and withhold from the Sunday-keeping Baptists the rights then or previously given them. So

it was decided that we would withdraw that contention and not present the scheme drawn up on behalf of the church by Bro. Richardson and myself.

When the counsel for the Trustees had finished, the Judge looked over the papers and at once found our scheme, which had not been taken from the papers placed in his hands. He inquired what it was. Thereupon our counsel arose and explained its origin and nature, but said we had decided not to present it at all, giving as the reason that it had been found to be in contravention of the scheme of 1890. The counsel on each side then made a few explanations to the Judge of their position.

At this point the Attorney General arose and said he would like to be heard. He said that he had been familiar with this case for many years, as had his Lordship, the Judge. Furthermore he was of the opinion that the Seventh-day Baptists ought to be considered more than they evidently had been in the Scheme now proposed by the Trustees. He also thought that a friendly arrangement might be made if both parties would consent. He thought that if the Trustees would give the Seventh-day Baptists (who are few in numbers, and who, according to the Scheme which already had the approval of the Court were only one of the parties to be benefited by the funds) a sum, say £100 pounds per annum, for their minister and other expenses and a place of worship, that they would perhaps withdraw their opposition. He asked his lordship to be so good as to adjourn the case if the counsel representing the two parties would agree to try to come to some such amicable arrangement. He thought that by this means a great deal of unfriendly discussion might be prevented. After a little consultation, the counsel said they would agree to this. Whereupon the case was then adjourned, with a sort of benediction of peace from the Judge.

The condition of things now is that the Trustee's counsel and Bro. Richardson's counsel are to meet to agree upon a compromise scheme, somewhat between that proposed by the Trustees, which deprives us of all our rights, and that proposed by Bro. Richardson, which demands a restoration of all our rights. This arrangement is suggested by the Attorney General, whose expressed opinion is as above, that we should have a sum per annum (£100 was mentioned by him) and a place of worship. This is certainly far better than nothing, and it is perhaps more than we could get by fighting for it. At the same time it is far from absolute justice.

Of course it is by no means certain that the Trustees will go as far as this, and doubtless the legal gentlemen who are to form this sort of a "Peace Commission" may have to deviate a little on either side from what their clients desire or would be personally inclined to grant. But we hope and pray that the decision may be one which will give to the Mill Yard church, permanently, some substantial benefit from the fund, and so guaranteed that it may be available as long as the church continues to exist as a body, with a duly appointed minister, and not subject to diminution or withdrawal upon such a contingency as the death or resignation of a pastor or anything of that kind. Whenever the scheme may be agreed upon or when any other matter of interest transpires in connection with the case, it will be reported in the RECORDER.

WILLIAM C. DALAND.

LONDON, 9th November, 1898.

STONE IMPLEMENTS.

CLASSIFICATION AND MANUFACTURE.

The implements of the stone age may be classified according to their uses into hammers including war club heads, knives, scrapers, spears, axes, grooved and ungrooved, arrow points, spades and hoes, drills or perforators, plummet or sinkers, pipes and ornamented or ceremonial objects. Hammers vary in weight from a few ounces to many pounds. Some were held in the hand, others were attached to handles by thongs of hide. With a long handle the smaller ones were used as war clubs.

The knife was at first simply a flake struck off from a suitable rock with a single blow. They were of various forms, one, two or three edged. Some were stemmed for the attachment of a handle. These, when of large size and attached to a long handle, were used as spears and lances.

The scrapers were a blunt sort of knife used in dressing skins and in working wood. Axes were of two varieties, grooved and ungrooved, the latter usually called "celts," for want of a better term. The smaller ones were used as weapons; the larger as tools. The grooved axes were handled by bending a withe around the groove and lashing it fast with rawhide or sinew. The ungrooved were either put into a cleft stick and secured in a similar manner, or set into a mortise.

Arrow points rarely exceeded two inches in length and were of many forms, the simplest being the triangular or war point. These were inserted in a notch in the shaft and stuck there with some vegetable gum or resin.

Next came the stemmed point, fastened by a lashing of sinew. These developed many varieties of the stemmed point, such as the barbed, the beveled, etc.

The hoes and spades were chipped out of flinty rock, and were some of them twelve or more inches in length. They were attached to handles by lashings of rawhide, so as to resemble in form implements of more modern date.

Drills were used to perforate stone ornaments, and in making pipes. At first they were rotated by hand, like a brad-awl, but later were fastened to a stick and operated with a bow. The uses of the other articles were in some cases too apparent, in others too obscure, to require mention in this article.

METHODS OF MANUFACTURE.

The earlier specimens were rudely chipped by blows from a stone hammer, but the later and finer work was done by pressure. The piece of rock was held in the one hand, while with a blunt-pointed tool of bone or hard wood, pressure was made in such manner as to flake off small fragments. With practice this could be done quite rapidly.

These methods were used in making all varieties of stone implements, except as below described. The greater number of axes found in this country are of the "pecked" variety. A water-washed pebble was selected, as near the desired shape and size as possible. This was pecked into shape with a pointed stone, and, in many instances, finished by rubbing with a coarse-grained stone, until a fine polish was produced. These axes would be of small use in cutting sound wood, but if first charred it can be worked quite readily.

History and Biography.

By W. C. WHITFORD, Milton, Wis.

A RESUSCITATION OF THE NEWPORT CHURCH.

In the first and second volumes of *The Seventh-day Baptist Memorial*, published in 1852 and 1853, appears a somewhat full historical sketch of this church, the first of our denomination in America. The materials wrought into this sketch are taken mainly from the well-preserved records of this organization; and they embrace an account of its beginning, and very interesting facts, though considerably disconnected, in its career down to 1836. Yet only a few of these occurring after 1808 are noticed. It seems that in this year Eld. William Bliss, the pastor for nearly a third of a century, had died; and that Eld. Henry Burdick, who had been "ordained to the gospel ministry" the previous year, began, a portion of the time in conjunction with Elder Arnold Bliss, his twenty-eight years of service to the church as a preacher, but not as its pastor. Under his labors the efficiency and the membership of the church declined, though he possessed sterling piety and an undoubted devotion to its interests. In 1835 it reported to the General Conference that its "circumstances are not very encouraging; but that its members are still striving to let their light shine, while they contend earnestly for the faith once delivered to the saints." No returns were sent to the Conference in the following year; and entries of any transactions and of the condition of the church ceased at that time to be made in its records. For about six years afterwards no stated preaching was furnished, and no service of any kind was regularly held on the Sabbath.

By 1843 a vigorous effort was made, largely outside of Newport, to revive its spiritual condition. The prayer of Eld. Burdick, who died October 3 that year, that "God would build up this church," was in a measure answered. At the session of the General Conference of that year, Eld. William B. Maxson presented these resolutions: "The low condition of the church in Newport has, for many years past, been reflected upon by this Conference with much anxiety. The Conference has learned with great pleasure that the brethren of our sister churches in Rhode Island and Connecticut have interested themselves in the circumstances of that church, and that they have generously engaged in endeavoring to resuscitate that almost extinguished light in our spiritual Zion. We recommend that that church be supplied permanently with the ministrations of the Word, and that the churches of this Conference come forward in aid of this work." These resolutions were referred for consideration to a special committee, with Eld. Maxson as the chairman. Their report, which was adopted by the Conference, was as follows: "The location of this church, together with its long standing, makes its existence important to the general success of our labors to promote the truth on the subject of the Sabbath, and to our prosperity as a denomination. For it is evident that the annihilation of one church thus located would be attended with disasters to our cause which might not be compensated by the organization of many churches more obscurely located. And as the present circumstances of that church do not enable them to sustain themselves, we recom-

mend that an appeal be made to the churches composing this Conference to contribute to the support of a minister to labor in their behalf until they are in circumstances to provide for themselves; or until it may be considered advisable to abandon that field of labor."

Nearly a year since there was placed in the hands of the writer a manuscript entitled, "Continuation of the Records of the Seventh-day Baptist Church of Newport, R. I." From it the following selections are made, showing the origin and progress of the movement above described:

"It will be seen by the records of our church, that from March, 1836, to May the 14th, 1843, a period of about six years, we did no business as a church; or, in other words, we had no church-meeting during that time. The reason for this was the low state of the church in general, and a lack of a sufficient number of efficient and active members. Yet, at the same time, so far as the declining years and the health of Eld. Henry Burdick would allow, Sabbath worship was continued. The train of events which resulted in the meeting of the church for business on the 14th of May, 1843, as recorded below, was briefly as follows:

"The churches of our order in Rhode Island and Connecticut, in the spring of 1842, called a convention and resolved themselves into a kind of a compact to send out missionaries to preach upon the subject of the Sabbath in New England, which they accordingly did, in April of the same year. Lucius Crandall, being one of the missionaries employed in the cause, visited us in the prosecution of his labors. Through him we petitioned our brethren who sent him to us, to afford us help to resuscitate this church. Accordingly, they directed Bro. Crandall in the spring of 1843 to take up his residence with us, and to divide his labors between us and others who might need them, at his discretion, or according to their direction. Pursuant to the above arrangement, Bro. Crandall came here, and commenced his labors April the 13th, 1843. Between this date and the 15th of May following five were added to the church, including Bro. Crandall.

"At a church-meeting held May the 14th, at the house of Elder Burdick, according to previous notice, Eld. Burdick was chosen Moderator, and Edmund D. Barker, Clerk, after prayer by Eld. Burdick. It was moved and voted that the Clerk prepare a letter to be sent to the Seventh-day Baptist Eastern Association, which holds its session with the church at New Market, N. J., commencing on the 24th inst.; and that the letter contain our statistics as a church, with our request to become a member of said Association. Eld. Lucius Crandall was chosen delegate to attend the Association. The letter was prepared and sent by Eld. Crandall, and the church was received by the Association according to its request."

It appears that previous to the above action the church had sent a letter to the First Seventh-day Baptist church of Hopkinton, R. I., soliciting the appointment of two trustees by that body to assist in the management of the business of the Newport church. The full purport of this special movement can be seen from this letter, dated "Newport, R. I., July 17, 1842." It reads as follows:

Dear Brethren:—Having been informed by Bro. Babcock that you have taken into consideration the request lately made by us to you to nominate some of your members for trustees of this church, and that you have designated Brethren George Irish and Dea. Elnathan W. Babcock to serve us jointly in this office with our Eld. Henry Burdick and Charles W. Burdick, we take this method to inform you that we cordially accept the nomination you have made, and request you to continue to supply any vacancies that may occur in the office of trustee in this church, until such times as it shall be in circumstances to manage its affairs without the help of sister churches.

"Moreover, brethren, we would petition you and through you the other churches of our order in Rhode Island to devise some plan by which our church may be resuscitated to shed its light, or the light of God's truth, anew upon this community. We long, dear brethren, to see the waste places of our once flourishing Zion built up; and we know of no source from which we may more reasonably expect that God will send us help than from you. If you cannot help us, we shall be glad to obtain aid from our Missionary Society, or elsewhere; and if we shall find ourselves able to do something to sustain the work, we will exert ourselves accordingly; and yet we are sorry to say that our prospects at present forbid any expectations worth mentioning in regard to such effort. Please acquaint us as soon as convenient what your conclusions are, and what we may expect."

This communication was signed by Eld. Lucius Crandall, missionary, and by a majority of the members of the Newport church, as follows: "Keturah C. Barker, Ann Greenman, Barbara P. Murphy, Mary Alger, Sarah Maxson, Sarah Ann Allen, Phebe More, Rosanna Taylor, Lydia Burdick, Elder Henry Burdick, Charles W. Burdick, Mary Barker, Sarah Ann Congdon, Catherine Dart."

The other members of the church, as recorded the next year, were Arnold Bliss, Jr., William Bliss, Aaron Rogers, Nathaniel Cottrell, Phebe Benson, Rosanna Flagg, Mary Clarke, Abigail Maxson, Phebe Clarke, Bathsheba Sisson, Eunice Burdick, Susanna Burdick, Susanna Cottrell, Ruth Burdick, Julian Benson, Henrietta Burdick.

At a church-meeting held at the house of Elder Henry Burdick, in the evening of July 29, 1843, Eld. Lucius Crandall was chosen a trustee of the church to act with Eld. Burdick and others, to have the care of its property. Edmund D. Barker was appointed to serve the emblems in the administration of the Lord's Supper. The clerk was directed to prepare the church letter to be sent to the General Conference, which convened Sept. 3 of that year at Plainfield, N. J. Eld. Crandall was elected the delegate. The meeting adjourned to the sixth day of the week next preceding the last Sabbath in the month, one of the dates regularly set by the church for the transaction of its business.

(To be continued.)

THE AFFABLE EXPLAINER.—"Yes," said the politician, "I said I was the workingman's friend."

"But you don't do any work," suggested the man with calloused hands.

"No—not at present."

"And you never did any work."

"That's true. You see, what the workingman most needs is work. And I am too much the workingman's friend to run any risk of taking work away from him."—*The Star, Washington.*

AN observatory on Pike's Peak is to be built by the Manitou and Pike's Peak Cog Railway Company, and the contract has been signed for the construction of the tower. It is proposed to mount in this tower four powerful telescopes for the benefit of visitors.

In faith and love thy course of duty run;
God nothing does, nor suffers to be done,
But thou wouldst do the same, couldst thou but see
The end of all events as well as He.

Missions.

By O. U. WHITFORD, Cor. Secretary, Westerly, R. I.

A MOST cordial invitation is here given to our pastors, missionary pastors, general missionaries, evangelists, laymen, anyone, to send us articles, religious news, reports of revivals, items of interest, for this page. It is for you, and we shall be happy to hear from you.

It was a pleasure and a source of spiritual profit for the Secretary to attend the Quarterly Meeting of the Hebron, Shingle House, Main Settlement, and Second Genesee churches. It was held with the Main Settlement church and people. It was a time of spiritual uplift. Though the roads were muddy and bad, the weather was lovely and the attendance good. Of the ministers in this section of country there were present: Pastor W. D. Burdick, of Nile; Pastor O. S. Mills, of Richburg; Rev. S. S. Powell, of Little Genesee; Pastor Geo. P. Kenyon of Hebron; Pastor W. L. Burdick, of Independence, and Missionary Pastor J. G. Mahoney, of Shingle House, who had the charge of the meeting. Sabbath evening, after a short sermon on "Faith," by Bro. Kenyon, there was a warm, refreshing prayer and conference-meeting. Sabbath morning, at 10 o'clock, there was an excellent prayer and conference-meeting, conducted by Prof. E. S. Babcock, which was followed by a sermon by the Secretary, from Rom. 3:24. There was first-class attention; and if the people shall be as good doers as they are hearers of the Word, there will be some good fruitage. In the afternoon, at 2.30, after devotional services, Pastor Burdick, of Independence, preached an earnest and searching sermon on "Spiritual Transformation," from Rom. 12:2. This sermon was followed by a most excellent conference meeting. In the evening after the Sabbath, Pastor Mills preached an interesting sermon on "The Worth of a Soul," from Matt. 12:12. "How much then is a man better than a sheep?" The service was closed by a conference meeting in which one rose desiring to become a Christian. Sunday morning Pastor Burdick, of Nile, preached a first-class sermon from Matt. 18:20, upon the theme, "Christ's Presence in Worship." In the afternoon Secretary Whitford preached from 2 Cor. 8:9. In the evening the closing sermon was by Pastor Kenyon, of Hebron, Pa., from 1 Thess. 5:21. "Prove all things, hold fast that which is good." This Quarterly Meeting was a spiritual feast, the preaching, the prayer and conference meetings before and after each sermon. It was a great blessing to the church where it was held and to the brethren and sisters and people who attended it.

It is hoped that every reader of the RECORDER has read, and if not, will read, the remarks of Treasurer Geo. H. Utter, after his report for the month of October, in the RECORDER of Nov. 7. There are new demands upon the Missionary Society for 1899, which cannot be put aside, but must be met. These demands will need an increase of funds. There are churches asking for help in the support of their pastors that have not heretofore been helped; there are increasing demands for evangelistic work, and the number of evangelists employed have been increased for the

coming year; the appropriation for evangelistic labor for 1899 has been enlarged; a teacher is soon to be sent to the Boys' School in China; therefore, there must be an increase of income. Our churches and our people must give more liberally for these interests. The Lord has given an abundant harvest everywhere. Crops are good and prices fair, business is improving and money in better circulation; therefore, can we not make our offerings, for the Lord's work, larger and more frequent? At times special appeals are made for funds, for a special need, and they effect the income for the general fund. Because of this, largely, our income as a Society from the churches and the people fell off last year over \$1,000 for the general work. Cannot our people make their contributions for special objects as extra and above their regular offerings for our denominational lines of work, so our general fund shall not suffer loss? We trust they can and will so do. It is hoped that our pastors will speak of these needs to their people, and keep before them the demands upon us as a people. We must go forward in the work of missions and evangelism, as a people, for in it is our life and growth.

FROM L. M. COTTRELL.

Duties called me away from the meetings at Otselic for a few days. On my return, Nov. 2, I found an active, earnest religious interest, not only among the membership, but also an encouraging interest among those who come in to worship with us.

Bro. Burdick stands the work well, and watches closely the growing interest in the work among the people. The good results of the meetings are most obvious, for which we thank the Lord. Some have spoken for Christ who have been silent for a long time, others expressing an interest in the cause by asking for prayer. Meetings are held every evening. Last evening, Nov. 3, was a meeting of more than ordinary interest. Our souls were hushed into reverence, as we listened to the revelation of God's love for lost sinners. Many tears showed the deep sympathy of the audience in this great subject. We hope to be truly alive to the interest of the Master's cause, and help to carry this good influence into other neighborhoods.

We are truly thankful for the interest the brethren of the New York church have for us. We asked at the depot, "Is there an organ here, directed to Rev. J. G. Burdick?" Yes. Well, now, this must be a missionary organ. Another token of friendship and kind regard for this people. Let us unite with the instrument and sing praise to the Lord.

Eld. Backus will soon be settled at Lincklaen and be ready for work. Pray for us.

OTSELIC, N. Y., Nov. 5, 1898.

FILLED.

God, alone, can fill. The Holy Spirit, alone, satisfy the cravings of our spiritual nature. The gift of the Holy Ghost makes Jesus a satisfying portion. Truth cannot satisfy, even though it be Christian truth. Reason, wisdom, intelligence, all of natural or acquired abilities, are entirely inadequate to the longings of our inward spirit,—the desires of our heart. "Only God! Only Jesus! Only the Holy Ghost!" is the cry of our souls, and he only can satisfy us, and we are capacious enough to take him in. We may not be able to comprehend or understand him—but we

can take him in, and be filled with him, and know that he alone can fill us.

God, the Holy Ghost, filling the emptiness of humanity. Blessed thought! Glorious truth! We know him, and are filled by him. How? I do not know; I cannot explain. The thought is too great for my powers; it baffles my understanding; it puzzles my imagination; and yet, I know it in my heart. How does a six months babe know its mother? He knows not whether she is rich or poor, nothing of that kind, but *he knows her*, he is filled with her; so I know God. I cannot explain. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." Filled with the Holy Spirit. He transforms my very being; he links my finite powers with his infinite; my ignorance is merged in his wisdom; and my nothingness is swallowed up in his almightiness. He fills,—and the "enthusiasm of humanity" which so filled the heart of Jesus, and the hearts of his apostles, will enthuse us, so we will go forth to do good to bodies as well as souls—to feed the hungry, as well as point them to Jesus.

He will fill us, so that he will shine through us, and it will be plainly seen he is in us, and an influence will go out from us as from the apostles in the early church—to bless, heal, and save. He will fill us and, through us, fill the world with his glory. Nothing less than him, and, nothing less than the whole world will go together. Increased power demands increased scope. The Holy Ghost will not continue to fill, unless his filling is diffused the globe around. Salvation that does not spread is not of the Holy Ghost. Spontaneity, self-forgetfulness, enthusiasm and life comes from this infilling, and self-consciousness and all other things of self dies. The real takes the place of the sham; the true of the false; light of darkness; and God of man. It will not be our zeal, nor earnestness, nor faith, nor charity, nor service; it is being filled with the Holy Ghost.

We will be done with all these, for they are painted fire which never burns; but we will receive the fire of the Holy Ghost. Hot, hissing, glowing—burning up sin and self in our own hearts, and then extending its area—and then scattering in every direction—and then setting the world in a conflagration of fire and flame. Filled ourselves, we instinctively and continually have a burning desire to enlarge the circumference of this increased life. We count not our life dear to us; we cast our money and time and talents at the feet of the Holy Ghost, and cry: Use me! Use me! We invariably put forth the effort of our lives to evangelize the world.

The Holy Ghost, in his infilling, surely teaches on these lines: "The world for Jesus"; his power over mind and matter in our bodies and surroundings, and the speedy coming of our Lord Jesus; while he inculcates love, and only love, to all the children of men.—*The King's Messenger*.

He joineth himself as by accident to men on the ways of life, and afterwards maketh as though he would go farther. Where they constrain him to abide, it does not matter whether the soul be as a palace or a cottage; he will enter, and the tenant will become a saint.—*Ian Maclaren*.

FAITH is to believe what we do not see, and the reward of this faith is to see what we believe.—*St. Augustine*.

Woman's Work.

By Mrs. R. T. ROGERS, Hammond, La.

"EVERY task, however simple, sets the soul that does it free;
Every deed of love and mercy done to man is done to Me.
Never more thou needest seek Me; I am with thee everywhere,
Raise the stone and thou shalt find Me; cleave the wood and I am there."

FROM Reports sent us by our Treasurer, we feel sure that God is blessing our efforts for extra gifts that we may enlarge our Mission in China.

IF in our petitions to our Heavenly Father we ask him to lay *heavily upon all our hearts* "the responsibility of those millions and millions of lost souls, who have never so much as heard of a Saviour," if we can bring ourselves to realize that this responsibility is *ours, individually*, then our Missionary and Tract Boards will have no occasion for anxiety lest they may not be able to meet their current expenses each year. These extra calls for new workers, in all our fields of labor, and for the necessary funds to meet these demands, should fill our hearts with gratitude to God for his confidence in our ability and willingness to give back to him of what he has so graciously bestowed upon us. Let us remember that "new opportunities demand new resources, new missionaries call for new money," and withhold nothing from our usual pledges because of the extra demand which has just been made upon us for a teacher for the Boys' School.

PATIENCE WITH GOD'S LEADING.

If we will only have patience with God's leading, he will always show us the way as fast as we are really ready to go on. The trouble with the most of us is that we want to see the path through to the end, before we take the first step. We want to know before we start how we are to come out. But this is not God's way for us. A man who is traveling in a dark night, on a country road, does not have the whole way lighted at once by the lantern he carries. It shows him only one step; but as he takes that, the lantern is borne forward, and another step is lighted, and then another and another, until in the end the whole way has been illumined, and he is safe at his destination. God's Word, as a guiding light, is a lamp unto our feet, not a sun flooding a hemisphere. In the darkest night it will always show us the next step; then, when we have taken that, it will show us another; and thus on, till it brings us out into the full, clear sunlight of the coming day. We need to learn well the lesson of patience, if we would have God guide us. Many of us cannot wait for him, but insist on running faster than he leads, and then we wonder why there is no light on the path, and we complain, and are discouraged because we stumble so often. If we stay back with the lantern, it will be all right with us in our journeying.—*Helpful Thoughts.*

ONE of the heroines of the late war is Miss Reubina Walworth, who died of typhoid fever contracted in the hospital at Montauk Point. This frail girl, who in her patriotism counted not her life dear unto herself, was a graduate of Vassar. At one time she had the care of thirty sick men from Santiago, whom she watched day after day and night after night. She was ill herself several days before she was willing to admit it.

OUR HOMES.

BY MRS. S. L. HOWELL.

While I sat through the gathering twilight,
In the glow of my fire-lit hearth,
My fancies went roaming outward
To the other dwellings of earth;
To the huts of grasses and willows,
To the hovels of mud and clay,
To the snowy and ice-bound prisons
Of the Northland, far away.

To the palace of Eastern princes,
To the cabin of swarthy slaves,
To the vine-wreathed bowers of islands
Which the "Sea of Memories" laves,
I found them all, some shelter
Of reeds or of sculptured domes,
But in many, many countries
I searched in vain for homes.

There were parents and there were children,
The fathers so shrouded in sin,
That no light of a sweet affection
Had pierced to the heart within;
And the mothers, like beasts of burden,
Tottered down life's dreary road,
With no helping hand to lighten
The weight of their weary load.

Or yet in some palace of splendor,
Fair women were veiled from sight,
Shut in to the darkness of sinning,
Shut out from the gospel of light.
Shut in with their woe and their heartache,
Shut out from all comfort and love,
Shut in to a hopeless submission,
Shut out from the Kingdom above.

And the children, the dear little children,
Unnoticed the tears that they shed,
Uncared for in sickness and trouble,
Unwept when they slept with the dead.
There were fair young daughters of India
Who never knew how to be glad,
Who learned naught of innocent pleasure,
But all that was evil and sad.

I watched these people when sorrow
Had touched them with withering blight,
When the dread Death Angel drew near them
From shades of an unknown night.
They were helpless with human weakness,
They were hopeless with human fear,
No grace for the present afflictions,
No promise of heaven to cheer.

Ah, friends, when to-night we are gathered
Around our firesides bright,
So dear with our own home comforts,
Aglow with our true lovelight,
When we think of our dear little children
So cosily nestled in bed,
After all of the good night kisses,
And the lisping prayers have been said,

Can we doubt we have reason for praising.
Shall we look *alone* at the gloom
Which sometimes broods darkly above us,
And forget all the sunshine and bloom?
Ah! these every-day blessings! how freely
They flow to our own favored land!
And we? with what careless indifference
We take them from *God's own hand.*

We have sorrows; the cheeks of our darlings
With roses of health all aglow,
Grow wan with the shadow of suffering
And pale with the lilies of snow.
But then, in the arms of the Shepherd
We lay them sweetly to rest,
'Till he calls us to enter the home-fold
And clasp them again to our breast.

The dearest of earth ties are severed;
Not ours is it hopeless to mourn,
One ever stands ready to comfort
Who himself all our sorrow hath borne.
And we know that the loved ones are watching,
With their sweet and expectant eyes,
To greet us in happy re-union
At the portals of Paradise.

Our homes! O the sweet recollections
Which burden our eyes with tears,
As we think of the dear old homestead
And the haunts of our earlier years,
Of the dim loving eyes that watched us,
Of the touch of a wrinkled hand,
Of the faithful and true affection
Which united that household band.

Praise God for our homes! for the heart-love,
So sweetly and tenderly given,
Praise him above all for the Christ-love
Which fills them with the hopes of heaven!
And we know that e'en now while we linger
To speak of his infinite love,
For our coming the Saviour makes ready
The mansions prepared above.

IF any one thinks he has no responsibilities, it is because he has not sought them out.—*Mary Lyon.*

It is not easy to ruin him with whom the pressure of Christ's hand yet lingers in the palm.—*J. H. Shorthouse.*

PRAY FOR YOUR MISSIONARIES.

Pray for them in their known and unknown trials, that they may receive strength from above, and guidance and help and patience; and pray that they may have perseverance in well-doing, that the enthusiasm, the God-given enthusiasm, shall I say, with which they started on their labor of love, on their Christ-like errand, may be sustained to the very end, and may be rightly guided for the conversion of souls.—*Mrs. Isabella Bird Bishop.*

ONE of the most interesting and picturesque of foreign visitors at present in this country is the Countess Schimmelmänn, daughter of a Danish peer and favorite of the Empress of Germany. She is best known to the world, however, on account of her missionary work among fishermen and sailors, to which she devotes her life. The Countess came to America in a little mission vessel to preach the gospel to American sailors, and has been visiting the lake towns in her yacht and holding meetings in boats or in halls. She is able to speak to the seamen in six languages.

PERSONAL RESPONSIBILITY OF PASTORS.

BY REV. L. A. PLATTS, D. D.

In line with the excellent editorial suggestions in last week's RECORDER on the general subject of Personal Responsibility, I desire to say a few words on the Responsibility of Pastors. But, first of all, I wish to enter a disclaimer against any impression that might otherwise be made that there is a higher standard of responsibility for the pastor than for other men. Just as there is one law of moral rectitude binding alike upon the minister and the layman, so there is everywhere a single standard of responsibility, and that standard is power and opportunity. In the nature of the case the pastor possesses power and opportunities which do not belong to other men. These are the measure of his responsibility. In like manner the layman, as a fellow-laborer with the pastor, possesses power and opportunities that are peculiarly his. These are the measure of his responsibility. It is the first of these of which I desire to speak.

1. The office of the pastor, as a religious teacher, presupposes intellectual qualifications which place him above the average, if not above the highest, of those to whom he ministers. He must be able, both by natural gifts and by careful training, to lead his people into right intellectual conceptions upon the great themes with which his ministry is concerned; otherwise he is not the leader which his office requires him to be. He assumes this responsibility when he assumes his office. For this responsibility he should have made preparation by the most thorough intellectual training possible to him.

2. The life of a Christian people, however, is more than intellectual; it is, in its highest forms, spiritual. In this phase of life also, the pastor must be the leader. There is nothing in the life of a church more subtle, more sensitive, than the religious atmosphere in which its members live. It is the atmosphere of communion with God; of prayer and devout meditation upon the great themes of human life and destiny; of divine love and mercy; of the infinite possibilities daily opening up to the souls of men. Into this atmosphere the nature of the pastor's work takes him. These lofty themes engage his attention; they require him to enter into the holy of holies and to carry thence that divine fervor which shall touch, and purify, and

spiritualize, and vitalize his people, they know not how. Thus, in a large measure, the pastor is responsible for the spiritual condition of his people, since he is largely responsible for the spiritual atmosphere in which they dwell.

In the third place, Christian life is more than simply right thinking and right spiritual moods; it is these in active service. There is great latent power in a church of one, two or three hundred members, more or less. But often only a very small per cent of this power is ever brought into actual service. Why? Is it because men are unwilling to engage in Christian work? It may be so in some cases; but it would be nearer the truth to say that the large majority are inactive simply because they see no practical way in which their talents may be used to any advantage. Many a man asks, "What can I do?" honestly looking for service. Finding no practical answer, he repeats the question over and over until it comes to mean to him, "I can do nothing," and there his interest in the question dies. Evidently something is wrong. Who is responsible? Perhaps no one person wholly. But who is more so than the pastor? It is his business to see what needs to be done, to find the right man to do it, and then show him how to do it; or, better still, to help his people to see the need until they ask to be set at work. An earnest Christian man, years ago, said to the writer, "We laymen are willing to do our part in the work of the church, but we do not know what to do, or how to do it; and you ministers must tell us. In my business," (he was a merchant tailor) he continued, "when I have an order to fill, I do not throw down upon the table a quantity of goods and say to my men, 'Make this up into clothes;' but I give them measurements, and full instructions as to style of garments wanted, trimmings, finish, etc., and, then, if necessary, I show them how to do the work. In this way I generally get my work done as I want it. So if you pastors will tell us what you want us to do, and how you want it done, we will try to do it." The picture is, I believe, for the greater part, a faithful one. Pastors are largely responsible for the inactivity of their church-members. The spirit of service is not wanting, but how to find and do the work they know not. It is a trite saying that the most successful pastor is he who gets most work out of his people. I should like to add, he will get most out of the people who best knows how to set them to work.

4. There is still another point at which the burden of responsibility falls heavily upon the pastor. I refer to the attitude of the church toward the great moral, social and religious reforms of the day. Upon Seventh-day Baptist pastors rest grave responsibilities for the interest or indifference of the people upon the questions of Sabbath Reform, Evangelism, Missions, Temperance, etc. From the standpoint of his own familiarity with these subjects, there may seem to him danger of needless and wearisome repetitions, but he must not forget that these are living questions, and that the great majority of his people are too busy with their own affairs to keep pace with all their rapidly changing phases; thus they fall into a state of partial or indifferent information, if not of total ignorance, and lack of information begets lack of interest, and lack of interest means utter stagnation and ultimate death. Upon the pastor falls

the duty, and consequent responsibility, of keeping all such subjects, in all their newest phases and freshest interests, before his people. He need not, indeed he should not, make a hobby of anything, but he cannot quit himself of responsibility, if he does not keep pace with the times, and, as occasion requires, keep before his people the results of his study and observations, together with the privileges and duties to which all such study and observation clearly point. He must put himself in the forefront of the battle to which the trumpet call of God's eternal truth is summoning men to-day. It may not always be true, but it is generally true, that the zeal of the pastor in any line of Christian work may be read in the work his people do. A pastor (a Seventh-day Baptist pastor) was once heard to say that he did not want anybody to ask his people to give money for missions, for it was now hard work for them to pay his meagre salary. It is hardly necessary to say that the salary, small as it was, was quite large enough. "Like priest like people." On the other hand, Seventh-day Baptist churches could be named, which, under ordinarily adverse conditions, have, nevertheless, greatly increased, within a few years, their contributions and their labors for the truth, for which we, as a people, stand. When we know their pastors we have the explanation.

As stated in the early part of this article, the people, as well as the pastor, have their share of responsibility. This is not a division, but a cumulation of responsibility. The pastor must do his part whether others heed or neglect his message. This question of mutual, and yet of personal, responsibility is most forcibly put in the message of Ezekiel to the watchmen of his people. "Whosoever heareth the sound of the trumpet, and taketh not warning, if the sword come and take him away, his blood shall be upon his own head." "But if the watchman see the sword come, and blow not the trumpet, and people be not warned, if the sword come and take away any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand." "So thou, O son of man, I have set thee a watchman unto the house of Israel. If thou warn the wicked of his way to turn from it, if he do not turn from it, he shall die in his iniquity; but thou hast delivered thy soul." With phrases adapting these solemn words to the relation of a pastor to his people, we have a picturesque, but truthful, statement of the principle of personal responsibility of the pastor.

CHRISTIAN WORSHIP.

In the recollections of my early religious life nothing leaves a more fragrant memory than the worship—the prayer-meetings led by Rev. N. V. Hull, Rev. C. M. Lewis and Prof. Albert Hopkins, student prayer-meetings in Alfred and Williams, and the services of the Sabbath all rich in glorious light. As disease seems to threaten death, and the loss of friends saddens me, this element of worship, this sense of the reality and nearness of God, and of communion with him is the greatest comfort and support to me, worth all the world besides. Doubtless my experience is that of believers generally.

Hence it is that a careful discussion of worship must be of interest to most thoughtful Christians. Such a discussion we have in a series of lectures* before the Union Theological Seminary. Though no longer new, the book is worthy of the attention of the many who have not read it, and we trust that many editions way yet be demanded.

First in the series we have "The Principles

* CHRISTIAN WORSHIP. Ten Lectures delivered in the Union Theological Seminary, New York, in the autumn of 1898. New York, Charles Scribner's Sons, 1897.

of Christian Worship," by Dr. Charles C. Hall, President of the Seminary. Dr. Hall says there are seven fundamental elements in worship, the hymn, the Scripture, the belief, the prayer, the oblation, the teachings and the sacraments.

He is followed by Dr. A. V. G. Allen, "Primitive Christian Liturgies"; Dr. Egbert C. Smyth, "The Greek Liturgies"; Dr. Charles C. Tiffany, "The Roman Liturgies"; Dr. Henry E. Jacobs, "The Lutheran Liturgies"; Dr. William Rupp, "The Liturgies of the Reformed Churches"; Dr. William R. Huntington, "The Book of Common Prayer"; Dr. Allen Pollock, "The Book of Common Orders and the Directory for Worship"; Dr. George D. Boardman, "Worship in Non-Liturgical Churches," and Dr. Thomas S. Hastings, "The Ideal of Christian Worship." There is not space to examine here each lecture in detail; the subjects themselves are suggestive. In making a few notes here and there, we note the tendency in these lectures toward a liturgical worship. For instance, in addition to those whose religion demands a liturgy, Dr. Boardman, Baptist, says:

The great thing then is to use forms intelligently, conceding them as being only aids to worship. . . . For God is a spirit; and they that worship him must worship in spirit and truth. Nevertheless we are still in the body; and, therefore, even spiritual worship must take on some kind of form or liturgy. (p. 287.)

I have the painful conviction that the worshipers in our non-liturgical churches are allowed too small a part in the public worship of Almighty God. (p. 291.)

Dr. Hastings, Presbyterian, says:

So the historical spirit, the tradition of the churches, the common longing for church unity, the sacredness and the beauty of the affluent liturgical literature which we inherit from the centuries, and the confessed deficiency and inadequacy of the average extemporaneous prayers, —all these things unite in a common demand for some prescribed form of worship. (p. 334.)

As to the forms to be used in this growing tendency to liturgical worship, Dr. Huntington, Episcopalian, insists that the Prayer Book belongs to all English-speaking Christians, and Dr. Hastings asserts that:

The Book of Common Prayer cannot be considered as the exclusive property of any one branch of the church; it really belongs to the Church Catholic. It is a legacy, not from Cranmer alone, but also from Calvin and Melancthon and Bucer and John Knox. Presbyterians have a historic right to use a liturgy, but its use must be discretionary, and not required. (p. 329.)

I could find in the Book of Common Prayer all the forms which I would crave for the use of our non-liturgical churches. (p. 331.)

Unity of feeling, if not of form and organization, will come from a study of the worship of one church by another, so that practical results may come to the church, universal as well as to individuals, from a study of Christian worship in the different churches. It would be well if we could, now and then, worship in churches differing widely from our own, that our sympathies might be enlarged, and the spirit of unity fostered; but failing that, a study of such a series of lectures by representative men of different churches will be a valuable substitute.

In this series of lectures we regret that a place was not given some representative of the liberal faith that worship might receive even a wider and nobler meaning than the series gives.

We heartily commend this book to all Christian worshipers, as a beginning in the study of worship. As the subject assigned the lecturers was "Christian Worship," a large element of worship is not discussed here, but is needful for him who would be fully informed on the larger subject of worship.

W. F. PLACE.

Young People's Work

By EDWIN SHAW, Milton, Wis.

Did you ever make a sharp criticism of some habit or trait of character in another person, and then find that you, yourself, were guilty of the same thing?

Did this discovery cause you to have a more charitable spirit toward the misdemeanor, and to look with less aversion upon the offence, whatever it was?

Did it also cause you to be more careful in the future how you criticised, to think about the first verse of the seventh chapter of Matthew, and to resolve to overcome self before you censured others?

If such has been your experience, then you know how I am feeling at the present time, with this exception, that my criticism has not yet been made public. I had prepared a short article for publication in this department of the SABBATH RECORDER, but now I hesitate to send it on to the paper. It is entitled "The Whistling Fiend." My wife says that it is altogether too severe for the occasion. She says that if the offense were spitting tobacco-juice it would be all right. She would class it with such things as picking one's teeth in public, sitting with feet raised up higher than the head, wearing hats in the house, whispering in public gatherings, and so on. I suspect she is right. She usually is right, at least she is just right. I am deciding, however, to send on the article, with this explanation, for I have nothing else prepared. It is not that I would censure whistling, but it does seem to me that many of us indulge in the pastime in places, and on occasions, where it is very inappropriate. But the person who has never done anything inappropriate had best watch himself very carefully until he dies.

THE WHISTLING FIEND.

The whistling fiend is very likely a boy or young man. It may be a girl, but the chances are very much against it. The whistling fiend is usually a very poor performer, but that makes no difference to him, he whistles with as much persistence as though he were an expert. The whistling fiend sometimes whistles a melody, but most of the time it is an original production, or, at least, an original compilation of short strains of various tunes; but he whistles with a reckless abandon that would be startling were it not so monotonous. But what makes the whistling fiend such a nuisance is his inordinate desire to whistle at all times, and in all places. The "Preacher" said, "To everything there is a season, and a time to every purpose under the heaven; a time to be born, and a time to die; . . . a time to embrace, and a time to refrain from embracing; . . . a time to rend, and a time to sew." He might well have added, "there is a time to whistle, and a time to refrain from whistling." Our fiend, however, whistles at home and on the street, in the wood-shed and in the sitting-room, in the gymnasium and in the recitation-room, when he is alone and when he is in the room with his mother and sisters, as he enters the barber-shop and as he enters the church. It may be said in his behalf that he is joyous and full of life, that there is music in his soul, and that it must come out. Very

true, we do not object so much to the whistling *per se* as to the inappropriate occasion of its utterance. There are many things that in and of themselves are all right and proper, but if they were performed in public would be exceedingly improper. Now the trouble with the fiend is this: He has become the slave of a habit. He does not know half the time that he is whistling. But what does that indicate? It indicates an ill-mannered, rowdyish, disrespectful character. To say that no disrespect to parents or others is intended, is no valid excuse. To say that he has been brought up that way, in a measure palliates the misdemeanor. But, as a rule, our fiend has been taught, and knows better. He simply does not care enough about it to break himself of a very impolite, rude habit.

A. CRANK.

MODERATION.

Calmness and a quiet manner may be commendable, and again it may not be. There are times when joy and gladness, or when anxiety and fear, for ourselves or for others, naturally impel to earnestness and excitement. At such times it is no credit to a man to keep himself in quiet check. The cry of "Fire!" or "A man overboard!" ought not to be spoken gently in an emergency. The more of a man a man is at such a time, the more he will let himself out. Only when he thinks more of himself than of his opportunity of doing good will he be cautiously self-contained. It is in this sense that Rochefoucauld says that "moderation is a vain ostentation of the strength of the mind; it is the desire of appearing superior to one's surroundings." If you can help your fellows by being excited, by all means be excited.—S. S. Times.

BREADTH.

Breadth must have some limits; otherwise it cannot be breadth. The limits of breadth are as real and as well defined as the limits of narrowness. But many a man flatters himself that he is a broad man, or a man of broad views, or a man of breadth, just because he is not within the limits of a narrow man, yet while he cannot define the limits which contain him. No man can be a broad man, or a narrow man, or, indeed, any sort of a man, without some well-defined boundaries. Even a hole in the ground must have its sides or edges. It is not worthy the name of a hole without these.—S. S. Times.

MERE acknowledgement of a fault does not excuse its past commission or license its future continuance. Some persons seem to imagine that the open proclamation of what they call their "besetting sin" insures to them a certain individual property right in it. The honesty of their confession encircles it with a kind of aureola, and their pet fault or sin becomes their idol. Frankness, sincerity, and open-mouthed honesty are an essential of righteous confession, but they have no power to issue licenses.—S. S. Times.

OUR MIRROR.

PRESIDENT'S LETTER.

Dear Young People

You will remember some weeks ago I asked you to put in writing the reason that you believed the Bible, and send it to me. In a letter just received from a lone Sabbath-keeper, I think, she says: "It satisfies my every

need as nothing else does." I think we shall be interested with answers others might give. I have had calls, and sold more of the little book, "Our Bible, where did we get it?" than any other of the Colportage Library.

Gospel meetings at Fouke, Ark., commenced on Sabbath evening, November 4, with a good congregation for this place, in the house built mostly by our people, for school and church purposes—the only suitable building for meetings in this little village of ten families, six of them Sabbath-keepers.

On Sunday morning Bro. Hurley spoke to a full house. At three in the afternoon I spoke to the house-full of men and boys. At night they could not all get into the house, though boards and benches were brought and used. A hundred people can be comfortably seated in the house. The weather has been beautiful and warm, up to the past twenty-four hours; since then it has been raining. When the dark nights came, the men and boys brought to the meetings long sticks and set them up in the corner of the house until after church. This we did not understand, but after services they lighted those pine torches and filed out into the dark night, until they shone far and near—a beautiful sight. Many are helping us carry the gospel torches to their homes, are asking for prayers, though the meetings have not been in progress a week yet. Family altars have been set up, and some are seeking Christ. Bro. S. I. Lee, missionary pastor, is not at home just now, but is out on the field at work. Pray for our cause and the salvation of men in the Southwest. E. B. SAUNDERS.

SOME of our young people are teachers in the Sabbath-schools and the Junior Societies of Christian Endeavor. Here is a good suggestion for them:

"In almost every primary department there are a few scholars older than the rest, while still under the age for promotion, who need a little special drill and discipline, and who may be made especially useful. Let these be trained as little helpers. 'Assistants' would be too official and misleading a term, but 'helpers' may be more easily understood. They should serve by turns, two or more at a time, and may be commissioned to aid in seating the youngest children, in caring for the small belongings, in loosening and fastening wraps—all of which cultivates thoughtfulness and kindness. They may also pass papers and take up offerings, and should be called upon by the teachers for such small offices as they can perform, in a way to impress them with actual responsibility and helpfulness. Children like to 'help,' and they can. It would be well if a part of the drill of the primary school included training in such usefulness.

REPORTS come from President Saunders that the meetings down at Fouke are well attended and full of interest. The house is filled at every session, and the people are quick to receive the preached Word and ready to respond with helpful efforts. Let us not forget to pray for the work in Arkansas and Texas.

WESTERN ASSOCIATION.

| Name. | Corresponding Secretary. | Whole Number. | Money raised last year. |
|---------------------|-----------------------------|---------------|-------------------------|
| Alfred | Miss Dora Kenyon..... | 134 | \$ 90.00 |
| Nile | Miss F. Adeane Witter..... | 25 | 15.15 |
| Andover | Miss Margaret Mosher..... | 25 | 4.00 |
| First Hebron..... | Miss Fanny Burdick..... | 26 | |
| Second Alfred..... | Mr. James P. Greene..... | 71 | 162.52 |
| Little Genesee..... | Miss Bertha Farley..... | 27 | 49.00 |
| Richburg | Mr. Walter Brown..... | 22 | 5.00 |
| Independence..... | Mr. D. E. Livermore..... | 39 | 5.00 |
| Hornellsville..... | Miss Mary Lee Stillman..... | 28 | 40.91 |
| | | 397 | \$872.48 |

Children's Page.

THE HOUSE OF TOO MUCH TROUBLE.

BY ALBERT BIGELOW PAINE.

In the House of Too Much Trouble
Lived a lonely little boy;
He was eager for a playmate,
He was hungry for a toy.
But 'twas always too much bother,
Too much dirt and too much noise,
For the House of Too Much Trouble
Wasn't meant for little boys.

And sometimes the little fellow
Left a book upon the floor,
Or forgot and laughed too loudly,
Or he failed to close the door.
In the House of Too Much Trouble
Things must be precise and trim—
In a House of Too Much Trouble
There was little room for him.

He must never scatter playthings,
He must never romp and play,
Ev'ry room must be in order
And kept quiet all day.
He had never had companions,
He had never owned a pet—
In the House of Too Much Trouble
It is trim and quiet yet.

Every room is set in order—
Every book is in its place,
And the lonely little fellow
Wears a smile upon his face,
In the House of Too Much Trouble
He is silent and at rest—
In the House of Too Much Trouble
With a lily on his breast.

—Munsey's Magazine.

"BANG."

BY LOUIS E. BAINES.

Jim-Tom and his sister May had long wanted a dog. That is, May wanted a dog if he was pretty and kind and quiet; for May was a girl and hated all kinds of noise, while Jim-Tom would have given every penny in his bank for the worst-looking cur in town.

Finally I promised Jim-Tom that, if he got through his school work with good marks, he might have a dog. Oh, how hard he studied! Only when he came to the word "dog" in his reader, he would forget books and school and everything except a little doggie over on Grand street, and sit day-dreaming of what he would do when that doggie should be his very own. And then the teacher's voice would rouse him, and he would begin to study "like a house afire," as he said, for fear he would not have the good marks at the end of the school.

But he did, and with the first day of June came vacation, and—the doggie. Here was a new trouble. What should we call the doggie? Jim-Tom declared that his doggie's name must be different from every other doggie's that ever was.

He was a quick, jumpy, jerky sort of dog that he must have a short, easy name, "so's to be like himself," as May said.

"Rip," "Tip," "Bab," "Yap," "Taps," and "Bingo," were all passed by, though Jim-Tom liked "Bingo" pretty well, "only it's so common."

But that very evening doggie helped us to decide. We were all sitting out on the front porch, when some men who were digging a cellar not far away touched off a blast.

"Boom!" went the powder, and then—what do you think? Doggie sat down on the floor, raised his head, and—howled! Oh, such a howl! "Sounded just 'sif he was crying," said Jim-Tom. "Wow-o-o-o-o-o-wow-wow!"

Then Jim-Tom's papa got up and went quietly back through the house and around the side to near the corner, where we couldn't see him.

"Bang!" he shouted.

"Wow-o-o-o-o-o-wow-wow!" howled doggie.

Again papa shouted "Bang!" and again doggie howled.

"You'd better call him 'Bang,' Jim-Tom," said papa.

"'Bang' is prettier than 'Bingo,'" said Jim-Tom, and that settled it.

Bang was not a "barky" dog—in fact, he seemed to prefer to keep his mouth shut, and yet make all the noise he could by overturning things, and getting people to stumble over him. But whenever any one fired a gun or pistol in the neighborhood, Bang would drop everything to sit down and howl.

Well, things went along all right until the morning of July Fourth. The town council had made strict laws against any celebration before six o'clock in the morning, so, of course, we were up in time to hear the opening gun.

"Bo-o-o-o-m!" came the report.

"Bow-o-o-o-o-o-wow-wow!" howled Bang.

"Pop-bang-pow!" went the cannon-crackers.

"Bow-o-o-o-o-o-wow-wow!" came from Bang.

Far and near boomed the cannon, anvils, and torpedoes, and howl after howl issued from Bang's open mouth. He seemed surprised at the amount of noise, but was determined to answer every report. We listened awhile and then went in to breakfast. Soon after, we started to visit Jim-Tom's Uncle Henry, who lived in a town nine miles away, leaving Bang at home.

We got back about six o'clock, but no Bang could we see. Jim-Tom whistled and whistled until his eyes grew teary, and his mouth drew down so he could not make the whistle come.

At last out from under the door-steps crept Bang,—but not the gay, merry Bang we had left. His tail was tucked between his legs, and he crawled along as though he did not have enough spirit to stand up, and with a heart-broken air that was pitiful to see. We thought perhaps some one had been beating him, but he seemed unhurt. Of course, we all petted him, calling him "poor doggie," and fixed him a nice supper, but he would not eat anything.

After supper we all went out and sat on the lawn, watching the sunset and waiting for the fireworks, while Bang passed from one to another to be petted. Suddenly, not far away boomed a cannon-cracker. Bang sat down and tried to howl, but all he could say was, "Wuff." Jim-Tom's papa called Bang to him, and looked down his throat.

"I know what's the matter," he said, "this poor doggie has tried to howl an answer to every big cracker and gun fired to-day. No wonder his throat is sore! And then, when he found he couldn't do it, he grew ashamed of himself, and tried to hide. Didn't you, doggie?"

And Bang wagged: "Yes, sir!"—S. S. Times.

A BOY, being asked to describe a kitten, said: "A kitten is remarkable for rushing like mad at nothing whatever, and stopping before he gets there." It must have been the same boy who thus described scandal: "It is when nobody ain't done nothin' and somebody goes and tells."

UNEASY lies the face that wears a frown.

Our Reading Room.

"Hence then as we have opportunity, let us be working what is good, towards all, but especially towards the family of the faith."—Gal. 6:10. "But to do goos and to communicate, forget not."—Heb. 13:16.

LINCKLAEN CENTRE, N. Y.—Many friends of the cause will be pleased to learn that the Rev. J. E. N. Backus has moved from Rome to Lincklaen Centre, as missionary pastor of the churches on that field. He hopes to supply Lincklaen and Otselic the same Sabbath, and Lincklaen and Cuyler Hill on same day, when the weather will permit. His present plan is to visit Preston every month.

His first sermon was at Lincklaen Centre last Sabbath, the 12th inst. His theme for this service was "Mutual duties and responsibilities of pastor and people." Of late the weather has been quite unfavorable for meetings, but more than thirty were present, who listened with interest to the sermon.

In his plan for work he has invited Eld. Cottrell to meet some appointments while he is at other points on the field. Eld. Swinney will also help to carry out the plan to supply these churches with preaching and Sabbath-school work nearly every Sabbath.

It is a matter of great joy that so many are interested in the effort to supply these small churches with more gospel labor.

L. M. C.

PLAINFIELD, N. J.—No one movement that grew out of the revival here, a year ago, under the leadership of Evangelist E. B. Saunders, has shown a more vigorous life than our Men's Meeting; and it has begun the work of a new year still better organized, and with more definite ends in view. Three committees have been appointed to give order and direction to our efforts: one, on speakers, to provide a speaker for every alternate Sunday night; one, on the program for the nights not thus used; and a permanent committee to co-operate with the pastor in devising the best possible ways and means to reach and bring under the influence of these meetings and the church the men to whom our influence ought to extend. The first address was given last Sunday night to an interested company of men on the subject of "Broader Culture." The address admirably accomplished its purpose to be suggestive and helpful and inspiring along several lines of endeavor most suited to the spirit and purpose of our Men's Meeting.

This is the week of prayer for men and for Y. M. C. A. work; and at our meeting last Friday night excellent addresses were given by Dr. Lewis, and by President Cahoon of the Plainfield Association; Sabbath morning the sermon was addressed to men; and next Friday night the meeting is to be led by Supt. H. M. Maxson, a Director in our Association.

We are greatly pleased to have Mr. Orra S. Rogers added to the number of our business men; and Dr. Martha Stillman to our Sabbath-keeping physicians; and both to our church workers.

Hon. A. B. Cottrell, President of the Board of Trustees of Alfred University; Mr. Will H. Crandall, the Treasurer; and H. G. Whipple, Esq., of New York, a Trustee, have been recent and welcome visitors in Plainfield.

At our Ministers' Association yesterday, Dr. Lewis read a paper on the historical and logical connection between the Bible and

Christianity. The purpose, of course, was to show by history and reason that the church must stand by and upon the sacred Scriptures, the ten commandments and all. It is hardly necessary to add, that, in a union ministers' meeting, while the brilliancy of rhetoric was commended, all would not approve the conclusions of his logic.

PASTOR MAIN.

NOVEMBER 15, 1898.

ATTALLA, ALA.—Resolutions of sympathy by the Seventh-day Baptist church of Attalla:

Although God, in his infinite wisdom, has seen fit to remove from this church our brother and his faithful servant, Rev. A. H. Williams, by a sad bereavement which came like a sudden storm on a clear day, nevertheless we believe the summons found him ready and triumphant, through faith in Christ. His life was so filled with unselfish devotion to the cause of the Master that we feel assured that he has found abundant welcome in the better land. Not to us alone, but to the people of Cullman County, where he resided, his death brings deep sorrow.

1. *Resolved*, That in him we have lost a most faithful friend and worker, and we pray that by his example of faithfulness and devotion we may be inspired to be more consecrated in the service of Christ.

2. *Resolved*, That we bow in humble submission to the will of Him who doeth all things well, and is ever watchful of our welfare.

3. *Resolved*, That we most deeply sympathize with the bereaved family; yet we would point them to Him in whom he trusted and who is able to comfort them in their great sorrow.

4. *Resolved*, That a copy of these resolutions be sent to the bereaved family and to the SABBATH RECORDER for publication.

In behalf of the Seventh-day Baptist church of Attalla, and the Sabbath-keepers of Cullman County.

W. L. WILLSON,
A. P. ASHURST,
W. H. WILLSON, } Com.

NOVEMBER 13, 1898.

A PASTOR'S RESPONSIBILITY.

The Editor has recently been writing some things about personal responsibility that must have set others besides myself to thinking; and, of course, a pastor ought, most of all, to think of his own responsibility.

Following one line of thought, a sense of responsibility brings a pastor face to face with these five forms of obligation:

1. Chief of all, the obligation to be thoroughly Christian in character and conduct. Unregenerate men are disqualified for saying, in Christ's name, and to other sinning men, Ye must be born again. Men who have no experimental knowledge of Christian faith, hope, and love, are ill-fitted to preach concerning pardon, peace, friendship, comfort, and glad expectation, in Christ our Lord. People have no right to demand perfection of us; but they have the right to expect and ask that we manifestly be really Christian in thought, feeling and intention.

2. Our second obligation is to preach to the very best of our ability. The people not only need comfort, and warning, and exhortation, but knowledge and food for thought. Our hearers are intellectual as well as moral and spiritual beings. All healthy minds, young and old, like to be made to think. And we pastors cannot meet our solemn responsibilities without reading and the inward digestion of truth, without study, *study*, STUDY.

3. A third obligation is that of leadership; which is by no means lording over the household of faith. But when a church calls a man to its pastorate, he is called to a position filled with high and sacred responsibilities; and in accepting the call he assumes these responsibilities. And it is to speak according to the wisdom of the children of this world,

whose practical wisdom our Lord himself commended, to say that one could not be expected or himself expect to fulfill these responsibilities to any great or mutually satisfactory degree, unless cordially recognized as rightfully having and as cordially accepting a large measure of freedom of action, and an influential place in all the counsels of the church. When missionary Secretary I was frequently led to think and say that our struggling churches had suffered more from unwise leadership than from almost any other single cause.

4. A fourth obligation is to be pastors both in name and fact. If we are indeed real pastors, then, by the Holy Spirit's appointment, we are bishops or overseers of the flock, the Shepherd's undershepherds. This means, translated into language less official but no less significant, that we must feel friendship and befriending to every member of the church and congregation, of every class and condition. Unless we possess and are possessed by that "master passion," friendship, we cannot be true pastors.

5. A fifth obligation is to see well to it that, in the outgoing of our personal influence, in the quality and purpose of our preaching, in the exercise of our leadership, and in our pastoral labors, the boys and girls fill no second place in our interest and plans, and in felt and acknowledged importance.

Following another line of thought we may contemplate our responsibility from these three points of view:

1. The moral and spiritual welfare of our people must always occupy the first place in our hearts and in all of our efforts on their behalf. Unless we are so helpful to those whose pastors we are that they grow in grace, knowledge, love, trust and obedience, as the followers of Christ and as brethren, one of another, we are falling sadly short of one high obligation.

2. Men are saved not merely as individuals who are separate wholes, but as related parts of society. And if we do not teach this to our people, and use our utmost endeavor to persuade them to be Christian as neighbors and citizens; Christian in business and in politics; Christians as members of the family, the church and the community, we are guilty of neglecting, to their loss and ours, one of our most solemn responsibilities.

3. A crowning obligation is to believe and act and to teach the people to feel and do for the world's redemption. A chief duty of the church is to herald the glad news of its own salvation to those far and near who have not heard the gospel of the grace of God.

When I think upon these things, my spirit is well-nigh overwhelmed with a sense of personal responsibility and of unequalness to the Master's great work.

PASTOR MAIN.

PLAINFIELD, N. J., Nov. 15, 1898.

IN MEMORIAM.

MISS F. ADEANE WITTER.

Miss F. Adeane Witter was born near the village of Nile, N. Y., July 31, 1855. When about twelve years of age she was baptized by Eld. L. A. Platts and joined the Seventh-day Baptist church at Nile, of which she continued a valued helper in all departments of its work till she was taken from us. She was cheerful, humble, unselfish—a good exam-

ple of what one can accomplish when devoted to the service of God and humanity. As a member of the Ladies' Aid and the Ladies' Missionary Societies of the church, she has been very helpful in raising funds and supplies for missionary work, and for local relief and improvements. For many years she has faithfully served the church as organist, and seldom missed an appointment of the church. The W. C. T. U. and the Christian Endeavor Society also had in her an earnest helper. In the Sabbath-school Miss Witter has been the loved teacher of the infant class, the members of which attended the funeral services in a body, and each child dropped a bouquet upon the casket in the open grave. For three years Sister Witter was the Western Association's Secretary of the Woman's Board, and she has been a frequent contributor for the Woman's Department and other columns of the SABBATH RECORDER.

During these years in which she has done so much good, she has most unselfishly and thoughtfully cared for her aged mother, who confidently expected to have her daughter's care till death should call her home, but God has ordered otherwise. Last August Miss Witter was taken sick, and much of the time since then has been a great sufferer. All that could be done for her was cheerfully done, but her disease was incurable, and she passed away to the spirit land on the morning of November 4.

A large and sympathetic audience at the funeral services bore testimony to the high esteem in which she was held in the church and community. The funeral services were conducted by her pastor, assisted by Rev's Jared Kenyon and O. S. Mills.

W. D. BURDICK.

A TRIBUTE.

BY MRS. C. M. LEWIS.

Gone, did you say? has that loved sister gone.
Whose royal spirit oft hath cheered our way?
Are the lips mute which spoke but for to bless?
Oh! must we give her back to God to-day?

Fold tenderly the hands that loved to serve;
Cull fairest flowers to wreath her resting-place:
Repeat God's promises so full of love
That whisper of the soul's eternal peace.

Heaven seems so near, our eyes almost behold
The radiance of the shining ones who wait,
To meet her ransomed spirit, and attend
Its upward flight to heaven's pearly gate.

ALFRED, N. Y.

MIRANDA FISHER DEANE.

Mrs. Miranda A. Fisher Deane died at her home in Shelbyville, Ill., on the 15th of October, 1898. She was born in Petersburg, N. Y., June 10, 1834; was married to Newell E. Deane, of DeRuyter, N. Y., about thirty-six years ago. She was reared a Seventh-day Baptist, but in later life she united with the Unitarians. She was a student at the famous Emma Willard Female Seminary, Troy, N. Y., and had for her schoolmates and friends such noted literary women as Emily Huntington Miller and Mrs. M. F. Butts. Mrs. Deane wrote often for religious papers; and not infrequently for the SABBATH RECORDER in her earlier years. We believe she was a teacher at DeRuyter Institute for some time. One book from her pen remains to perpetuate her memory, "Out of Darkness into Light," a book for the sorrowing. It was written out of her mother-heart experience when bereaved of her first-born.

The following poem, clipped from *Our Best Words*, Shelbyville, Ill., is supposed to be the last which came from her pen.

HOME AT LAST.

One dark and drizzly eve, I plodded slow,
On unfamiliar streets, through slush and snow,
Toward home; when suddenly I felt, aye, knew,
That I had *lost my way!* I tried anew
To order well my steps; I strained my eyes,
And sought to be discreet, indeed, and wise,
But seemed to wander farther, every step,
From the dear spot! I could not keep
The hot tears back; my weary, aching feet—
So unaccustomed to the city street—
Almost refused to bear me on; when, lo!
The lights flashed out: I stood amazed, for, oh!
My home was *just beside me*; I could reach,
With outstretched hand, my very own gate's latch!
With joy I entered in.

So may it not be, when Life's burdens grow
Too heavy for our weary steps, and slow!
When, in the cold and dark, our spirits fail,
And wild temptations rise and foes assail,
And heaven seems *so very far away!*
May there not stand revealed, some happy day,
The "mansion" blest, our Saviour's love prepared
Even for us?—the joy our souls despaired
Of reaching—the blessedness of coming home
Be swift unveiled, and the sweet welcome "Come!"
Fall on our senses awed, like holy crism.
"God willing," *it may be*, when the lights flash out
Across the "Valley," tho' we fight with doubt
And darkness, still, all unaware how near
Is God, and heaven and *home, how very near!*

TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, Nov. 13, 1898, at 2.15 P. M., Pres. Charles Potter in the chair.

Members present—Charles Potter, David E. Titsworth, A. H. Lewis, J. D. Spicer, F. E. Peterson, A. E. Main, G. B. Shaw, C. C. Chipman, J. M. Titsworth, H. V. Dunham, J. A. Hubbard, W. C. Hubbard, Stephen Babcock, Corliss F. Randolph, H. M. Maxson, F. L. Greene, A. W. Vars, Business Manager J. P. Mosher, A. L. Titsworth.

Visitors—W. H. Crandall, of Alfred, N. Y., H. G. Whipple, T. A. Gill, of New York City, H. H. Baker, Orra Rogers.

Prayer was offered by F. E. Peterson.

The Advisory Committee reported the attendance of Dr. L. A. Platts, by request of the Committee, at a Sabbath (Sunday) Conference at Stevens Point, Wis. The Committee has also arranged for Rev. E. H. Socwell to represent the Society at the South-Western Association, and also to visit Hammond, La., and spend such time as is required on the southwestern field. The Committee are also arranging for Conferences, one each, probably, at Brookfield, Adams Centre and DeRuyter, N. Y.

The Committee on Distribution of Literature reported having sent a circular letter to each pastor, arranging for work in each church, on behalf of the Committee. The Committee recommended the publication, in tract form, of 5,000 copies of the article by Dr. Lewis, on "How Sunday Came Into the Christian Church." On motion, the report was received and the recommendation adopted.

The Auditing Committee reported that they had examined the first Quarterly Report of the Treasurer, compared the same with the vouchers and found it correct. Report adopted.

Correspondence was noted from Mrs. H. P. Mendes, New York; Jos. Ammookoo & Sons, West Africa; W. C. Daland, London, Eng., and Mrs. D. C. Burdick, Nortonville, Kan.

A communication was read from Dr. L. A. Platts, Corresponding Secretary of the General Conference, enclosing the following report:

Your Committee, to whom was referred the second part of the Report of the Conference Permanent Committee, after several meetings and hearings, would respectfully present the following:

1. We believe that there is great confidence in the Tract Board, and a warm appreciation of the labors of Dr. Lewis, our leader in Sabbath Reform work.

2. We believe, also, that there is a widespread feeling that still more field work ought to be done by some one qualified for it, among our people and beyond the bounds of our churches, in the interest of Sabbath truth, Sabbath-keeping, Sabbath Reform and our denominational publications.

3. We recommend that a copy of this report be transmitted to the Tract Board, to whose hands belong the administration of these lines of work.

(Signed.)

ARTHUR E. MAIN,
M. B. KELLEY,
E. H. SOCWELL,
MRS. R. T. ROGERS,
T. L. GARDINER,
G. M. COTTRELL,
S. L. MAXSON, } Com.

Adopted by the Conference.

A. W. VAUS, Assistant Secretary.

On motion, the communication was received and the report referred to the Advisory Committee.

Voted, that the questions arising in connection with continuing the publication of the *Peculiar People* be referred to the Advisory Committee, with the addition of A. H. Lewis and A. E. Main to the Committee.

Voted, that the remaining forty to sixty pages of the book by Dr. Lewis entitled, "The Decay of Regard for Sunday," be set up and plates made, without waiting for them to pass through the columns of the RECORDER, as the previous pages have done.

The Treasurer presented his usual financial statement.

On motion, the Treasurer was authorized to forward fifty dollars to Rev. E. H. Socwell, for expenses on the southwestern field.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH, Rec. Sec.

THANKSGIVING.

BY MARGARET SANGSTER.

For the days when nothing happens,
For the cares that leave no trace,
For the love of little children,
For each sunny dwelling-place,
For the altars of our fathers,
And the closets where we pray,
Take, O gracious God and Father,
Praises this Thanksgiving-day.

For our harvests safe ingathered,
For our golden store of wheat,
For the cornlands and the vinelands,
For the flowers up-springing sweet,
For our coasts from want protected,
For each inlet, river, bay,
By thy bounty full and flowing,
Take our praise this joyful day.

For the dangers to the nation,
Warded hence by sovereign love,
For the country, strong and hopeful,
Songs arise to God above,
Never people called and chosen
Had such loving-kindness shown
As this people, God-defended!
Therefore, praises to the throne!

For our dear ones lifted higher
Through the darkness to the light,
Ours to love and ours to cherish
In dear memory, beyond sight,
For our kindred and acquaintance
In thy heaven who safely stay,
We uplift our psalms of triumph,
Lord, on this Thanksgiving-day.

For the hours when heaven is nearest,
And the earth-mood does not cling,
For the very gloom oft broken
By our looking for the King,
By our thought that he is coming,
For our courage on the way,
Take, O Friend unseen, eternal,
Praises this Thanksgiving-day.

YOSEMITE EXPERIENCES.

BY THE REV. FRANK MACDANIEL.

But the trails with the caravans of mules are of abiding interest. It has been well said that the praises of the Yosemite mule have not been sufficiently sung. And I will add, the same is true of the mule of exploration generally. How much science owes to these patient and intelligent little beasts will, per-

haps, never be known. They have carried the dignified man of science and the inexperienced scholar up the steepest inclines and over treacherous formations with the utmost care and absolute safety. They should have our great respect. The Yosemite mule has achieved a world-wide reputation for sure-footedness. I confess that some of the inclines of that famous long trail up the canyon to Glazier Point commanded my best and most careful climbing. And yet over such places the little animal carries the tourist easily, safely and quite comfortably. A lady who made the ascent told me it was not altogether pleasant to sit on the back of a mule that, in a very narrow place, had arranged itself for a resting spell, and look down a sheer descent of some thousands of feet. Mishaps occur very seldom, and these little beasts are most careful guides. I was impressed that the gentler sex when they visit Yosemite should leave behind them the paraphernalia of fashion. I was told that a side-saddle is considered dangerous. Certainly the best and safest way for ladies is to ride astride, and this custom is followed generally. A sensible dress should be worn to avoid the possibility of accidents.

I dispensed with the services of both guide and mule, and with the assistance of a trail map started out on the long tramp of fifteen miles to Glazier Point, from where the grandest view of the region can be obtained. Three hours of hard climbing, over steep and at times bare rocks, brought me to Nevada Falls. At this point the main Merced River makes a bold leap of over six hundred feet. A railing has been provided around the edge of the precipice over which the Merced leaps. Some one has truly said that language fails to portray the glorious sights that are here to be seen by human eyes. Aware that the sun is becoming fiercer, and that five miles of strenuous climbing intervene between this place and the objective point, the trail is again reluctantly taken. My experience convinces me that such a climb should not be essayed unless preliminary arduous trips have been successfully accomplished. After two hours and a half of most laborious work I reached the goal. Who can ever forget the view from the edge of the precipice? From this point down to the valley it is three thousand, two hundred and fifty-seven feet. All the points of interest can now be gathered into one glorious panorama. The Vernal and Nevada Falls have the appearance of ribbons, the gigantic Cap of Liberty and bald Half Dome are grand, and the main crest of the Sierras can be seen for a sweep of forty miles. On all sides are the wild depths of intervening canyons, while in the distance can be seen the cluster of buildings around the hotel, which appear the size of toys.

That scene aroused in me the greatest admiration, and when once seen one can shut the eyes at any time and see the towering crags, beautiful falls, and fertile spaces of that wonderful valley. That view is in itself ample reward for the exertion and arduous climbing of the entire journey.

Much as you desire to remain in this magic land of Yosemite, your itinerary makes it necessary to turn the face toward other points of interest. I was about to visit other celebrated sections; I was glad to have first seen Yosemite. It furnished me a standard by which to adjudge other grand scenic sights. In other regions I heard tourists make frequent comparisons with Yosemite. It stands the test with any other spot on earth that I have found. Yosemite alone can be described in the words of Ruskin: "Sometimes gentle, sometimes capricious, sometimes awful; never the same for two moments together; almost spiritual in its tenderness, almost divine in its infinity."—*Christian Advocate*.

Popular Science.

BY H. H. BAKER.

CORRECTION.—In Popular Science, in last issue of RECORDER, article "Ocean Gold," in last two lines of last paragraph, read, "6 into 11,020," and not "6 into by 11,020." This error was made in correcting proofs.

Terrible! Terrible!! Awful!!!

What is known in warfare as the "dynamite" gun, invented by Mr. Dudley and improved by Mr. Sims, is not really a dynamite gun, as no dynamite is used. The projectile for this gun is a tube three feet in length, and a trifle less than two and a half inches in diameter. This tube carries four pounds of Noble's nitro-gelatine, which has a rapid explosive force, equal to eighty pounds of powder.

The barrel of the gun is fourteen feet in length; the propelling force is compressed air, and its effective range is from one and a half to two miles, and the explosive effect of the nitro-gelatine on reaching destination will cover a radius of 100 feet, killing, wounding or scaring nearly to death all within a circle of a quarter of a mile.

Colonel Roosevelt had one of these guns with his "Rough Riders" before Santiago, and when the twentieth shot reached the city, up went the white flag. It is our opinion that this "terrible" gun had more influence and moral effect on the Spaniards than the "booming" of the artillery, or "rattling" of musketry; as they could not imagine where the thunderbolt from a clear sky might not descend next.

There will soon come to the front a more "terrible" gun than the "dynamite," that will do not only "terrible" things, but such as will be perfectly awful. It is called a "volley gun," and is capable of firing 4,800 shots per minute. It is breech-loading, and is of 40 caliber. Projectiles are sent forth having a velocity of 8,000 feet per second, and at a distance of one mile they will do effective work.

This gun is automatic; without changing the carriage, it can describe a half-circle, and is manipulated and fired by an electric battery, by which the rapidity of the firing is regulated. The inventor of this "awful" gun for killing people is a Western man. The gun was tested only a week or two ago, in a far Western city (Salt Lake).

When the Gatling gun was adopted for war purposes a few years ago, which had a capacity of only forty shots per minute, it filled people with horror in view of its bloody work. I felt that this gun, with Col. Colt's revolver ought to be suppressed by law, as neither would give a man any chance for his life when in close quarters with an enemy.

Now comes another death-dealing instrument; instead of forty bullets a minute, 4,800 are sent, to kill men, in a minute, even when they are running to get under cover, or out of range, not giving them an instant to make up their minds to surrender, before they are dead. Is not this awful?

The monster cannons that are being made in this country and by Krupp and others in Europe, which can batter down in short order the strongest forts yet made, bear no comparison to these revolving, breech-loading, rapid-firing guns of small caliber, in their destruction of human life.

I am in full sympathy with the Czar of Russia; I certainly would sign that young man's petition, could I have a chance, asking nations to cease their preparation for killing men and turn their attention to peaceful pursuits. When will the blessed time come when "nation shall not lift up sword against nation, neither shall they learn war any more?"

Contrast a battle fought in Scotland in early times, away back of the days of Wallace or Bruce, as told by a Scotchman. He said: "The battle was fought at the time of the full moon on the bolin green, an' each mon brot jist sich a weepson as was nixt his hand, an' they came forth with pache-forks, sathes an' sakkels, houes, spades, pocks, or onything that would ither kill or hurt, an' at it they went."

Contrast this battle with the last, fought on both land and sea, by the most humane and scientific nation on the world, having all improvements made to kill, wound and destroy, up to date. Now more are coming forward, made to throw thousands of tubes a minute, each carrying an ounce of explosive which, on striking, will sweep "with the besom of destruction" a radius of ten feet. When will the time come? We answer, not until the light from the lamp of science grows so dim that men can no longer invent new and terrible engines for the awful destruction of human life.

THE HOLIDAY DINNER.

BY MRS. E. E. KELLOGG.

Probably nowhere at the present time does there exist any such excessive epicurean tendencies as were prevalent among the degenerate Romans, yet it must regretfully be acknowledged that health is still made largely subservient to appetite, and that far more time and strength than would be necessary with fewer and simpler dishes are expended in preparing food, the chief merit of which is that it "tastes good." Particularly is this true upon holiday occasions and when guests are to be entertained in our homes. The prevalent custom of loading the table at such times with an elaborate variety of costly indigestibles is neither conducive to good health nor necessary for good cheer. A prominent witer stigmatizes such a course as "the barbarous practice of stuffing one's guests, indicative of a crude state of civilization." Another aptly says, "The profusion of viands now heaped upon the table betrays poverty of the worst sort; having nothing better to offer, we offer victuals, and this we do with something of that complacent, satisfied air with which some more northern tribes present their tidbits of whale and walrus."

We have no desire to disparage the beautiful custom of gathering ones friends and neighbors around the hospitable board, but we urge that higher pleasures than the mere gratification of the palate be the chief feature on such occasions.—*Good Health.*

THE BOOK OF BOOKS.—I lean upon the old Book, and I challenge those who doubt its words to show me where its words are wrong. The word is right, interpret it as you may. It is God's Word, unchangeable, unalterable. It is his work, and shall stand from everlasting until everlasting.—*Rev. W. Ramsay.*

To STORE our memories with a sense of injuries is to fill that chest with rusty iron which was made for refined gold.—*Thomas Secker.*

Sabbath School.

INTERNATIONAL LESSONS, 1898.

FOURTH QUARTER

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| Oct. 1. | Reformation under Asa..... | 2 Chron. 14: 2-12 |
| Oct. 8. | Jehoshaphat's Good Reign..... | 2 Chron. 17: 1-10 |
| Oct. 15. | The Temple Repaired..... | 2 Chron. 24: 4-13 |
| Oct. 22. | Isiah Called to Service..... | Isaiah 6: 1-13 |
| Oct. 29. | Messiah's Kingdom Foretold..... | Isaiah 11: 1-10 |
| Nov. 5. | Hzekiah's Great Passover..... | 2 Chron. 30: 1-13 |
| Nov. 12. | The Assyrian Invasion..... | 2 Kings 19: 20-22, 28-37 |
| Nov. 19. | Manasseh's Sin and Repentance..... | 2 Chron. 33: 9-16 |
| Nov. 26. | Temperance Lesson..... | Prov. 4: 10-19 |
| Dec. 3. | The Book of the Law Found..... | 2 Kings 22: 8-20 |
| Dec. 10. | Trying to Destroy God's Word..... | Jer. 36: 20-32 |
| Dec. 17. | The Captivity of Judah..... | Jer. 52: 1-11 |
| Dec. 24. | Review..... | |

LESSON X.—THE BOOK OF THE LAW FOUND.

For Sabbath-day, Dec. 3, 1898.

LESSON TEXT.—2 Kings 22: 8-20.

GOLDEN TEXT.—Blessed are they that keep his testimonies, and that seek him with the whole heart.—Psa. 119: 2.

INTRODUCTION.

Manasseh was succeeded by his son Josiah, who began to reign when he was only eight years old. King Josiah was one of the most pious kings of Judah. At the age of sixteen his zeal for the Lord was marked; and at the age of twenty he began a thorough cleansing of Jerusalem from all marks of idolatry. He also repaired the temple. It was now two centuries since the repairs under King Joash. During this renovation under Josiah the Book of the law was found in the temple.

The power of Assyria had at this time dwindled to almost nothing. It seems that Josiah not only released Judah from all tribute to that hitherto formidable enemy, but also established his authority over much of that territory which had belonged to the now extinct kingdom of Israel.

Josiah was the last great king of Judah; and his life went out in disaster and defeat when, at Megiddo, he tried to stay the tide of the invading host of Egypt marching eastward. At first glance we are surprised and pained to read that so good a king, who had instituted more thorough reformation than any before him, should fall thus miserably. But God sees not as man sees. Josiah had not been able to carry the people with him in return to Jehovah. So far as they were concerned the reforms were but superficial. There was need of the utter defeat and of the captivity in Babylon before the righteous remnant could be sifted out, which was to produce, by and by, the Redeemer of the world.

In our present lesson we are to look upon the bright picture of Josiah's eagerness to follow implicitly the teachings of Jehovah.

NOTES.

8. *Hilkiah, the high priest.* In 2 Chron. 6: 13, we note that Hilkiah was a son of Shallum. He was also an ancestor of Ezra. Ezra 7: 1. *I have found the book of the law.* It is very evident that this had been altogether lost sight of in the idolatrous reigns of the predecessors of Josiah. Previous reformations had not been as thorough as this. It is possible that the people had known the commandments of Jehovah only by tradition for a great many years. We can scarcely comprehend the religious condition of the people. It is, for example, beyond our explanation how Hilkiah, the high priest, could have permitted the wooden image of the Asherah in the very temple itself. Just what is meant by "the book of the law" in this verse we may not be certain. In any case it contained a considerable portion of Deuteronomy; and many hold that it was a complete copy of the Pentateuch, which is called by the Hebrews the "torah," that is, the "law." By the command of Moses a copy of the torah was to be laid up in or near the ark. Deut. 31: 26. Many modern scholars think that the book of Deuteronomy was composed or put into its present form in the time of Josiah, and that this was its first appearance. *And Hilkiah gave the book to Shaphan.* The word translated "gave" here in the A. V. is twice translated "delivered" in the verses immediately following.

9. *And brought the king word again.* Shaphan had evidently been sent to give directions in regard to the repairs. He now makes his report. *Thy servants have gathered the money.* Better, "have poured out" the money. The money collected for the work of repairing the temple was given to the workmen without reckoning. See verse 7 and compare 2 Kings 12: 15.

10. *And Shaphan the scribe shewed the king.* Better as R. V., "told the king." *Hilkiah the priest hath delivered me a book.* We must bear in mind that books were not common with them.

11. *When the king heard the words of the book of the law.* We infer that Shaphan read the curses of Deut. 28. *He rent his clothes.* Showing great grief and alarm.

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It is very evident that this pious king had never heard the words of this book before.

12. *And the king commanded Hilkiah the priest, and others. The number and rank of the messengers show the importance attached to the message. Ahikam was the father of Gedaliah, who was appointed governor of Judea by the king of Babylon after the overthrow of Zedekiah. Achbor, the son of Micah, is mentioned only here. In the parallel account in Chronicles he is called "Abdon the son of Micah." Asahiah, a servant of the king. The phrase, servant of the king, in such a connection, indicates an officer of high rank.*

13. *Inquire of the Lord. Ask an answer from Jehovah as to what should be done. Compare the frequent applications of Saul and David to the divine oracles. Our fathers have not hearkened. No one had kept the Deuteronomic law completely—least of all the wicked kings that preceded Josiah.*

14. *Huldah the prophetess. Huldah is the only prophetess mentioned in the Old Testament besides Miriam and Deborah, if we except the use of the term as referring to the wife of Isaiah and to the false prophetess Noadiah. In the New Testament the prophetess Anna is mentioned. Keeper of the wardrobe. Probably the sacred garments of the priests were in his charge. In the college. Rather as R. V., "in the second quarter." Doubtless referring to some suburb of Jerusalem. And they communed with her. They spoke with her of the book and gave the king's message.*

15. *Thus saith the Lord God of Israel. She speaks with authority.*

16. *All the words of the book. The Chronicler says, "all the curses that are written in the book."*

17. *That they might provoke me to anger. This is the same representation of God being moved as if by human passion, which is often noticed in the Bible. Of course the figure is not accurate; but it serves to express very forcibly the antagonism which must necessarily exist between a pure God and whatever is sinful. The children of Israel are represented as sinning on purpose to irritate Jehovah. And shall not be quenched. The consequences of sin cannot be avoided.*

18. *But to the king of Judah. A special messenger is sent to the king because he had commenced to reform and because he had sent to inquire of Jehovah.*

19. *Because thine heart was tender. The word translated "tender" is sometimes used in a bad sense, of the "faint-hearted" or "timid." Here in a good sense. I also have heard thee. The "also" implies "as thou hast heard me. Saith the Lord. Literally, "Utterance of Jehovah," a phrase of great solemnity and emphasis, used only of formal prophetic sayings.*

20. *Into thy grave in peace. That is, thou shalt see none of these woes which have been pronounced. This saying has, of course, no reference to Josiah's conflict with the Egyptian host at Megiddo, where he was defeated and slain.*

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.

GLAWE.—Near Dodge Centre, Minn., November 14, 1898, after long illness and suffering, Frederick Glawe, aged 83 years, 7 months, 1 day.

Bro. Glawe was reared in the Lutheran faith, in Germany. In 1853 he came to Manitowoc, Wis., where he accepted the Baptist faith and united with the church. In 1878 he moved to Dodge Centre, where he has since lived with his son, Ernest Glawe, and with whom he has observed the Sabbath for some time. He raised a family of eight children, one son and seven daughters. His wife and two daughters died some years ago. Bro. Glawe was a man of prayer, and strived to live a quiet but earnest Christian life. Funeral services were conducted by Pastor Clarke, in the Seventh-day Baptist church, November 16. Text, 1 Chron. 29: 15.

DAVIS.—In Buckeye, W. Va., Nov. 4, 1898, of complication of diseases, Mrs. Virginia Davis, wife of Albert Davis, in her 45th year.

Sister Davis was born on Lick Run, W. Va., Dec. 14, 1853, and has always resided in this state. She was con-

verted in her childhood. In 1873 she was married to Albert A. Davis. To them were born eight children, six boys and two girls; the four younger ones dying in 1882, of that dread disease, diphtheria. For some twenty years this sister has been a faithful member of the Salem church. She leaves a husband, three sons and one daughter, besides many friends and relatives to mourn her sudden death. Services were conducted at the church, Nov. 6, by her former pastor, Rev. T. L. Gardiner.

G. W. L.

WITTER.—In Nile, N. Y., Nov. 4, 1898, Miss F. Adeane Witter, aged 43 years, 3 months and 4 days.

Fuller notice elsewhere in this issue. W. D. B.

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THE FOURTH ANNUAL STATEMENT

Of the affairs of the Colony Heights Land and Water Company, for the fiscal year ending September 15, 1898.

RECEIPTS.

| | |
|--|--------------------|
| Cash on hand at beginning of year..... | \$ 102 65 |
| Amounts Received: | |
| On Contract..... | 100 00 |
| For Interest..... | 44 73 |
| Bills Receivable..... | 600 00 |
| On Assessments..... | 259 80 |
| For Pasture and Hay..... | 13 05 |
| Release of Land..... | 196 00 |
| Sale Delinquent Assessment..... | 3 30 |
| For Water..... | 3 30 |
| On Loan for Developing Water..... | 1,000 00 |
| On Loan to pay Interest..... | 575 00 |
| For Tax..... | 25 01 |
| | \$ 2,922 84 |

DISBURSEMENTS.

| | |
|---|--------------------|
| Amounts Paid: | |
| On Indebtedness..... | \$ 714 22 |
| For Interest..... | 845 34 |
| Secretary..... | 32 67 |
| For Taxes..... | 73 07 |
| Sundry Expenses..... | 49 63 |
| Well Work by Assessments..... | 129 04 |
| On old Orders..... | 71 94 |
| On Water Development in charge of Well Committee: | |
| One Centrifugal Pump..... | \$ 79 00 |
| Pipe..... | 428 96 |
| Lumber..... | 114 10 |
| Oil..... | 54 38 |
| Freight..... | 47 24 |
| Shaft, Pulley and Belt..... | 177 36 |
| Sundry Expenses..... | 40 81 |
| Loans to Company..... | 23 00 |
| Balance on hand..... | 35 15—1,000 00 |
| Cash to Balance..... | 52 |
| Balance on hand..... | 6 41 |
| | \$ 2,922 84 |

ASSETS.

| | |
|---------------------------|--------------------|
| Bills Receivable..... | \$ 525 36 |
| Balance on Contracts..... | 2,865 61 |
| Interest due..... | 442 40 |
| Real Estate..... | 8,770 10 |
| Water Plant..... | 2,500 00 |
| Books and Stationery..... | 10 00 |
| | \$15,113 47 |

LIABILITIES.

| | |
|--------------------------------|--------------------|
| Bills Payable: | |
| Old Indebtedness..... | \$ 7,028 85 |
| On old Claim..... | 301 27 |
| To pay Interest..... | 475 00 |
| To Release Land..... | 196 00 |
| Loans to Develop Water..... | 1,000 00—2,062 27 |
| Interest..... | 79 75 |
| Unpaid Orders—approximate..... | 67 53 |
| Surplus..... | 5,875 07 |
| | \$15,113 47 |

Respectfully submitted,

B. F. TITSWORTH, Secretary,

We, the undersigned, appointed to audit the books and papers of the Secretary and Treasurer, would respectfully report having done the same, and find them true and correct.

B. T. BABCOCK, J. H. HOUSTON, Auditing Com.

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Special Notices.

North-Western Tract Depository.

A full supply of the publications of the American Sabbath Tract Society can be found at the office of Wm. B. West & Son, at Milton Junction, Wis.

THE Sabbath-keepers in Utica, N. Y., will meet the last Sabbath in each month 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 Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. Pastor's address, Rev. L. C. Randolph 6126 Ingleside Ave. **CHARLES D. COON, Church Clerk.**

THE Sabbath-keepers in Syracuse and others who may be in the city over the Sabbath are cordially invited to attend the Sabbath-school held every Sabbath afternoon at 4 o'clock, at the residence of Dr. F. L. Irons, 117 Grace Street.

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. **M. B. KELLY, Pastor.**

THE Mill Yard Seventh-day Baptist church holds regular Sabbath services in the Welsh Baptist chapel, Eldon St., London, E. C., a few steps from the Broad St. Station. Services at 3 o'clock in the afternoon. Pastor, the Rev. William C. Daland; address, 1, Maryland Road, Wood Green, London, N., England. Sabbath-keepers and others visiting London will be cordially welcomed.

THE Seventh-day Baptist church of New York City holds services in the Boys' Room of the Y. M. C. A. Building, Twenty-third Street and Fourth Avenue. The Sabbath-school meets at 10.45 A. M. The preaching service is at 11.30 A. M. Visiting Sabbath-keepers in the city are cordially invited to attend these services. **GEO. B. SHAW, Pastor,**
 461 West 155th Street.

THE Seventh-day Baptist South-Western Association will hold its Eleventh Annual Session at Fouke, Ark., commencing at 10 o'clock, A. M., Nov. 24, 1898.

Business will be conducted according to the Associational Rules of Order.

G. M. Cottrell is appointed to preach the opening sermon. L. F. Skaggs, alternate. An hour each will be assigned to the Missionary, Tract and Educational Societies; also to the Woman's and Young People's Societies, if they are represented.

Executive Committee,

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