

THE SABBATH RECORDER.

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FAITH.

I WILL not doubt, though all my ships at sea
Come drifting home, with broken masts and sails;
I will believe the Hand which never fails,
From seeming evil, worketh good for me;
And, though I weep because those sails are tattered,
Still will I cry, while my best hopes lie shattered,
"I trust in Thee."

I will not doubt, though all my prayers return
Unanswered from the still white realm above;
I will believe it is an all-wise love
Which has refused these things for which I yearn;
And, though at times I cannot keep from grieving,
Yet the pure ardor of my fixed believing
Undimmed shall burn.

I will not doubt, though sorrows fall like rain,
And troubles swarm like bees about a hive;
I will believe the heights for which I strive
Are only reached by anguish and by pain;
And though I groan and writhe beneath my crosses,
I yet shall see through my severest losses
The greater gain.

I will not doubt. Well anchored in this faith,
Like some staunch ship, my soul braves every gale,
So strong its courage will not quail
To breast the mighty unknown sea of death.
Oh, may I cry, though body parts with spirit,
"I do not doubt," so listening worlds may hear it,
With my last breath!

—Selected.

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PLAINFIELD N J

Sabbath Recorder.

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ONLY TO-DAY.

Yesterday now is a part of forever,
Bound up in a sheaf which God holds tight,
With glad days and sad days and bad days which never
Shall visit us more with their bloom and their blight,
Their fullness of sunshine or sorrowful night.

Let them go, since we cannot relieve them,
Cannot undo and cannot atone;
God in his mercy forgive, receive them!
Only the new days are our own.
To-day is ours and to-day alone.

—Susan Coolidge.

ONCE more we desire to call attention to the Life and Sermons of President Allen. Several copies were sold at the time of the recent Conference, and several other copies are on hand at the editor's office in Plainfield. Will not those, who have not yet secured a copy, do so at once. One should be in every public and private library. In another column of this issue is a brief but hearty commendation of the book by Dr. E. R. Maxson, of Syracuse.

THE *Golden Rule*, speaking of the "blue laws" of Pennsylvania in regard to Sunday-observance says, "Rightly are such laws called 'blue,'—sky blue." The last two words in this quotation appear like a wink of approval; and whenever these "sky blue" laws are converted into instruments of cruelty and oppression, as now in Georgia and Tennessee, and not many years ago in Pennsylvania also, such advocates of "good citizenship" and enforced Sunday-observance are really, to say the least, like Saul in the stoning of Stephen, "consenting unto his death."

SINCERITY is a jewel as precious as it is rare. There is too much that is done for effect, regardless of character or motive. "What will people think?" "What will they say?" He who looks straight ahead, with a firm purpose to do right, need not stop to ask, what will people think or say? One may, for the time being, be misunderstood; his motives misinterpreted; but all this is only temporary. Time will regulate the question of reputation. Every one will, eventually, be measured according to his worth. He who is sincere, candid, industrious, prudent, benevolent, will have no lack of friends and will usually meet with deserved success in life.

It would be a fine thing for Americans to stand outside, occasionally, and look at themselves. We grow terribly indignant at foreign nations when we imagine that one of our citizens has been treated disrespectfully, and often we are ready to make loud demonstrations and threaten retaliation. Recently the Chinese government has not been able to restrain all of its 400,000,000 subjects, and there have been a few instances of rioting, resulting in serious damage to some foreign mission stations, with indignities and deeds of violence to missionaries. Some Americans

have no patience with such atrocities, and would almost exterminate the whole nation of Chinese if it were in their power. But wait a little, and see if, in our own country, there may not be even greater deeds of violence and crime than the heathen Chinese have been guilty of accomplishing. The following statements, taken from our Foreign Relations Reports of the last ten years, should be carefully read by all who think the Chinese is the most villainous nation living:

"In the United States, in 1884, came the Rock Springs Massacre; a village of Chinese stormed and burned by 150 armed miners; men and women, from noon till midnight, shot and looted the fleeing victims. Twenty-eight were killed, fifteen wounded, fourteen were burned to death, mostly sick men, and the dogs and the hogs ate the charred corpses. The whole population stood by and approved, and a fruitless inquest followed. For this we paid \$423,000. Sept. 7, 1884, at Seattle, the Chinese were expelled, their village burned, three killed, and several wounded. Early in 1886, at places in Washington, Idaho, Montana, Wyoming, and Oregon, twenty-eight were killed. In Juneau, Alaska, eighty-seven Chinamen were driven out and set adrift on the ocean in two small boats with no food. During this period the Chinese were expelled from a score of places on the Pacific Coast, and more than 100,000, it was said, fled to San Francisco in terror and destitution."

In the face of such history we ought to be rather mild and charitable in our discriminations against our offending neighbors.

IS IT TRUE?

Pessimistic views and declarations respecting the failure of Protestantism should not be rashly made. A man is liable to be misled by his own supposed irresistible logic; and even cold figures are not always reliable indicators of spiritual power. To pronounce Protestantism a failure at present, is a serious mistake, though it gives great comfort to Roman Catholics, as the following editorial, taken from the *Catholic Mirror* of Sept. 21st, indicates:

Rev. Thomas Dixon, Jr., declares that Protestantism is a failure, and his opinion only coincides with that of many other Protestants, some of whom have quite as frankly expressed themselves. It is a failure for more reasons than could easily be enumerated; but chiefly because it is a departure from the truth, and truth alone shall prevail.

Protestantism was established in different places by different men from worldly and carnal motives—Martin Luther, the chief, certainly not a good or pure man, view him how you please. It has steadily taken away from the Christian faith instead of building it up. It is without definite principles or aims, is confused and chaotic, and, therefore, as experience and common sense teach, must necessarily go to decay. It fails to supply the needs and cravings of humanity, and is wholly wanting where it should be most strong.

Protestantism, in fact, is simply a human institution—a phase of thought—which, as such, will in due time pass into history and take its place on the shelf with other historical phenomena.

But we hope our Catholic friends will not put too great stress on the statements which now and then find utterance, indicating a discouraged state of mind. Good men often grow weary, and gathering clouds and threatening storms temporarily obscure their sunshine. This cry of the failure of Protestantism is no new thing. More than forty years ago Archbishop Hughes addressed the citizens of New York on the "Decline of Protestantism and its Causes." In that address he asserted that "Protestantism has lost all control, force and power over the masses of mankind." In 1868, Rev. F. C. Ewer, D. D., of the Protestant Episcopal church, published a volume entitled "Protestantism a failure." Also, in the same year, Rev. William J. Potter, of New Bedford, Mass., delivered an address in which

he maintained that Protestants were gaining very little—not over five per cent of the population in ten years. Professor Goldwin Smith, in the *Atlantic Monthly* for November, 1879, says: "A collapse of religious belief of the most complete and tremendous kind is apparently now at hand." The same year (1879) and the following month (December) Mr. James Anthony Froude, in the *North American Review*, says: "Protestantism is a failure. It is a hard saying. Protestantism, when it began, was a revolt against lies. It was a fierce declaration that men would no longer pretend to believe what in their hearts they did not and could not believe. In this sense Protestantism has not failed, and never can fail, as long as there is left an honest man on the globe. But we cannot live upon negations; but we must have convictions of a positive sort, if our voyage through earthly existence is to be an honorable and successful one. And no Protestant community has ever succeeded in laying down a chart of human life with any definite sailing directions. In every corner of the world there is the same phenomenon of the decay of established religions. In Catholic countries as well as in Protestant; nay, among Mohammedans, Jews, Buddhists, Brahmans; traditionary creeds are losing their hold. An intellectual revolution is sweeping over the world, breaking down established opinions, dissolving foundations on which historical faiths have been built up. Science, history, philosophy have contrived to create universal uncertainty." "Nevertheless," he adds, "Christianity retains a powerful hold, especially over the Anglo-Saxon race."

Now, while there are honest opinions expressed concerning the decadence of religious faith, and a formidable array of statistics may be presented as evidence, still it must be conceded that the opposite opinion is not mere gush, nor is it wanting in substantial and powerful support from the field of statistical evidence. Considering the great disadvantages under which Protestantism has struggled, from its first disavowal of the popish yoke, it is a marvel in its progress. In Europe, Catholicism has declined, as contrasted with the population, while Protestantism has increased. For example, the total population of Europe in 1500 A. D. was 100,000,000; of these four-fifths were Catholics. The one-fifth, or 20,000,000, were divided among the Greek church, Mohammedans and Jews, while not more than one-seventy-fifth were Protestants. But, in 1875, the population of all Europe was 309,000,000, while the Catholics were only about one-half of the whole, and the Protestants had become six-twenty-fifths of the whole, or more than 74,000,000. During this three hundred and seventy-five years the population of Europe increased three-fold; but the Roman Catholic church did not double her membership, and Protestantism increased nearly 75 per cent. In the last quarter of a century Protestantism has made great inroads into the heart of the Roman Catholic countries of Europe. How changed is the power of Romanism to-day in France, Italy, Austria and Spain. What has become of the power of the Pope in Italy? Protestant churches now stand under the very shadow of St. Peter's!

In the United States the contrast is still more favorable to Protestantism. Dr. Dorchester, in his book entitled "Problem of Re

ligious Progress," makes a masterly showing of the relative progress of Protestantism and Catholicism in all countries. Speaking of the actual progress in the United States, he says, p. 424, "Since the year 1800 the most remarkable progress has been made by the Protestant Churches of the United States, far exceeding anything ever seen elsewhere, even in the apostolic era. The exhibit of this progress is truly wonderful. In preparing and stating it, great care and research have been exercised, that it may be worthy of the fullest confidence. In making the comparisons, periods have been selected making the most full and reliable data, and abnormal periods have been excluded."

A general idea of the growth of Protestantism in the United States during the present century is not altogether as disheartening as some appear to consider it. The same authority above quoted gives in his table of Protestant communicants the following:

In 1800 there were	364,872	communicants.
" 1850 "	3,529,988	"
" 1870 "	6,673,396	"
" 1880 "	10,065,963	"

And the religious census for 1890 shows a total Protestant membership of 14,381,589, while the same census shows the entire Roman Catholic population as 6,231,217.

It was not our design to enter into an elaborate comparison of the growth of the Protestants and the Catholics, but in general to show that Protestantism need not be set down too hastily as a failure. There are equally as reliable opinions, and based upon as reliable statistics, that show substantial and hopeful gains to the Protestant faith, in harmony with the declarations of the Word itself, in which we are encouraged to believe that "My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." "And upon this rock will I build my church, and the gates of hell shall not prevail against it."

NEWS AND COMMENTS.

MR. MOODY has arranged to hold evangelistic services in Atlanta in November.

WITHIN five years one hundred and eleven train robberies have occurred in the United States.

It is said that seven of the prisoners convicted of the crime of murdering the foreigners at Kucheng have been executed.

BASLE MISSION, near Hong Kong, China, was wrecked by a mob of Chinese, Sept. 16th. The place had been evacuated by the foreigners.

In Japan there are said to have been 25,000 cases of cholera since the epidemic broke out, and 16,000 deaths. In Peking 40,000 deaths have been reported.

In India, during the year 1893, there were 21,213 persons and 5,122 cattle killed by snake bites. That same year there were 117,120 snakes killed.

THE Republican nominee for Governor of New Jersey is ex-Senator John W. Griggs. He is 46 years of age and a man of marked ability and good political record.

THE hottest days of the season in Plainfield were Sabbath and Sunday, Sept. 21, 22, just

one month from the convening of the General Conference. The mercury registered 102° in the shade each day.

MRS. LANGTRY, the actress, had jewels valued at \$200,000 deposited in a London bank. A stranger presented a forged order for them and they were given to him. The stranger and the jewels are now wanted.

MR. STERN, of New York, who was arrested and imprisoned in Germany for not obeying the orders of Baron Thuengen, will not be released until he has served the period of his sentence, four months in prison.

A NEW School of Law has been opened in Syracuse, N. Y., in connection with the Syracuse University. Among the members of the faculty we notice the name of Peter B. McLennan, an alumnus of Alfred University.

THE Spanish warship Barcastegui was sunk in a collision with a merchant steamer at the entrance of the Port of Havana, about midnight, Sept. 19th. All on board, eight officers and thirty-seven of the crew, were lost.

It is said that the proposed bull fight at the Atlanta Exposition has not been entirely abandoned by those who had planned for it. Threats of compelling the authorities to consent to the filling of the contract are now made.

REV. DR. T. DEWITT TALMAGE has received a call to the First Presbyterian Church of Washington, D. C., in which Rev. Dr. Byron Sunderland has long been pastor. It is stated that he contemplates retiring on account of old age.

THE cab bearing the name of "Handsom" did not bring as much good fortune to its inventor as was bargained for. The patent was sold by Mr. Handsom for \$50,000, but the company failed, and he received only \$2,250 for his invention.

THE strike among Michigan miners, after ten weeks of idleness, has reduced many to such a state of destitution that they are willing to resume work on most any conditions. The leaders are seriously at fault in most of these strikes.

THE post-office and store connected, at Potter Hill, R. I., were burglarized early Monday morning, Sept. 16th. A watch and some other valuable articles were taken, though the thieves were evidently alarmed and fled before carrying out their plans.

THE National Park, Chicamauga, was formally, and with imposing ceremonies, dedicated Sept. 19th. Great crowds were present in Chatanooga, representing the North and the South, and doing much to obliterate sectional lines and strifes of other days.

It is reported that Rev. Dr. Nathaniel Butler of the University of Chicago, has signified his purpose to accept the presidency of Colby University, Waterville, Me., and that he will enter upon his duties there next January. Dr. Butler graduated at Colby in 1873.

THE portrait of the emperor hangs in all the mission schools of Japan, and the children are expected to bow on entering and leaving the building, as a token of loyalty and respect. In our country our chief ruler is the

special target for comic cartoons and derision. Which scheme is best?

THE distinguished inventor of the Grover and Baker Sewing Machine, Wm. C. Grover, recently died in Beverly, Mass., at the age of 72 years. He made a fortune out of his invention and retired from business early in life, devoting his time and money to religious and philanthropic purposes.

A CONNECTICUT paper says that Yale is likely to lose many students because of the new administrative regulations. But if the main object of college life is athletics, it will be no serious detriment if the attendance should be lessened by the withdrawal of all whose aspirations are no higher.

CUBA is still struggling for liberty. It cannot be disguised that there is abundant sympathy for the insurgents, among Americans. It is natural that such sympathy should exist here since we have passed through a similar experience. Thus far no substantial victory has been gained by the Spaniards.

THE appetite and capacity for gratifying it, in the spider, is enormous. According to experiments and observations, it has been ascertained that a man eating as much, in proportion to his size, as a spider, would, in in one day, consume four barrels of fish, one dozen hogs, three sheep and two oxen.

THE Peary expedition has returned in safety to St. Johns, N. F. The Peary relief steamer Kite arrived at St. Johns Sept. 21st. The party endured many hardships last winter. They tried hard to force a northern passage, but their efforts were without marked success. Now let Mr. Andree try his balloon trip to the pole.

MR. MOODY receives 20 per cent of all income from the sale of "Gospel Hymns." The sales have been over 20,000,000 copies. His receipts are said already to amount to \$1,250,000. With this money he maintains his mission schools and other lines of benevolence. His trustees receive and distribute all the money.

ALL preachers could read with profit a published address by H. S. Hastings, of Boston, on "Reaching the Masses," an address before the Methodist Preachers' Meeting, in Wesleyan Hall, Boston. It is full of good suggestions that may be made practical by many, if not all, pastors. In manilla covers, nicely gotten up, price 10 cts.

A most valuable symposium on Modern Surgery appeared in the *Independent* of Sept. 12th. Fourteen eminent men, twelve of whom are physicians and surgeons, have written upon topics of great interest and importance. Such popular treatises upon topics relating to sanitary conditions and the health of communities cannot be too highly commended.

A LONG bicycle trip came to a successful end September 12th, by the arrival in Chicago of Miss Annie Londonderry, who started on a bicycle trip around the world, June 26, 1894. She was to receive \$10,000 if she made the trip in fifteen months. She arrived fourteen days ahead of time and had also made \$5,000 in the meantime by lecturing at different points on her circuit.

CONTRIBUTED EDITORIALS.

THE disgraceful fight in the closing scenes of the Cook County Republican Central Committee's recent session in Chicago is a cloud with a silver lining. The disgust which every right-minded citizen feels must be tempered with a grim satisfaction that the incident becoming so widely known through the papers conveys a needed lesson.

From a spirited account in the *Chicago Record* we clip:

"Lammers fought desperately. McCarthy clinched him. The giants swayed back and forth and finally went down with a crash, Lammers on top. Each was biting, scratching and striking in his attempt to best the other.

"Then the stock-yards roughs applied their old trick, which has enabled them to lay out many a good man back of the dump. Two of them seized the tails of the long frock coat Lammers wore and pulled it over his shoulders so that his arms were pinioned. The "gang" had the Fifteenth Ward alderman where they wanted him. McCarthy redoubled his blows on Lammers' face."

And so on *ad nauseam*. But who is this McCarthy, and who is Lammers, and what business had the "stock-yards gang" in a Republican Central Committee?

Innocent heart, the stock-yards toughs are politicians and the two belligerents are statesmen—party leaders of such influence that McCarthy to-day walks the streets of Chicago a free man, although his victim is lying at the point of death.

But is this the same Republican party that swept the city at the last election, electing a reform mayor and city council?

Yes.

Such occurrences as this are simply reminders that *partisan* politics in our great cities is under the thumb of saloon-keepers and plug uglies. Every event which will help to impress this fact on our minds is to be welcomed. As we love our country, these things must not be. By the memory of Haddock and Ross and the long line of martyred patriots, let the men who love their country join together and "turn the rascals out."

DOCTOR H. W. THOMAS believes that the United States has a duty toward Cuba. The earnest expression of that conviction brought a round of applause from his congregation last Sunday. The part particularly referred to was as follows:

"The time has come for America to say that this oppression of Cuba must come to an end, and that very soon. All our memories are on the side of freedom. When we struggled, France held out a helping hand and Russia sent her warships to cruise off New York. Can we supinely stand still and let Spain crush the life out of these struggling patriots? I don't call them rebels. They are patriots, as brave as men ever were, and are struggling for the rights of men as we once struggled."

A morning journal of a neighboring city finds fault to the extent of a column, calling the sermon "sensational" and the preacher "a ranting pulpiter." Not only was the passage "glaringly inaccurate and illogical;" but it was "a wholly improper pulpit utterance," says the editor.

We do not write this to declare the sympathy which we in common with others feel toward the Cubans in their hatred of the Spanish yoke; but to express our commendation of the fearless preacher who dared to say what he thought on a moral question, even though it touched politics.

WITH Chicago closing its barber shops and

New York City its saloons on Sunday, and with the Republicans of the Empire State on record in favor of "the maintenance of the Sunday laws in the interest of labor and morality," the "civil Sabbath" seems to be enjoying a boom.

We will not insist that all Sunday laws are necessarily bad. We are willing to live and learn. Yet we note the significant ring of one passage of Warner Miller's address before the New York State Convention. "The Sunday law of this state," said he, "is just and fair. It permits the church people to carry on their worship without intemperance."

The Republican party of New York has made a strong "bid" for the church vote. That is neither a new nor a strange thing for a political party to do. It *would* be a *sad* thing for the Christian Church to use a political party for furthering its interests or promoting the observance of its institutions. We fear that the talk about a "civil" Sabbath as distinct from religious is dust in the air, whatever name is applied. The motive power back of Sunday laws is religious. We have only kind feelings toward those friends of ours who seek the passage of such laws; but let them beware of the "backward drift toward Catholicism" and the union of Church and State.

A DELEGATE'S REPORT.

[The following communication was written by a delegate from the Farina Church to the late General Conference. It was not written with a view to publication; but the editor of the RECORDER, believing that it is well to keep the spirit of that Conference fresh in the minds of the people, and believing this communication is worthy a careful perusal, gladly publishes it.]

I am quite at a loss to know in what way to fulfil my promise to report on the Conference to which I was sent as your delegate. Its proceedings have been minutely recorded and are known to you, and the spirit of the gathering has been vividly manifested to you by the reports of others. I can hardly hope to say anything new of Conference or reveal any new impressions. But I do not esteem my task unprofitable, therefore, for such an occasion as Conference, affecting so vitally the interests of the denomination, and such an occasion as this Conference just passed, glowing with spiritual fervor and warm with enlightened zeal, can long be passed with profit under review.

I shall not attempt a detailed report at this date. I shall refer to occurrences which thrilled the hearts of those gathered, and made manifest the feelings and forces, the traits and the truths which belong to this people and form the hope and give the promise of their doing their appointed work for God and men.

Dr. Lewis' address of welcome was more than the expression of the felicities of a happy occasion. It set forth in a masterly review of the status of the Sabbath question the responsibilities of a momentous occasion, and brought the assembled representatives of the churches face to face with the problems which concern our most cherished principles. And the breadth of our field, the extent of our mission, were emphasized, in that it was made plain that upon us falls, not the championing of a day technically right in its claim against a day technically wrong in its claim, but that on us falls the brunt of the battle for the preservation of the Bible in its place of authority and power, for the controlling

of all that pertains to the religious consciousness of men and the discharge of their obligations to God. The religious world is ever pressing into paths that lead, it knows not whither. Reason and the Church affect to open a multitude of ways, some parallel, some opposite, along which truth shall be revealed and man or his Maker be glorified, as suits the age. To us is given to hold the citadel of defense for the Word, which alone declares right ways and bars the entrance to wrong ones.

President Utter's address I hope all have read, I wish all might have heard. If you have read it, read it again; and I would some of the speaker's earnest tones might waken echoes in ten thousand hearts as he emphasized the value of a Christian life; not your life, whosoever you be who carelessly profess to be a Christian, but *yours*, whosoever you be who count your life both Christ's and Christ,—its service toward Christ and its essence of Christ. There is not a denominational interest, brother, sister, old, young, but that turns upon your own consecration,—not upon your father's piety or your mother's, who are dead, but upon your's. This was the thought that animated the speakers at Conference, and it is the thought which alone is to carry the spiritual impulses of the gathering into the year's work of the denomination.

Passing over sessions of interest and importance and made sweet by tender devotional services, each worthy of mention, I refer next to two addresses Wednesday evening on the programme of the Sabbath-school Board. The addresses were identical in spirit and related in matter and manner, as might have been expected from twin brothers whom few in the audience could distinguish from each other, Messrs. E. E. and W. C. Whitford. The first address, "Bible Study in Relation to Spiritual Life and Power," by E. E. Whitford, was thrilling in its revelation of a plain path to human greatness and fame open to every disciple. It is fame and greatness associated with humility and they come as the reward of those whom Bible study has filled with life and power. Would that disciples in these times valued as those, even, in Dark Ages, the life of spiritual exaltation that marks the fulfilment of Messiah's promises: "The water that I shall give him shall become in him a well of water springing up unto eternal life"—"from within him shall flow rivers of living water."

The address of Mr. W. C. Whitford, "Bible Study as a Preparation for Usefulness," was an extension of the same thoughts into the sphere of Christian work, showing how, both unconsciously and consciously, the Bible-fed spiritual life is made to serve the glory of God and the good of men.

One of those incidents that stir the deepest emotions, melt hearts into unity and display the beauty of sentiment common to disciples, was the welcome accorded Miss Susie M. Burdick on the occasion of her address on the Boarding Schools in China. As she stepped out upon the platform the silent Chautauqua salute testified the risen audience's joy at her appearance before it, while appreciation of her work, her consecration, her Christian gifts and graces, and thankfulness to God over the incidents relieving the necessity for her return from China, were spoken by tear-filled eyes and faces eloquent with the

emotions the tongue cannot express. And the holy fire of Christian love spread from heart to heart and all felt the experience of the hour a very baptism of the Holy Ghost.

It was at this session, altogether one of the richest of Conference, that Mr. Utter gave a ringing address on the dignity, worth and power of what people of mistaken notions call the little Seventh-day Baptist denomination. He incidentally bore testimony to the dignity, worth and power of that great commonwealth which some people of dull perceptions call "little Rhode Island," using his state in its services to the nation and the world as an illustration of the position our denomination occupies respecting the greater masses of Christian people. Nor would he tolerate the conception of exclusiveness, the overwhelming emphasis which some put upon our divergence in principle from other denominations, but insisted upon our keeping uppermost in mind the thought of our place alongside other bodies in the hosts that march under the one common banner of our Lord Jesus Christ.

The sessions of the Education Society on Friday were marked by an intelligent appreciation of the relation of the educational work of the denomination to its various other activities. Here is a work that serves all other works and interests. Christ said: "He that is greatest among you shall be your servant." Applying the principle to educational work, as the universal servant and support of denominational activity, it becomes a leading candidate for first place in denominational regard. We shall not suffer if we give it a co-ordinate place with evangelism and Sabbath Reform, to which interests it contributes so much that is essential.

Passing over addresses and papers of great interest, mention may be made of the appeal of President T. L. Gardiner, of Salem College, in behalf of that institution, and the response of many in the substantial way of contributions of money, as the combined feature in which the principles and sentiments affecting educational work found lively expression.

The strongest element in President Gardiner's appeal was not the weighty considerations of denominational need of Salem College and its ultimate service to religion which the address set forth, but the strongest element in the appeal was President Gardiner himself. His evident consecration touched all hearts to instant sympathy with his desires and all felt good to see them realized. He wanted \$1,000 for the year's work, and encouraged to use the occasion for the purpose he secured cash and pledges in excess of that amount. It was a spontaneous outburst of Christian love and the effect on the audience was very similar in degree and one in kind with that produced by the reception of Miss Burdick the day before.

I know of few things which give one's soul a greater refreshing than the contemplation of these incidents in the lives of consecrated Christian workers, whatever their calling, which demonstrate the power of faith and the sweet triumphs of the life of trust.

The devotional service of the evening at the beginning of the Sabbath it is not possible to report in any detail of what was said and done. It can only be said that men and women who love God and to whom his Sabbath is a delight gathered to worship him and testify of his lovingkindness toward

them. And as the occasion quickened their conscious spiritual life, and as their souls aroused to the exercise of spiritual senses, and they appeared before God in receptive, appreciative frame, he blessed them, and his Spirit found more abundant entrance into them and thrilled them with his fuller presence. This is the record of a meeting which may be duplicated again and again in every church in the denomination which, with one accord of its members, desires it.

The feature of Sabbath-day in which doubtless you would have taken greatest pleasure was the prayer-meeting of the Christian Endeavorers, ably conducted by Bro. Orra Rogers. The younger element in attendance on Conference demonstrated that in spiritual powers, consecration and zeal, it is nothing short of the older. Prayers and testimonies were offered as though it were a supreme privilege to speak to God and each other of the blessing of divine grace. The characteristics of this service we can have at every service if we will—unhesitancy, sober, cheerful earnestness, warm-heartedness, intelligent comment on the Bible's teaching and the phases of Christian experience, and above all the Spirit's conscious presence. But to have them at our home churches and throughout the year demands enlarged attendance, individual consecration, deep study of the Word, hours of earnest secret prayer for the minutes spent in hasty, half-meant, formal petitions.

The sessions of Sunday were devoted to the American Sabbath Tract Society. It will not do to say that these sessions were the most important, but they had a peculiar interest. In these the mission of our denomination in the propagation of Sabbath truth with all its attendant truths came into closest view. In other sessions we were looking into our denominational affairs—affairs of no slight moment indeed—but here we were looking upon the broadest fields of the world's need, because looking upon the needs of the world's hope—the Church. It was with ardent love for the universal Church that plans were proposed and discussed to carry out the desire of its great Head, Jesus Christ, to present it unto himself a glorious Church, without spot or wrinkle or any such thing, beautiful in truth, strong in the strength of truth.

It was the unanimous desire and appeared to be the almost unanimous determination to put Dr. Lewis into the exclusive work of Sabbath Reform. New and enlarged methods met with universal favor and the cry was for aggressive forward movements.

Monday brought the closing sessions. There was no waning of interest. From the early morning devotional meeting, throughout the day, there was a manifest eagerness to lose nothing of the feast of good things so soon to come to an end. Hearts were in the ripest mood for blessed experiences and faith reached up in supremest effort to bring down precious fruitage of the paradise of God.

The morning session was devoted to business. The afternoon was given to the work of the Young People. After the reading of reports and several papers, the president, Mr. E. B. Saunders, whose presence had been an enlivening feature of many a session, gave this a practical turn by announcing a conference on ways in which to perpetuate the power of this General Conference in the churches and carry into the work this year

the zeal here shown. And as a live church always is found where there is a live prayer meeting, the question was, how to secure life and power in the prayer meetings at home. If one-half the good things proposed are done, the year will be one of unexampled prosperity.

Night came. Business remaining was speedily transacted. And then with earnest words of exhortation President Utter turned the session into a meeting for devotion, the climax of the series of seasons of refreshing. The call was to the making anew of pledges to each other and to reconsecration to God; and the people responded fervently, oftentimes with tear-blinded eyes and voices broken with emotion as the Spirit of God brooded over lives that were without form of most whole-souled service, void of the light and beauty of those who abide always in God. And as at the beginning the Spirit that brooded over a world without form and void brought the perfection of Eden out of chaos and desolation, so here the same Spirit brought out of the chaos of purposeless lives the order and beauty of holy purposes and the promise of fruitage as of branches abiding in the Vine.

And there were many who felt they could not consciously add to their purpose of consecration, in accordance with which they had lived for years, but as they reviewed the goodness of God and the sweetness of his service and responded anew to his demands, they, too, paid the present tribute of the tokens of humble, contrite hearts.

And then the one who had so ably presided over the sessions of Conference, who had wisely counseled, and had in these last precious moments led the people to exalted heights of spiritual attainment, with voice tremulous declared the Conference ended; and with eyes overcast by the mists from the heart, arising like incense from altars of peaceful devotion, the people departed.

May God vouchsafe to you, together with all the other churches of the denomination, power and might through faith and hope and love, for his Son's sake.

PLAINFIELD, N. J., Sept. 24, 1895.

ENCOURAGEMENTS TO PRAY.

Let us think of the character and covenants of the Father to whom we make our plea, of the present intercessions of Jesus in our behalf, of the help of the Holy Spirit, of the testimony of devout minds in all ages to the fact that true prayer is never unanswered.

It is written: "To him that knocketh it shall be opened." Isaiah foresaw this, and cried out: "Thy gates shall be open continually; they shall not be shut day nor night." That glorious city which the revelator describes is but the perfected type of the kingdom of God on earth. It is said that "the gates of it shall not be shut at all by day."

So it is with him that overcometh through prayer. The gates are wide open continually. Is he toiling with his hands seeking daily bread? His heart uplifted toward God may find blessed comfort every moment. Is he passing through overwhelming seas of adversity? He may look up and hear, "Behold, I am with thee!" Is he utterly unable to choose between certain plans in life that are presented to him? He reads with greatest comfort, "If any of you lack wisdom, let him ask God, that giveth to all men liberally."

Missions.

The next regular meeting of the Board of Managers of the Missionary Society will occur the 16th of October. This meeting is the most important one of the year. At this meeting the appropriations to aid the small churches in the support of pastors, for the employment of general missionaries, and for the work on all the fields will be made for the year 1896. Most of the business connected with the beginning of that year will then be considered. All applications, and whatever business any one may have with the Board for the year 1896, should be presented or communicated to the Corresponding Secretary before October 16th. The reports of all who are employed by the Board, and all the churches helped by the Society, should be full. The churches applying for aid should state their spiritual condition, needs, and what they have raised the past year, and what they can raise for the support of a pastor the coming year. Blank reports have been sent to all the missionary pastors and general missionaries, and if any have failed to receive them, please notify the Secretary at once, and other blanks will be sent. The evangelists will report their work to the Evangelistic Committee.

"BLESSED are the pure in heart, for they shall see God." What a blessed promise! Not that they must wait until they get over into eternity to see him, but see him now. See him wonderfully in his works, see him through the inspired revelation which he has given of himself. See the excellency of his character, feel and know his love, his fatherly care, his saving power and grace, and have sweet fellowship and communion with him. As earthly children know their earthly father and appreciate his love and care, so can Christians know their Heavenly Father. The purer they are in thought, sentiment, affection and in life, the nearer they can get to God and better know and see him. The better can they understand his thoughts, his purposes, his dealings with them, his will concerning them. How they will see and know him in his providences, how they will see him in nature, in revelation and in the person of his Son, Jesus Christ, the Saviour of men. Let us make every round in the ladder of life purer and purer as the years go rapidly by, and upon these rounds climb nearer and nearer to him that we may see him more clearly and fully in his beauty, excellency, love, wisdom, power, glory, and grow more into his likeness and be prepared to see and know him in the fulness of eternity.

THE two Secretaries spent their first week in West Virginia with the Ritchie and Conings Churches. It was a week of very hot weather,—the hottest known in many years for the month of September. The Secretaries were cordially received by the brethren, and were kindly aided in every way in getting about among the people. Meetings were held Sabbath-day and Sunday morning and evening, and the rest of the time of their stay every evening. All lines of denominational work and proposed plans of labor were faithfully and earnestly presented, and the people seemed to be much awakened to our opportunities and responsibilities as a denomination. Most all of the sections where our

people reside have suffered from a drought for two years,—the drought of this year being very severe. The hay crop is almost an entire failure, and the people have to sell off their stock at very low prices, as it will be impossible to winter them. Streams are dried up, and many of the wells and springs have failed. The fields are brown and sere and the roads dusty. There is great need of continuous and soaking rain. The people have not much money to give, yet notwithstanding the hard times and the drought, Secretary Peterson has succeeded very well thus far in obtaining subscribers for the RECORDER. But little money has been handed the Secretaries as yet, for the use of the two Societies, but they feel sure that their visit will be productive of much good both for the present and the future. Salem, Middle Island, Black Lick and Greenbrier are the next points of labor.

THE QUIET WORKING OF GOD.

"The kingdom of God cometh not with observation," and the work of God is largely marked by quiet rather than noise. The great ambition of men is for noise and show. Their buildings are going up with the sound of axe and hammer. Their alms are given with the accompaniments of drums and trumpets. Their reports are loud-sounding. Much pains is taken to show what is being done, and what has been done.

But how much of the work of God is done in quietness, and without the notice of the human eye or ear. The working of that great, grand, majestic machine which we call Nature is mainly quiet and smooth. Suns and systems move in their tremendous orbits; gravitation, caloric, electricity twine their mighty hands around the universe, thrill and quicken it with their mighty energies, and yet no trumpet is blown, no banner is waved, no shout is heard. The summer breathes on a bleak and desolate earth, and presently the desolation vanishes and verdure and beauty smile and shine. The sunbeams play on the heaving ocean, and vast masses of water such as no human power could move are lifted up, borne aloft, swept away on the wings of the wind, canoping the earth with clouds, sheltering it from the fierceness of the noontide heat, dropping fatness upon barren soils, clothing the hills with gladness, and causing the valleys to sing for joy; yet all has been done so quietly, so peacefully, that we fail to recognize the work of an almighty hand, the planning of omniscient wisdom, and the moving energy of an omnipotent will.

It was written of him in whom dwelleth all the fullness of the Godhead bodily, "He shall not cry, nor lift up, nor cause his voice to be heard in the street. . . . He shall not fail nor be discouraged till he have set judgment in the earth." The great movements which change the destinies of individuals and of nations are often quiet and unperceived. By some invisible power a man is changed. He loves the things he once hated; he hates the things he sometimes loved. He has a new heart, a new spirit, a new life, a new hope, and there may have been no earthquake or tempest; no thunderbolt may have shot across his path; but the seed of God has been planted within his soul, the life of Christ has been made manifest in his mortal flesh, and he now labors according to the working that worketh in him mightily, to glorify God, and manifest the new energies which have inspired his soul.

Is it not possible for some of us to withdraw ourselves from the tumult of a pretentious worldliness, and place ourselves where we can work in harmony with the quiet energies of the eternal God, and accomplish something for him which the world cannot comprehend, but which, though unknown and unappreciated here, will be manifested unto his glory through eternal ages?—*The Christian*.

A POOR SOUL WINNER.

He who would save others must first be saved himself; and no man who lacks the inward grace of Christ, and whose outward life is worldly, and filled with frivolity, need expect to win others away from a world in which he himself is entangled and ensnared. Before a man can persuade honest people to embrace his religion they must see that he has something which they need and do not possess.

Some one tells the following tale of one worldly professor of religion who sought to win a soul to Christ. "Oh, Frank," said he to one of his many associates, "I long to see you a Christian: do come to Jesus; won't you?" "For what?" was the blunt rejoinder. "Why, for salvation. Don't you want to be saved?" "Yes, I do; but what particular sins do you want me to be saved from?" "Why, we are all sinners, you know." "Yes, I know; but I do not cheat, lie, swear, nor use tobacco. What lack I yet?" "Do you pray?" "No; do you?" "Yes," said the "Name-to-Live," "I pray for you." "For me! When, I'd like to know? Monday night you were at the dance; Tuesday night I met you at the ball, and we didn't get home, you know, until four o'clock in the morning; Wednesday night I saw you at the sociable; like the rest of us, you 'carried on like sixty;' Thursday night I don't know where you were; but if cards could testify they would tell what you and I were up to until two o'clock Friday night, and now it is Saturday, and for the life of me I can't tell what time you've had for prayer this week, or when you could have felt like it. Oh, I forgot. Your church holds a prayer-meeting every Thursday evening, does it not?" "Yes." "And was that where you were last Thursday night?" "Yes, certainly." "Did you pray for me there?" "I tried to," was the faint response.

"Well, I don't want to hurt your feelings, but for conscience' sake *don't do that again*. If you pray for anybody, *pray for yourself*. You claimed when you were converted to have had more happiness in one hour than you had had in your whole life before, and if that had been true I should have been a Christian long before now; but, as far as I can see, you seek your happiness just where I do—in the world; and if it is right for you, it can't be wrong for me."

So saying, he departed, leaving his friend to ponder upon his ways, and wonder how effectual and fervent the prayers of one could be who was trying faithfully to serve God and mammon; or how much such prayers would avail in the salvation of lost souls.—*Common People*.

To be heroic in danger is little; . . . to be heroic in change and sway of fortune is little; but to be heroic in happiness, to bear yourselves gravely and righteously in the dazzling of the sunshine of the morning; not to forget the God in whom you trust, when he gives you most; not to fail those who trust you, when they seem to need you least,—this is the difficult fortitude.—*John Ruskin*.

Woman's Work.

THE PEACEFUL LIFE.

The working life is the life of peace,
The words of the wise are golden;
And down the line of three hundred years
Comes the truth of these words grown olden.

Not the days that are passed amid songs and flowers
In dreamy inactive leisure;
But the days that are strong with the stress of toil
Are those of the truest pleasure.

The eyes that look straight toward God and heaven,
Nor turn from the path of duty,
Are the eyes that see, in this changeable world,
The sights of the truest beauty.

Who lives for earth and to self alone
Must find his enjoyment shallow,
While he who lives but for God and right
Finds something each day to hallow.

He who is bound by the yoke of love,
And regains his freedom never,
Has his perfect liberty here on earth,
And he shall be free forever.

O life is short, and its skies sometimes
Are darkened with care and sorrow,
But the loyal-hearted, the brave of soul
Has always a glad tomorrow.

Then let us patiently bear the cross,
Our service and love confessing,
For the life of labor and faith and love
Is the only life of blessing.

—Marianne Farringham.

REPORT OF THE CHRISTMAS BOX COMMITTEE.

Mrs. Albert Whitford, Corresponding Secretary of the Woman's Board:

Dear Sister:—Your committee on Christmas box is pleased to report that the contributions for the present year were good in quality, generous in quantity, and were—for the most part—sent in good season. The change in time of sending goods from September to June, has not appeared to diminish the number of gifts, and the committee is exceedingly grateful to all contributors for their willingness to accede to the change. There are this year two large boxes which are packed ready for shipment the first of October, as it is necessary to start them thus early to insure their arrival in Shanghai before Christmas.

The delay last fall—which the committee deeply regretted—will not be likely to occur again.

The individuals who contribute each year aggregate a large number, and the variety of gifts is most gratifying. Eleven states and twenty-six churches or localities are represented in the boxes this year as follows: St. Louis, Mo.; North Loup, Neb.; Milton, Wis.; Lost Creek, W. Va.; Hammond, La.; Waterville, Me.; Westerly, R. I.; New London, Conn., Plainfield, N. J.; Farina, Chicago and Stone Fort, Ill.; Adams Centre, Andover, Alfred; Berlin, Burkes Landing, Brookfield (1st and 2d churches), Independence, Leonardsville, New London, New York City, Petersburg, Rome, Richburg and Syracuse, N. Y.

The committee earnestly suggests that contributions of money should not be overlooked, as all expenses—which are considerable—must be met at this end of the line.

In conclusion, the committee again reminds the Board of the great courtesy shown by the China and Japan Trading Co., Limited, in sending our goods with theirs, allowing them to be marked with their private mark, thereby saving the Board both trouble and expense.

Grateful for the opportunity of doing this small service for the Board, and praying that the blessing of our dear Father may go with these Christmas gifts,

Very sincerely yours,

H. A. V. BABCOCK, } Com.
P. J. B. WAIT, }

AS OTHER BOOKS.

PROF. AMOS R. WELLS.

What an improvement it would be if we should all fall to reading the Bible—rise to reading the Bible, rather—as we read other books! “But the Bible is not like other books,” you cry in horror. Granted; yet is it so much inferior to other books that it should be read in an inferior way?

How you would rebel if, instead of telling you to read the Bible like other books, I should tell you to read other books as you read the Bible! When next you come across a story by Mrs. Whitney, Rosamond—when next you sit down to your Scott or your Dickens, Peter—read it as you read the story of Paul's romantic life, or Elijah's heroic career, or as you read the record of the Life of Lives. Read a paragraph at the end; next day a verse or two in the middle; then the second chapter; then, after a week's interval, a few passages at random. “Why, what conception could I get in this way,” exclaim Rosamond and Peter, “of the character of David Copperfield? What interest would I find in Leslie Goldwaite, read in that fashion?” My dear Rosamond and Peter, a method which is good enough for Matthew and the Acts, and Ruth and Esther, is good enough for Dickens and Mrs. Whitney.

If you were brought up on good Sir Walter Scott, as I was, you have become a lover of history. I must ask you then to read history, also, as you read the Bible. First take up MacMaster's charming chapter on the condition of our country at its political birth; then read Motley's wonderful description of the siege of Leyden; then read Herodotus's account of the battle of Talamis. You think your knowledge of history would be like a crazy quilt? Never mind. If crazy quilt knowledge is good enough for Exodus and the Book of Kings and Luke's Gospel, it's good enough for Motler or MacMaster.

The Bible consists of many books. I must ask you to select your other books as you make selection among the books of the sacred library. Go blindfold to the shelves and choose the first book your hand touches. “But don't you see,” you ask me, “that when I am tired and want a story I may hit on Hamilton's Logic? That, when I want some inspiring poetry to cheer me up, I may light on the Dictionary of Dates? That, when I seek information concerning the telephone, I am likely to stumble upon Shakespeare?” Fie, fie, what a foolish objection, when, every time you go to your sacred library, you make equally blind choice between the proverbs, the histories, the sermons, the biographies, the poems, the love stories, the allegories, the philosophies, which that library contains!

Then, to be consistent, I suppose we must consult our secular encyclopedias as we consult this sacred magazine of truth. Suppose you are studying the modern English painters, and want to find out about Turner. I advise you to take down the first volume of your Britannica, and, beginning at A, to read patiently on until you come to something about Turner and English art. Or, if that is too methodical, just reach for any volume you please, and open to any page you please, and, if there is nothing about Turner on that page, you have done your duty anyway, and the encyclopedia makers ought to be ashamed of themselves. Now you needn't smile, if you have been trying to find out

about prayer and sin, and repentance and faith, without the use of the concordance and Bible index. What's good enough for the Bible is good enough, I contend, for the Britannica.

The Bible is translated from foreign languages, and so I propose to insist that you read all foreign books as you read the Bible. If you are reading Cicero, Sam, or if you, Isabel, are translating Homer, never look at a note. Make no use of classical dictionary or history or atlas. “But Cicero and Homer,” you urge, “are full of references to peculiar customs and traits of character and points of history, and there are many strange turns of language, which I can never understand without notes and histories, and atlases and classical dictionaries.” I can't help that, Isabel and Samuel. The Bible, too, is full of just such difficulties, and if you can understand that without commentaries and Bible dictionaries and maps, you can read your Cicero and your Homer in the same way.

And now I have observed that when you get interested in a book you keep it by you, knowing just where to put your hand on it. The pages are turned down, or you have a book mark. You underscore fine passages. You pick up the book at odd spells, and are dissatisfied when you can get no long season with it during the day. This is all wrong, if you are to read other books as you read the Bible. A chapter a week, I beg, in your next fascinating novel. No more. Don't leave it around where you will be tempted to pick it up. Let us have no book marks, no underscorings. What's good enough for the Bible, as to time and manner of reading, is good enough for all other books whatever.

One word more. You must read newspapers as you read the Bible. As you peruse the vivid columns, so full of the deeds of men, try to divest yourself of the notion that these are real men you are reading about. Get yourself to thinking that this politician is a myth, that this editor is a being of a different order from you, that this newspaper gives you a picture of a civilization quite foreign to ours, and utterly disconnected with it. “You can no longer retain an interest in your newspaper,” you say? I don't care. An interest which is vivid and sympathetic enough for the Bible, will have to answer for the *Tribune* and the *Herald*.

And, finally, I must require you to read in a different way the letters you receive. Forget that they are addressed to you. Forget that the writer has any love for you or knowledge of you. Apply all his expressions of good-will to some one else. In short, put yourself into an entirely impersonal attitude in regard to your letters. “But that is impossible,” I hear you cry. No, no! Not impossible when you can read your Bible, the words and promises of God, as if they had no relation to you. I only ask you to treat the letters of your cousin and your mother, and of that other person who is not related to you just yet, as you treat the letters of your Elder Brother and of your Father in heaven.

And now I think you see what I meant at the beginning when I said that it would be a great improvement, if we could all read the Bible as we read other books. And if we should begin to read the Book of Books with the zeal, the wise helps, the constancy, the thoroughness, the personal interest, with

which we go to other writings, it would not be long, believe me, before we should cease to read it as other books, and begin to read it as the one volume for which all other writings whatever are only fit to serve as commentaries.

HOPKINTON ACADEMY.

A Reunion of Former Students.

At the Seventh-day Baptist General Conference at Plainfield, N. J., August 21-26, there were a number present who had been students, teachers, or patrons of the school founded in Ashaway in 1859, and known as Hopkinton Academy, but since changed to the Hopkinton High School. A reunion of these was proposed, and a meeting was held in the parlor of the church, August 26th, at 8 o'clock A. M.

At a little past the appointed hour the long separated ones began to assemble and to greet each other as old Hopkinton students know so well how to do. There met in response to the call the following persons:

Teachers—Prof. Henry C. Coon, Professor of Chemistry and Physics, Alfred University, a teacher in the Academy for several years from its commencement; Rev. Samuel R. Wheeler, pastor of the Seventh-day Baptist Church at Boulder, Col., and a teacher with Prof. Coon in the school year 1863-64.

Students—Hon. Albert S. Babcock, Rockville, R. I.; Mrs. George H. Babcock, (Eugenia Lewis) Plainfield N. J.; Mrs. H. S. Ambler, (Julia M. Babcock) Chatham, N. Y.; Mrs. George W. Burdick, (Ada Langworthy) Potter Hill, R. I.; Mrs. Warren J. Moore, (Mary J. Clarke) Westerly, R. I.; Amelia Potter, Westerly, R. I.; Mrs. Russel Maxson, (Hannah A. Babcock) Nortonville, Kan.; Alfred M. Clarke, Clark's Falls, Ct.; Mrs. Alfred M. Clarke, (Martha N. Witter) Clark's Falls Ct.; Mrs. A. A. Palmiter, (Altana M. Wells) East Greenwich, R. I.; Hon. George B. Carpenter, Ashaway, R. I.; Dwight R. Merritt, Ashaway, R. I.; Mrs. A. E. Main, (Lucy Carr) Ashaway, R. I.; Rev. Horace Stillman, Ashaway, R. I.

Children of Former Students not Members of Hopkinton High School—Clifford B. Maxson, Nortonville, Kan.; Alfred I. Maxson, Nortonville, Kan.; Elnora Ambler, Chatham, N. Y.; Daisy Palmiter, East Greenwich, R. I.

Children of Former Students who have been Members of Hopkinton High School—Mr. E. W. Clarke, a former teacher, Clark's Falls, Conn.; Albert B. Crandall, a former student, Ashaway, R. I.; Althea Crandall, a former student, Ashaway, R. I.; Floretta M. Stillman, a former student, Ashaway, R. I.; Anna Stillman, a former student, Ashaway, R. I.

Patrons and friends—Hon. William L. Clarke, Ashaway, R. I.; Mrs. William L. Clarke, Ashaway, R. I.; Hon. Paul M. Barber, Ashaway, R. I.; Rev. A. E. Main, Ashaway, R. I.; Mrs. Horace Stillman, Ashaway, R. I.

The meeting was called to order, and Prof. Henry C. Coon was chosen chairman, and Horace Stillman secretary.

Mr. Coon made a feeling address, in which he expressed great pleasure at meeting his former students, whose memory had ever been a source of inspiration to him.

The meeting was one of the unlooked for events of life, which he prized very highly. He spoke tenderly of his memory of departed ones, and especially of his former companion and associate teacher, Mrs. Elvira Stillman Coon, to whose life he attributed whatever

success he had had in connection with school life. He rejoiced in the usefulness of so many of the old students of Hopkinton. He closed by giving three necessary conditions to success, viz.: Character, culture, and consecration.

Hon. Albert S. Babcock spoke of his pleasant recollection of the school and his teachers, and said he had only pleasant recollections of Prof. Coon.

Rev. S. R. Wheeler spoke of his life in Rhode Island, and of his connection with the school as teacher. He said we ought to remember the pleasant things, and forget whatever was unpleasant. He closed by saying, "God bless all of the old students of Hopkinton Academy! Thank God for the good record that so many of them have made and are making in life!"

Julia M. Babcock Ambler said she loved the old Hopkinton Academy, and was proud of its record. She spoke of the meeting called in olden time to name the school, when William Potter, Jr., of Potter Hill, said that as the building was situated midway between Potter Hill and Ashaway, and each village was equally entitled to the honor of giving it a name, he proposed that they coin a name, by putting together the first syllable of the names of each village and call it Pot-ash Academy. She closed by saying that she was teaching at home the goodness of wisdom and the goodness of God learned in Hopkinton Academy.

Mary J. Clarke Moore spoke of the origin of the school as a development of the inspiration received in the excellent select school taught by William L. Clarke, in 1857 and 1858; and of the helpfulness of Hopkinton Academy, not only to its students who received culture and inspiration for life's duties, but for the blessings transmitted to their children, who were nobly filling the various positions of usefulness to which they had been called.

George B. Carpenter spoke of the results of the school as a source of great pleasure to him.

William L. Clarke spoke feelingly of those who attended his select school. He said that five of them were present, but that the greater part of them had gone over to the other shore.

Mrs. Altana Wells Palmiter then sang effectively a beautiful song.

Mrs. Eugenia L. Lewis Babcock spoke of the helpfulness of the school in preparing her for the work of a teacher, which she had followed for many years, and how the inspiration to self-consecration had sustained her in times of trial and affliction.

Mrs. Hannah Babcock Maxson expressed great pleasure in meeting some of the teachers and students of Hopkinton. Many years ago she went to live in what was then the "wild West," but what was now very different. Her life had been full of sunshine and shadows, but the sunshine had predominated.

Horace Stillman spoke of the superior qualifications and devotion of the first principal of the school, Prof. J. W. Morton. He was master of seven languages. His broad culture pre-eminently fitted him for the work of a teacher. He said that in several years under many different teachers, he had never found one whom he considered the peer of Prof. Morton. He then referred to the meth-

od of inspiring the children to write compositions, by having them contribute to a paper that was published by the school and edited by the students. This paper, he said, though loyal to the teachers, sometimes published anonymous communications that voiced the sentiment of the student, when there were differences of opinion between teacher and students. He then recited a little poem, that appeared anonymously in this paper, upon the destruction of an old apple tree by the students, to the great grief of the principal.

Rev. A. E. Main, late President of Alfred University, but for many years a resident of Ashaway, spoke of the visible effects of the school upon the minds of its students, as seen by him in after years.

Mrs. Ada Langworthy Burdick spoke of the vigilance of Prof. Morton, and of the impression made by Mrs. Coon upon her classes, that all of her students must be obedient and orderly.

Hon. Paul M. Barber, superintendent of the public schools in Hopkinton, said that he had ever found Hopkinton Academy students loyal to the interests of Hopkinton High School.

Dwight R. Merritt expressed pleasure in meeting the old students of the school. He entered the school early in its history as a student in the primary department, and attended the last term that it was conducted as an academy.

The hour of the meeting passed pleasantly, and the students and the friends of Old Hopkinton Academy separated, to enter anew the arena of life, looking forward, as we trust, to a better reunion on the brighter shore.

HORACE STILLMAN.

LIVING BEYOND ONE'S MEANS.

BY REV. GEORGE C. LORIMER, D. D.

Individual insolvency, as well as national bankruptcy, always follows where consumption exceeds production. That is, unless persons and communities eat less than they grow, and wear and use less than they manufacture, financial ruin is imminent. The unit of society, as well as the aggregate, will enjoy comparative immunity from poverty as long as more comes in than goes out. Unquestionably the secret of making and keeping fortunes lies simply in never quit living up to one's income. There must always be an unused margin of profit, a surplus not demanded by necessities, which takes on the character of capital, which in turn may be used as an instrument of wealth.

Socrates used to say that "he who wants least is most like the gods, who want nothing;" and it may be added that he who wants least will save most. If a youth has been reared luxuriously, so that fine clothing and various indulgences have come to be indispensable, and if he has been thrown on his own resources, it will be difficult for him to satisfy what he regards as his legitimate wants on an ordinary salary. The temptation in such a case is to spend more than is earned. A man cannot dress like a lord and feast like a prince on a pittance. To live up to one's income is bad enough, but to go beyond is merely to mortgage the future, with the prospect of inability to pay it when it reaches maturity.

At this point the baleful influence of excessive pleasure discloses itself. It squanders on

what is unproductive the margin of profit; and it constantly diminishes the capacity to produce, by enervating energy and unfitting the mind for industry; that is, it consumes the forces by which production becomes possible. Hence, the pool-room, the ball-room, and especially the theatre, to say nothing of the saloon, which is the foul mother of pauperism, inevitably tend to diminish the prosperity of a community. No diversion ought to be allowed to intrench on wise frugality. A portion of a young man's wages should be placed in a savings-bank that really saves, or invested in some building and loan association where the funds are not systematically appropriated by the managers to their personal use; and certainly "the goose that lays the golden egg" ought not to kill itself by idleness and theatre-going, which no self-respecting goose was ever known to do, unless it were one of the human species.

When nations and individuals live beyond their means, they must, if they continue to live at all, provide in some way for the difference between expenditure and income. This is generally done by borrowing. At times this expedient may be justified. When one country becomes debtor to another, if the prospective resources are adequate to the full redemption of its obligations, sound statesmanship will not hesitate to contract the loan. Professor Rogers, in extenuation of the national debt of England, says that, though it increased during a specified term of years, the wealth of the nation increased more rapidly. But supposing it were otherwise, when the day of settlement came, liquidation would be impossible, and insolvency would follow. Further loans could not then be negotiated, and the entire land would be cursed with pauperism. The same principle rules in the economics of men as of states. Borrowing is always to be avoided; and it is never warranted by honesty or sound policy of finance, unless it is evident that the pecuniary resources of the individual, though not immediately available, are in advance of the promises to pay.

One of the most deplorable instances of living beyond an income, and of unhappy borrowing, is furnished in the disposition of many people to buy on credit. What I refer to in particular is the somewhat prevalent habit of making a finer appearance than circumstances justify, and of purchasing more than can be paid for. Clothes are procured, and the wearer poses as stylish and upright; and yet the tailor has never seen any money in return, and he that bought them did not know how he was to settle for them in cash, and cared not. Such broadcloth ought to feel like the poisoned shirt of Nessus, and he that wears it will have to descend to many contemptible tricks for the purpose of evading the creditor. Better be honest in a poor coat than a trickster arrayed in purple and fine linen.

Some one has said that our children desire to begin where the parents leave off. Consequently, if they can procure the elegances of life in no other way, they will secure them on the credit system, and pay interest on a cut-throat chattel mortgage, a form of finance that would bankrupt the Rothschilds and lead to a panic on every exchange in the world. For it is a fact that the poor pay far higher for the accommodations that they receive than do the rich for theirs. The not unusual

outcome of this kind of housekeeping is that the debtor falls behind in his payments, is annoyed by duns, borrows a trifle from a friend to ward off the evil day, and at last abandons hope, losing furniture and all that has been paid as interest and principal.

In happy contrast was the course adopted by a bright-eyed, youthful wife in Chicago. Calling at the house, I remarked, "Your home looks very pretty." She replied emphatically, "It is pretty, for we have paid for everything in it." Then she told me that before her marriage her intended requested her to select a carpet, and he would buy it on trust; but that she stoutly refused, and assured him that the bare floor was good enough for her until he could afford to pay for what he purchased. I exclaimed, "Bravo!" and I am persuaded the little woman has made a good business man of her husband by this time.

I commend a wise thrift. It is not the extent of our property that comforts, but the genuineness of our title-deeds. A little that is really our own is better than much more that we may call "ours" in which we only have a shadowy equity. Especially should the habit of borrowing to provide for imaginary necessities be abandoned. The danger is that it will grow on a man, like gambling and drinking. I have known persons that could hardly be in company five minutes without soliciting a loan; and some of them, too, were professors of religion, who could hardly express their interest in young converts without asking for a slight pecuniary accommodation. To succeed in this way of getting on calls for much ingenuity; and one-tenth of the dexterity shown in escaping from duns, and one per cent of the prevarications employed, would enable a youth to prosper in legitimate business.

I entreat those that are in danger of swelling the ranks of the already enormous debtor army to pause and consider. If they are unwilling to fawn, cringe, and lie, if they have no liking to be humiliated by direct insults and gross insinuations, and if they are not ready to become hypocrites despised by the community, and deceivers despised by themselves, then let them determine never to borrow, and always to live within their means.—*Golden Rule.*

LOUISVILLE AND CHICKAMAUGA.

If it is sometimes true that "history repeats itself," it must be also true that history shall from time to time introduce a new epoch or establish a new principle to be repeated afterward. Certainly the history of the past contains no record of such an event as took place last week when the Grand Army of the Union held its annual reunion in Louisville, and all the history of the world has no incident which is repeated in the meeting this week at Chattanooga of the veterans of the Rebellion, the wearers both of the blue and the gray, to lend significance to the formal dedicatory ceremonies of the Chickamauga National Park.

Only in one historic era, and only in one country, could such events be possible. Because Kentucky was a border State, because it was neither wholly Confederate nor wholly Union, the struggle waged on its territory was all the fiercer and more determined. There, as in East Tennessee and West Virginia and in Missouri, the division of neighbor against neighbor and of brother against

brother merely intensified the feeling with which the war was carried on. But to-day the sole aim of Kentucky is to prove that all the fierce hostility of the past is dead, buried and forgotten, the mark of its ambition is to eclipse the hospitality which welcomed reunions of the Grand Army in the less troubled cities of Pittsburg or Washington.

And what shall we say of the spectacle presented at Chattanooga, as the gray-haired commanders of thirty-two years ago meet each other and pore over the map of the five days battle-field? Here history reverses itself. If Chattanooga, until to-day, meant anything, it meant a fair and square test of the fighting power of the opposing armies, of their commanders, of their grand strategy, of their tactics, and of their rank and file. To-day it means a victory of peace greater than any won in battle, as the old lines are formed again, the old batteries replaced, the old charges rehearsed, not at the behest of secession, nor for the purpose of slaughter, but merely that the truth may be known, that the story may be told aright, and that the honor achieved by each side shall be handed down to future times to receive its just reward in endless commemoration.

Here history does not repeat itself, for history never had anything like this to record. While these celebrations are going on in this country, Germany also is celebrating certain great events in connection with her history which happened twenty-five years ago, but their old antagonists do not join with them in the celebration. It is only in this country that the victors and the vanquished alike join in commemorating the events of a past civil war. He who fails to notice this strange yet complete reconciliation of old enemies, fails to notice a significant event of his age and country. He who fails to appreciate its meaning, fails in an appreciation of the higher qualities of his fellow-countrymen. That war is so recent that many of those who are renewing its experiences are only middle-aged men. Yet from its memory every vestige of hostility or trace of rancor has disappeared more completely than from century-old struggles elsewhere.—*Harper's Weekly.*

THE WOMAN WHO LAUGHS.

For a good, everyday household angel, give us a woman who laughs. Her biscuit may not be always just right, and she may occasionally burn her bread and forget to replace dislocated buttons; but for solid comfort all day and every day she is a paragon. Home is not a battle field nor life one long, unending row. The trick of always seeing the bright side, or, if the matter has no bright side, of shining up the dark one, is a very important faculty, one of the things no woman should be without. We are not all born with sunshine in our hearts, as the Irish prettily phrase it, but we can cultivate a cheerful sense of humor if we only try.—*Selected.*

INTERRUPTERS UNWELCOME.

Some parents allow their children to acquire the very rude and unmannerly habit of breaking in upon their conversation and those of older persons with questions and remarks of their own. It is very uncivil to allow them to do so. So, even among their own brothers and sisters and school-mates of their own age, let them speak without interrupting. If one begins to tell a story or a bit of news, teach them to let him finish it; and if he makes mistakes that ought to be corrected, do it afterwards. Don't allow them to acquire the habit of being interrupted.—*Selected.*

Young People's Work

STUDY the Bible.

Do not be afraid to study *about* the Bible.

PEOPLE think that they are practicing what they preach, while the truth is that they are preaching what they practice.

As young people, as boys and girls, we ought to know all we can about where the Bible came from; how it happened to be in the shape it is; when the books were put together as they are now; who wrote them; what was the purpose of each writer; and all such questions *about* the Bible.

A MISCHIEVOUS boy in a reckless mood had driven four or five nails into the window-casing. Alarmed at the injury which he had done, he hastily pulled out the nails and tried his very best to undo the wrong; but alas! he could not remove the ugly scars which told all too plainly of his mischief.

A THOUGHTLESS man with a spirit of recklessness had been for four or five years leading a life of sin and dissipation. Alarmed at the injury which he had done to his body, his mind and his soul, he stopped short in his course, and tried to undo the wrong; but alas! he could not remove the ugly scars of sin from his life.

THE boy's father employed a carpenter to remove the injured casing and to put in a new one; then the marks of the mischievous boy were seen no more. Our heavenly Father, through the Lord Jesus Christ, took away the man's sinful heart and gave him a new one, and washed away the marks of sin with His life's blood. Blessed be the name of the Lord.

SEVENTH-DAY BAPTISTS, you know, take the Bible as the foundation of their faith and rules of conduct. They believe that the Bible is an authority which is divine. They believe that its authority stands above the edicts of princes, the decrees of the church, or the resolutions of councils. They believe that any law or custom prevailing among men in opposition to the teachings of the Bible is wrong, and should not be obeyed or followed.

It is our duty therefore to make ourselves as familiar as possible not only with the contents of the book itself, but with all that pertains to it, in order that we may be the more loyal to it, for there is now and always has been a sore need of loyalty to the Bible. It is moreover a most noble purpose to aim in every way to be truly loyal to the Holy Scriptures. I wish that every Christian Endeavor Society in our denomination would take for the subject of the prayer-meeting for the week ending October 19th this topic: "The need and nobility of loyalty to the Bible."

You might possibly discuss it under the following heads:

- (a) Against those who wholly reject its authority.
- (b) Against those who accept its authority only in part.
- (c) Against those who profess to accept its authority, and yet in some things are living according to the traditions of men.

Perhaps it would be a good idea to have three persons appointed to take the lead in discussing these three phases of the subject, so there might be more or less preparation. In this I do not wish to interfere with plans previously made, but I offer it as a suggestion, hoping that many of our societies will make it convenient to change their programme on the 19th of October to the extent of considering this question.

SOME of you may not fully realize what this means to Seventh-day Baptists, for the Sabbath question has come to be one of the most important of the pivotal points around which the discussions concerning the Bible revolve, for revolve they do in the same old circles. One never knows where the lines of discussion begin or end, and they are constantly returning and going again over the same ground, only with renewed force. The Sabbath stands or falls with the Bible. If the Bible is authority, then the seventh day is the Sabbath. If the customs and traditions of men can set aside Bible teachings, then the Sabbath goes, but with it goes the Bible too. So I repeat, study the Bible; study about the Bible.

WHAT is your side-show? Yes, your side-show. You were not aware of having such a thing? I presume not, but you have one none the less, at least I think you do, and I should not be surprised if you had three or four of them. Most people have at least one, often half a dozen, so many that the main tent is almost hidden from view. Now I think it is a very good plan to have one or two side-shows. By no means have more than three, they will detract your attention from the main tent. About two is all you can manage with the best advantage to yourself and your patrons. If you spend considerable time with your side-show, then one is quite sufficient. Some people have so many side-shows that they neglect and forget the main tent, and that will never do, for the reputation of that is what sustains the side-show. Of course, if the side-show grows in interest you can convert it into the main tent and discard the latter or take that along for a side-show. But by all means have at least one. If you do not the main tent will become monotonous after a time and you will lose interest in it.

Now please do not take these words in a literal sense and say that I am an upholder of the circus. You know what I mean. For example, the President of the Young People's Permanent Committee some years ago started a little side-show which grew so rapidly in interest that in a few years it became the main tent, and the old main tent was the side-show, and was recently discarded entirely, so that he might start another one more in harmony with what is now the main tent. In general, however, you will find it better to stick to the main tent and if you want a change, then change your side-show. Finally, be careful about having too many of these side-shows; better have one good one than half a dozen poor ones. Again I ask, What is your side-show? If you have none, start one.

"Look not mournfully into the past; it returns no more; wisely improve the present, and go forth into the shadowy future without fear and with a manly heart.—*Longfellow*.

OUR MIRROR.

THE Grand Junction society has 24 active, and 5 associate, members. The annual meeting of the Iowa churches recently met with their church, strengthening and encouraging the Endeavorers, and giving them a deeper interest in the welfare of those around them.

UPON returning from his summer vacation, one of the students gave the following report to the Milton, society from the society at Stone Fort, Ill.:

"The society is small, but the members are very prompt, active, and earnest, and I received help every time I attended their meetings."

The giving of such a report was very helpful to those present.

EPIDEMICS.

Epidemics are disorders of health brought on by atmospherical influence; and modern discoveries have shown how much most prevailing diseases partake of an epidemical nature. Scarlet fever, typhus, the plague, and indeed, most diseases of this sort, are now considered epidemical. It would seem that there is a most immediate connection between the peculiar state of the air and the kind of disorders which might be thereby excited. For it may be observed that, even of those disorders which are not generally admitted to be contagious, one particular kind will prevail for a long time. Thus, in winter, the different symptoms of that state of body which we call a cold, appear in some measure to prevail very nearly together, so that it is common to hear people talk of the fashionable complaint. Coughs, for a while, are the prevailing symptoms; then sore throats are the most common. It is in spring that certain kinds of cutaneous eruptions usually appear, and in autumn that those irregularities in the functions of the digestive viscer called cholera morbus, etc., happen, and which have been erroneously attributed to eating much fruit. On the other hand, it cannot be considered that atmospherical peculiarities alone produce epidemic and other complaints, which must be regarded as having a compound origin, and as resulting from the operations of peculiar states of the atmosphere on persons of particular states of constitution, otherwise all persons would be effected, which is contrary to experience. There are, probably, innumerable varieties of temperament, of general habits of life, and of pre-existing diseases, which in different subjects vary the effects of the air. And many persons perhaps enjoy a state of health and perfect action, which may be capable of resisting its evil influence altogether. It would perhaps be productive of useful results, if physicians of extensive practice would make accurate meteorological registers during the prevalence of any epidemic or contagious disorders.—*Forster's Encyclopedia of Natural Phenomena*.

THE man that laughs is a doctor without a diploma; his face does more good in a sick room than a bushel of powders or a gallon of bitter draughts. People are always glad to see him—their hands instinctively go half way out to meet his grasp, while they turn involuntarily from the clammy touch of the dyspeptic who speaks on the groaning key. He laughs you out of your faults, while you never dream of being offended with him; and you know not what a pleasant world you are living in, until he points out the sunny streaks on its pathway.—*Sel*.

Children's Page.

THE LITTLE BIRD TELLS.

It's strange how the little boys' mothers
Can find it all out as they do,
If a fellow does anything naughty,
Or says a thing that's untrue!
They'll look at you just for a moment,
Till your heart in your bosom swells,
And then they know all about it—
For a little bird tells!

Now where the little bird comes from,
Or where the little bird goes,
If he's covered with beautiful plumage,
Or black as the king of the crows,
If his voice is as hoarse as the raven's,
Or clear as the ringing bells.
I know not, but this I am sure of—
A little bird tells!

The moment you think a thing wicked,
The moment you do a thing bad,
Or angry or sullen or hateful,
Get ugly or stupid or mad,
Or tease a dear brother or sister—
That instant your sentence he knells,
And the whole to mamma in a minute
That little bird tells!

You may be in the depths of the closet,
Where nobody sees but a mouse;
You may be all alone in the cellar,
You may be on the top of the house;
You may be in the dark and silence,
Or out in the woods and the dells—
No matter! Wherever it happens
The little bird tells!

And the only contrivance to stop him
Is just to be sure what you say—
Sure of your facts and your fancies,
Sure of your work and your play;
Be honest, be brave and be kindly,
Be gentle and loving as well,
And then you can laugh at the stories
The little bird tells!

—Phrenological Journal.

FIGHT WITH ANGRY APES.

We came upon the apes unexpectedly, within sight of my farmhouse. There were thirty or forty of them, a fact quite contrary to the convictions of some of the noble gentlemen who write books on zoology.

The apes were in a great state of excitement. They seemed to discuss a matter of immense consequence to themselves and shrieked wildly, gesticulating at the same time, after the manner of the low Italians. All appeared to be above five feet high—indeed, many must have reached seven feet. When I first caught sight of them, the majority were on all fours, but as their savageness increased, they swung the body awkwardly forward between the arms, supporting it by their bent knuckles.

Suddenly the entire mob turned against one orang-outang that stood in their midst like a prisoner. They beat him, using, as far as I could see, their left hand principally. Then a grey-haired man of-the-woods immediately afterwards let out a terrifying screech, which was probably a signal, for he and his mates began to tear to pieces the comrade condemned to death. They tore him limb from limb—I heard his bones break, so near was I to the place of execution. The orang-outang cried piteously, his voice resembling that of a woman in sore distress.

Pamba, my servant, had fired in the midst of them. All fled but one, an old ape, who rolled on the ground with a broken arm. The Malay advanced upon him, whereupon the animal ran off.

My servant is a native of these parts and is intimately acquainted with its animal world. He gave it as his opinion that the orang-outangs had never seen a white man and did not know anything of firearms. The shot had startled and frightened them.

About a week ago Pamba appeared breathless in the dining-room, just as we were sitting down to our evening meal. "They have come," he cried. "See for yourself, master."

I walked out on the verandah, and following the Malay's direction, observed a large number of orang-outangs assembled at the end of the carriageway leading to my house. In front of them stood a colossal grey-haired ape, who undoubtedly acted the part of the leader. He was screeching and chattering away at a tremendous rate, pointing toward

my house as he did so. "Look at his arm," said Pamba, "that is where my shot struck him."

It was, indeed, the orang-outang we had encountered, to his sorrow, some time ago. The more I observed him, the more convinced I became of the fact. "We ought to teach him a lesson," I said; "fetch my guns." Pamba, trembling with blood-thirstiness after the manner of his race, went and returned with lightning rapidity, but before we could raise the rifles to our cheeks, the orang-outangs had vanished. The servant was rather proud of the fact. "Man-of-the-woods is smart animal," he said, "knows when he has enough. Will not stand in front of a gun."

Next morning we found the body of a native child in our front yard. The little one had been strangled to death. The orang-outangs had entered upon their campaign of revenge.

This death in the circle of the natives intrusted to our care, struck my poor wife as an evil foreboding. Her excitability at last became so pronounced that I decided to take her to Penang at once and send her home by the next mail steamer. Our carriage was brought up to the door. Pamba took me by the arm and said:

"If the master be wise, he will wait till tomorrow and not drive through the forest, which is full of ferocious beasts."

I laughed away his misgivings. "My good fellow," I said, "who ever heard of an attack by wild animals on Europeans in broad daylight? Jump in the rear and take care of little Charley; you may take my pistols if you will. The mistress and myself will take the box seats."

Travel was comparatively easy during the first hour or so, though the road grew worse and worse all the time the farther we progressed on the way to the sea. Now the forest became thicker, the road more uneven than ever, thorns and stones interfered with the gait of the pony. We had to go at a very slow pace. From Pamba came not a word. In his lap rested my two pistols, from his girdle hung the kris, a two-edged knife, sharp as a razor, which the natives handle with astonishing dexterity.

Just as we were entering upon the second half of our journey, we heard sounds over our heads in the trees. It was like "Tajik-tajik-tajik."

"Man-of-the-woods is here," said Pamba, stoically. I looked up—more than a dozen orang-outangs were watching us with gloating big eyes from above. As we proceeded, we observed that each tree forward on the road was manned by a couple of tailless apes. "They are the sentinels," whispered the Malay. When we had passed the first guard house tree, its hairy occupants let themselves down on the ground and trotted after us with uncertain, wavering steps, crying their monotonous "tajik-tajik," and showing their horrible teeth. The farther we proceeded, the more numerous the procession grew.

Our pony seemed to be aware of the danger; before I could raise the whip he had entered upon a fast trot and now broke into a gallop.

The black-brown monsters were well able to keep pace with us. Farther and farther toward the seaboard sped our brave pony, but horrors upon horrors, the number of sentinels above us, the army behind us increased every minute. I counted six apes in each tree on the road. Some of the monsters tried to jump into our carriage from the lower branches, but happily did not calculate the movements of the horse, and all fell to the ground. Suddenly an old ape alighted on the step of the cart. His tremendous jaws opened for a moment not a foot from my face; a whiff of his polluted breath struck my nostrils. At that moment Pamba's right arm brought an iron jimmy down upon the orang-outang's head, who fell to the ground with a terrible howl.

My wife, who had been leaning heavily upon me for some time, swooned away, and my two little ones began to cry for help and mercy. I recognized the impossibility of escape by

flight; our cart was swinging from one side to the other and might turn over at any moment.

When the troop of apes were only seventy-five feet distant from us, I ordered Pamba to fire.

One of the apes fell as a result of two shots fired, the others continued to run after us. I handed Pamba another revolver. He waited until they were but twenty feet away, then fired six times in quick succession. For a second or so the beasts seemed to be taken by surprise; they had probably anticipated but one shot. Seeing two of their comrades drop they hesitated, conferred among themselves in their own shrill-toned language, then trotted on. Every tree in the neighborhood yielding succor, the troop increased frightfully—at least in our eyes. The pony was panting and struggling hard for breath, and the next house was at least four miles away.

"Master must go ahead; Pamba will fight man-of-the-woods," said the Malay, after awhile. "God is good to white man; the master will look after Dhoba and Pamba's children. Good-by, master." (Dhoba was the Malay's wife.)

With that the brave fellow jumped from the wagon, in his right hand the glittering kris. I saw him face the army of apes, dealing terrific blows with the knife. Then, as my wagon turned the corner, he disappeared amid the hundreds of howling, screeching beasts.

We arrived at Penang without further accident. On the next morning I started out with ten well-armed men to search for Pamba. The orang-outangs had vanished. Pamba's body, torn in fifty or more pieces, we found in the roadway, surrounded by eleven dead apes, each one as big as a man.—*Malacca Correspondence.*

TALE OF A BOY AND A CIGARETTE.

The venerable and familiar tale of the bad little boy who offered the circus elephant a chew of tobacco is far surpassed in ethical force by the new and strictly truthful story of eleven-year-old Harry Manning, of Waltham, Massachusetts. Harry has been learning to smoke cigarettes, and one afternoon about a fortnight ago he was sitting on a barrel behind Northrup's grocery practicing, when he heard footsteps. Not caring to smoke in company, he politely dropped his lighted cigarette into the bung-hole of the barrel on which he sat. The statement is that when the moral elephant in the other story received the chew of tobacco he seized Tommy, the evil-doer, by the coat collar with the thumb and finger of his trunk and threw him harshly out through the roof of the circus tent. The event in Harry's case was still more precipitous and surprising. The barrel he sat on had contained naptha, and rejected the lighted cigarette with an instantaneous burst of emotion which sundered its hoops and gave Harry all the symptoms experienced by the boy who stood on the burning deck whence all but he had fled. Happily Harry came down in the same township in which he went up, and was identified, and is still living with his parents, but another time he will drop his nose into an empty barrel before he drops his cigarette into it. The narrative of his adventure is here cheerfully recorded as a warning to boys who smoke cigarettes and for use in schools.—*Harper's Weekly.*

LOVING BACK.

Little Alice was playing with her doll while her mother was writing. When her mother had finished the writing she told Alice that she might come and sit on her lap, and Alice said:

"I'm so glad! I wanted to love you so much, mamma."

"Did you, darling?" and she clasped her tenderly. "I am very glad that my little girl loves me so, but I fancy that you were not very lonely while I was writing; you and dolly seemed to be having a happy time together."

"Yes, mamma, we were; but after awhile I got tired of loving her."

"And why?"

"O, just because she never loves me back."

"And that is why you love me?"

"That is one why, mamma; but not the first one nor the best."

"And what is the first and best?"

"Why, mamma, don't you guess?" and the blue eyes grew very bright and earnest. "It's because you loved me when I was too little to love you back; that's why I love you so."

That was a very good reason, and even mamma herself could not have given a better one. That is one reason, also, why we should love the dear Lord; "Because he first loved us, and died to redeem us from sin."—*Our Little People.*

FREE LUNCH IN SALOONS.

A New York *Sun* reporter asked Chauncey M. Depew to say something on the subject of free lunches in liquor saloons.

"Free lunches!" exclaimed Mr. Depew. "Well, I did say something about free lunches, didn't I?" And if I'm not mistaken I referred to them as ingenious preparations too. Well, they are. Now, seriously, although these poor people have twisted my remarks into all sorts of shapes, I meant all that I said about young men becoming slaves to drink. It's a terrible thing, and I think the free lunch is largely responsible for it. It's a most ingenious contrivance, and do you know that it's simply put in a place to make a man thirsty? Yes, sir, I tell you that the free lunch is composed of food of such a character that it keeps a man thirsty and forces him to buy liquor to keep himself comfortable. It is made up of pickled herring, corned beef, fish cakes, salted potatoes, pretzels, cheese, smoked beef, potato salad and dozens of other dishes the main ingredient of which is salt. And as sure as a man eats free lunch just so sure will he be a drinking man, unless he is possessed of rare self control. Why, I tell you the free lunch is more to blame for the number of drunkards around than anything else. A man takes a drink and a bite. The bite makes him thirsty, and the drink makes him hungry, and many a man who would leave a saloon after having imbibed one drink will stick all day as long as the free lunch is there. It isn't the drink that keeps him, but the ingenious makeup of the free lunch, and that's why I say it's a blotch on civilization and should be wiped out.

"Perhaps you wonder how I know all this. I'll tell you. I travel a great deal, and wherever I go I always make it a point to talk with the man next to me. I ask him his business and make him tell me all about it. Now, among others, I have talked to many hotel men and liquor dealers, keepers of fashionable cafes as well as German saloon keepers, and as the free lunch is a sort of a hobby of mine I always make them tell me about what they spread out for their customers in the eating line. I used to wonder how they could afford to spread a free lunch, but all liquor dealers tell me that it's the most paying investment they make, and I believe it is."

PERFECTLY SAFE.

A gentleman visited a lighthouse, and said to the keeper:

"Are you not afraid to live here? It is a dreadful place to be constantly in."

"No," replied the man, "I'm not afraid. We never think of ourselves here."

"Never think of yourselves. How is that?"

The reply was a good one:

"We know that we are perfectly safe, and only think of having our lamps brightly burning and keeping the reflectors clean, so that those in danger may be saved."

That is what Christians ought to do. They are safe in the house built on a rock, which cannot be moved by the wildest storm; and, in a spirit of holy unselfishness, they should let the light gleam across the dark waters of sin, that they who are imperilled may be guided into the harbors of eternal safety.

Home News.

Rhode Island.

QUONCONTAUG.—Last Sunday night, was thought to be the closing night of the meetings here, but at the close of the meeting, with a full house, a vote was taken by Bro. Carpenter, Treasurer of our Evangelical Committee. A sea of hands went up for another week's meetings. Sunday was a great day. Bible-school as usual in the morning, services at 11 o'clock. The house was full; people came from Dunn's Corners, from Niantic, and from the shore. At the close of the service seven came forward for baptism, and all repaired to the shore, where we found already a gathering of people waiting, on the beach just back from the main sea within the arm, or bay. Two of the seven baptized were men of families and in the prime of life. This week the interest has run higher than any one of the three previous weeks. At the services Sunday night, while the congregation sang, they arose in the four different sections of the house and came one after another and shook hands with those who had during the day put on Christ by baptism, and who occupied the front seats in the house. Hearts were stirred who had not been in such a place for a long time. Gospel songs at the waters (for the singing was such as I have seldom heard) must have found their way to the hearts of many. The crew at the life saving station were all at the waters. The people have been liberal with their free-will offering for this work. We yet hope to see greater things here in the hearts and homes of this community. While we are all praying for Louisville, do not forget us at Quonocotaug.

E. B. SAUNDERS.

SECOND HOPKINTON.—The summer, for the most part, has been quite seasonable. Crops are an average. Fruit, quite plenty. Church work is encouraging. Sabbath morning services are well attended, while the Friday evening prayer meetings are fuller in attendance and more hopeful than they have been before in a long time. Some of them are real seasons of Christian enjoyment.

We were favored with a call from S. R. Wheeler, during his recent visit this way. He preached at the Sabbath morning service.

Two of our young men, Gardiner B. Kenyon and Curtis F. Randolph, have left us, to attend Alfred University. They are much missed in our church and community.

Our district school is being taught by Miss Minnie Crandall, a granddaughter of Rev. James R. Irish, deceased, and is giving general satisfaction, so far as we have learned.

The Sabbath-school is ably and satisfactorily superintended by George A. Kenyon, of Hope Valley.

L. F. R.

New York.

ADAMS CENTRE.—It seems sometimes almost unfortunate that we cannot accomplish the impossible. For example, that we, who were permitted to attend the late anniversaries at Plainfield, could not bring back to those who remained at home a clear understanding of the spirit of those meetings and impart to others the interest and enthusiasm in our work which we received there. It seemed to me that the uplift of our denomination for all work was never so great. God grant that the whole people may catch the fire that was fanned into such a fervent glow in those blessed sessions.

We are missing many of our faithful young people, who are away teaching or at school. Five are in school at Alfred and one at Williams.

Strange as it may seem to many, the Adams Church has never had a bell. We have long greatly felt the need of one to ring out to the people around us "The seventh day is the Sabbath of the Lord thy God," but we have not heretofore seen how to afford one. But now we are to have one. Thanks to the munificence of Charles Potter; that sweet-toned bell which called us to our meals at Conference is to be transferred to the tower of the Adams Church. Bro. Potter makes the Adams Church a present of the 1,200 lbs. bell, which originally cost \$600. He says, "I take peculiar pleasure in presenting it to my mother church, for whom I have always had a warm place in my heart, and who received me into membership on my twenty-first birth-day, during the pastorate of that eloquent man of God, Eld. Giles M. Langworthy." The vote of thanks which the church gave Brother Potter for this magnificent gift but poorly expresses the gratitude which our people feel. May God bless the giver, and make the gift a great blessing to the people.

A. B. P.

IS IT SO, OR IS IT NOT?

We frequently hear it preached from the pulpit that Adam was made holy, and that his holiness was the image of God, in which he was formed, and that image he lost in the fall, or by eating bad fruit. We have some reasons to believe that the first proposition is not true, and if the first clause of the statement is not true, the last cannot be true. The fact is, whatever man may have been, when he came from the hand of his Creator, he could not have had any moral virtue in his character; if he had any character, he was no more responsible for it than he was for the color of his eyes or the length of his nose.

He was in perfect harmony with his environments, but this was of necessity, and, therefore, could have no moral quality. Holiness is voluntary conformity to moral law. Voluntary action is the *sine qua non* of holiness. We can conceive of man as perfect in every respect, but he has not put forth a voluntary act; but now he acts, and if this act is in obedience to moral law, this act is holy, and goes to form his character.

Man was good, but goodness is not holiness. When God surveyed all his works, he pronounced them very good, man in the category. The horse, the bird, the tree, and the fish were all good, and very good, but they were not holy. There was no moral goodness in them, and it was so with man, so far as the Bible account is concerned.

Aside from the reasons given, the Bible teaches us that man was in the image of God in the days of Noah, hence the idea that man lost the image of God in the fall is false. It follows then, that if holiness was the image of God in man, he did not lose it. The Bible nowhere says that man was made holy, nor does it say that man lost the image of God when he sinned.

If man lived any length of time in obedience to the law of his being, he acquired holiness, and he may have done so, for we read that he gave names to the creatures that God had made, and it was after this that he slept away a rib out of which God made him a wife.

If he acquired any holiness he lost it when

he sinned, but that was nothing that God made, nor are we aware that he lost anything that God made. He was man, with all the attributes that he had before he fell. If he lost anything that constituted the man, then he was not man, but something different; then his first sin must have been his last.

But we know men do sin; hence we conclude that they have the same nature that the first man had. All that God or nature produces cannot be sinful. Sin cannot be a substance or attribute of human nature, because sin is an act, a doing something. Paul says it is the transgression of the law. What a foolish and absurd dogma it is that has come down to this enlightened age, that the substance of human nature, *per se*, is sinful. If that is so, the Saviour's nature, on his mother's side, must have been sinful, so it looks to me.

I heard a minister, in one of his sermons, say that little infants were sinful and under the wrath and condemnation of God; and a Baptist deacon said to me, that he believed that there were infants in hell not a span long. Shocking! And yet it was the old doctrine of moral depravity carried out. According to Dr. Wayland, the sinful or moral quality of an act is in the motive or intention of a free moral agent. These conditions are all wanting in the little infant; and if so, their nature, for which God alone is the author, must be as pure as the nature of Adam when he came from the hand of God.

In the beginning, a sinless nature sinned, and so it ever has been. It was so with Adam, and the same with the angels who sinned in heaven.

The knock-down argument against this view as above is: If little children have not a sinful nature, why do they all sin so early in life? A sufficient answer to this is, to ask why angels and Adam sinned, having no sinful nature back of their sins.

It seems that Jesus took the same view of little children that is taken in this paper. He makes them samples of heaven's pure ones. He says, "Except ye be converted and become as a little child ye cannot enter the kingdom of heaven." Suppose they are little latent sinners, or sinners under the wrath of God, what will be the logical conclusion? Simply this, "Except ye become little sinners ye cannot enter the kingdom," etc. And, again, speaking of little children, he says "Of such is the kingdom of heaven." Those who hold this doctrine of natural sinfulness of human nature, or innate sinfulness, urge in its support Eph. 2: 2, 3. Here the apostle is speaking of the unconverted, or worldlings, as we call them, among whom the Christians once walked, but who had been quickened, and who in times past were groveling in sin, or children of wrath, as both Paul and his brethren were once before conversion, no better than other sinners, and has no reference to little sinless babes or children. It is a false construction put on, as any one can see, if they will carefully examine the text. The same doctrine is taught in Titus 3: 3; also 1 Cor. 6: 11, and many more which we need not here mention, which show clearly that the apostle had no reference to innate moral depravity. Ps. 58: 3 is used for the same purpose. It is an axiom in logic, that that which proves too much proves nothing. Clearly this text proves too much, and, therefore, proves nothing.

If this text refers to infants, they must have been very different from what they are in these days, for they went astray from birth. They talked and told lies. They had teeth—and large teeth. Perhaps they had not yet got out of the monkey stage or period.

We believe there is not a text in the Bible, rightly understood, that supports the foolish dogma that has come down to this age through the channel of ignorance and superstition.

SENEC.

Sabbath School.

INTERNATIONAL LESSONS, 1895.

FOURTH QUARTER.

Oct. 5.	The Time of the Judges.....	Judges 2: 1-12, 16.
Oct. 12.	THE TRIUMPH OF GIDEON	Judges 7: 13-23.
Oct. 19.	Ruth's Choice.....	Ruth 1: 14-22.
Oct. 26.	The Child Samuel.....	I Sam. 8: 1-18.
Nov. 2.	Samuel the Judge.....	I Sam. 7: 5-15.
Nov. 9.	Saul Chosen King.....	I Sam. 10: 17-27.
Nov. 16.	Saul Rejected.....	I Sam. 15: 10-23.
Nov. 23.	The Woes of Intemperance.....	Isaiah 5: 11-23.
Nov. 30.	David Anointed King.....	I Sam. 16: 1-13.
Dec. 7.	David and Goliath.....	I Sam. 17: 38-51.
Dec. 14.	David and Jonathan.....	I Sam. 20: 32-42.
Dec. 21.	The Birth of Christ.....	Luke 2: 8-20.
Dec. 28.	Review.....	

LESSON II.—THE TRIUMPH OF GIDEON.

For Sabbath-day, Oct. 12, 1895.

LESSON TEXT.—Judges 7: 13-23.

GOLDEN TEXT—Though a host should encamp against me, my heart shall not fear. Psa. 27: 3

INTRODUCTORY.

After the death of Joshua and the men of his day, the people of Israel sinned and the Lord let them fall into the hands of their enemies, and they served the King of Mesopotamia eight years. When they repented and cried unto the Lord, he raised up Othniel, Joshua's nephew, who delivered them, and the land had rest eight years. Again Israel sinned and fell in bondage to the King of Moab whom they served 18 years, and were delivered by Ehud, and then had rest 80 years. Shamgar delivered Israel from the Philistines. The order of sin and bondage is repeated, and after twenty years deliverance came by Deborah and Barak and 40 years of peace follow, then seven years of bondage to Midian makes 53 years of servitude and 160 of peace before we come to the interesting story of Gideon, chapters 3-8. Israel cries unto the Lord and Gideon is sent to deliver them from the Midianites, who were descendants of Abraham by Keturah, and dwelt near the Red Sea. They with other nations had come up into Palestine with their cattle and their tents, as grasshoppers for multitude, and they entered into the land to destroy it. And the angel of the Lord appeared to Gideon of the tribe of Manasseh and told him, "The Lord is with thee." Go in this thy might and thou shalt save Israel from the hand of the Midianites. Have not I sent thee?" The Lord caused the fire to come out of the rock; he made the fleece of wool wet with dew, while the ground about was dry; and again the fleece was dry while the ground was wet and other things to convince Gideon that he would save Israel by his hand. The Spirit of the Lord came upon Gideon and he gathered an army of 32,000 to drive them out. The Lord told him that they were too many, because they would boast that they had done it, and would not give God the glory. He tested them and chose only 300 and with them, he told Gideon, he would deliver Israel. He also told Gideon if he feared to go down against the host of the Midianites, he could take his servant and go down first, and he heard one tell his strange dream to his companion, who gave the interpretation of it; and Gideon was encouraged.

EXPLANATORY.

v. 13. "When Gideon was come." He and his servant went into the enemies' camp as spies and listened and heard a strange dream, which without an interpretation would have had little meaning. A cake of barley bread used for cattle and servants tumbled into their midst "and came unto the tent (R. V.) and smote it." The definite article would indicate the tent or camp of all the Midian army or of their General. "It fell," etc. Shows its utter overthrow.

v. 14. "The sword of Gideon." The fame of Gideon had evidently reached the enemy.

v. 15. "When Gideon heard." There was little sense in the dream, without the interpretation, but God had prepared the environments and, "do not interpretations belong to God?" These things prepared Gideon for the unique battle that followed. "He worshiped." This was a fitting commencement for a great work. "Arise." First prayer, then action; for already "the Lord hath delivered into your hand the host of Midian, but great faith is demanded.

v. 16. "A trumpet in every man's hand." The 300 trumpets and torches were doubtless obtained from the army of 32,000 and represented 300 companies, the torches being used at night in place of flags.

v. 18. R. V. "For the Lord and Gideon." They had heard these names before and what wonderful things they had done.

v. 19, 20. Shows how well Gideon's chosen band carried out his commands. Leonidas and his brave 300 were betrayed at the battle of Thermopylae, but Gideon had no traitors among his 300.

v. 21. "They stood every man in his place." To stand is sometimes harder than to charge.

v. 22. "The Lord let," etc. If we are fit instruments God can work through us and for us. 1 Cor. 1: 23-29.

v. 23. "And the men of Israel gathered themselves together." There were many willing ones when the battle was won. 8: 1-3. The remaining facts of the account are very interesting. The tact and humility of Gideon are displayed in his dealings with the Ephraimites, who complained because they had not been invited to join in the battle at the first. Note Gideon's noble refusal either to be king himself or let his sons, his mistake in regard to the golden ephod, and the sad fate of his family. Midian is not heard of since this defeat as a separate nation.

WALKING WITH GOD.

And what, then, is it to walk with God? If thou art a farther, take thy little son by the hand and walk forth with him upon the breezy hills. As that little child walks with thee, so do thou walk with God. That child loves thee now. The world—the cold and cruel world—has not yet come between his heart and thine, and it may be hoped that it never will. His love now is the purest and most beautiful he will ever feel or thou wilt ever receive. Cherish it well; and as that child walks lovingly with thee, so do thou walk lovingly with God.

But he walks humbly also. He looks up to thee as the greatest and the wisest man in the world—and in his world thou art such. He has not seen thee subject to the proud man's contumely; he has not witnessed thy visage become pale before "the cold charities of man to man;" he comprehendeth not the foolishness of thy wisest things. He only knows thee in thy strength, where thou art lawgiver and king, and where thy master is far away. Thus, conscious of thy greatness and unconscious of thy littleness, he walks humbly with thee; and thus humbly as he walks, do thou walk with him whose strength is real, for it can bear even the burden of thy sins; whose wisdom is real, for even thy foolishness cannot perplex it.

And thy little son has faith in thee—he walks confidently with thee. The way may be long and rough and trying, but he knows that if he wearies his father can carry him through in his arms. The way may to his thought be dangerous; he may deem that there may be evil beasts in the wood or evil by the road. But he fears not. He feels that his father's strong arm is between him and all danger, and he believes that no harm can befall him by his father's side. How happy is he, how free, how joyous in his trust in thee! The trials that perplex thy life are unfelt by him. The griefs that rend thy heart touch him but lightly. Thou barest all his burden. His life's welfare rests upon thy going in and thy coming out; and he knoweth it not. He needs not know it. He feels with all undoubting faith that thou art his shield, and rests in gleeful peace behind that broad protection which shuts out all care and thought of the rough world from his view. Thus confidently as thy son walks with thee walk thou with God.—*Kitto*.

THE preacher who looks not at the increased opportunities for his doing good in a field to which he has received a call, but rather looks at the larger salary that it offers, is a great disappointment to God.

Popular Science.

THERE is soon to be a new thermometer and system for taking a sensible temperature. By it can be told just exactly how hot a man in normal condition ought to be; heretofore our thermometers have only told how much heat there was in the air; the humidity of the atmosphere has never been recorded by the thermometer.

The new thermometer will not only give the temperature, but the humidity also, and will be especially useful in treatment of disease, by giving the fullest information as to the condition of the atmosphere. One day the thermometer might register 90°, and yet there might be no discomfort, because of a good breeze, yet on another day with the thermometer at 80°, or ten degrees less, life would be almost unbearable.

The new thermometer will continue to register, as in the past, the main temperature, but will also register the humidity, and thus give the exact amount of heat under which we may be suffering.

The instrument is a combination of the thermometer and hygrometer, having both the dry and wet bulbs, and for such an important work seems to be a very simple invention, while its cost cannot be very great.

As soon as they appear on the market we may refer to them again, and perhaps give a more full and technical description of this new thermometer.

A FRIEND of Cuban independence in Hartford, Conn., has just perfected a war balloon, which has been purchased by a syndicate of the Cubans in New York to aid in defeating Spanish rule in their beloved Island.

This invention has been thoroughly tested here on the fields of New Jersey, and has given perfect satisfaction. Instead of the basket, or car, a common square wooden box is used, from which a number of dynamite bombs are suspended, and which are to be released, one or more at a time, and fired by automatic machinery contained within the box, worked by a common coiled steel spring.

This balloon has a device, by which it can be steered, similar to the one used to steer torpedoes in the water, to make them effective, and execute their deadly work at an opportune time. When all, or as many of the bombs as desired, have been released and exploded, then the box itself explodes, with terrific force, and tears the balloon to shreds, and entirely destroys the secret by which the machinery is made to accomplish its deadly work.

It would really seem that the Spanish people had by this time seen enough of the liberties enjoyed by other nations and people, to now let the Cubans enjoy their autonomy in peace, in their far off Island home. We are of the opinion that Spain's little boy king yet in short clothes, and unable to leave the side of his mother or resist her dictation would not even know the difference, if explained, between himself as King of Spain and Grover Cleveland as President of the United States.

We say, let the people rule and the boy be subject to his mother.

H. H. B.

JESUS did not spend his life in trying not to do wrong. He was too full of the earnest love and longing to do right—to do his Father's will.—*Phillips Brooks.*

LIFE AND SERMONS OF JONATHAN ALLEN.

To the Editor of the SABBATH RECORDER:

Having recently read the "Life and Sermons of Jonathan Allen, Ph. D., D. D., LL. D., by his wife," I am impressed to recommend the purchase and careful perusal of the book, by the young, middle-aged, and old people, who are able, and have not already read it.

Having known him from early boyhood, and been familiar with much of his work as President of Alfred University, as well as having read many of his Baccalaureate Sermons, yet, in all my reading I have rarely found a book that I think would be a better investment for all. Buy it and read it.

DR. E. R. MAXSON.

818 MADISON ST., SYRACUSE, N. Y., SEPT. 20, 1895.

Special Notices.

ANNIVERSARIES.

SOUTH-WESTERN ASSOCIATION, Fouke, Arkansas, Oct. 31, to Nov. 4, 1895.

ALL persons contributing funds for the Mizpah Reading Rooms for seamen will please notice that Mrs. W. L. Russell is the Treasurer. Please address her at Plainfield, N. J.

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

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

M. B. KELLY, Pastor.

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

THE Yearly Meeting of the Seventh-day Baptist Churches of Kansas and Nebraska will be held with the church at North Loup, Neb., commencing Sixth-day, October 4, 1895.

Eld. O. U. Whitford is appointed to preach the introductory sermon. Eld. J. H. Hurley, alternate.

The committee will further arrange for an interesting program.

We trust that all who can do so will attend.

METTA P. BABCOCK, Secretary.

THE First Seventh-day Baptist Church of New York City holds regular Sabbath services in the Boys' Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building; corner 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, New Mizpah, 509 Hudson St.

THE next Semi-Annual Meeting of the Churches of Minnesota will be held with the Church at Dodge Centre, beginning Sixth-day before the first Sabbath in October, at 2 P. M. Eld. Ernst is appointed to preach the introductory sermon; Eld. Clarke alternate. Miss Mable Crosby, Trenton; Mrs. J. H. Houston, New Auburn, and Mr. F. B. Wells, Dodge Centre, are requested to present essays. Rev. A. G. Crofoot was elected delegate to the Iowa Yearly Meeting, Rev. H. D. Clark, alternate.

R. H. BABCOCK, Cor. Sec.

THE Yearly Meeting of the New Jersey and New York City Seventh-day Baptist Churches will be held with the First Seventh-day Baptist Church of New York City, Nov. 9, 1895, just fifty years from the date of its birth. Five sessions will be held, Friday evening, Sabbath morning, Sabbath afternoon Memorial Services, the evening after the Sabbath, and Sunday morning.

Preparations are being made to make this a very interesting time. We wish thus early to call attention, that those who are coming may decide and inform

us, that ample provision may be made for all our friends who may wish to attend.

The Fiftieth Anniversary, the 9th of November, 1895. Church organized the 9th of November, 1845. The 9th of November, 1895, comes on Sabbath-day. J. G. B. 509 HUDSON STREET, New York.

THE next Quarterly Meeting of the Southern Wisconsin and Chicago Seventh-day Baptist Churches will be held with the Rock River Church. The exercises will be as follows:

1. Ministerial Conference, forenoon and afternoon of Sixth-day, Oct. 4, 1895.

2. Sermon by Rev. Geo. W. Burdick in the evening following at 7 30 o'clock.

3. Sabbath-school, Sabbath forenoon, Oct. 5th, at 10 o'clock, under the charge of Chas. D. Balch, the Superintendent.

4. Sermon, by Rev. S. H. Babcock, at 11 o'clock in the same forenoon.

5. Following this sermon the communion, administered by the Pastor of the church and Rev. Geo. W. Burdick.

6. Sermon, by Rev. E. M. Dunn, in the afternoon of the same day at 3 o'clock.

7. Prayer and conference meeting in the evening following, conducted by Alfred E. Whitford and Eli. F. Loofboro.

8. Sermon, by Rev. E. A. Witter, Sunday forenoon, Oct. 6th, at 10.30 o'clock.

9. Exercises of the Young People's Christian Endeavor Union of the churches in the afternoon of the same day, at 2.30 o'clock, under the direction of the officers of the Union.

A most cordial invitation is extended to the members of the different churches to attend all these sessions.

W. C. WHITFORD, Com.

FOR the convenience of churches desiring to pay their proportion of the expenses of General Conference, the following list is presented. The names of several churches are omitted from this list because their membership was unknown to the Committee on Finance. They may remit at the rate of \$.06,628 per member.

South-Eastern Association:

Salem.....	\$14 20	Lost Creek.....	\$11 40
Middle Island.....	5 30	Ritchie.....	7 30
Roanoke.....	2 40	Greenbrier.....	5 30
Conings.....	1 00	Salemville.....	2 40
Total, \$49 30			

Eastern Association:

Piscataway.....	\$ 6 60	First Hopkinton...	\$25 70
Shiloh.....	25 70	Berlin.....	8 50
Waterford.....	4 00	Marlboro.....	4 80
Second Hopkinton...	8 00	Rockville.....	15 30
First Westerly.....	3 20	Plainfield.....	13 40
Pawcatuck.....	26 30	Woodville.....	1 20
New York.....	2 60	Greenmanville.....	1 90
Second Westerly.....	1 90	Cumberland.....	1 20
Total, \$150 30			

Central Association:

First Rookfield.....	\$16 20	DeRuyter.....	\$10 00
Scott.....	5 80	First Verona.....	5 80
Adams.....	19 70	Second Brookfield.	17 10
West Edmeston.....	5 10	Cuyler.....	1 00
Otselic.....	2 00	Lincklaen.....	2 80
Second Verona.....	1 80	Watson (paid).....	4 00
Norwich.....	50		
Total, \$91 80			

Western Association:

First Alfred.....	\$40 60	Friendship.....	\$10 80
First Genesee.....	14 60	Richburg.....	5 90
Second Alfred.....	18 30	Independence.....	8 10
Scio.....	2 00	Hebron Centre.....	2 60
West Genesee.....	1 40	Andover.....	6 00
Hornellsville.....	1 80	First Hebron.....	5 60
Hartsville.....	6 00	Shingle House.....	2 00
Wellsville.....	3 20	Portville.....	3 90
Total, \$132 80			

North-Western Association:

Milton.....	\$17 70	Albion.....	\$14 60
Jackson Centre.....	8 60	Walworth.....	7 60
Utica.....	2 90	Berlin.....	2 10
Southampton.....	5 50	Rock River.....	5 20
Welton.....	5 40	Carlton.....	5 20
Dodge Centre.....	9 80	New Auburn.....	3 70
Nortonville.....	16 00	Grand Junction...	2 40
Farina.....	10 60	Long Branch.....	1 80
Stone Fort.....	2 00	North Loup.....	17 20
Milton Junction.....	11 70	Shepardsville...	30
Chicago.....	3 00	Coloma.....	2 30
Marion.....	1 20	Bethel.....	1 10
Tustin.....	90	Dell Rapids.....	1 30
Marquette.....	50	Boulder.....	2 30
Calhan.....	1 50		
Total, \$164 40			

South-Western Association:

DeWitt.....	1 20	Fouke.....	2 20
Eagle Lake.....	60	Hammond.....	4 30
Hewitt Springs.....	90	Attalla.....	2 20
Total, \$11 40			

ALFRED, N. Y.

WILLIAM C. WHITFORD, Treas.

MARRIAGES.

NEWBY-CONGER.—At the home of the bride's parents, Mr. and Mrs. J. Conger, near Higginsville, N. Y., September 25, 1895, by Pastor Martin Sindall, Mr. Ira A. Newey and Miss Effie M. Conger.

WILLIAMS-CONGER.—At the home of the bride's parents, Mr. and Mrs. J. Conger, near Higginsville, N. Y., September 25, 1895, by Pastor Martin Sindall, Mr. Arthur R. Williams and Miss Myrtle E. Conger.

BRAMBALL-PHELPS.—At the residence of the bride's father, in Milton Junction, Wis., September 10, 1895, by Rev. S. L. Maxson, Mr. John H. Bramhall, of Milton, and Miss Minnie Luetta Phelps, of Milton Junction, Wis.

WELLS-DAVIDSON.—At the home of the bride's parents, Mr. and Mrs. J. Davidson, near Nile, N. Y., on the evening of September 18, 1895, by Rev. George B. Shaw, Mr. Ernest A. Wells and Miss Lucy A. Davidson.

MAXSON-HUFFMAN.—At the close of the afternoon service in the gospel tent at Egan, South Dakota, on September 14, 1895, by J. H. Hurley, Mr. Darwin E. Maxson and Miss Eunice A. Huffman, both of Smyth, South Dakota.

COON-CRANDALL.—At the residence of the bride's father, Mr. Roswell A. Crandall, in Milton Junction, Wis., September 18, 1895, by Pastor George W. Burdick, assisted by the Rev. George W. Hills, of Attalla, Ala., Mr. George E. Coon and Miss Nettie A. Crandall, both of Milton Junction, Wis.

KENNEDY-SUMMERVILLE.—At the residence of the bride's parents, Mr. and Mrs. C. H. Davis, September 19, 1895, by Rev. W. L. Burdick, Mr. Dorsey C. Kennedy and Miss Allie Summer-ville, all of Lost Creek, W. Va.

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.

Fogg.—In Hopewell, N. J., August 19, 1895, of tuberculous meningitis, Bertie Morgan, son of David P. and Eva Smalley Fogg, aged 2 years, 1 month, and 27 days.

After only two days of severe sickness and suffering this only son was taken home.

"Suffer the little children to come unto me." I. L. C.

DAVIS.—At Shiloh, N. J., September 9, 1895, Bertha May, youngest child of Samuel V. and Anna Richards Davis, nearly eighteen months old.

The little one had not been a rugged child and the angels came and bore her away where there will be no pain nor sighing, no tears or crying.

"Hath the dear Saviour found her, Laid her upon his breast, Folded his arms around her, Hushed her in endless rest?" I. L. C.

SUMMERBELL.—Near Milton, Wis., September 14, 1895, of paralysis, Frank Homer, son of Mr. Frank N. and Mrs. Olive Cornwall Summerbell, aged 2 years, 4 months, and 8 days.

"Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." E. M. D.

GREENE.—Della O., widow of the late Thomas R. Greene, was born in Brookfield, N. Y., March 27, 1827, and died at Adams Centre, N. Y., September 11, 1895.

She was one of ten children of Luke Kellogg, who moved to Adams Centre when she was but four years old. Her first husband, who died many years ago, was George Wright, by whom she had two daughters who survive her. She had long been a member of the Adams Church and a devout follower of Jesus. We miss the faithful ones who leave us for the crown, but we rejoice in their victory. 1 Cor. 15: 57. A. B. P.

LIVERMORE.—At Shingle House, Pa., September 16, 1895, of typhoid fever, John Livermore, in the 78d year of his age.

In early life he became a member of the Seventh-day Baptist Church, of Independence, N. Y., which relation continued to his death. He was conscious that he would not live through a course of typhoid fever at the commencement of his sickness, but manifested great courage to the last. He has left a wife, three children, and a large circle of other relatives. His funeral and burial occurred at Hallsport, N. Y., September 18, 1895. J. K.

HARRIS.—At Shiloh, N. J., August 22, 1895, of consumption, Walter G., son of the late Jacob M. and Mary Gillette Harris, and grandson of the late Rev. W. B. Gillette, aged 22 years, 7 months, and 8 days.

On the death of his mother, more than eleven years ago, he became a member of the family of Robert and Phoebe Ayars, where he found a good and pleasant home, and kind friends who tenderly cared for him while well, and during his long sickness. He attended school at Alfred for a short time about two years ago. A year ago last spring he entered into business in this place, but discontinued it in the fall on account of his poor health, since which time he has gradually failed until the end came. He was baptized on February 7, 1885, by Rev. T. L. Gardiner, and united with the Seventh-day Baptist Church of Shiloh, of which he was a member at the time of his death. Walter was a quiet, but an esteemed and trusty young man. He leaves only one

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

Royal Baking Powder ABSOLUTELY PURE

brother of his immediate family, J. M. Harris, of Shiloh. I. L. C.

DAVIS.—Near New Milton, W. Va., September 18, 1895, Stephen T. Davis, after a long illness which terminated in Bright's disease, in the 79th year of his age.

The deceased was married to Elizabeth Jeffrey, December 24, 1839, professed religion in the year 1848, and joined the Seventh-day Baptist Church of Middle Island. He leaves the wife of his youth, ten children, seventy-five grandchildren, and seventeen great-grandchildren. The large concourse of people at the funeral was evidence of the high esteem in which he was held. A sermon was preached by the writer from 1 Thes. 4: 13, and his body laid away to rest in the cemetery near the Middle Island church, September 19, 1895. S. D. D.

MILLARD.—At Shiloh, N. J., September 23, 1895, Eunice Green Millard, in the 75th year of her age.

Sister Millard's early home was in Alfred, N. Y., where she was married to the late Barton B. Millard. About 1866 they moved to Wisconsin and bought a farm near Milton, and there they lived eighteen years. Eleven years ago the family moved to Shiloh, where sister Millard lived until her death. She united with the

Seventh-day Baptist Church at Alfred many years ago, and was later a member of the Milton Seventh-day Baptist Church and then of the Shiloh Church of the same faith to the time of her death. She leaves besides other relatives an only son, grandchildren and great-grandchildren. A loving mother has finished her life pilgrimage. I. L. C.

PROSSER.—At Providence, R. I., September 21, 1895, William F. Prosser, in the 74th year of his age.

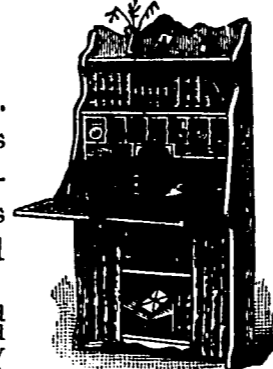
The deceased was for many years the Superintendent of the Greenmanville Manufacturing Company, and was highly esteemed by all who knew him. The interment was at Mystic, Conn., Mr. Prosser's former home. O. D. S.

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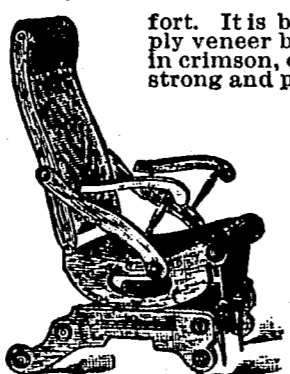
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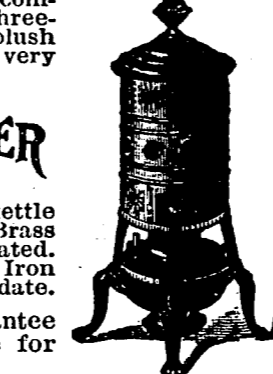
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Literary Notes. An Ideal October Magazine. LINCOLN'S apprehensive distrust of marriage is revealed in some extremely interesting letters from the great President in the October Ladies' Home Journal, in which John Gilmer Speed discusses "Lincoln's Hesitancy to Marry." The letters are given publicity for the first time, and are addressed to Lincoln's most intimate friend, Joshua Speed. Edward S. Martin presents a review of the various theories advanced by scientists in the effort to definitely locate the Garden of Eden site, and shows how far from solution is the problem. Dr. Parkhurst's October article treats of "Religion in the Family," and is one of the most forcible arguments that has come from his pen. "The Woman Who Most Influenced Me" series of papers is enriched by a contribution from Thomas Wentworth Higginson. The October Journal blends interest, entertainment, instruction, usefulness and artistic excellence, and is the magazine par excellence for the home. It is published by the Curtis Publishing Company, Nos. 421-427 Arch street, Philadelphia, at 10 cents per copy; \$1.00 per year.

THE October number of Harper's Magazine opens with a handsomely illustrated paper by Edwin Lord Weeks on the troublous phase of life in modern India, indicated by its title, "Hindoo and Moslem." "At the Sign of the Balsam Bough," Rev. Dr. Henry van Dyke, recounts the delights of camping along the banks of salmon streams in the pine woods of Canada. Illustrations by Charles Broughton add to its attractions. The life of Great Britain's royal family at Balmoral is described in "Queen Victoria's Highland Home," illustrated by Joseph Pennell. The second and last installment of Richard Harding Davis's "Three Gringos in Central America" describes some of the discomforts of life and travel in Honduras. Illustrations of characteristic places and persons accompany the text.

Harper's Weekly, for September 28th, contains a large and handsomely illustrated supplement devoted to the forthcoming revival at Athens of the ancient Olympic Games, which will be attended by an immense concourse of athletes from all countries. The article is written by Demetrius Kalopothakes, Ph. D., the correspondent at Athens of the London Times.

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