LAIvAW.

ANNIE L. HOLLERTON.
The death of the spirit we weave,
The words we speak to cheer or grieve.
In other lives will bear their away
When these frail forms are laid away.

Who has not known, who has not felt
Regrets that cause the heart to melt,
For acts unkindly, words unkind
To those we loved, our sacred dead?

Why, why forget as days are past,
That even this may be our last
The woman who bore the cross of grace
Of one who wears the silent grave?

Oh, stay the censure, spare the brown.
Life is too short to live them down.
Let not remorse's bitter tear
Be ours to fall above the bier.

Be this my prayer—God keep my life
Notes to these, notes to these
And to my soul may grace be given.
To draw my loved ones nearer heaven.

The hearts for whom we kindly yearn.
Who from our counsel, coldly turn.
May soften o'er our senseless clay
Some day, when we are laid away.

—The consecration of Phillips Brooks to the Bishopric of Massachusetts—such a service being the most imposing known among Protestants—was a notable one as a matter of course. Two things seem worthy of the attention of the Christian world—two things, that is, beside the man who was set apart.

—There was complete simplicity in the service as was possible under the rules. There were almost no flowers, there was no reverence of the cross or display of it, there were no candles and censers and embroideries and gaudifications and characterizations of the Scripture and the prayers. Everything seemed in keeping with the well-known character and tastes of the man to be consecrated, and the attention of the crowd in attendance was fixed upon the real meaning of the service. We may fairly look upon this as a prophecy of the mission of the new Bishop.

—The sermon by Bishop Potter, of New York, was not only worthy the occasion, it is worthy of being read by Christians of all denominations. It requires a good deal of tact to preach upon apostolic succession at the consecration of a man who makes little of it, but this was Bishop Potter's theme and he treated it in such a way as to create for him his reputation for ability, candor, tact, and spiritual insight.

—We take it for granted that this sermon put the opinion of the most spiritual Episcopalian in this country upon apostolic succession in the strongest language possible, and Bishop Potter made his case as strong as he dare make it. Extremists make out a good deal of nonsense on this subject, but there was no nonsense in this sermon, nor was there any unreasonable claim for a continuity of the Christian ministry from apostolic times. But there was a making much of the church and her ministries and ordinances, their origin, history and meaning, which have their source in the inspiration of the Eternal Spirit, not in accident and coincidence, such as we are glad to read, we care not what its source or occasion.

—But for the fear that some one will say we have taken Bishop Potter to "point a moral with," we will say that the lack of respect which many Protestants have for places of worship and the church's ministries is a very great evil. It is a reaction against undue reverence for these things gone to seed. Sitting about the stoves of meeting-houses with hats on, heels on the stove, spitting on the doors and telling stories before services begin; leaving the church to neglect and to become as shabby and mean-looking as if it were the devil's house instead of God's house; providing for its services with carelessness and stinginess, and making it cold and uninviting,—these things all naturally follow from the extreme Protestant teaching and feeling about the church.

—The dedication of a church and the ordination of a servant of the church mean something or nothing. Dedication does not mean that any holy quality is imparted to wood, or brick, or mortar, but it should mean that the worship and teaching which the building stands for are worthy of men's most manly respect and proper veneration, and their heartiest affection and loyalty. When you break down men's respect for the things that represent religion and worship in by far the most cases you make worship and religion impossible to them.

—We would spread far and wide, if possible, the Bishop's words on the ministry. No man should be ordained to service in the church who is not, first of all, a man of great manliness. The men whom Jesus follows were not insignificant nobodies, except by conventional standards. Some of them would have had commanding influence among any men anywhere. Take Peter as an example. He was a rarely gifted man in certain respects, with his limitations, as all men have, but for his place and work a large man. Ordaining a nobody will not make him worthy of respect, but ordaining a real man, with a man's heart touched by God's Spirit and the power of Jesus' life, makes him a greater man, not by any magic but by bringing him to an enlarging experience which always comes to a true man at such a time in his career. The world looks my brothers, for men who carry their Lord's heart in their breasts.

—What a difference there is in whistles—railroad whistles! Once, after a regular change of engines, during our trip South, we noticed we had left behind a shrill, sharp, head-splitting whistle for one as soft as the note of our Carolina doves. And what a relief it was, and what a relief it must have been to the people along the road to have a night train making its signals in such mellow tones? Whistles cannot very well be done without, but why can't they all be soft and mellow. It is a relief to know that somebody is thinking about making the necessary noises of our railways as bearable as possible, and it is to be hoped that the soft whistles will educate the people so that they will not endure the other kind.

—And why isn't this a good text for a sermon? Why would it not be a good rule to live by, to make all necessary things as pleasant and endurable as possible? If we could eliminate noise from people's voices and substitute the musical tones of patience, and unselfishness and thought for others; if we could have some people change their rattle-by-bang which they think means energy and life and "getting there" (as we believe it should be called nowadays,) for a noiseless industry like that of nature whose greatest works are never accompanied with noise; if the "loud in manner and dress could give place to the quietness and refinement of the truly gentle spirit; if we only could—

—Dr. Patton, who prosecuted the trial of Dr. Swing in Chicago, and who is looked up to as the leader of the Conservatives among the Presbyterians has had the laugh turned on him, just a little, and is compelled to arise and explain some things he has said on the subjects of Probation and Progressive Sanctification. But his explanations do not seem to change two statements of his. About Andover's teaching on Probation he said: "I am pretty sure there is no doctrine put in jeopardy by the simple affirmation of this belief." "Subject to correction, it seems to me that a man might go into the field entertaining this view and yet preach Jesus just as earnestly, with all his might, and during all his life, to the heathen, as though he held the church view," Dr. Patton then said. "We continually see men going into the other world imperfect; they must be imperfect when they reach there, and need some time for restoration and change."

—It did not require eyes more than half open to see what the Evangelist was driving at by publishing at this time this old speech of Dr. Patton's, a speech that the Doctor refused to have published at the time of its delivery, but which has been preserved in the manuscript of two reporters who now vouch for the correctness of it. The speech was a good one and no man would need to be ashamed of it. It will not relieve the force of its meaning now to say that it was "extemporaneous." Dr. Patton, on such subjects, cannot be said ever to be extemporaneous. And the corrections he makes are very indefinite and do not change the fact that he is on record in favor of a doctrine for which Dr. Briggs now stands a defendant at the bar of the New York Presbytery. In fact Dr. Patton has said plainly and bluntly what Dr. Briggs is said in extenso. Dr. Patton does not hold the "Andover View," but he as much as says he would not call one holding it a bad case of heretic. If Progressive Sanctification means what Dr. Patton says, we think he is right and reasonable and not unscriptural. In the issue of the Evangelist which contains this speech are some quotations from Cal-
The universal love.

Rev. A. W. Coon.

One of the most suggestive passages of the New Testament is this from I John 3:1, "Beloved, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." It points us, 1st, to the fountain of love, "God the Father;" 2d, to love bestowed, "What manner of love the Father hath bestowed upon us;" 3d, to the design of its bestowment, "That we should be called the sons of God."

1. There is a God. This truth is not questions by a few, and that by those incompetent to judge. "The fool hath said in his heart, There is no God." No one else would say so, and he is ashamed to speak it out loud. "Hast thou loved me" may be in them, and I in them.

2. But, whatever is known of God's love is manifest to us through our Lord Jesus Christ, "Who is the image of the invisible God, the first born of every creature." "For God so loved the world that he gave his only begotten Son, that whoever believeth on him might not perish, but have everlasting life." In this gift we have the highest testimony of love to our race, for God gave him to death to save us to life, which shows that the love of God to us is equal to that which he bears to his beloved Son. Says Jesus, "That the world may know that thou hast sent me, and hast loved them as thou hast loved me." Again he says, speaking to his Father, "The world hath hated me, and I am not in the world, but the word hath abided in me, and I in them." This surely is marvellous love. Instead of having merited the favor of God, we deserved his righteous displeasure and severest frowns.

3. It was unsought love, for when we were without strength, God, of his own free will, sent the Son of his love, "to be a propitiation for our sins, and not ours only, but for the sins of the whole world." Indeed, it was rejected love. "He came unto his own, and his own received him not." But thanks be to God, "that as many as received him to them gave he power to become the sons of God, even to as many as believe on his name." This is the love of God, conveyed to us, being able to possess it, no way to be obtained by the worker, but to be the result of God's act upon the heart.

4. It was freely bestowed, without money and without price, "for wherein is righteousness and life, shall not come by the law of self, but by the free gift of God, through the redemption which is in Christ Jesus." 1 Cor. 1:27, 30. 

5. It was unchangeable love. He who first loved us and gave himself for us, still loves and will love us forever. "Having loved his own which were in the world, he loved them unto the end." John 13:1. Thus, in a degree, we "beloved what manner of love the Father bestowed upon us." 1 John 3:1.

III. Contemplate the design of its bestowment. "That we might be called the sons of God," that is, that the same love flowing out from the bosom of the Father, through the channel of his Son, might flow onward to those who believe in Jesus, making them one with him in the Person of the Father, so that they become heirs of God, jointly with Christ. The sonship implies:

1. That the privilege conferred is a very high and glorious one. No created being is capable of greater. It implies a right, not only to the present benefits of sonship, or adoption in this world, but also to that blessed inheritance which is laid up in heaven for the sons of God.

2. The relation is exceedingly honorable and endearing. Says the apostle (Gal. 3:26), "Ye are all the sons of God by faith in Christ Jesus," "Wherefore ye are no more servants, but sons." "I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6:18. 1 Pet. 2:9, 10. Says the Psalmist, speaking of God's parental care (Ps. 13:2), "He is my rock and my fortress, and my deliverer, my God, my strength, in whom I will trust, my buckler and the horn of my salvation, and my high tower." Again, in Ps. 46:1, "God is our refuge, a very present help in time of trouble: therefore will we not fear, though the earth be removed and the mountains be carried into themid of the sea." 4. It also implies love to God, and consequently obedience; for, says the blessed Christ, "If ye love me ye will keep my commandments." 5. But it not only implies love to God, but love to man, Christ's love, as exhibited in Christ, is by faith, the procuring cause of our love to him. "We love God because he first loved us." This new affection, shed abroad in our hearts by his Spirit, expels meaner ones, and begets new desires and moral activities in the renewed mind. Now, those whom we love and that which we seek, for we seek not after self, but after God who cannot do acts of love and goodness directly to God, the renewed soul seeks to do all its love work to him in the person of his children, for, says the blessed Redeemer, "Inasmuch as ye have done it unto one of these least of my disciples ye have done it unto me." Thus the soul, filled by love and knowledge, and supported by hope, moves happily in a life of obedience to God and of good will to men.

It was necessary to our fallen race that the true love and character of God should be thus far revealed, that man might love the true God; for the same reason it was just as necessary that Christ, the true man, should be manifested, that man might love the true God in the person of Christ, both the true God and the true man at the same time. He was God as he is, and man as he should be, and this mysterious union is such that we cannot love the one and not at the same time love the other. He, therefore, who loves Christ, loves both the true God and the true man in him.

Now if we love the true humanity in Christ, we will love it everywhere. Humanity in Christ is generic, it is the second Adam, the impersonation of man as God created him, the true soul faculties and susceptibilities of the being—man. God, thus manifested in Christ, brings the soul into conformity to both divisions of the law at the same time. "He, therefore, whom saith I love God, and hateth his brother, is a liar." (1 John 4:20), for his brother whom he hath seen is in his nature, although sin-marred in character, a living type of the humanity of Jesus. The true humanity is a finite image of the infinite God. In kind, but not in degree of excellence or power, the perfect moral nature of man is a created image of the divine. He, therefore, who loves not his brother whom he hath seen, loves not the true God whom he hath not seen. Therefore, by faith in Christ we not only love the Lord God with all our might, mind, soul, and strength, but also love one another, or ourselves. The true believer is the true philanthropist. He loves the image of God, and he loves it everywhere, under all circumstances and conditions. He recognizes the great brotherhood of the human race. He loves that brotherhood and labors for its welfare. This is the love of God. This is the universal love.
THE FORWARD MOVEMENT.

Jennie Fowler Willing, of New York City, in The Independent of Oct. 27, describes the religious movement going on in the city of London. We reproduce the article nearly entire.

All who are deeply interested in city evangelization know the origin of the "Forward Movement," and will want to know more. London, the greatest city mission field on the earth, has been opened to the Christian faith by two men who are among the first in the world. One of them is only 4 years old, yet he has stirred the whole British Empire with the spiritual vitality manifested in caring for the poor. The two men who are at its head are of the same type. Wardour or not. We have been led into these reflections by the following unexpected result of a recent reading of the works of workers among the "emergent tenth" of the East End of London. They are having success in filling again the abandoned tenements of London, and making them Christian homes.

I looked into some of those dens of "darkest England." For instance, a widow with six persons on her hands, all helpless from the old mother to the youngest child. When she could get paper bags to make, to earn one and a half a week, about thirty-six cents for an hour's labor. Letter of recommendation she had to keep under care for months before they were fit to go out to service; woful children begging, lying on the sidewalk, gathered, by hundreds, in the streets. St. George's Church do not wait for their supper, the only meal they would get in the twenty-four hours.

The sight of these wretched human beings, and of the same dangerous class this side the sea, makes one feel that it is true for a "forward movement" on their behalf. Unless they are cared for, they will sink, we sink with them. We are carried to the bottom with our ship, and take us with them to the bottom.

Marvelous success has attended this mission. Only four years old, yet it numbers its workers by hundreds, and supports its thousand of them. The "trouble is, people of sixty or seventy instruments, a military band, make a stand for them, and that he will keep on his hands, whether they express appreciation or not. As Loyola trained his Jesuits to obey the church at all risks and costs, so these workers are trained to obey our Lord, leaving results with Him and trusting Him for supplies.

UNAPPRECIATED BLESSINGS.

It may be doubted whether any one is capable of appreciating, as they really deserve, the blessings which God confers upon the sons of men. The fact that men are more or less sinful, and that God would seem to preclude the possibility of their fully appreciating God's gifts and gracious provisions, makes the blessing be upon the head of the person suffering most from its absence. What he requires of us is, that we shall appreciate his favors to the extent of our ability; and not only his gifts towards us, but also our own ability. And the accepted ability to appreciate divine blessings should be obtained by a devout and dutiful use of all legitimate means of gaining them, and of subjection to the Lord Jesus Christ. As Loyola trained his Jesuits to obey the church at all risks and costs, so those workers are trained to obey our Lord, leaving results with Him and trusting Him for supplies.

ECCENTRICITIES.

Potmore told a friend of a visit which he once made to Leigh Hunt, when the poet kept him waiting for two hours, while he arranged himself for a new and becoming costume, excluding, as he entered, to his weary and impatient guest, "Ah! what a happy, happy world we live in, Mr. Patmore!"

Hunt's unbounded poetic feeling and talent, and his eccentricities, are well known, as one of the best among his acquaintances, and his habit of incurring debts which he never could pay.

Not all the splendor of Byron's genius could blind the world to his vanity, and his bickery cruelty to his friends while he lived, nor bridle posteiity to forget them. His eccentricities and selfishness are remembered in spite of his marvellous gifts.

Gratitude for Dr. Johnson's great legacies to the thinking world did not hinder Boswell from recording his eccentricities. Such as being called to dinner and then not invited to join the family, and his crabbed prejudices, and his untidy habits, nor has it deterred the English-reading people from regarding him as a model of learning.

Fame never forgets to write down the petty errors or the vices of great men. Bacon's meaness, Pope's rancour, Goethe's inconstancy, and the irritable temper of the Bronte sisters, are as well-known as their genius.

That very nervous energy which belongs to men of strong and stormy passions, never usually finds vent in disagreeable eccentricities, which makes them "not pleasant to live with." But the eccentricities of good people, as a rule, are apt to mislead nice people, and are usually confined to such as are too scrupulous to notice or to mention them.

They seem to have borrowed many things for the sake of "a cheap and easy thankfulness of the people, generally would be least likely to the sake of a really appreciative thankfulness of the great blessing.

Who can depict Christ's feelings as he thought of the dear faces which those fine, richly benefitted men put upon him by their utter lack of a manifestly appreciative spirit? It is only as we experience a withholding from us of all that the world can afford, and when we have helped, at a great sacrifice to us, that we can form any idea of the Saviour's feelings at that time. We have felt treated as if, after having done our utmost to befriend and benefit another, and which, were he to acknowledge it, he would declare was an insincere dispensation of his grace, and the slightest token of appreciation from him! We could join Shakespeare in saying: "Ingratitude, I say, the chief of all mankind's faults, and most grateful, were to make a monster of the multitude." And yet how often we ourselves take God's bright blessings in our hands without any profound sense of appreciation of them! We do not half appreciate God's unique and priceless Word. We too often read it in a critical mood, or more often neglect it entirely. Nor do we begin to appreciate the precious privilege of prayer; and when we do pray, and think that our prayers are unanswered, we are ready to say to ourselves that there is no need of praying,—that it involves a useless anxiety on our part. Nor would it be without a purpose, because it would glorify God, if we were from this time on, to make a special business of cultivating an appreciative spirit towards God in the blessings we receive, and to thank Him more, and blessings more, if we would value them more.

CHRISTIAN SECRETARY.
Missions.

The American Bible Society, at its Seventy-fifth Anniversary, reported receipts of $810, 388 18, and the issue of 1,407,637 Bibles, Testaments, and portions, of which 524,096 were for circulation in foreign lands. Since 1816, over $20,000,000 have been received, and 54,000,000 copies of Scriptures printed and distributed.

Dr. Judson says, according to the Missionary Review, that "the Chinese are manifestly the governing race of Eastern and Central Asia. They evidently hold the key to the future of almost one-half the unevangelized people of the globe; so long as they remain without the gospel the great bulk of Asia will be pagan; when they are evangelized the continent will be Christian and the world will be won."

How would it do for some one to write upon our "great missionary failure" in the South-west? He could bring forward as proof, the character and conduct of seven or eight preachers; the hypocrisy of some laymen, and the inability of others; and the strangely unwise ways of even good men. But these facts furnish no proof at all that our missionary and Sabbath-reform work in the South-west has been a failure. Neither is there any proof to justify the charge that such missions are a failure. Of course the best Christian effort comes short of noblest ends and highest attainments; but it is not to this that hostile critics have reference.

On a recent trip to the South-west, the Missionary Secretary met Eld. Stagg, of Billings, Mo., in St. Louis; Elders Shaw and Lee, with other brethren and their families, at Funke, Miller Co., Ark.; deacon Beard at Texarkana, Ark.; Eld. Powers, Bonita, Montgomery Co., Texas; brother D. S. Allen, now of southern Texas, then at Arlington, Tarrent Co.; Dr. Belo, Lott, Falls Co.; Elder Whately and Dr. Whately, Berdal, Gollad Co.; and deacon T. J. Wilson, Eagle Lake, Colorado Co. We commend these Sabbath missionaries of the South to the Christian regard and fellowship of our people, not doubting that there are many others whom we did not see, worthy of the same good-will. There must be Sabbath-keepers in forty or more counties in the South-west, including the Indian Territories; but some places there is but one person, in others there are several families. While we might wish that these scattered ones were gathered together, we may reasonably expect benefits even now. A consistent Sabbath-keeper or Sabbath-keeping family, of good report, is a witness to the truth. Their homes become distributing points for our literature. Their presence in a community frequently makes an open door for preaching by our ministers. And thus the seeds of truth are sown far and wide, from which precious fruits may ripen.

The Boys' Boarding School has continued under the same management as reported last year. On account of the increase in my work in other directions, Mrs. Randolph has heard the recitations since January. With a few exceptions, though, I have been in to conduct the religious services once each day during the entire year. At present we have fifteen boys, twelve of whom are bound to the school by contract, and the others we expect will be soon. After the summer vacation, we employed Le Erlow his wife, and his daughter, Kwei-Yung, who has taken on the work of the cottage schools. Besides teaching, they have made good progress. We hope that much good will come of this work.

Another day school was opened by Mrs. Randolph, on November 19th, in a building repaired for that purpose, situated near the Boy's Boarding School. The attendance was about fourteen till the New Year, opened, and then it increased until the house would not accommodate all. It was decided to enlarge the building, hoping that friends in the home land would assist in the expense. Soon after the building was completed a check was received for $850. The building will now accommodate all that one teacher can manage. At present there are twenty-five in attendance, with an average of twenty. The children all showed marked improvement, and those who have attended from the beginning know a good many Bible truths.

Dr. Swinney reports that "the dispensary here and that in the native city have both been kept open throughout the year. In the latter place the character of the patients is noticeably changing, as they come more and more from the better classes, and the field of usefulness among those who are able to read, and giving the printed page its added influence."

"There have been two boat trips made to the walled town of Tse-So, one in October and the other in January. We found it impossible to go again this spring as we intended. The official who gave us the use of his house and yard, lately sent a very polite and urgent letter, asking me to make another visit there soon. We trust the old lady, her aunt, now over eighty-six years of age, and who received the gospel message so gladly, may yet live until we can repeat the old, old story of Jesus and his love to her once more. Many from that place have come to the dispensary since, and their constant appeal is for me to make stated visits to that part of the country. A woman of means came from that town a few weeks ago with her decision fully formed to submit to a severe surgical operation. Having taken the necessary precautions for the case, I was sent to another mission, where they have a hospital."

"During the winter, afternoon weekly meetings were held in Mrs. Kie's house, where we talked to the women of the neighborhood who gathered there to hear. They were making progress in the knowledge of Bible truths, when some of the neighboring women, through jealousy, began to persecute Mrs. Kie on account of the doctrine, and we thought it best to discontinue the meetings for awhile.

"During the holiday weeks at the Chinese New Year, the missionary west of us made a special request for me to come and talk to them each day, saying they had plenty of time, as they were not at work, and moreover would give me the use of a large room for the meetings. The room offered was large, and the benches filled. Many many, you see, the seats were not occupied, with many also standing about the open door. Their frequent repetition of my words for fear they would forget, their eagerness to hear and joy in understanding, made these meetings as interesting as any I have ever had."

"In looking back over the year's work in the dispensary, and in the homes of the people, it is satisfying to see that, amongst the many waiting to receive healing of the body, there are always some ready and glad to hear of the Saviour and his love."

(To be continued.)
WOMAN'S WORK.

The Hindoo Woman.

There is a marked difference between the moral and social character of the Hindoo and the Mahommmedan woman of India. The Hindoo woman does not occupy that position in society which she is so eminently fitted to grace, and which is accorded to women in the Western world. She has been degradedand is so frequently represented by travelers, who are apt to mistake the common street-women with whom they are brought into contact, for the wife and mother of an ordinary Hindoo home. It is difficult for a stranger to find out what an Indian woman is at home, though she may have encountered a beautiful female in the streets, which she takes for her.

The influence of the Hindoo woman is seen and felt all through the history of India, and is very marked in the annals of British rule. Though the political changes, the invasion, and despotism of Mohammedan rule, may have forced upon her the seclusion now so general, it is evident that she once occupied a very different position, far less one calculated to degenerate memory of her earliest writers, and the dramatic representations of domestic life and manners still remain.

One of the most startling facts is that among the Asiatic rulers of India who have heroically resisted foreign invasion the women of Hindoo and Mohammedan races distinguished themselves almost as much as the men. Takshini Bayee, the queen of Janasteem, held the entire British army in check for the space of twenty-four hours by her wonderful generalship, and she would probably have come off victorious if she had not been shot down by the enemy. After the battle Sir Hastings, Wellesley, in his own words declared that the best man on the enemy's side was their brave queen, Takshini Bayee. Another courageous and noble woman, Aas Khoor, was placed by the British government on the throne of Patiallah, an utterly disorganized and revolted State in the Punjab. In less than one year she had by her wise and beneficent administration changed the whole condition of the country, subjugated the rebellious cities and villages, increased the resources, and established order, security, and peace everywhere. Alieeh Bayee, the Maharra queen of Malwah, devoted herself for the space of twenty years unremittingly and unstintingly to the happiness and welfare of her people, so that Hindoo, Buddhists, Jains, Parsees, and Mohammedans united in blessing her beneficient rule; and, of so rare a modesty was this woman that she ordered a book which extolled her virtues to be destroyed, saying, "Could I have been so infamous as to neglect the welfare of the happiness and the happiness of my subjects!"

In the historical notices of the rule of Hindoo women nothing is more conspicuous than their fine intuitive sense of honor and justice. Cline, Hastings, Wellesley, and other governors-general of India, have all acknowledged their high appreciation of the character of the Hindoo women they have known, declaring that in many instances, under the administration of Bances and Desges, India has been more prosperous and better governed than under the rule of the native rajahs.

The book from which these cullings are made dates back to 1884, and further states:—The present ruler of Bhopal is a lady of high moral and intellectual attainments; both she and her mother, who preceded her as head of the State, have displayed the highest capacity for adminis- tration. Both have been appointed knights of the Star of India, by the Empress of India, Queen Victoria, and their territory is the best governed native State in India.

Very recently the Queen of England created her Asiatic sisters, the queens of Oude and of Patiallah, knights of the Star of India, in appreciation of their wise and beneficent rule over their respective kingdoms.

Defeated by Time.

About fifty years ago a wealthy manufacturer in a large inland city left a will which excited much public interest. He was a self-made man who had amassed a huge fortune. One of the terms of his will was that his fortune should go to the widow of a certain disappointed person who had been his butler, and that this fortune should go to her and her children.

In order to accomplish this, he left small annuities to his children, and tied up the bulk of his fortune so that it could not be increased or decreased, and the patient, much-enduring, woman of India took the terrible yoke of subjection upon them in becoming wives as calmly as the young English or American girl puts on her bridal veil, and have gone to the funeral pile for centuries without a murmur.

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DEFEATED BY TIME.

About fifty years ago a wealthy manufacturer in a large inland city left a will which excited much public interest. He was a self-made man who had amassed a huge fortune. One of the terms of his will was that his fortune should go to the widow of a certain disappointed person who had been his butler, and that this fortune should go to her and her children.

In order to accomplish this, he left small annuities to his children, and tied up the bulk of his fortune so that it could not be increased or decreased, and the patient, much-enduring, woman of India took the terrible yoke of subjection upon them in becoming wives as calmly as the young English or American girl puts on her bridal veil, and have gone to the funeral pile for centuries without a murmur.
NEWPORT HISTORICAL SOCIETY.

The building now owned and occupied by this Society was erected in 1729, by the Seventh-day Baptist Church of Newport, purchased and restored by the Historical Society in 1884, and removed from Barney street to its present location in November, 1887.

The Seventh-day or Sabbatian Society was organized in 1674, being the first of that denomination in America. From 1839 until 1875 the building was occupied by various denominations. The original square pews (of which there were fourteen on the first floor) were removed in 1840 and the modern pews introduced. The pulpit and sounding-board, the pulpit steps, gallery and all other parts remain as originally built.

The tablets on the wall were presented to the church by John Tanner and others in 1773. There is a tradition that when the British took possession of Newport in 1776, and desecrated all the places of worship except Old Trinity and this church, by using them for barracks, the church service was saved and guarded through respect for the Decalogue found on the wall back of the pulpit.

The clock, still in good older, was made about 1731, by William Claggett, of Dr. Johnson house street, Newport. The clock was taken from the Dr. Johnson house building was taken from the Dr. Johnson house during the British occupation. The clock, still in very good working order, was made about 1731, by William Claggett, of Dr. Johnson house street, Newport. The clock was taken from the Dr. Johnson house building was taken from the Dr. Johnson house during the British occupation.

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The Sabbath Reform.

The Christian Cynosure, of a recent date, has the following curious specimen:

"We are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life;" and by this we are taught to commemorate the fact of Jesus' resurrection, but nothing is said about commemorating the day of it. It is only by the laity and the laity alone that the Christian Sabbath is described as having taken place about the time of the resurrection could be supposed to suggest a Sabbath observance. Besides, the "American Sabbath" which "has by the general consent of all orthodox Christians, the Romanists, our general government, State laws, and the great mass of non-religious citizens, been fixed on Sunday," had no existence until long after the New Testament times. Indeed the "American Sabbath," is a modern thing, and we have its genesis clearly stated by the Cynosure, as above.

But there is no Scripture for it.

4. "Our Seventh-day friends" know nothing about any "Jewish Sabbath." The terms "Jewish Sabbath," "Christian Sabbath," "American Sabbath," etc., are extra-biblical and are the inventions of men by which the real issue is obscured. There is but one weekly Sabbath mentioned in the Bible; that is the Sabbath to remember the fourth commandment which the Lord our God did make. But this Sabbath, the one which is always called by this one name, the Sabbath,—never more and never less; and always, in New Testament or Old, whenever the term Sabbath is used referring to the day of weekly rest, it means the seventh day of the week, which the Cynosure and others, are pleased to call "the Jewish Sabbath." This biblical Sabbath, with all that goes with it of duty and of privilege, is the one which we most joyfully accept. And they invite the Cynosure and all the rest to leave the man-made and man-fashioned institutions and come upon solid biblical reformation, and we will do as you tell us to do, not to the Lord but to thee good; for the Lord hath spoken good concerning Israel."

A STORY OF FOUR UMBRELLAS.

Patter, patter! What a soft dripping of the rain there was everywhere! And, looking out into the gray mist tangled among the tree-tops, one could see a pair of blue eyes framed in pink cheeks and gold-brown hair. These eyes went a journey to the umbrella rack in the hall. "0 dear! it has got holes in the top of its handle!" cried Abby Warner, their owner. The green umbrella was the missionary's, the brown, the black, and the yellow, for the umbrella doctor. I can tie some stout string to each one."

Yes, there was Chang Yong, slowly slumping down street in his awkward wooden shoes. Over his head was an umbrella, made for any weather, but on the other side was painted a black-and-yellow dragon.

"Chang Yong, do you want to come and get ten dollars?" called Miss Pippins. "Nothing is said about the Bible," asked the missionary.

"0 want to go to church!" cried Abby Warner, their owner, as she came from the hall into the sitting-room; "my green umbrella don't want to go to church." "0 dear! it has got holes in the top of its head and its leg is broken; so I doubt if it could walk to church." "Never mind," said her mother cheerfully. "I'm an umbrella doctor. I can tie some stout black thread around that poor broken leg, so it will hold till you call a pair of brown umbrellas to mend. Besides, when umbrellas don't want to go to church, and yet can, I think they had better be told plainly that they must go to church."

A Sabbath was another sick umbrella—a brown one.

"0 I think you had better go to church, Poppy," said Mrs. Smith. "0, I don't want to," whined Poppy; "Sabbath-school comes after church, you know, and nobody in my class will be at school." "Looking forward to Sabbath school, I am chanced to see the green umbrella, and she cried out, "0 there's Abby! She is going. Guess I'll go, too.""

Off went the brown umbrellas. A third umbrella was attacked by the don't-want-to-go sickness, a strange disease that in some families is very likely to break out Sabbath mornings. The umbrella was a handsome one, all silver and silk, and the Sabbath-school teacher, Miss Pippins. She thought the other umbrellas in her class would not go, and that her own black one was too nice and delicate for rough weather.

"But what do I see?" she exclaimed, looking out of the window. "There are my girls, Abby and Poppy! I guess I'll go, too." Soon there were three umbrellas—green, brown and black—all bobbing along on their way to church. The chief of the four was the green one. The day before was the secretary of a missionary society.

"There must be something in my sermon," he thought, "for the children—if they come over!"

He looked at the church, but oh, how empty it seemed! How the wind sounded! It seemed to him that the whole church was a great organ, and all the doors and windows were keys on which it might play, for it pounded on them, and much glee, and laughter, and soul! Soon the clergyman saw the umbrellas coming in, and with them were Abby and Poppy.

"Ah! I guess I will say something," he concluded, and he told about a recent family missionary society, and wished the children in that congregation might form one.

In the Sabbath school, Abby said—

"Miss Pippins, couldn't our class have a missionary society?" "Yes, why—yes, girls." "Call it the Green, Brown and Black Society," suggested Abby, looking at the umbrellas. Miss Pippins gave one of her little chuckles, and Abby would not mind if they didn't "do the thing," and "the thing" they "did," for one day Miss Pippins sent ten dollars to the missionary society.

Away off in China a missionary one day received from the secretary a note in which he said that "I send you dollars to come into little society, and they say this is that of the Three Umbrellas." I was wondering where to put the money, and I said to myself, "I'll give my umbrella to that society, and see what it is."

The missionary took him at his word, and was also as good as his own word. How big a blessing had been dropped in that gift from the society of the Three Umbrellas! They would have an interesting row, the four umbrellas, if they could have been put side by side and the green blue, pink, black and yellow. The green umbrella was made for any weather, and the red with its black and yellow dragon!

The green deserved special commendation for starting the races, for it gave one of its runners in Flowery Land. I think, though, the credit was due the umbrella doctor.—Sunday-School Times.

Young man, be diligent. Work hard, study hard. Whatever you are doing, whether work, study, or attending college, do vigorously, faithfully, the work you have in hand. Opportunities for greater things than this are open to you. God's servant is working faithfully now that when your opportunity for doing something does come you are ready for it. It is the young men who are the most eager and most energetic. A young David's opportunity to kill Goliath came he was ready,—had his sling with him,—and he succeeded. Had he not kept his father's sheep faithfully, he never would have killed Goliath nor sat on Israel's throne.—Religious Telescope.
A few years ago we knew a Baptist minister who was fond of saying to his own people, "If you insist on finding a Bible rule for the Sabbath, then these Seventh-day Baptists are right; there is no Sabbath in the Bible but the seventh day." But to justify himself for not keeping it, he discarded the Decalogue and what was pleasant of this theory. He soon found it very easy, on the same principle, to regard the form of baptism as non-essential, and then to discard it altogether. Having started on the downward road, he soon became a reviler of the church and a defamer of her best men. Addressing himself to the pleasant and social, political, as well as ecclesiastical, he found it perfectly in accord with the course on which he had started to decry the laws of the land as the instrument of wrong, to denounce the private ownership of property, and to advocate a system of philosophical anarchy as the remedy for these evils. Considering the ground on which he sought justification for his own disobeience, there is nothing surprising in all this. Surely, if a man can set aside the law of God to rid himself of his claims, he would find no difficulty in finding an excuse for defaming human laws. What a different thought than this same clergyman has been studying and is about to begin the practice of law. Let us hope he has become wiser, and that with returning sanity he may yet repent and receive of the Lord a new heart.

Not long ago the evangelists, Jones and Small, held a series of revival meetings in Rome, Ga., in the course of which they made such charges of corruption against the city's department of public works that the grand jury was forced to compel them to prove their charges in legal form and prove their truth or cease making them. It is a matter for deep regret that men who aim to do good in the world cannot do it without stooping to the methods of the Lord Jesus Christ does indeed pierce the hearts of transgressors, and lay bare to their own eyes the iniquity of evil doers; but it never does so by pointing men out in public places and calling them thieves, liars, and other such unpardonable names. If the attachments now out are left uncorrected, the crime for which they are to teach this important lesson, a good will be done to the cause of religion, however the courts of Rome may have intended it. But this subject is much larger than the individual cases above named would indicate. It is quite too common for "reformers" now-a-days to see no good in anything that is not exactly after their pattern of thinking and working, and to denounce all who follow other plans of work as necessarily wrong and intentionally corrupt. Not many men replaced by some of these men, in a public place, declare, without qualification or exception, that the churches and ministry of this country were in league with the most gigantic evil of this nation. When it is remembered that a league is "a combination of two or more men for the purpose of maintaining friendship and promoting their mutual interests, or for executing any design in concert," it will be seen that this is a very serious, as well as a very sweeping, charge to be made against the Church of Christ and her ministry. It is safe to say no good cause can ever be advanced by such methods. Civil courts may not be invoked to teach this lesson, may we not hope that a little sanctified common sense will.
The Sabbath Recorder, Nov. 5, 1891.

Very respectfully yours, H. Lassing.

New York, Oct. 16, 1891.

Dr. Burchard was an even better man than I believe he has been if his only fault was cander. As to questions of fact, which Mr. Lassing doubtless is good authority upon from his intimate acquaintance with, and love for, Dr. Burchard, I will make no issue with my critic. I got my impressions of the man from friends—mostly from a friend—intimately acquainted with the Doctor, and from the facts that may be gathered from printed publicaions. These impressions I expressed in two paragraphs together with a mild protest against the snap judgments of some of the newspapers which knew nothing more about Dr. Burchard than his "Romanism and Rebellion." I will confess that, if the moral I pointed for young ministers be too closely connected with my opinion of Dr. Burchard as a preacher, I did him a wrong, taking Mr. Lassing's word for it, though I do not withdraw anything of the "moral" on general principles. But "the head and front of my offending" seems to be in having a different opinion about Dr. Burchard as a preacher than Mr. Lassing had, a frequent hearer of Dr. Burchard but I did hear him occasionally during a period of years. I expressed my opinion of the preacher and Mr. Lassing has given me no reason for changing it, except his opinion. It will not do to dispute upon matters of taste and I have nothing more to say in the matter. Dr. Burchard was a frequent hearer of Dr. Burchard, and I was not alone in my opinion of him. His reputation now is suffering from what, to me, was a fault in his style.

W. C. Tittsworth.

Sisco, Minn., Oct. 21, 1891.

From O. U. Whitford:

After spending the first Sabbath of this month with my friends in Chicago, administering the Lord's Supper to them, I went to Smyth, Moody Co., South Dakota, to attend an annual meeting of our people in South Dakota, to be held with the Pleasant Grove Church, Oct. 9th to 11th. We have four churches in South Dakota: Big Springs, Union Co.; Daneville, Turner Co.; Big Rapids, and Pleasant Grove, Moody Co. The first three are Scandinavian churches. There was a good attendance at this annual meeting. There were about twenty of our Scandinavian brethren and sisters present, and every church was represented. There came with Eld. Peter Ring, Eld. Morton, who had kept a meeting in the Big Springs Church about two weeks, and his presence and preaching did much in giving interest and strength to the meeting. The weather was fine and the meetings were full of interest and profit. This annual meeting did a great deal in strengthening, encouraging, and uniting our people in South Dakota. It will be kept up. I am very much pleased with our people and the country at Pleasant Grove. It is an excellent farming country, rich soil, a little rolling, good water, good crops, a good climate, and a fine selection for a settlement. There is a great opportunity to buy land there at reasonable prices and on easy terms. If any of our people wish to go west and farm it, especially young people, here is a good opening, and as fine a farming country as I have yet seen, and a good opportunity to build up a church. Our people have a fine little church building for which they are some in debt, are struggling manfully to pay. We have such treatment, and they are indeed in every good way a live people. Bro. D. K. Davis is the missionary pastor and is doing a good work among them. Our church and settlement are nine miles from Flandreau, the county seat. There they have a good market for their produce.

I went from Pleasant Grove to New Auburn Missionary Church, to be held with the Minnesota Conference. Our churches in that section, and they are indeed in every good way a live people. Bro. S. R. Wheeler was the only one present from the Dodge Centre Church. There was no one present from the Alden and Trenton churches. The brethren and sisters of the New Auburn Church, and especially those living at St. Peter, faithfully attended the meetings. There was some interest manifested during the meeting, some coming forward for prayers. This interest has been followed up with meetings every evening the past week. Bro. Wheeler remained over another Sabbath to aid in the work. Last Sabbath Pastor Crofoot baptized two in the beautiful lake near the village. It was as beautiful and perfect an autumn day as I ever saw. The good work goes on, quite a number are seeking the Saviour; some have already found him precious to their souls. Others will have a chance for baptism this Sabbath, Oct. 16th.

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YEOUNG PEOPLE'S WORK.

A MAN.

Before a boy has doffed his kilt
He wants a sword with a fluted hilt,
He must manage a train, though its box be chase,
He must hunt, o'er the heather, be able to chase;
In fact, his highest ambition, and plan,
His nearest wish, is to be a man.

But a boy is not merely to-day,
Because there are so many "ifs" in the way;
He scarce sees this "if," and he knows at that,
His shirt is not his own, and he knows at that.
And so he will go, as best he can,
From childhood stand without being a man.

Oh, there are so many "ifs" in the road
That leads to manhood's highest abode!
Kindness, purity, courage, and truth
Stumbling-blocks these to many a youth;
For he who will not make these his own
Can never reach manhood's glorious throne.

So who would be manly should keep in mind
He must ever be gentle and brave and kind,
Obedient always to falsehood untrine,
A brother to every noble cause;
Thus shall we serve God's cherished plan,
And come to the stature of a man.

- Harper's Young People.

HOW TRIVIAL TO US WHO ARE GROWING OLDER SEEM THE PLAYS AND SPORTS OF CHILDHOOD. HOW SENSELESS APPEARS THE FOOLISHNESS OF THOSE WHO ARE VERY YOUNG.

And when we young people advance to middle life, the pastimes and diversions of young people become somewhat wearisome and as much a waste of time as now we see those of little children to be. And the foolish mistakes of the young will then to us seem the height of folly, though now we are daily guilty of them, and think we are doing something great.

LIKEWISE TO THE AGED SAGE, WHO HAS PASSED ALMOST OVER THE BORDER LAND OF THE UNKNOWN FUTURE, WHO, READY TO LAY DOWN THE TASK WORK OF LIFE, HAS ONLY JUST LEARNED TO LIVE—TO HIM MANY OF THE ACTIVE PURSUITS OF MIDDLE-AGED CHILDREN SEEM JUST AS DOVE OF REAL VALUE, AND THE MISTAKES MADE BY STRONG MEN AND WOMEN—THOSE MISTAKES WHICH OFTEN MAR A WHOLE LIFE—SEE AS VERY CHILDISH.

In like manner we can fancy that our heavenly Father looks down upon us doing just as we do upon the daily acts of little children. How foolish to him must seem all our petty jealousies, our envy, our ambitions, our strife after honor and worldly emolument, our greed for gold, and even our attainments in wisdom and knowledge, when we plume ourselves upon them.

Let us remember the truth which the thought that we are daily rising nearer and nearer to the point of view of our great Creator ought to impress upon us, and be wise.

THAT LAST DAY.

BY MR. WILLIAM G. WHITFORD.

I cannot promise a satisfactory answer to the question of the brother from Chicago in the Recorder of Oct. 15th, but I can try.

It must be admitted that a man would apparently lose a day by traveling westward around the world. The day, therefore, which seemed to him to be the seventh day of the week would really be the first. He might, therefore, observe Sunday as the Sabbath and assert that it was the seventh day of the week. But he would be deceiving himself; and if he were possessed of an ordinary degree of intelligence he would know that he was deceiving himself. As he investigates carefully he will find that each day of his western journey has been a few minutes over twenty-four hours in length. If he travels rapidly by rail, he can have twenty-five hours or more in a single day. If his watch is a good one he cannot possibly make it go slow enough to correspond with the actual time of the various places through which he passes or to the time given by the ship's chronometer.

But suppose that the traveler does not attempt to make his watch correspond with outside appearances, but carefully notes each time that it denotes the elapse of twenty-four hours. He will find upon his return home that his reckoning calls for one more period of twenty-four hours beyond the number of times that the sun has risen and set according to his observation.

Independently of this watch, reason teaches that there is no minute more nor a minute less than his friend who has abided at home. He has not, therefore, lost a day, whatever may be the seeming, unless all have lost a day. This, therefore, our traveler asserts, saying: "My watch is a rattle-trap. I will not believe it. All this community will have no respect for the purchasing of the food she had for a few hours beyond the number of times that the sun has risen and set according to his observation.

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We must know that if she allows her daughter to assume for a few months the planning of the meals and the pottage, it is doing the girl a far greater service than if she allows her young ambition to become lessened and her zeal decreased by feeling herself an unnecessary part of the household. A man, a boy, a girl will make many mistakes, but she will learn to say with Browning—

"- enterprise—a paradox.
Which comforts while it mocks—
Shall life succeed in that it seems to fail?"

Then again, at once as you are mentally tired, and let others breathe in its refreshing elements. In this way the school-room would form a class of eight or ten of your acquaintances to join you in reading together, once a week, certain standard authors. Two or three of Shakespeare's least known but delightful plays like "Rink Lear," or some of his historical dramas, Thackeray and George Eliot, Browning and Tennyson, Carlyle and Emerson, all contrasting authors in different branches of literature. These vague hints can be transformed and amplified into a most profitable winter's work. Prepare biographical references and questions as guide-posts for each lesson; and you will find that many of your friends who have been "on their rounds" will read your recent advantages of study, far from taking your work as exhibiting egotism or vanity, will be deeply grateful for your fresh methods and faithful labor.

In your social relationships you may find the greatest void, you may miss kindred interests and congenial companions, you may fear that you will become narrowed down to trivialities that retard mental growth. In all social gatherings you may have the tendency to suggest general rather than personal topics, and by conscientiously reading the newspapers you may keep informed on current events.

GREEK AS IT IS SPOKEN.

The popular idea that Greek is a dead language is all wrong. It is no more a dead language than the English is a dead language. Those who think of it as having shared the fate of Latin. This is a great mistake. Nowhere, so far as known, does the speech of Rome exist. The language of the Gregor of Ciceron, and of Marcus Aurelius, has entombed. It may be said to have. It the deathless Latin literature; also, in the language of the church. The Latin nations show by their speech their Latin affinity. But even Italy and Rome itself speak a language which was the Greek "to both the Republic and the Empire. Not so with Greece. That country still uses the Greek language, as truly as America uses the English language, or France uses the French language. Our city, distinguished from the Italians, use the same language, with slight dialectic variations, as did the Greek language. That which was derived its highest ideals in art and literature. The isolation of Greece from the rest of Europe in modern times has prevented a realization of the vitality of Greek. The students of it have confined themselves to the study of its literature. There has been no radical change in this respect since the time of Homer. That a great work by Homer, the Iliad and the Odyssey, was the most famous, recovered the classic literature, and put the human mind in touch with all the great thinkers and poets of classical literature, from Homer to Seneca. That revival of learning restored the literature of both those languages to the world of letters. In the case of Latin, the language was saved and preserved, and it was taken for granted that herein the two occupied the same ground. From that day to this Greek has been our inspiriting and leading language. Gradually that star of the East, which the Italian mages saw and followed with so much enthusiasm, moved westward until about four hundred years ago it became the language of English learning. Oxford. Almost at the same time that Columbus was vainly trying to interest Henry VIII in the extension of the world, a Dutchman better known for his piety than his learning, Erasmus, came to the great British university. His only thought was to enable the scholar to read the surviving literature of the languages, paying no attention to pronunciation and accent, or rather...
he pronounced it as if it were a part of the language of Holland, and there has been no material improvement upon Erasmus since that day.

In our own country culture. Arthur Arnold expressed the hope that Greek would some day come to be studied more rationally than it ever has been. He gave no indication of what he really means by this observation, but it would certainly be rational to adopt the same method of teaching Greek as of teaching German.

One of the most accomplished scholars Harvard ever graduated, Mr. Paul Shory, said in effect in an essay read not so very long ago before a literary club in Chicago, that to one who had made a thorough study of the dead languages the study of a modern language was recreation. This is undoubtedly true, and it follows that the reform suggested in the study of Greek would be an almost infinite relief to classical students. It would be a land where keeps be bred. They would then learn to take delight in Greek literature, and to read it with a clearness of understanding which is impossible under what may be called the method of teaching Greek.

Education.

—William Astor has promised to give $100,000 to endow a negro university in Oklahoma.

—The Catholic Review says Catholics are bound to build a great educational institution in the public interest where children will be educated as Catholics at the expense of the State.

—The United States leads the world in the number and extent of its libraries. The number of books published together contain about 21,000,000 volumes; those of this country contain about 50,000,000.

—The Congregationists are about to establish a large educational institution at Olympia, Wash. Something over $50,000 has been given, and others stand ready to assist as soon as the movement is fully under way.

—The libraries of 130 small drug-stores in Indiana have been obliged to go out of business since the law went into effect compelling all drug-stores keeping for sale any preparations of alcohol to pay the regular liquor tax.

—A Noble Educator.—Professor J. L. Lincoln, who was buried in Providence, R. I., last week, after half a century of active service in Brown University, received during his closing years the unique testimonial of the affection and respect of his pupils. A fund of $100,000 has been raised by the alumni of the college, from which he was able to draw upon at all times, and which has been used in the building of a memorial to his name. It was a remarkable tribute paid to one of the really great educators of New England, and attested the personal appreciation of a large body of men who had drawn inspiration from his nobility of character, his devotion to good letters, and his thoroughness and enlightened methods as a teacher. Many of them are who during their life-times, and here and there will be one whose memory will be perpetuated after death by the endowment of a fund to be used for the building of a memorial building on the campus; but it is almost an unpardonable thing for a body of alumni, representing the graduating classes of fifty years, to unite with enthusiasm to provide the memorial in the honor of the teacher. The glory of the medieval universities was transitory, their reputation and popularity depending upon the number of Oxford and Cambridge dons around them. One man would make a school of learning famous, and while he lived and taught the lecture halls would be crowded with youthful youths touched by the fire of his earnestness. When he died the university would languish and a rival school with another great teacher would draw upon its resources. Modern colleges are educational machines with too many cogs and wheels to receive the impulse of a single will. One man cannot now make a university as in middle ages; but an educator of noble impulse and an overmastering love of what is immortal in literature can still be a tremendous force in influencing the labors of colleagues, and in directing and quickening the separations of students. What Arnold was at Rugby, Lincoln was at Brown during his half century of laborious efforts to awaken and lead his students to love and reverence the spirit of his enthusiasm for study, and was sobered by his sense of responsibility in training young men to be not only scholars, but for the common life. He breathed in his lectures from a higher atmosphere than could be found anywhere else. There was no force in the old college of Roger Williams' State so enabling the students of this to the highest educational standards. The war of the world was a war of thought, and Lincoln, a war of learned and full-minded Latin professors. Educators, as the world grows older, seem to acquire technique and finish much that was once the property of the men. There is perfection of system and elaboration of method, but how rare it is to find in school or in college teachers of the type of Arnold and Lincoln, endowed with the spirit of a living language and a gift of informing it to pupils.

Temperance.

—"Wine is a mocker; strong drink is raging."—A cist of $275,000 has been made to Yale University for the erection of a preparatory school building and the equipment of a laboratory for preparing and出路 in the study of the dead languages.

—The railroads of this country are silent but effective teachers of temperance. They make the lesson practical and show their faith in what they teach by requiring the sale of only one particular kind of liquor to all passengers.

—From long years of experience we learn that the best and safest men are those whose brains, muscles and nerves have not been imprecated and handled by poisons of any kind.

—When the law against bribery and bull-shot frauds and gambling and prostitution and other forms of vice are allowed to be violated with impunity, it seems as if it were a failure, not against the law, but against the recreant officials who administer the law. But when the prohibitory law is allowed to be violated, surely the law is on its way to failure. See there! Didn't we call you that law was a failure?"

+A good deed is visible in Europe in the proposed measures of the Emperor William to abate the drink evil in Germany.

—The public libraries of all Europe leads the world in the number and degree of their publications. The United States is far behind. The public libraries of Europe have made to Yale University $50,000, and给她 promised to give $21,000,000 for the establishment of a preparatory school building and the equipment of a laboratory for preparing and出路 in the study of the dead languages.

—"Germany is being ruined by the beer drinker, and the beer drinker is being ruined by the beer."—A Good Man in England was a London workhouse, might have been seen the helpless, speechless form of a man who had been picked up in the streets. As this dying man was unknown, an attempt was made to determine his age. It was found that he was a tall gentleman, about forty-five years of age, in blue coat and dark pants, with a gold watch in his pocket, a notebook, a watch and a pocket calculator. He was soon identified as Prof. Porson, regarded by the universities as the finest classical scholar of the age. He was taken to the hospital as a victim of intoxicating drink. "Yes, many strong men have been slain by her!"

A miserable and probably glad woman with her four children and her husband, who had been engaged in building a house, appeared at the Hoboken, N. J., police station one night, recently, and applied for lodging. The woman, whose name was A. Deacon, instead of being in the lodger's room, was locked up in a cell. She has an uncontractable appetite for liquor, and in December last her husband, who is an infatuated fellow, having abandoned her, and, under the influence of liquor, applied to Recorder McDonough to arrange a separation. The wife agreed to the husband promising to pay her a weekly allowance of $7. This sum he has paid to the Recorder every Thursday since, and when the Recorder found that she had been dispossessed for non-payment of rent and had made application for lodging, he ordered her locked up and notified her husband, who made a complaint charging his wife with being a habitual drunkard. Inquiry being made as to what she intended to do with her children, she stated that her husband only two days before, and it was learned that every penny had been squandered for rum. She will probably be removed to the almshouse.

The three oldest children—the oldest is only six years of age—will be placed in some institution by his father.

—The friends of temperance must not degrade the drinking public, but must endeavor to make them see that the character and strength of the enemy with which they have to contend. He is crafty and mighty. He makes it appear that we are fighting the devil for all the good, whereas the battle is entrenched behind bulwarks which have stood for ages. He has powerful and numerous supporters. But while taking a broad and intelligent view of the opponent, we must not be dismayed at the seeming odds against us, but rather redouble our efforts, and man more skillfully, unitedly and persistently our forces. We must awaken the attention, and organize, and work all the more zealously and faithfully. We must, in the contest, use both of the same weapons. We must use all agencies at our command. We must get parents to train their children to total abstinence from all intoxicants, and churches to insist on all their members being strictly temperate. We must make it known that the sale and manufacture of intoxicants as beverages, is contrary to and against the spirit of the laws of all races.

We must encourage and sustain all lawful measures against intemperance, which are not in conflict with the laws of the land for its suppression, work for legal prohibition, sustain temperance men and pray for the Lord's help.

Such is the duty of patriots and Christians, and terrible the consequences to nation and church if it be shirked.

—The Presbyterian.

Popular Science.

The curious fact has recently been developed that the species of plants dependent on insects for pollen for fertilization are all perennial. Annuals are said to be unable to attract insects, and it is suggested, if this cross fertilization is for the benefit of the race, a race of annuals may not be benefited by cross fertilization as well as a perennial race.

—W. L. B. has invented his invention, waste tin plate, fruit cans, etc., are heated to 1,000 degrees Fah. in a furnace in which a reducing atmosphere is maintained. It is claimed that in about from three to seven minutes the iron and other are completely separated from the iron and fall to the bottom of the furnace, while the iron is left in such a condition that after cleaning, cold rolling, and drawing it, it heat is in a condition in which a tough high-class iron plate or foil is required.

Wines are caused by the unequal density of weight of different portions of the atmosphere. This is mainly due to temperatures. That current which accompanies a thunder-storm at the close of a hot day is due to the fact that the atmosphere, which has been heated during the day, is now rapidly rising, while the cooler atmosphere around is rushing in.

Consumption and Habits.—In a British Association paper, Dr. W. B. Hamilton regarded consumption as a disease caused by the inability of the body to withstand the breathing capacity. Its prevention should be sought by arranging work, habits, and surroundings, so that their general tendency should be to expand the lungs. Close rooms should be avoided as far as possible, as well as habitually working in cramped or stooping positions, and the wearing of corsets and tight-fitting clothes. Active exercise, fresh, clean air, and good, comfortable rooms should be well ventilated, wool should be worn next the skin, the body should be held erect, and deep breathing through the nose should be practiced. When the disease has been contracted, prompt treatment is of the greatest importance.

Mr. Mu., in studying the propriety of Cape Hatteras, observed that the noise on the surface of the water on their efforts to breathe, by hearing them up to the surface of the wind on their flippers, or otherwise. The surprised animals appears to be completely stupefied. When touched with the hand the animals invariably showed signs of discomfort by violently lashing the tail.

In the examinations of the poisonous machinery of the shellfish, the common principle of the system, that its active principle is the same in all, and that the fang in all possesses a hollow through which the poison flows into the wound the moment the incision is made. The sting of the snake is precisely like the fang of the rattlesnake, and performs its deadly work on the same mechanical principles.
LESSON VII.—CHRIST’S PRAYER FOR HIS DISCIPLES.

For Sabbath-day, Nov. 11, 1891.


Connecting Link.—Following the last lesson, Christ discusses the question more fully with the disciples regarding his final departure, assuring them that their present sorrow for his going will be turned into joy when they come to more fully understand the necessity for his departure. And after explaining somewhat more fully his bosomship, and the existing union and love between himself and his disciples, he closes the same by saying that we have been studying several weeks past; he offers prayer, a part of which we are to study in to-day’s lesson. It is interest to note that in this regard prayer, we have been studying, we have been studying, etc. From it we may learn the true nature of prayer.

EXPLANATORY NOTES.—v. 1. "These words." His discourse to the disciples. "The hour is come." That he should be betrayed and crucified, the culminating event of the work of the atonement. "Glory thy Son." Let the full work of the atonement be concluded, and with the power and nature of prayer. v. 2. "As thou hast given him power over all flesh." Not the Jew only, but the entire human family were placed under the dominion of Christ that all might be reconciled to God. "By this means." The life which begins with the new birth, the Son of God, as he knew the Father. The power of the church depends upon the unity of its members. We are sanctified through truth. We are commissioned of Christ to do his will and teach his truth. In answer to prayer we may be assisted, etc. The literary program was very limited. Bro. F. F. Johnson presented the original paper, an interesting exercise on Gal. 3:23-25. The preaching exercises participated in by brethren M. B. Kelly, F. F. Johnson and the writer, and devotional exercises, were the prominent feature of the meetings. We missed the presence and help of Bro. Threlkeld, who has labored much as a missionary in this field, a member of the Bethel Church. On account of ill health he has gone to spend the winter with a son in Memphis, Tennessee.

Although strong prejudice and opposition to the Sabbath cause are said to exist in the neighboring districts, yet there were first-day people at all three meetings after the first, and on Sunday there were good and attentive congregations, notwithstanding protracted meetings were in progress at two points not far away. On Sunday evening Bro. M. B. Kelly gave an interesting presentation of the Sabbath question under the topic: "Why I became a Seventh-day Baptist.

A collection was taken for the Missionary Society amounting to $8 41. Appointments were made for the presentation of papers at the next Yearly Meeting, as follows:

1. What is the distinction between the Old Covenant and the New? Bro. Threlkeld.
2. What are the evidences that the Sabbath is the creation week of universal and perpetual obligation? Bro. Threlkeld.
3. Is the Second Coming of Christ to be pre-millennial, or post-millennial? C. A. Burdock.
4. What are the qualifications for, and the Duties of, the office of Deacon, according to Scripture? F. F. Johnson.
5. What is the Scripture doctrine of the Atone-ment? C. A. Burdock.

The next Yearly Meeting is to be with the Stone Port Church, beginning on Sixth-day before the third Sabbath in October 1892.

I preached Monday evening in the M. E. church, in the village of Stone Port, and last evening in the Seventh-day Baptist church at what is called the "Old Town," which is about two miles from the present village. After the building of the Chicago, Vincennes and Cairo Railroad the village moved to this point.

To-morrow morning Bro. F. F. Johnson and I are to accompany Bro. Kelly to his home near Pulaski for the purpose of laboring for a time within the bounds of the Villa Ridge Church.

Stone Port, Ill., Oct. 28, 1891.

KANSAS AND NEBRASKA YEARLY MEETING.

The twenty-fifth Yearly Meeting of the Seventh-day Baptist churches of Kansas and Nebraska was held at Nortonville, Kansas, commencing Oct 16, 1891.

In the absence of all the officers the morning session was called to order by Eld. U. M. Babcock, with prayer. Eld. M. Harry, Eld. E. S. Eyrich was chosen chairman pro tem, and O. W. Babcock secretary pro tem. The introductory sermon was postponed to 3:30 P. M.


Communications were read from the churches at North Lorp and Nortonville, also a letter from Eld. S. R. Wheeler, of Dodge Centre, Minn. Upon his suggestion hymn No. 49, Gospel Hymn No. 5, was sung, and Eld. E. S. Eyrich offered prayer for God’s blessing upon the Semi-annual Meeting of the Minnesota churches now in session.

After a short prayer service the chairman announced the following committees:
At 7.30 P. M. the Woman's hour was held and essays were read by Mrs. S. E. R. Babcock, and one from Mrs. U. M. Babcock was read by Eld. U. M. Babcock. Reports were made of the different woman's organizations. At 8 P. M. a sermon was preached by Eld. J. W. Morton, Text, 2 Tim. 3: 16, 17. Subject, "Inspiration of the Scriptures." After a conference led by E. B. Saunders, the Annual Meeting closed.

A REMINISCENCE.

The sudden death of Maria Lucy Maria Babcock Cottrell, in Westerly, at the time of our General Conference, was a shock not easily forgotten.

A few days since I was visiting a friend who, when a child, went to school to Miss Lucy Maria Babcock. "She was quite skillful with her pen," said my friend, "she used to write things herself for the use of her pupils."

"I should like to hear some of them."

"Every Friday night just before school closed she used to have us repeat the following lines:

In concert now we all unite
Our evening to his praise,
And as the week is almost ended
To-morrow our lessons will be suspended.
To-morrow, if God be not with us,
We are lost; if he be with us,
When the Sabbath hour is o'er,
We'll search our schools books once more,
And from them wounds we shall gain
A treasure which we shall retain,
Until our darkest, latest day,
While life's long march floats along,
What is thy neighbor's care do not.

She taught us also the commandments verified.

"Please repeat them if you remember them.

"I shall never forget them, I assure you.

They were worded as follows:

Have thou no other gods but Me,
Before the ark stand and swear,
Take not the name of God in vain,
Upon his holy name be pure.
Give both thy parents honest days,
Teach thou that no murder do,
Abstain from theft and deeds unclean;
Nor steal though thou art poor and mean,
Nor bear false witness against thy neighbor.
What is thy neighbor's care do not.

My friend thinks that Miss Babcock herself composed this version of the commandments. Does any one know aught to the contrary?

HARRIET WARE STILWELL.

IN MEMORIAM.

The following resolutions were written and adopted by the Nortonville, Kansas, Sabbath-school, because of the death of our dear friend, Mrs. Maria Babcock Cottrell.

WHEREAS, God in his infinite mercy has seen fit to remove by death our dearest loved friend, Mrs. Clara Clark Evans.

Resolved, That we reverently acknowledge his supreme right to do as seemseth to him best, we deeply mourn her early death.

Resolved, That we have lost one who was loving and faithful, one in whom we see the image of our heavenly Father.

Resolved, That we deeply sympathize with those to whom she was dear, we share with them the secret of her departure, and bless God for this noble life and for the hearts of all. Our loss is her gain.

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She was always bright as a new pin and sharp as a needle when she watched Sarah. She was a slip of a girl not so high as that yardstick. I've had the best of chances to watch a good deal of her since she was before my window. I'm going to try and make a chart of her work and week out. Being lame and kind of shut-in, I suppose I've taken keener notice. Anyway, that girl's tuition with life, year after year, I've read and seen in going on like a play before my window.

I used to wonder what she'd make of herself, long before her father, Nick Lively, died. I could see there was one thing about her. I've watched her since she saw through knowing her so well by that serious and lady-like about the woman, I've always fancied. When she died—just hand me that spool of silk, please—I tell you I felt sorry up to the girl's shoulder, and leaning so comfortableness. I don't believe the monkey had done the trick on him. He told her she wouldn't be satisfied.
THE SABBATH RECORDER.

Westerly, R. I.

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THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Rev. J. Clark, President; Ashby, R. I.

THE SEVENTH-DAY BAPTIST MEMORIAL BOARD.

Rev. J. B. Free, President; Free, R. J., Secretary.

POTTER PRESS WORKS.

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W. STILLMAN.

ATTORNEYS AT LAW.

Supreme Court Commissioners.
Floods are still doing much damage in various parts of Japan.

Intelligence has been received at London from the British steamer Morella, which has been lost near Colom, Columbia.

Jas. Barnard, a well-known author, died at Newport, Mass., Oct. 24th. He was a native of England, and was born in 1802.

Dr. Griffith Jones, a missionary at Kow, asserts that the Chinese riots were not fomented by secret societies, but by the working of the passions of the people.

On the Island of Hondo, the capital of which is known as the Island of Hondo and is purposed for the settlement of the question and character of the Chinese, says that fully 90 per cent of the inhabitants are suffering from sickness, and the smoke is very dense. The fever is being destroyed by forest fires.

The Yokohama police in Japan have reported the death of a woman who was found dead in her room. It is believed that she committed suicide.

A dispatch from Austin, Tex., says that typhoid fever has been epidemic in several counties, and that the cost of such churches as are being destroyed is being marketed under various names.

The Cambridge aldermen have refused to order the minutes of the General Meeting of the Massachusetts Historical Society, as it is spoken to be a temporary and not a permanent body.

A reminiscence of the pastorate of Rev. Thomas B. Brown, aged 29 years, was devotedly attached to the church, and his family, three sisters, and many relatives to his name.

Burdick, Mr. John B., aged 29 years, of the 85th New York Regiment, and died in the Andersonville Prison. He was a devoted and faithful member of the church, and his family, three sisters, and many relatives to his name.

The Stannah House adjoining Milton College grounds. For particulars address E. F. Chilton, Milton, Wis.

CANCERS AND TUMORS are quickly and safely cured, and with very little pain, by Rev. A. W. Coon, Cancer Doctor, Alfred Centre, N. Y.

SABBATH RECORDER.


MARRIED.

Died:—Died—In Cambridge, Oct. 31, 1891, of typhoid fever, Mr. C. E. B. Ripley, of Providence, R.I., aged 36 years.

JACOBS—BOLAND.—At the home of the bride's parents, by Rev. J. H. France, Robert A. Jacobs, aged 25 years, and Miss Alice E. Boland, aged 19 years.

WHEELER—BURLINGTON—At the church at West Burlington, Ia., Oct. 31, 1891, Mr. R. E. Wheeler, aged 32 years, and Miss A. M. Coldiron, aged 18 years.

PRYOR—Collins.—By Rev. E. E. Rankin, at his residence, London, Ohio, John W. Pryor, aged 23 years, and Miss Eliza Collin, aged 19 years.

DIED.

Recent obituary notices are inserted free of charge when containing twenty lines, at the rate of ten cents per line for each line in excess of twenty.

Lowe.—At the residence of her brother-in-law, by the Rev. L. W. Cooke, in Providence, R.I., Miss Eliza Lowe, aged 20 years.

BOWMAN.—At the residence of her sister, by Rev. W. L. Bowman, in Providence, R.I., Miss Anna Bowman, aged 23 years.

Boswell.—In the Baptist church, in her own church home, by the Rev. Joseph B. Boswell, in her 85th year of her age.

Burdick.—In DeRuyter, N.Y., Sept. 24, 1891, Geo. W. Burdick, aged 29 years, of the 18th U. S. Army Corps, and died in the Andersonville Prison. He was a devoted and faithful member of the church, and his family, three sisters, and many relatives to his name.

Banks.—Mr. William Banks, of the 245th N. Y. Troops, died on the 24th of October, aged 41 years.

Henderson.—Mr. Charles Henderson, of the 245th N. Y. Troops, died on the 24th of October, aged 35 years.

WATSON.—Mr. John Watson, of the 245th N. Y. Troops, died on the 24th of October, aged 36 years.

MILLER.—Mr. John Miller, of the 245th N. Y. Troops, died on the 24th of October, aged 31 years.

COOK.—Mr. Daniel Cook, of the 245th N. Y. Troops, died on the 24th of October, aged 36 years.

SMITH.—Mr. Charles Smith, of the 245th N. Y. Troops, died on the 24th of October, aged 36 years.

SMITH.—Mr. Henry Smith, of the 245th N. Y. Troops, died on the 24th of October, aged 35 years.

WATSON.—Mr. John Watson, of the 245th N. Y. Troops, died on the 24th of October, aged 35 years.