

THE BIBLE SCHOLAR. A monthly paper devoted to the interests of our SABBATH-SCHOOLS.

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NATURE'S GOD AND HIS MEMORIAL. A Series of Four Sermons, by the author of 'The Sabbath-School.' Published by the American Sabbath Tract Society, Alfred Centre, N. Y.

THE KINGDOM OF GOD. A TEACHING OF THE APOSTLES CONCERNING THE KINGDOM OF GOD. By Rev. T. B. Stoddard. Published by the American Sabbath Tract Society, Alfred Centre, N. Y.

THE SABBATH AND THE SUNDAY. By Rev. A. H. Lewis. A. M. Part First. Alfred Centre, N. Y.

A DEPENDENCE OF THE SABBATH. In reply to a Ward on the Fourth Commandment. By Rev. C. C. Carlow. Published by the American Sabbath Tract Society, Alfred Centre, N. Y.

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He will come. So he passed down my cottage garden. By the path that led to the mill race. Where the birch and the laurel were trees. Over and over arch the way: There I saw him a moment stay, And turn once more to me, As he went to the cottage door, And lift up his hands in blessing. Then I saw his face no more, And I stood still in the doorway, Leaning against the wall, Not heeding the fair white roses, Though they crashed them down on my fall, Not looking down the pathway, And looking toward the sea, And wondering who would come, When he would come back for me, Till I was aware of the angel Who was going swiftly by, In the light of God Most High. He passed the end of the cottage, And the gates of the garden, And I suppose he had come down From the setting of the sun, To comfort some in the village Whose dwelling was desolate, And he passed before the door, And the likeness of a smile Was on his face: 'Weep not,' he said, 'for unto you is given To watch the coming of his feet, Who are they that will be seen, And work and watching will be given. Even in an earthly home, And in such an hour, I think not He will come.'

THE KINGDOM OF GOD. After his resurrection, during forty days, the Lord Jesus spoke by His apostles 'the things concerning the kingdom of God.' These included, doubtless, the kingdom itself, and the work of preparation for it, which must be committed to their hands. In answer to their question, asked near the close of the forty days, 'Lord, wilt thou at this time restore again the kingdom to Israel?' he did not reply, 'The kingdom is already here,' or 'I will be here when the promised Spirit shall descend upon you,' but simply, 'It is not yours to know times and seasons which the Father appointed by His own authority.' Acts 1.

As we might expect, the promised coming back of Christ from heaven and the establishment of the kingdom upon his arrival, were very prominent themes in the teaching of the apostles and their assistants. It here seems necessary to note the fact that some able writers, who have written of the kingdom of God, have not distinguished between the kingdom of God as it is now, and the kingdom of God as it will be hereafter. This is a mistake, and one which has done much to obscure the true meaning of the kingdom of God.

The kingdom of God, as it is now, is a kingdom of grace, and is established in the hearts of men by the power of the Holy Spirit. It is a kingdom of righteousness, and is established in the lives of men by the power of the Holy Spirit. It is a kingdom of peace, and is established in the hearts of men by the power of the Holy Spirit. It is a kingdom of joy, and is established in the hearts of men by the power of the Holy Spirit.

The kingdom of God, as it will be hereafter, is a kingdom of glory, and is established in the hearts of men by the power of the Holy Spirit. It is a kingdom of righteousness, and is established in the lives of men by the power of the Holy Spirit. It is a kingdom of peace, and is established in the hearts of men by the power of the Holy Spirit. It is a kingdom of joy, and is established in the hearts of men by the power of the Holy Spirit.

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world before the Lord's arrival. On the contrary, it is inconsistent with many plain teachings, e. g., Parable of the Tares (Darnel), Parable of the Nobleman, etc., also the passages which teach us that we are to look for the coming of the Lord on our 'blissful hour.' For 3000 years the present order of things has existed. In all the countries which first enjoyed the light of the gospel a disastrous eclipse followed. 'May the Scrip. statements, however, be so construed as to mean that the revealed fact that he will come and establish his kingdom and glorify his saints. What if we do not know the time and order of resurrection, and the order of re-creation? What if we cannot interpret all symbols and all mysteries? We know that our Lord is coming; we know that the kingdom is to be set up; we know that the world is to be a kingdom and a priest. All our hopes center in the person and the arrival of our Redeemer. If we die first, we know that we shall go to heaven, and be happy in his presence, and destined to reign with him when he comes back to be king over all the earth. Will then we may join in that grand prayer of Milton: 'Come forth out of thy tomb, O Prince, and sit on the throne of the earth! Put on thy robes of thy imperial majesty! Take up the unlimited scepter which Thy Almighty Father has bequeathed thee! For now the voice of thy people cries, and thy resurrection is at hand.' Rev. W. W. Willmarth, in National Baptist.

MOSES AND THE SERPENT. BY REV. WYLAND HOTT, D. D. That is a suggestive incident, of the rod changed to a serpent, and the serpent to a rod again. God has allowed Moses to be threatened with a serpent, and to be rescued by a rod. All sorts of obstacles marshal themselves against him. Egypt is a powerful kingdom; the Israelites are despised. The Israelites are greatly valuable to the Egyptians. Besides, Moses is, not only unable to impress upon the people the fact of his divinity, but is unable to defend himself to be unequal to the towering task. So Moses sets himself to manufacture a whole chapter of excuses. He calls the serpent a 'rod' like him. Our humility is distorted into a sense of difficulty. We are quite ready to slander ourselves even to the towering task. So Moses sets himself to manufacture a whole chapter of excuses. He calls the serpent a 'rod' like him. Our humility is distorted into a sense of difficulty. We are quite ready to slander ourselves even to the towering task.

The teaching is significant and evident. 'What is formidable to weak faith and hesitating obedience becomes a rod of power as soon as the firm grasp of the truth is obtained.' First. Often before us rises duty difficult. It seems to us armed and hateful with the serpent's fang. We dread attempts toward its accomplishment, and flee as Moses did, because we are not sure that we can do it. We are not sure that we can do it. We are not sure that we can do it. We are not sure that we can do it.

CHARACTER IN THE MINISTRY. It is long since we have noticed a more just and timely article than the following from the Michigan Christian Herald: Excellence of Christian character is the first and fundamental requisite for a successful ministry. Other things added to this will increase the measure of success. The character of the minister is the first and fundamental requisite for a successful ministry. Other things added to this will increase the measure of success. The character of the minister is the first and fundamental requisite for a successful ministry. Other things added to this will increase the measure of success.

GOD NOT A MERK INFLUENCE. Personality is essential to existence. If we were only thoughts, sentiments, doctrines, we might be engraven on the rocks, or hidden away in their veins, like fossils, and be shaped by the wind, and blown to any other part of the globe. If God were only an influence, or a code of laws, or set of dogmas, heaven would have no glorious Being of whom it could be said: 'And they shall see his face.' Rev. 22: 4.

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continue this practice remains to be seen. We have decided to remain another week; we may remain longer; letters will reach us directed here.

Last week the attendance on First-day evening, the 10th inst., at our tent, was estimated at between three and four hundred persons; on last First-day evening, the 17th inst., not less than six hundred listened to the discourse, hundreds of them standing closely around the tent, the side curtains being lifted. Order and solemnity prevailed throughout the meeting. The tent workers received many personal expressions of thanks for their decision to remain and conduct the work.

Rev. Mr. Scoville, pastor of the Congregational Church of this village for the past fifteen years, came into our tent on Sabbath afternoon and had conversation with Bro. Clarke and myself, on our work and on the Sabbath question. He promises to come in some evening and take some part in the meeting. He is an exceedingly pleasant man, and popular pastor; he is in his first pastorate; he is a son-in-law of the Rev. Henry Ward Beecher.

It is proper for me to state that the interest in our work extends and culminates around the Sabbath question. There is convincing and converting power in this truth. I can not preach Jesus, truly and fully, unless I herald forth that Sabbath, of which he claims to be the Lord; his authority, defender, and right expounder. I deem the Sunday to be a man-made Sabbath; a hateful and jealous rival of Jehovah's Sabbath. The one belongs to pagans and papists; they made it their weekly religious festival; but true Christians must and will yet return to the observance of the day blessed and sanctified of God.

Since penning an article for the Recorder, I have received a letter from another friend, full of words of encouragement, and with a money gift enclosed. Our thanks. This donation will be duly reported to the Treasurer.

Let me remind the friends of our tent work, that, with utmost economy, our expenses are, and will continue to be very heavy. Norwich is one of the heavily bonded towns, and the rule here is with every one who has a chance, to make something, especially out of strangers. We are fortunate in getting board reasonably cheap, nearly as cheap, perhaps, as we could have boarded ourselves.

Now we do ask the friends of this work to remember with their prompt and generous donations, our heavily burdened treasury. This will relieve the tent workers also, of anxiety. Don't wait till Conference time. Send now, and give cheerfully. We do not propose to ask Norwich for a single penny.

As you are sending out specimen copies of the Recorder to non-subscribers, and as the proprietors are offering the Recorder at a reduced price, I want to urge the recipients of these favors to respond by sending in names and money. Now is the time to subscribe for an excellent and cheap family newspaper. Now is the time for old subscribers to pay up. Now is the time for the Auxiliary Societies and others to extend the circulation of the Recorder.

MISSIONARY WORK. To the Editor of the Sabbath Recorder: At the meeting of the Seventh-day Baptist Western Association, the following resolution was adopted: Resolved, That a committee of three be appointed who shall constitute an Executive Board, whose business it shall be to attend to the missionary arrangements of the Association, in selecting the fields of labor, collecting the needful funds, by appointing a collecting agent, or by other means as they may think best; and by recommending such agents as their judgment may suggest to such labor, to the General Missionary Board, to labor in the fields thus selected, that there be perfect union and harmony between said committee and the General Missionary Board.

OUR EUROPEAN LETTER. (From a Regular Correspondent.) BERLIN, Aug. 6th, 1879. Over and over again the official press of this city has declared that the resignation of Messrs. Falk and Friedenthal had nothing whatever to do with the changes that have occurred in Prince Bismarck's domestic and economic policy. However this may be, certain circumstances that have occurred since they retired from the Cabinet point distinctly to the inference that they consider themselves aggrieved by the treatment they have experienced at the Chancellor's hands, and that they have separated themselves from him and his policy with no very friendly feelings towards either. Both these gentlemen have positively declined the honors offered to them, at Prince Bismarck's suggestion, by the Emperor, who proposed to enoble them; and Dr. Friedenthal has formally renounced the pension to which he is entitled for life as an ex-Cabinet Minister. Hereditary nobility is still so eagerly coveted by members of the wealthy middle class in Germany, that the self denial exercised by these eminent bourgeois in refusing it can scarcely have been prompted by any feeling less than that of deep repentance. An official who voluntarily foregoes his right to a pension is a phenomenon as rare in the Fatherland as a lamb with six heads. Prince Bismarck's late colleagues will probably be found next session in the front of his Parliamentary opponents. By declining his proffered favors, they have with sufficient significance tendered him their defiance, and that in a manly and uncompromising manner which has elicited vehement plaudits from the leading Liberal and Progressive journalists of the German capital.

THE NORTH LOUP, Neb., Aug. 20th, 1879. AGAIN I am on the mission field, and at present with our brethren on the North Loup Valley, some two hundred miles north-west of Omaha. I left my home in Verona, N. Y., immediately after the session of the Central Association, to attend the sittings of the Western and North-Western Associations, in place of Eld. Stephen Burdick, our appointed delegate to those bodies, who was detained by the sickness and death of Dea. Geo. B. Clarke of his church. I went first to Richburg, Allegany county. Here we had an interesting time in the Association, and with the Richburg brethren, found Eld. J. Sumnerbell heartily at work with this church, and in good cheer, and around him a happy and growing people in a beautiful portion of Western New York. Went next to FAIRBANKS, ILL. Here we had a splendid good meeting of the North-Western Association. The meeting was not largely attended from the northern portion of the Association. But West Hallock, Southern Illinois, and Farina at home had a good representation. Elders S. R. Wheeler from Pardee, Kansas, M. B. Kelly and F. F. Johnson from Southern Illinois, E. M. Donn from Milton, O. U. Whitford from Walworth, and A. Hakes and H. B. Lewis from West Hallock, were present. At Farina, the faithful and veteran minister, Eld. L. Andrus, with Bro. Titsworth, the young and active pastor, made us glad with their presence. To the writer, Farina was the dear old field of pleasant memories and associations. The meeting was not largely attended from the northern portion of the Association. But West Hallock, Southern Illinois, and Farina at home had a good representation.

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The Bible Service

Conducted by a Committee of the AMERICAN SABBATH TRACT SOCIETY.

INTERNATIONAL LESSONS, 1879.

- July 5. Peace with God. Rom. 5: 1-10.
July 12. The Security of Believers. Roman. 8: 28-39.
July 19. Christian Love. 1 Cor. 13: 1-13.
July 26. Victory over Death. 1 Cor. 15: 20-58.
Aug. 2. Ministry of Reconciliation. 2 Cor. 5: 11-21.

FOURTH QUARTER.

- Oct. 4. Our Great High Priest. Hebrews 4: 14-16; 5: 1-10.
Oct. 11. The Typo Explained. Heb. 9: 1-12.
Oct. 18. The Triumphs of Faith. Heb. 11: 1-10.
Oct. 25. The Perfect Works. James 2: 14-26.
Nov. 1. The Perfect Savior. 1 John 1: 1-10.
Nov. 15. The Love of the Father. 1 John 4: 7-19.
Nov. 22. The Glorified Savior. Rev. 1: 30-33.
Nov. 29. Message to the Churches. Rev. 1: 3-16.

X.—THE COMING OF THE LORD.

For Sabbath Day, September 6.
I. THESSALONIANS 4: 13-18.
But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

Miscellaneous.

Autumn.
Upon the woodland avenues a balmy carpet lies.
Of dappled leaves which glow and gleam among the rainbow butterflies.

AM I MY BROTHERS KEEPER?

"Am I my brother's keeper?"
"Am I to bid him to love, I declare!" said Uncle John, in thoughtful manner, as he warmed his chilled hands over the glowing kitchen stove.

OUTLINE.

- I. Hope for the dead in Christ. v. 13-18.
II. Hope for the living in Christ. v. 17-18.
QUESTIONS.

Introduction. Who wrote this lesson? When and where did it write? What can you say about Corinth? Where was Paul writing to Corinth? What was the condition of the church in Thessalonica? What did Paul expect of the modern man? What seems to have been the object of his mission to Thessalonica? Give the topic of this lesson.

INTRODUCTION.

The first letter to the Thessalonians was written by Paul during his second missionary journey, while he was in Corinth. It was the first of the New Testament epistles ever written by the great apostle to the Gentiles, and the time of writing was very recent.

QUESTIONS.

1. What is the subject of this lesson? 2. What is the object of this lesson? 3. What is the object of this lesson? 4. What is the object of this lesson?

NOTES AND SELECTIONS.

Not have you ignorant. He was writing to persons but recently converted from heathenism, and who had enjoyed but a short time of the knowledge of the truth regarding the Christian's hope for the future.

QUESTIONS.

1. What is the subject of this lesson? 2. What is the object of this lesson? 3. What is the object of this lesson? 4. What is the object of this lesson?

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