





Education.

"Wisdom is the principal thing, therefore get wisdom; and with all thy getting get understanding."

THE Graded School at Ashaway, R. I., of which Mr. Frank Hill is Principal, closed a very successful term, March 21st.

THE Winter term of school in the Albion Academy closed on Wednesday, March 19th.

THE term has been a very profitable one, and though not a little disturbed with sickness among the students, mainly from mumps,

SPEAKING of recent irregularities on the part of some of the students in Princeton and Hamilton Colleges, the Independent justly says:

"The Princeton boys have proved themselves men. They have done the thing that is hardest, in the way that is hardest, and won a great victory for themselves and their college.

SILENT TIMES.

In one of our larger colleges for girls a special feature of the daily life of the household is the morning and evening "silent time."

present Christian life is consecration, which is understood to mean devotion to active service. On every hand we are incited to work.

With these sacred "silent times" in every day of toil and struggle, we shall be always strong and "prepared unto every good work."

Sabbath Reform.

"Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God."

J. R. GRAVES ON THE SABBATH.

J. R. Graves, LL.D., is senior editor of the Tennessee Baptist. Especially among the Baptists throughout the South he is regarded as one of their most able men.

Dr. Graves takes much pains to have his readers understand that he is interpreting the Scriptures literally. Preface, page IX., gives the following: "I have interpreted the Scriptures relating to my subject, accepting these statements as axiomatic."

In addition to this, on page 539, we find the following: "This must be accepted as axiomatic, viz., 'Constructions must not be put upon figurative and ambiguous passages that will antagonize plain ones and the general tenor of the Scriptures.'"

Again, the first thing in the appendix we find a reiteration of the above in these words: "I have in this volume interpreted the Scriptures according to their literal sense, and I regard this the only correct and safe principle of interpreting them; and it is this principle which I wish to establish in contradiction of the prevailing dangerous and pernicious way of spiritualizing the Word of God."

So much being said, we have reason to expect the Bible will be closely held to. If it is not, we are in duty bound to expose the failure, that the ordinary reader may not be deceived thereby.

On page 176, observation 4, the heptary or weekly division of time is recognized as "God's ordinance." So far so good. This weekly cycle of seven days was always maintained by our best Bible-teachers, and is so held to now.

Every true Christian life needs its daily "silent times," when all shall be still, when the busy activities of other hours shall cease, and when the heart, in holy hush, shall commune with God.

does not give the remotest hint as to where this "proof" is to be found or what it is. In view of the wide-spreading Sabbath agitation now sweeping over us, it seems strange that such a silence should be preserved.

Again on page 298, the time of the resurrection of Christ is mentioned. And here we are sorry to see the author violating another acknowledged rule of interpretation. The plain passage spoken by Christ, Matt. 12: 40, is not quoted.

Another point is noticed as having especial bearing upon the Sabbath question. The "Seven Dispensations" are made to correspond with the seven days of the week. In harmony with the unscriptural and unproved idea that our first day of the week was Adam's seventh-day Sabbath, the Doctor makes the second day of the week the first day of the world's great week.

Here is the theory: "Monday of the world's great week," includes Adam's life in Eden, supposed by the author to be 100 years.

"Tuesday of the world's great week" extends from 100 to 1656, the time of the flood.

"Wednesday" extends from 1657 to 2513, the time when Israel became a nation.

It is here seen that the basis of the book is very largely the aforesaid unscriptural and unproved position concerning the Edenic Sabbath. Had the days been reckoned

according to the Scriptures, with the heptary division of time, "God's ordinance" undisturbed, the "Eternal Sabbath" would have fallen on the seventh day of the week commonly called Saturday.

OUTLOOK CORRESPONDENCE.

TEXARKANA, Ark., March 14, 1884. A. H. LEWIS, D. D., Plainfield, N. J.:

Dear Sir and Brother,—I have delayed an answer to your recent letter on account of absence most of the time from home. You congratulate me upon the acceptance of a new truth. No, not a new truth; for it is as old as creation, dating from its close.

I have but little acquaintance with the principles and usages of the Seventh-day Baptists, beyond the fact that they keep the seventh day instead of the first as the Sabbath.

Wishing the blessings of Heavenly Father upon your labors for the truth, I remain, Yours in Christian hope,

JAMES F. SHAW.

STERLING, Whiteside Co., Ill., MARCH 8, 1884.

Kind Gentlemen,—The Outlook is a very instructive sheet for me. I am only sorry that I have been forced to be so tardy about the pay.

In brotherly love, yours, JOHN STOLL.

Temperance.

"Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright."

WHAT IT COSTS.

Mr. P. A. Burdick, of DeRuyter, N. Y., in a temperance meeting in Utica, made some startling statements with reference to the enormous cost of the liquor-drinking business.

Total daily drink bill..... \$3,100 As liquor sellers know no Sabbath, the total drink bill for Utica for one year is 365 times \$3,100 or \$1,131,500.

Table with columns for bank names, capital, and other financial details. Includes The First National Bank, Second National Bank, etc.

Excess of two years' drink bill over manufacturing capital..... \$523,000

Again the annual drink bill of Utica would pay the salaries and incidental expenses of the 36 churches and chapels of the city of Utica for six years, allowing to each the average yearly expenditure of \$5,000, and leave a balance of \$51,500.

Let us make still another comparison. There are 1,100 manufacturing establishments in Oneida County, having aggregate capital of \$12,606,989; and this capital pays employees per year, \$3,427,566; Utica's drink bill for three years is \$3,394,506.

According to the Superintendent's report of the Utica school (p. 11) their annual cost is \$71,871 '91. The yearly drink bill of Utica would, therefore, run the schools of Utica 16 years.

The value of the school buildings of Utica, including the city library, furniture, apparatus, books, etc., is \$721,776 '55; which is less than the annual drink bill by \$409,223 '45.

The estimated loss from the late destructive fire in this city is less than the annual drink bill by \$451,225.

Table showing grain statistics: Corn, bushels, 630,432, @ 90c per bushel = \$567,388 80. Oats, bushels, 1,092,695, @ 40c per bushel = 437,070 00.

Total value corn, oats, and wheat..... \$1,094,056 80 Utica's yearly drink bill..... 1,131,500 '00

Excess of drink bill over value of grain raised in Oneida County..... \$36 448 20

But it is said, that if the men engaged in selling liquor as a beverage should be turned out of their business, a great hardship would be inflicted upon them.

Table showing pension statistics: Total pension to retired liquor sellers... \$525,000. Total yearly drink bill..... 1,131,500. Surplus on pensions..... \$606,500.

The balance would enable me to pay the following annual sums, viz:

Table with columns for organization names and amounts. Includes For the Y. M. C. A. Association \$50,000, Every member of the gospel \$8,000, etc.









