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"THE SEVENTH-DAY IS THE SABBATH OF THE LORD THY GOD."

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The Sabbath Recorder.

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"WITH THY MIGHT."

BY ANNIE L. HOLBERTON.

Time is uncertain and fleeting,
Quickly falls the night;
"Whosoever thy hand findeth
Do it with thy might."

Thou may'st not linger or loiter
There's no time to wait;
Do what is needful in season;
Soon 'twill be too late.

Life has its work for the millions,
Idle hours for none;
He who shall heedlessly waste it
One day must atone.

With thy hand and soul, work ever
Nobly for the right,
And God will vouchsafe his blessing
To increase thy might.

CHRISTIANITY THE RELIGION OF PROGRESS.

Opening address, before the Seventh-day Baptist General Conference at Alfred Centre, N. Y., Sept. 23, 1885, by the President, Wm. L. Clarke, of Ashaway, R. I.

Brothers and Sisters of the General Conference.—We have assembled as a Christian people, for the purpose of strengthening our reverence and love for the religion we profess; of reporting the work accomplished during the past year; and of advancing our denominational interests by approving such undertakings and methods of work as we may deem best.

We welcome all to this our annual gathering, desiring that each, and especially the young, shall lend a helping hand to our denominational enterprises.

If truly we are a Christian people, we shall aspire to better and holier work than has yet been accomplished, for of all religions, Christianity is the religion of progress. That creed is best which most completely establishes within its advocates a fixed purpose to live righteously, and the most steadfast hope of immortality.

As a sure foundation for vigorous and ennobling creeds, our Bible is without a peer. The religions of Buddha, of Brahma, and of Mohammed, still have their millions of votaries, but from them all emanates no light at all comparable with that of Christianity. Buddhism, with one-third of the human race still holding it as their highest ideal of excellence, has very generally degenerated into base idolatry; while Mohammedism is a darkness into which the true light but dimly shines. It recognizes the one true God, the immortality of the soul, and many of the fundamental doctrines of our religion, for its prophet used precepts and knowledge drawn from our Scriptures as a foundation upon which to build a religious faith that should bring glory and honor to himself. But he cast the fullness of glory and power that abide in Christ out of it, assuming for himself the loftier position, as the one great prophet, who was co-laborer with God, in the work of creating and controlling the world. He was more forcibly impelled by worldly ambition, than by the desire to turn his people from their sins, or to seek for himself the perfection of that God whose prophet he claimed to be. The stream can rise no higher than its fountain, and the prophet's religion, though it may have brought comfort and joy to hundreds of millions of hungry souls, has failed to place its disciples in the front ranks of the present age with those whose influence is greatest in advancing the best and noblest undertakings of the age.

Christ, in the words "Be ye therefore perfect, even as your Father which is in heaven is perfect," has announced the progressive sentiment in absolute fullness. If we strive to experimentally test these words, we soon learn that Christianity can lead us through innumerable stages of progression, ever onward and upward till the annals of earth-life shall end, and do this with a constantly increasing exhibit of resources. These words point to the Infinite Jehovah as our model, and teach us in thought, word and deed to reach out after him, whose every attribute is absolute perfection. Imagination cannot picture a position, attainable by mortal man, so exalted and holy that it shall be more than the first stepping stone toward the unattained glories that lie beyond it. It is written: "Eye hath not seen, nor ear

heard, neither have entered into the heart of man, the things that God hath prepared for those that love him." But is there not a dim foreshadowing of these things revealed to those who seek earnestly after God? Victor Hugo, an acknowledged prince among modern authors, while upon his death bed said: "I am not sleeping; I am listening to what is going on around me, and also to what is going on above me. Everything is bright about me; the earth, generously, still offers me strength, but heaven opens up to my view half hidden worlds. You believe that the soul is only the expression of bodily forces. Why, then, does my soul see more clearly as my corporal powers grow weaker? Winter has settled on my head, but eternal Spring is in my soul, where I breathe the odor of roses, lilies and violets, as I did at twenty. The more I approach the end, the more I listen to the immortal symphonies of the worlds that call me. It is wonderful and yet simple. It is a fairy tale, but it is a true story. For more than a half-century I have been writing my thoughts in prose and verse. History, philosophy, drama, romance, legend, satire, ode, song—I have tried everything; but I feel that I have expressed only the thousandth part of what is in me. When I shall have lain down in the tomb, I may say, like so many others, I have finished my day's work. But I shall not say, I have finished my life. My labor will begin again on the morrow. The tomb is not a blind alley; it is an avenue. It closes at twilight but opens at the aurora." Having attained such renown that the civilized world sorrowed reverently when he died, he discerned so clearly the unattained glories that lay before him, as to regard the attainments of his long and earnest life as the fruits of a day's work, rather than the acquired treasures of a life time. From this first stepping-stone he has journeyed heavenward to the Father's house with its many mansions.

Observation and experience teach us convincingly that time and space are illimitable. Let these and kindred truths serve as our starting point in the study of the Infinite. God feeds those most abundantly who most earnestly and persistently reach out after him, and thereby comes spiritual growth. The astronomer, who weighs the stars, measures their distances, ascertains their orbits, makes a study of the planets and their satellites, of the solar system as a unit, then of the fixed stars, parts of a system so extended that he is lost in contemplation of how distant and vast must be the grand central orb about which all others revolve; such an one has a much broader and better estimate of the universe than he who regards the stars merely as the lesser lights of heaven. So he, who, remembering that the Creator made him in his own likeness, aspires ever after the perfection that pertains to his Creator alone, will out-speed his indifferent brother and rise to the highest excellence attainable by man. Christianity, with its outreaching spirit, irresistibly urges us to the front ranks in all fields of worthy enterprise. It gives a constant and nourishing inspiration to mental and moral culture, and in every phase is completely adapted to the needs of humanity. In its purity, it disarms criticism and generously grants unrecognized favors to those who scoff at its claims. Where, outside its realms, could they have obtained the tithe of the knowledge they now possess? Who, from beyond its benign influence, has greatly helped in the wonderful progress of the present century? It owns a risen Christ, who lives and leads his followers. "Upward and Onward," for our leader is far beyond us, is a fitting cry for the Christian soldier. We rejoice that the world is moving toward the light, and in this onward march, he ultimately will be followed by all people who most truly has taken the lead in bringing the world nearer to truth, to purity, to holiness, to God. We discover such a leader in the Lord Jesus Christ. The best thought and life of the world are following him as Teacher and Guide, because in his earth-life he pressed forward to its extreme end in the only path by which any one can advance toward light, toward holiness, toward God. He walked in the path of perfect obedience, of loving service, of complete surrender of self to the good of others. After this, as Saviour and Redeemer, he traced the path of thorns alone for humanity's sake, and the full measure of what transpired between the

hour of the agony of Gethsemane's garden, and the time of the final ascension of our Lord, the ages of eternity alone can reveal to us. In every aspect he is more than the realization of our highest ideal. Have we hopes of immortality, of meeting again the loved ones who have gone before us, of finding with them a home in the sweet by and by, which shall never be disturbed by the sighs and moans of sorrow; in Christ and in him alone is their fulfillment. Because he lives, we shall live also, and at the place prepared for us is neither death, nor crying nor sorrow, nor pain. As a teacher, declaring our relations with God, he is infinitely above all others, and we can learn vastly more from him that shall help to establish us in ways of truth and righteousness than from any other teacher that has yet come into the world. For almost nineteen centuries have the brightest intellects of the world been trying to fathom the significance of his teachings, and now is the conviction more general than ever before that these teachings comprehend so much of the infinite Jehovah that the combined researches of all disciples can never exhaust them. Some of them are so far beyond us as to be veiled in mystery, but experience teaches us that these utterances shall, one after another, reveal their stores of wisdom and light to us, as we advance upon the way. He has given to us the privilege of aiding in the onward march of this religion, which ere long shall illumine the darkest realms of earth, making glad the souls of men.

(Concluded next week.)

IN THE WAY OF DUTY AND YET STORMS.

"And straightway Jesus constrained his disciples to get into a ship to go before him unto the other side." Certainly these disciples, getting into the boat and pulling for the shore yonder, were in the way of duty if men ever were—they were doing precisely what Christ had commanded them; and yet against them came hurrying and baffling the storm, which, with all their seaman's craft, they could make no head against until Christ came to make it quiet for them.

A very real and deep lesson for life here, I have often thought viz., that storms are very apt to break upon us even though we are in the way of duty.

This is a lesson we have constant need of learning. We are very apt to forget it. I do not know a commoner practical heresy than the forgetting of it. We all the time associate blue skies and smooth seas and whist winds with the way of duty, and are so constantly smitten with great surprise if we do not always find them going together. In a profound inner sense the way of duty is that of sunny skies and pleasant seas and whist winds. The way of duty is the way of a quiet conscience, and there is no sunshine so radiant and there are no seas so untroubled by storms as are the inner sun and sea of an approving conscience, of the recognition and practice of the right. The ways of wisdom are ways of pleasantness and her paths are paths of peace in this spiritual, high, holy, secret sense.

But it does not follow that the track of duty will never lead you into external storm, that the tempest of opposition will never beat, that the waves of trial will never rise and threaten, and dash their bewildering crests into your boat of life, that the beatings of a difficult discipline must not put you to your oars and call out your strength and summon your skill and sea craft to its wisest and wisest use. It does not follow that God will not, in his best time and way, set storms to making a man of you, even though you are precisely and consciously in the way of duty.

What was true of these disciples, that doing the right they were set against by storms, has been always true of all the saints of God. It is worth noticing how thoroughly the Bible is against this so usual practical heresy of ours—that duty and storms are not to be found together.

Abraham was certainly in the way of duty when he got out of his country, and from his father's house, into the land that God should show him, as God had ordered him. And yet how he met the storm of famine, and the storm of Lot's selfishness, and the storm of the long delay about the promised birth of Isaac, and the storm of the sacrifice of Isaac upon Mt. Moriah!

Moses was certainly in the way of duty when, according to the command of God, he went to lead forth the Israelites from Egypt. And yet how he met the storm of the hard-heartedness of Pharaoh; and the storm of the murmuring of the people, even after he had led through the Red Sea and they had seen Pharaoh overthrown by the returning waters; and the storm of the idolatry of the people when even Aaron set them to dancing round a golden calf; and the storm of the pitiable faithlessness of the people when he had brought them to the

very edge of the promised land and they would not go in, because, they said, they were nothing but grasshoppers compared with the sons of Anak!

Daniel was certainly in the way of duty when he administered the Persian kingdom with such unquestioned integrity that not even the dogs of envy could get scent of the least wrong, and when, as his wont was, he opened his window toward Jerusalem three times a day, and kneeled upon his knees and prayed and gave thanks before his God. And yet how he met the storm of the lions' den!

Stephen was certainly in the path of duty when he stood forth, with never the least blanching on his cheek or a quiver on his voice, and declared the crucified Messiah to the Sanhedrim. And yet how he met the wheeling storm of his martyrdom!

And Paul was certainly in the way of duty when he passed restlessly to Jerusalem, to Antioch, to Lystra, to Derbe, to Ephesus, to Corinth, to Athens, to Rome, preaching the Lord Jesus. And yet what storms did he not meet! How they raged against him! He tells us how the tempests howled and with strain of strength he had to row against them. "Of the Jews five times received I forty stripes save one; thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watching often, in hunger and thirst, in fastings often, in cold and nakedness."

Storms often strike in the way of duty. Even the Master met the storm of the cross in the way of the Father's will.

Yes, it is surely true; though you are in the way of duty you must meet storms. Not always waters lying still beneath the sunlight and the moonlight; not always easy rowing not always the quick reaching of the desired haven.

Take this for your comfort when, serving God the best you know and keeping the prow of your boat of life pointed along the line of the divine command, you find your self smitten by the storms—take this for your comfort: there is for you a Vision and a Presence! I think those are most sweet words which Mark, in his graphic way, has not forgotten to tell us about this storm, "And he saw them toiling in rowing." No storm flares and plunges outside the circle of the divine vision. "It is I; be not afraid;" the divine One is with you in the storm.—Wayland Hoyt, D. D., in *Christian Weekly*.

THOSE CLEVER GREEKS.

If you turn a book upside down and look at the letters, every s will seem much smaller at the bottom than at the top, although when the book is properly held, both halves appear the same size to the eye.

The upper part of the type that prints the letter s is made smaller than the lower half to correct the fault of the eye, which always slightly exaggerates the former. When the letter is turned over, this same trick of the sight makes the difference seem greater than it really is; and of course, were it of the same width all the way, it would still look uneven.

In great matters, the false report of the eye is greater. If a tapering monument, like that on Bunker Hill or like the Obelisk in Central Park, were made with perfectly straight sides, it would look to us—for, you see, we really can not trust our own eyes—as if it were hollowed in a little; or, as we should say in more scientific language, its sides would appear concave.

Those clever Greeks, who did so many marvelous things in art, thought all this out, and made their architecture upon principles so subtle and so comprehensive that we have never been able to improve on them since. They found that their beautiful Doric columns, if made with straight sides, had the concave effect of which I have spoken; and so, with the most delicate art in the world, they made the pillar swell a little at the middle, and then it appeared exactly right.

This swelling of the column at its middle was called *entasis*. Of course it had to be calculated with the greatest nicety, and was actually so very slight that it can only be detected by delicate measurements; but it added greatly to the beauty of the columns and to their effectiveness.

Then the lines which were to look horizontal had to receive attention. If you look at a long, perfectly level line, as the edge of a roof, for instance, it has the appearance of sagging toward the middle. The Greek architect corrected this fault by making his lines rise a little. The front of the Parthenon, at Athens, is one hundred and one foot three and a half inches long, and, in this, the rise from the horizontal is about two and one eighth inches. In other words, there is a curvature upward that makes it a little more than two inches higher in the centre than at the ends, and the effect of this swell-

ing upward is to make the lines appear perfectly level. Indeed this same Parthenon—the most beautiful building in the world—when delicately and carefully measured was found to be everywhere made a little incorrect, so that it may appear right, which is certainly what may be called an architectural paradox. The graceful columns, which seem to stand so straight, are made to lean inward a little, since, if they were perfectly true and plumb, they would have the effect of leaning outward. The pillars at the corners slant inward more than the others, and everywhere the corners are made to look square by being in truth a little broader angled, and lines are curved in order that they shall appear straight to the eye.—Arlo Bates, in *St. Nicholas* for October.

SURPRISES IN HEAVEN.

There will be many surprises in heaven. Many a poor struggling Christian, to whom life has been a long battle with poverty and privation, will gladly realize that in the "Father's house" there is bread enough, and to sp re. Many a sad-hearted Christian who thought he had labored in vain and spent his strength for nought, will have to rejoice in a glorious harvest. The first shall be last, and the last first. Men who thought that a great burst of acclamation and rejoicing would welcome them, that all heaven would be moved at their coming, will have to begin with shame to take the lowest place; while others who scarcely thought themselves servants of Christ, at all, will hear a voice bidding them "Come up higher," and shall have worship in the presence of them that sit at meat! Multitudes who, like the Pharisee, have thanked God that they were "not like other men," will find that they are not only saved so as by fire, while many a humble, diffident Christian will have an "abundant entrance" into the kingdom. Poor men and women will find that there are many mansions in the Father's house, but no stumps, no wretched hovels, good enough for the lower orders; rich men will discover that there are no poor to patronize and look down upon; that the dividing line between what we call rich and poor is gone forever. Those who thought the kingdom of God was only "a little flock," themselves and just a few others, will realize that the inhabitants are a great and innumerable multitude, gathered out of every nation, kindred, tribe, and tongue; professing Christians will grasp the hands of many who never joined the ranks of the visible church on earth, and all will exclaim with glad surprise and joyous rapture, "Lord, we thought it good to serve thee on earth, we esteemed it our highest joy to hold communion with thee then; we looked for gladness and blessedness in thy bright home; but thou hast exceeded all our brightest expectations, and hast kept the good wine until now!"—*Christian Commonwealth*.

MIMICRY IN NATURE.

Nature contains many curious examples of what has been termed mimicry; the reproduction of certain forms in some wholly different species. In most cases this mimicry is held to be a protective feature, but in others this theory does not meet the requirements of the case. One can easily understand that the resemblance of the curious clear winged moths, such as the *Sphæcia apiformis*, bees, wasps, hornets, and such like well-armed insects, often saves them from being captured, but in the case of the resemblance of the bee orchis to the insect of which it bears the name this can only be regarded purely and simply as a freak of Nature. The animal and vegetable kingdoms curiously interchange their forms, and while on the one hand we have a plant having its flowers strongly suggestive of a bee, on the other we find the wonderful leaf insect of the tropics so similar in its marking to the coloring, veining, form, and texture of some leaves that it becomes extremely difficult to detect its presence when motionless amongst the surrounding foliage. The upper surface of the wings of many moths, and the under surfaces of the wings of most butterflies—those parts, in fact, in each that are most visible when the insect is at rest—are beautifully mottled and shaded with greys and browns resembling the tints of bark and lichens. The Lappet and Bufftip moths afford beautiful illustrations of the mimicry of foliage and dead sticks. Some caterpillars closely resemble tree twigs, and many of our readers will remember to have seen specimens in our museums of the eccentric stick insects of the Eastern Archipelago. It would be easy multiply to almost any extent additional examples of this curious mimicry, protective or otherwise.

The Greek Government has obtained an advance of £500,000 from the national bank. The loan, it is said, was effected in order to meet the necessary expenses for the defensive operations in view of the possibility of the Roumelian difficulty spreading. The Chamber of deputies has been convoked to meet on the 29d inst.

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ANNUAL SERMON.

BY E. M. DUNN.

Preached before the Missionary Society, at the General Conference at Alfred Centre, N. Y., Sept. 24th, 1885, and published by request.

(Concluded from last week.)

II. The second thought implied in our text is that the Gospel will prevail.

A missionary, who had been sent to India, became discouraged on seeing so little progress made in the conversion of the people, and remarked to the Duke of Wellington, "Will it pay to send the Gospel to the heathen?" The Duke replied, "You have no right to ask the question 'will it pay or not?'—mind your marching orders, 'Go ye into all the world and preach the Gospel to every creature.'" And so we find many a professing Christian at the present day raising the same question in view of the difficulty and slowness of progress in reaching the heathen mind. Such persons lose sight of the many promises and assurances in Scripture that the Gospel will ultimately prevail. We have such an assurance in the words of our text where Christ says, "Lo! I am with you always, even unto the end of the world."

What greater assurance can we ask that the Gospel will prevail than the promise of our Lord, that he will be with his preachers unto the end of the world? The declared design of the preaching of the Gospel, as implied by the words of our text, is the conversion of the world. The Scriptures teach that the vast majority of mankind will accept Christ. In proof of this, we offer the following Scriptural proofs: John 12: 32, 33, "And I if I be lifted up from the earth, will draw all men unto me. This he said signifying what death he should die."

By which he meant that his sufferings, death, resurrection, ascension, his intercession and the preaching of the Gospel with the accompanying power of the Holy Spirit, would all conspire to bring about a universal reign of righteousness upon the earth. Again in Romans 11th chapter, Paul says, "For I would not, brethren, that ye should be ignorant of this mystery, . . . that blindness in part is happened to Israel, until the fullness of the Gentiles be come in." Here Paul affirms what he says was a mystery to them, but a divine revelation to him, that "blindness," or, as it is in the margin, "hardness," in part has happened to Israel; so we see now it is among the Jews, and will remain so until the great body of the Gentiles is converted. And in the next verse the Apostle teaches that the great mass of the Jewish people shall be converted, after the evangelization of the Gentile world.

Again in Acts 3: 21, we find the words of Peter recorded where, speaking of Christ, he says, "Whom the heaven must receive, until the times of the restitution of all things." By this latter phrase Dr. Hackett says is meant "the restitution of all things to a state of primal order, purity and happiness;" the reference is to the Messianic Kingdom at the end of the world.

Old Testament prophets predicted in symbol the prevalence of Christ's Kingdom upon the earth. We read in the 2nd chapter of Daniel, verses 34, 35, and 44, "Thou sawest till that a stone was cut without hands, which smote the image upon his feet that were of iron and clay and brake them in pieces. Then was the iron, the clay, the brass, the silver and the gold broken in pieces together and became like the chaff of the summer threshing-floor; and the wind carried them away, that no place was left for them; and the stone that smote the image became a great mountain and filled the whole earth . . . and in the days of those kings shall the God of Heaven set up a Kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Here we have a prophecy uttered twenty-five hundred years ago of five kingdoms that should arise—the Babylonian, the Medo-Persian, the Macedonian, the Roman, the Kingdom of our Lord and his Christ—the second should destroy the first, the third the second, the fourth the third, the fifth the fourth and the last shall endure forever. We have already seen the prophecy fulfilled with reference to the first three of these Kingdoms, and we see it being fulfilled with reference to the fourth and fifth. The power of Rome is yielding more and more to the power of Christ and this last kingdom set up by the God of heaven shall never be destroyed; it shall stand forever. It has lived now through eighteen hundred years

and more, "through periods of the world in which there have been constant changes in the arts, in the sciences, in manners, in philosophy, in forms of government." The failure of the attempts made to destroy it, by force and violence, by argument and ridicule, show that this cannot be done by any human power. During the period of its existence "many a system of philosophy has been succeeded, and many a kingdom has fallen, but Christianity is as fresh and vigorous as it meets each coming generation as it ever was; and the past has demonstrated that the enemies of the Gospel have no reason to hope that it will become weak by age, and will fall by its own decrepitude," for "his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." The doctrine of Christ's world-wide dominion does not depend alone on the language of one, or a few texts of Scripture. May we not say the Scriptures are full of it? "All kings shall fall down before him; all nations shall serve him." "Of the increase of his government and peace there shall be no end." "The Lord shall be king over all the earth: in that day shall there be one Lord and his name one." "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." "For he must reign, till he hath put all enemies under his feet." "He shall reign over the house of Jacob forever, and of his kingdom there shall be no end." "As I, of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possessions." "For from the rising of the sun unto the going down of the same, my name shall be great among the Gentiles, and in every place incense shall be offered to my name and a pure offering." "The earth shall be full of the knowledge of the Lord, as the waters cover the sea."

With these statements agree the following well known parables of our Lord: "The kingdom of heaven is like a grain of mustard seed, which a man took and sowed in his field, which indeed is the least of all seeds, but when it is grown, it is the greatest among herbs and becometh a tree so that the birds of the air come and lodge in the branches thereof." "The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal, till the whole was leavened." As though the great teacher had said, fix your thought on the most striking examples of extension, from small beginnings even to universal prevalence, and you have before you the fit emblems of my growing empire.

We do not say that the Scriptures teach that there will be a time when holiness will be absolutely universal upon the earth, when every individual, man woman and child will be a child of God. In our judgment, a state in which the present relative numbers of the regenerate and unregenerate should be reversed would satisfy every inspired declaration concerning the moral condition of the world in the time of the millennium. I have heard it said that Rev. Dr. Hodge, now deceased, formerly of Princeton, made a statement to this effect, that in his judgment the trend of Old and New Testament prophecy indicates that Christianity will come to prevail so extensively upon the earth that the number of the unregenerate as compared with the regenerate will be somewhat in the proportion of those who are now confined in our prisons and penitentiaries compared to those who enjoy their liberty.

We find, too, that these prophecies of Scripture are corroborated by an historic view of the past hundred years or less. It is only about five hundred years since the Bible was first translated into the English language, and what do we see now? Doctor Dorchester says, "At the beginning of the century, the Bible existed in some fifty translations in the languages of one-fourth of the earth's population; now it exists in the languages of over four fifths of the inhabitants of the world, in 250 languages and dialects, thirty-nine of which had no written form until the Protestant missionaries created it." The Bible is now read by more people in the English language than it was by the whole world fifty years ago.

Such has been the accelerated progress in our time, in supplying the unevangelized world with Scriptural knowledge. In 1790 only three foreign missionary societies existed in Europe and none in America.

In the year 1880 Protestantism numbered over 70 foreign boards, besides numerous subsidiary organizations. Sixteen woman's foreign missionary boards have been organized in the United States since 1861, and all but one of these since 1863." Of course nearly all of these Missionary Societies sustain

several missions, and we shall get some idea of the growth of missions: and the work accomplished in the last fifty years if we compare reliable statistics of the year 1830 with the year 1880. In the year 1830 the Protestant Foreign Missionary societies of Europe and America sustained 122 missions at 502 principal stations. In the year 1880 Europe and America sustained 504 protestant missions at 5,817 principal stations. In the year 1830 these societies employed 656 ordained foreign and native missionaries; in the year 1880, 6,747, besides these ordained missionaries there were about five times as many lay assistants. In the year 1830 there were 70,289 communicants in the foreign churches at these foreign mission stations; in the year 1880 there were 887,480. In the year 1830 there were less than 194 millions of people living under Protestant government; in the year 1876, forty-six years later, there were over 408 millions living under Protestant rule. Of the fourteen hundred millions of people estimated to be living upon the earth at the present time, one-half are living under Christian government, if we allow Roman and Greek Catholicism to be a form of Christianity. (The foregoing statistics are taken from Doctor Dorchester's "tables.")

An evidence of the growth of interest in the cause of missions is seen in the enlarged contributions. From 1870 to 1880, twenty-five millions of dollars were contributed in the United States alone for foreign missions, and just about this amount only was contributed in all the years prior to 1870. What have we to show for all this outlay? Why more than a million communicants in the Christian churches of foreign lands. It is estimated that in the ratio of what has been done in China in the last forty years, that in about thirty years more there will be twenty-six millions of members in the evangelical churches there, and one hundred millions of Christian adherents, and China will then have become a Christian nation as the United States of America is to day.

"Some of the largest local churches in the world are mission churches on some of the islands of the Pacific, not sixty years removed from utter barbarism, and now sending out missionaries to other Pacific islands.

On the Fiji Islands, whose inhabitants less than fifty years ago feasted on human flesh, more than one hundred thousand hearers assemble for Christian worship, and twenty-five thousand are enrolled communicants."

The Sandwich Islands are Christian communities, and are sending missionaries abroad to other peoples, so that it has come to pass that we have greater hopes now of the evangelization of the world from the labors of Christian natives than from the missionaries who have been sent to teach them. In looking over the statistics of contributions, we find, that during one year recently the most benevolent church of the Sandwich Islands contributed \$4 10 per member, and the same year the best paying church in the Methodist Conference, which gave most liberally, contributed but \$2 53—\$1 57 per member in favor of the Sandwich Island Church. The American Board of Commissioners for foreign missions under the control of the Congregationalists, the oldest foreign missionary organization in this country, have no more ordained foreign missionaries in the field than they had thirty years ago; but several times as much real work is accomplished, through the labors of a largely increased number of converted natives; and there is economy in it, because it does not require nearly as much to support a native as a foreign laborer. And I repeat, the chief reliance of those interested in missions is upon the work of Christian native laborers, and this is why the various Boards are appealing for money to carry on the higher education in college courses, and the theological seminaries on heathen soil, and thus to fit the native Christians for becoming efficient laborers.

Within the recollection of many of us, prayer was frequently offered at our monthly concerts, that God would open up heathen lands to the reception of the Gospel; now all lands are accessible, and Christian men are invited to come and labor among them. The missionary is coming to be more and more respected on heathen soil. It was not so at the beginning of the century. How difficult of approach was China regarded! The first two missionaries sent to them, were called by them "foreign devils." Said one native to another "Two foreign devils landed here yesterday, and we do not know what for." And but little faith was exercised by Christendom in general, that the Chinaman or the Hindoo could be converted. Skeptics would have it for their challenge "Show me a Chinaman who has been converted, and I will believe the Bible;" "Show me a man

from India who has been converted and I will believe the Bible." Now we can point them to hundreds of thousands. Within a few years, more than a hundred thousand have been converted among the Burmese. Last year in the Protestant churches of India, there were seven times more conversions according to their church membership, than in this country. You ask the Hindoo "who rules India to-day?"—"What power is it that sways the destinies of India at the present moment?" and what answer do you receive in reply? I will give you their answer in the very words of one of their chief men, Baboo Keshub Chunder Sen, the founder of one of their Pagan creeds, which died in the act of its birth. He says: "You are mistaken if you think it is Lord Lytton in the Cabinet, or the military genius of Sir Frederick Haines in the field, that rules India. It is not politics, it is not diplomacy, that has laid a firm hold of the Indian heart. It is not the glittering bayonet, nor the fiery cannon that influences us. Armies never conquered the heart of the nation. No! If you wish to secure the attachment and allegiance of India, it must be by exercising a spiritual and moral influence. You cannot deny that our hearts have been touched, conquered, and subjugated by a superior power. That power is Christ! Christ rules British India, and not the British government. England has sent us a tremendous moral force in the life and character of that mighty Prophet to conquer and hold this vast empire. None but Jesus, none but Jesus, none but Jesus ever deserved this bright, this precious diadem—India; and Christ shall have it."

What is true of India, is true to a greater or less extent of other nations. Mr. MacKenzie says of the missions of South Africa: "South Africa was the home of the Bechuanas, a fierce, warlike race, cruel, treacherous, delighting in blood. No traveler could go among them with safety; they refused even to trade with strangers. They had no trace of a religion, no belief in any being greater than themselves, no idea of a future life . . . Christianity is now almost universal among the Bechuanas. Education is rapidly extending; natives are being trained in adequate numbers for teachers and preachers; Christianity is spreading out among the neighboring tribes. The Bechuanas have been changed by Christian missions into an orderly, industrious people, who cultivate their fields in peace, and maintain with foreigners a mutually beneficial traffic." Such are but a few instances of the transformations wrought by the work of missions. I was reading the other day of an incident showing the changes wrought within a single generation. A youth of eighteen, a native of one of the South Sea Islands, saw in the British Museum for the first time one of the hundred gods that had been worshipped in his native land in his father's time. Now all such worship had passed away, displaced by the worship of the true God, and his father's gods were to him as ancient relics. All this activity and increase in missions has been attended with greater increase in religious interest at home, improvement in morals, etc., so that the pessimistic view is not the correct one. The world is not growing worse, but better, and that through the world-wide extension of the Gospel. In 1853, at Harvard College, only one man in ten was a professor of religion, now one in five; at Brown, in 1853, only one in five, now three in five; in 1853, at Williams, one in two, now four in five; and of the twenty thousand students who are now pursuing regular college courses in this country, almost one-half are Christians. It was far different thirty years ago. It has come to be a universally recognized fact, that those churches and bodies of Christians who are most active in promoting the cause of missions are most prospered; so well known is this, that the statement seems too trite for utterance, but you have a marked illustration of its truth in the history of the Congregational denomination of this country. You will remember the great defection in that body which occurred in the early part of this century. Unitarianism by degrees crept in until it threatened to crush out the denomination entirely. The Unitarian element had the wealth, they took the houses of worship, and the orthodox element had to resort to halls and school-houses for worship. In 1812, five young men, members of the Congregational Society, graduates of Andover, conceived the project of going out as foreign missionaries. They applied to the churches for help. The churches replied, "We cannot send you, our organizations are broken up; we have no money!" but they did send them, and from that hour Congregationalism in New England received a new impulse, and flourished as it had never done before.

And so in general, it is safe to say that the period preceding the full inauguration of modern missions was one of the darkest in the history of the Christian church, and the darkest in the history of Protestantism; that was the day when millions upon millions of volumes of the works of Voltaire, Rousseau and other infidel writers, besides countless tracts of a like order were circulated broadcast, and at a time when they had none of the modern appliances for printing or mail distribution, when railroads were unknown, and all means of communication and interchange were attended with hardship and difficulty—now when facilities of transportation are abundant, these works creep around in the dark, under the ban of all healthy moral, not to say Christian sentiment. So much has been done—we have only hinted at it,—but how much more remains to be accomplished! Look at a missionary map; true, the world over, it is dotted with missionary stations everywhere, but when you look at the whole area, how few and far apart these stations are! The church in its activity, growth and accomplishment, is only in its infancy—there is so much remaining to be done. What share, dear brethren and sisters, will you and I have in it? Are there not some young men and young women here to-night who will give their lives to this work? Does the conviction press upon you that you ought? Then follow that conviction. The good that you may thus accomplish by your personal labor may be of great moment, but the influence of your example, the self-denial involved and manifested may be of far greater moment. In illustration of this I call your attention to an incident which happened recently, during the last Winter and since.

Last December several students of Cambridge University were about to leave for China, as missionaries, in connection with the China Inland Mission, and two of them went to Edinburgh to hold a meeting with the students there, and explain to them the reasons why they had thus devoted their lives. One of these two men had been captain of the Cambridge cricket club of eleven; and the other had been the leading oarsman or strokesman of the Cambridge eight—technically his title in this rowing club was *stroke oar*. They told their experience, how they had been convicted converted and led to give their lives and fortunes to service in the mission field. They were requested to come again. They repeated their visits, and as a result of these two young men giving themselves to missionary labor in China, hundreds of the students were converted, scores of men in the University gave themselves up to mission work, and are now engaged in medical courses preparatory to it. They go out as physicians and teachers after the manner of our blessed Lord.

The work did not stop there. As Cambridge had sent these men to Edinburgh, Edinburgh sent other deputations to Aberdeen, to Glasgow and to Saint Andrews and in all these Universities, work as real and as extensive sprang up as at Edinburgh. And the work did not stop there. Edinburgh sent out other deputations and scattered them throughout the whole of Scotland and in several parts of England, and from all these quarters, with very few exceptions, there have come reports of most wonderful work, and all this because of the example of the captain of the cricket club, and the stroke oar at Cambridge, giving themselves up to the China mission.

I repeat my question, Are there not young men and young women here to night, who will give themselves up to this work? If you feel pressed to do so, cherish rather than resist your convictions. Scarcely anything is more certain than that failure in life is sure to follow stiff convictions of duty. But all cannot go, yet all can contribute as God has given them opportunity. "Go ye into all the world and preach the gospel to every creature." What our churches need is more of this missionary spirit. We need it for the prosperity of our churches at home. We are too much disposed to be satisfied in serving God with closed doors. We do not even invite, as cordially as we ought, the outside world to come in and partake of the gospel feast. Now and then a church will open its doors, some of its members will stand outside, and bid the visitor or passer-by a hearty welcome. These are the churches that prosper. Only a few have come up to this point. But the Lord's command is not simply "welcome," but "go." "Go ye into the by-lanes and hedges and compel them to come in." "Go ye into all the world."

Some excuse themselves from doing anything in the cause of missions, because they cannot believe that the great mass of the heathen at the present time, who have not received the gospel, will finally be lost; and so they are ever raising the question, "What is to become of the heathen who never have the gospel preached to them? The question is not, 'What will become of the heathen in such an event?' but 'What will become of professing Christians, who refuse to obey Christ's command 'Go ye into all the world and preach the gospel to every creature?'" We do go when we give largely of our means and prayers to this end; and we are blessed in the giving. Some of you have grown rich, and as it seems to me, it is for this very purpose, of being enabled to give largely for the extension of God's kingdom. And God continues you in your prosperity, because of your benefactions in the past and your willingness for the present and the future. May God increase your riches, that you may increase your gifts. But it is by the systematic contributions of the many, that we are to expect the greatest blessing to our churches at home, and the greatest prosperity in the evangelization of the world. May God help us to be faithful in the day of our opportunity, that at the last we may not fail of receiving the welcome, "Well done, good and faithful servant, enter thou into the joy of thy Lord!"

Sabbath

Remember the Sabbath-day six days shalt thou labor, and of the seventh day is the Sabbath of the Lord thy God.

The article on the *Outlook* this column, this week is a report of the Executive Board of the Society. We shall publish other paragraphs from the report to time.

THE OUTLOOK

The *Outlook and Sabbath* has been continued during the past year having been published for over 50,000 per quarter which have appeared already. The wisdom of the enterprise call attention to one feature which escaped the notice of the moralists, the thoroughness of the investigations have been carried out, as tracts, news articles, etc., could not be done, hence our own lives had not attempted a minute survey of the field of the Sabbath. The opposers of the Sabbath, accustomed to assert that it appeared at an early day in the Church, and that the Sabbath was instituted by God, and that the Sabbath was a divine ordinance, the *Outlook* and its detailed examination of early Church history. It is the survey of Egyptian and Assyrian, and Accadian order to find the source of the Sabbath, the origin of the week, the Sabbath outside the line of the Sabbath, and before the time of the Sabbath, the Sabbath in Europe or the United States. Any careful survey of these portions of the territory was a *Terra incognita*, those portions which had been surveyed, many ultimate facts known, or were sadly perverted. It was more difficult in some respects at the whole truth than it is now, if no previous investigation had been taken. Under such circumstances of the *Outlook* have cost and patient, careful, and persistent those unacquainted with the Sabbath scarcely appreciate.

The *Outlook* has never taken a second hand. It has the fountain head, and verities by the original authorities of the *Outlook* already known, many times their cost for per literature.

The cost of the *Outlook* for the past year has been \$3,652 68, of which has been received from subscribers from contributions for this year, balance from the general fund.

CHRIST'S RESURRECTION AND

H. C. Dike, Dear Sir:—Your issue of Sept. 25th, has been handed me, and I read of the *Outlook*, and as I am mainly to the proofs I adduce to Chicago Ministers," as Christ's crucifixion and resurrection, great pleasure in writing you with the sole object of assisting to a more correct apprehension as to the great question of the Sabbath. In my "Letter to the Chicago Ministers" I aimed to be as simple and as plain and importance of the Sabbath, and hence I referred to the first two evangelists, the time of the resurrection, the women to the sepulchre, any ordinary Bible student discern that Luke and John refer to different visits, and different facts from those of the Sabbath. Now let us carefully examine once more, and here let me say, and I do so with all the emphasis of imparting to my own no importance whatever, visits which either the women or any one else paid to the sepulchre, insist upon it, that Matthew place in the *ofé*, or the *ofé* or "late on the Sabbath, or while the other evangelists most assuredly refer to what *ofé*, or fourth night sun-rise on the following morning, my point, and upon this I insist. In Matt. 28: 1, the Holy Spirit it was "in the end of the Sabbath" the Revised Version puts

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.

The article on the *Outlook* published in this column, this week is from the annual report of the Executive Board of the Tract Society. We shall publish, in this same way, other paragraphs from the report from time to time.

THE OUTLOOK.

The *Outlook and Sabbath Quarterly* has been continued during the year, four numbers having been published, with a circulation of over 50,000 per quarter. The results which have appeared already from the influence of the *Outlook* have fully vindicated the wisdom of the enterprise. We desire to call attention to one feature which may have escaped the notice of the more general reader, namely, the thoroughness with which its investigations have been carried forward. Brief publications, as tracts, newspapers and magazine articles, etc., could not enter upon such research, hence our own literature of other years had not attempted a complete and minute survey of the field outside of the Bible. The opposers of the Sabbath had been accustomed to assert that the Sabbath disappeared at an early day in the history of the Church, and that the Sunday took its place. To meet these and many similar erroneous statements, the *Outlook* undertook a careful and detailed examination of the whole field of early Church history. It also undertook the survey of Egyptian and Asiatic—Babylonian, Assyrian, and Accadian—history, in order to find the source of the sun worship cult, the origin of the week, the existence of the Sabbath outside the line of Hebrew history and before the time of Moses. Few writers on the Sabbath question, either in Europe or the United States, had attempted any careful survey of these fields, and much of the territory was a *Terra incognita*. In those portions which had been partially surveyed, many ultimate facts were still unknown, or were sadly perverted, so that it was more difficult in some instances to get at the whole truth than it would have been if no previous investigation had been undertaken. Under such circumstances the pages of the *Outlook* have cost an amount of patient, careful, and persistent labor, which those unacquainted with such work can scarcely appreciate.

The *Outlook* has never taken facts or theories at second hand. It has traced them to the fountain head, and verified all its statements by the original authorities. The volumes of the *Outlook* already issued are worth many times their cost for permanent Sabbath literature.

The cost of the *Outlook* for the past year has been \$3,652 68, of which \$132 54 has been received from subscriptions, \$20 75 from contributions for this purpose, and the balance from the general fund.

CHRIST'S RESURRECTION AND THE SABBATH.

H. C. Dike, Dear Sir:—Your letter, dated Sept. 25th, has been handed me by the editor of *The Outlook*, and as it has reference mainly to the proofs I adduce in my "Letter to Chicago Ministers," as to the time of Christ's crucifixion and resurrection, I take great pleasure in writing you in reply, and with the sole object of assisting you, if I can, to a more correct apprehension of the truth as to the great question of God's Sabbath. In my "Letter to the Chicago Ministers" I aimed to be as simple and as brief as the nature and importance of the question would admit, and hence I referred only to the narratives of the first two evangelists concerning the time of the resurrection and the visits of the women to the sepulchre, assuming that any ordinary Bible student could at once discern that Luke and John, as well as Mark refer to different visits, and relate altogether different facts from those of Matthew.

Now let us carefully examine this question once more, and here let me remark at once, and I do so with all the emphasis I am capable of imparting to my words, that I attach no importance whatever, to the number of visits which either the women or Peter or any one else paid to the sepulchre, only I do insist upon it, that Matthew relates what took place in the *ôpé*, or the first night watch, or "late on the Sabbath, or about sun-down, while the other evangelists—all of them—most assuredly refer to what occurred in the *πρωτ*, or fourth night watch, or about sun-rise on the following morning. This is my point, and upon this I stand immovable. In Matt. 28: 1, the Holy Ghost tells us that it was "in the end of the Sabbath," or as the Revised Version puts it, "late on the

Sabbath," that the two women, "Mary Magdalene and the other Mary, came to the sepulchre," and found it empty, the Lord Jesus having risen before their arrival. Now, in relation to this visit of these women you make two great and grave mistakes: you assert, 1st, that they "saw the angel roll back the stone," and 2d, that the Sabbath ended when the light of the following day began, that is at daybreak next morning. Both of these statements are positively incorrect, and not only without the slightest foundation in Scripture, but directly contrary to its plain and simple teaching. By referring to Matthew 28: 1-6 again we can easily learn the true facts as to the first point. "In the end of the Sabbath, as it began to dawn toward the first of the week, came Mary Magdalene and the other Mary to see the sepulchre. And behold there had been a great earthquake (margin), for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it," etc. But there is not a single intimation given here that either or both of the Marys saw the angel roll the stone back; but on the contrary, the Holy Ghost is relating what had occurred before they came, and the condition of things as they found them when they arrived at the sepulchre.

And now for your second point. In the account of creation given to us by the Spirit of God, in Genesis, it is by no means stated that God made light; but on the other hand we are distinctly told that God commanded the light to shine. "Let light be, and light was" (Gen. 1: 3), and this particular verse is fully explained by the same divine Spirit who uttered these words, in 2 Cor. 4: 6, where it is expressly stated that "God commanded the light to shine out of darkness." "Darkness was upon the face of the deep." Gen. 1: 2. Light also existed; but now, as the first act of creation, God commanded that light to shine and it did shine. And thus there was darkness first and then light, or as the Holy Ghost explains it, "The evening was and the morning was." He is very careful not to say, the morning was and the evening was, but he puts "the evening" as the first part of the day, that part of the twenty-four hour day which begins with the darkness, and he puts the morning as the second part of the twenty-four hour day, or that part which begins with light. And as it was in the old creation so also it is in the new creation. There is darkness in the soul, the darkness of sin and separation from God, but the Holy Ghost, through the Word, reveals Christ to that dark soul, as dying for poor, guilty, hell-deserving sinners, and at once there is Life and Light in the heart, a soul is "born again,"—"born of God"—there is a "new creation." 2 Cor. 5: 17. These are the real facts, my dear friend, as attested by the unchanging Word of God; darkness in the old creation and then light, darkness in the new creation and then light, namely, "the light of the knowledge of the glory of God in the face of Jesus Christ."

But now once more as to the time when the Sabbath ended and the first day of the week began. In Lev. 23: 32, to which you loosely and carelessly refer, the spirit of God distinctly tells us as to the duration of God's Sabbath, and the precise time when it was to begin and end. "From even unto even shall ye celebrate your Sabbath," not from morn unto morn, but "from even unto even shall ye rest your Sabbath" (margin). Now let us see if this was the universal custom among God's people, and if it was strictly enforced by those whom God set over them as rulers and instructors. In Neh. 13: 19 we read as follows: "Then I contended with the nobles of Judah and said unto them, what evil thing is this which ye do and profane the Sabbath day? . . . And it came to pass, that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut," &c. Now, according to your "thoughts," instead of the Sabbath beginning with darkness it begins with light, but you see, "God's thoughts are not as your thoughts, neither are your ways his ways." Isa. 55: 8. Would you say of the beginning of the day, according to your notion of reckoning time, that it "begins to be dark," or would you not rather say that it begins to be light? Surely you would say the latter, but God does not say so concerning his Sabbath, but, on the contrary, he clearly teaches that the beginning of his Sabbath is dark. When then does God's Sabbath begin? Most assuredly where he says it does, namely, in the evening. What the children of Israel did in gathering quails to which you refer in Num. 11: 32, or what they did in surrounding the walls of doomed Jericho, in Josh. 6: 15, does not touch in the slightest degree the express and positive command which Jehovah gives in Lev. 23: 32, in relation to the beginning and ending of his Sabbath. And so the very

day of the Sabbath is not only determined by divine appointment, but the actual time when the day of the Sabbath begins and when it ends, is most distinctly set forth by the Holy Ghost.

Having this question settled then, and having it settled beyond successful denial or contradiction, let us now once more take a look at Mary Magdalene and the other Mary as they came "late on the Sabbath" or "in the end of the Sabbath to see the sepulchre." And here you will notice three very important facts in relation to the visit of these two women.

First, they were unquestionably bewildered and frightened at both what they saw and heard. This is plainly gathered from the evident tenor of the entire narrative, but more especially from verses 5 and 8.

Second, they did not come to anoint, but "to see the sepulchre. v. 1. This point is important; and

Third, they had not the slightest conception of Christ coming out bodily, a real living man again from the tomb, no more to return to death; and you may add to all this if you will, that their minds were so confused that they hardly knew what they were doing or saying.

Now then, bearing carefully in mind all these facts and circumstances as to the Sabbath, and the mental state of the two Marys, let us turn to Mark 16 and see what the Holy Ghost says there. One thing, however, is absolutely certain, namely, that there is "no variability nor shadow of turning" with God, and hence, it is not a mere verbal variation we find between Matthew and Mark.

In Mark 16 we read: "And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, that they might come and anoint him. And very early on the first day of the week they came to the tomb, when the sun was risen." Who came to the tomb? Mark says three women came. When did they come? When the sun was risen. Are these the same women, and is the same visit recorded by Matthew? Surely not. Matthew's two women went to see the sepulchre in the *ôpé*, or first night watch, just about sun-set, while Mark's three women went to anoint the body of Jesus in the *πρωτ*, or fourth night watch, or about sun-rise. One visit was in the evening at the close of the Sabbath, and the other visit was in the morning about the rising of the sun. One visit was by two women to see the sepulchre, the other visit was by three or more women to anoint the body. In the one visit, the two women saw one angel sitting on the stone outside, and consequently, did not venture near the sepulchre, while in the other visit, next morning, the three women saw clearly the stone rolled away, entered the sepulchre, and saw two angels inside. It is clearly manifest then, from every point of view, that the records of Matthew and Mark are concerning two distinct and different events. But now we come in the next place to Mark 16: 9. "Now when he was risen, early the first day of the week he appeared to Mary Magdalene," etc. Now what have we here? 1st. That Jesus was risen. 2d. That he appeared to Mary Magdalene on the first day of the week. 3d. That he appeared to her the very first of all others on that particular day. In a word this plain, simple passage of God's Word tells us in plain, simple language, what Jesus did when he was risen from the dead, and when and how he did it. It simply states that after Jesus' resurrection he appeared on the first day of the week, first of all, to Mary Magdalene; and this agrees exactly with what the other evangelists say concerning this particular appearance. He appeared to several other persons on the same first day of the week, as may be seen from Luke 23 and John 20, but he appeared to Mary Magdalene on that particular day, before he appeared to any one else. He appeared to her early in the morning, and first of all others. And when did this take place? When Jesus was risen. That is to say the risen Jesus appeared on the first day of the week first of all to Mary Magdalene. That is simply what the passage tells us and that is all it tells us. Now take Luke's narrative. The Holy Ghost in Luke 24 tells us that "upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices they had prepared and certain others with them." Now who are those spoken of here as going to the sepulchre with the spices which they had prepared? In verse 10 we find the answer. "It was Mary Magdalene and Joanna, and Mary the mother of James, and others with them," who came thus to the tomb in the early morning. You will see then, that these are precisely the same women, coming at the same time, and for precisely the same purpose, as we find in Mark 16. Mark and Luke then describe the self-

same visit, by the very same women, at the same hour in the *πρωτ*, or fourth night watch, and for the selfsame object. And hence, thus far we have not three visits but simply two. One by two Marys, to see the sepulchre, about sunset on the Sabbath, and the other visit by several women, about sunrise the next morning, to anoint the body. We now turn to John 20. Here we find the Holy Ghost telling us that Mary Magdalene came early on the first day of the week, "in the early morn," one version has it, "while it was yet dark" the Revised Version states, and she finds the stone rolled away from the sepulchre. Without going into the tomb she runs off in fright and bewilderment to tell Peter and John that the Lord's body has been stolen by some unknown persons, and she knows not where it is. These two disciples immediately start for the tomb, and entering in see the linen clothes lie where Jesus left them as he arose from the dead, and without the slightest conception of what had really occurred, they return to their home again. But Mary is all this time in the garden outside the tomb, in a state of excitement and grief, and there, after Peter and John had left, Jesus himself appeared to her. This agrees exactly with Mark 16: 9, where we are told that after Jesus had risen, he appeared on the first day of the week, first of all to Mary Magdalene. And so Mark, Luke and John relate with great distinctness and minuteness, what occurred in the morning about sun-rise, while Matthew relates what occurred on the evening before about sun-set. And thus there is neither variation nor discrepancy, but God, as always and everywhere, is consistent with himself, and manifests the greatest jealousy and care in guarding the resurrection of his blessed Son from the slightest shadow of doubt or disputation.

In the gospel by Matthew we have the Holy Ghost writing to Jews and declaring to them that Jesus, their Messiah, the One who in his spotless life and ignominious death was the substance and antitype of all their sacrifices, as well as the subject of all their promises and prophecies—had risen from the dead on the Sabbath—the second Man, the last Adam, the Head of the new creation, "the first begotten from the dead, and the Prince of the Kings of the earth." (Rev. 1). While Mark, Luke and John are very careful to relate how his resurrection was verified by stating with such minute exactness what occurred on the following day. In all this discussion, however, the question of the Sabbath remains untouched. The seventh day of the week, and no other, is especially declared to be the rest of the holy Sabbath, and while the Spirit of God most distinctly assures us that the Lord Jesus was raised from the dead on the Sabbath, as in Matt. 20: 1, and while the other evangelists, by the same blessed spirit, furnish infallible and incontrovertible proofs of his resurrection by narrating with such minute exactness what occurred on the day following, yet in no single instance do we find God's Sabbath disturbed or altered. There is one other point, however, before I close, to which attention needs to be called, namely, that in Luke 24, in relation to the statement of the two disciples on their way to Emmaus. It will be seen on reading the entire narrative, that Cleopas, in verse 21, uses these significant words: "And beside all this to-day is the third day since these things were done." That was unquestionably the first day of the week, when these disciples were going to Emmaus, and that day was the third day since the things they had been relating to the supposed "stranger" "were done." Now what things were these? Let us turn once more to Matt. 27: 62, 66. The Lord Jesus had been crucified on a preparation day. He had been hurriedly laid in the tomb by Joseph and Nicodemus, and now on the following day the chief priests and Pharisees come to Pilate and insist upon it, that the tomb be made more secure, and that a guard be set to watch until the third day from that time, lest his disciples should come and steal the body of Jesus away, and then proclaim abroad that he was risen from the dead. The chief priests and Pharisees secured his condemnation and crucifixion, but not having any direct part in his burial they now come to have the "great stone" sealed and the guard set so that there could be no possibility of Jesus leaving the tomb if they could prevent it. "These things were done" on the day following his crucifixion, that is, on the 15th day of the first month, on Thursday, and Sunday was the third from that day, as the Sabbath was the third from the day of his burial. And thus every little, minute circumstance in relation to Christ's resurrection, is related with the most strict accuracy. The resurrection on the Sabbath, the visits of the women at different times and for different objects, the perplexity of Peter and John, the unbelief of all and the gracious

condescension of the Lord himself, in seeking to convince them of the truth of his actual resurrection in the same body he had before, are all stated so simply and plainly that one is utterly astonished that any person should fail to understand it. But enough has been said. The true time of the burial and the resurrection of Christ, is beyond any reasonable doubt, and the Sabbath of God is yet where God himself fixed it when he engraved it as a part of his divine law on two tables of stone.

I am, dear sir, yours in our coming Lord,
E. RONAYNE,
104 MILTON AVE., Chicago, Ill.

Education.

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

OVER sixty students of Cornell University recently entered the contest for nine scholarships of \$200 each, and each good for four years. Three of these were for women only, and, of course, were taken by women. The remaining six were open to all competitors, and five of them were taken by men, the sixth, that in the classical course, being taken by a lady. It is fair to state that the gentlemen in the contest were largely in the majority, as to numbers.

THE place which our people have held and do hold as educators, is one of which we have some reason to be proud. This is true with respect to our position denominationally, and with respect to those whom we send out into the world from time to time as teachers. For five years past Henry M. Maxson, a valuable member of our Church in Westley, R. I., has been principal of the High School in North Attleboro, Mass. He expected to continue in that capacity, until his return from his vacation in the early Autumn, when he was waited upon by a committee and asked to assume the duties of Superintendent of the Public Schools of the town which he has consented to do. It is not the least gratifying feature of this case that the man was sought out for the promotion.

CLIPPING.

There are 157 professors in German universities who are between the ages of 70 and 90, and 123 of them still deliver lectures.

The town of Fair Haven, Conn., is rejoicing in the gift of a magnificent new school building from Mr. Henry H. Rogers. It cost \$100,000.

Prof. Dwight told the graduates of the Columbia Law School that lawyers were divided into four classes—the jurist, the advocate, the toiling lawyer, and the shyster.

The king of Belgium is to open an African Seminary at the university of Leyden, Holland, where young men can prepare for missionary work in the newly opened portion of Central Africa.

There is some significance in the fact that the men who carried off the honors in the graduating class at Yale this year were not the athletes, but the young men who had been prominent in the Young Men's Christian Association of the college.

Eighty-nine Americans and eleven Englishmen are in attendance at the Berlin University. There are in all 4,465 matriculated students, besides 1,295 unmatriculated "hearers." The philosophic faculty embraces 1,858 students; the medical 1,072; the juristic, 937; and the theological, 600.

The Harvard *Crimson* notes that England, with a population of 25,000,000, sends 5,000 students to her two universities; that Scotland, with a population of 4,000,000, has 9,500 university students; that Germany, with a population of 48,000,000, sends 25,500 to her numerous universities; and that New England, with a population of 4,100,000, has 4,000 students in her eighteen universities and colleges.

"Free schools," it is said, is likely to be one of the radical cries in the coming elections in England. Through the active influence of Miss Helen Taylor, a lady whose opinions on social questions have won attention, the London school board has declared in favor of free education, and has passed a resolution petitioning Parliament "to open all the elementary schools free to children of school age," and urging that steps be taken "to provide the necessary funds out of the imperial taxation."

There are in the United States over 6,000,000 of persons, over ten years of age, who can neither read nor write. This class produces twenty-two times its proportion of paupers, and ten times its proportion of criminals, as compared with the rest of the population. It is estimated that they furnish thirty per cent more than their proportion of the drunkards of our land. If this is an argument in favor of secular education it is still more an argument in favor of moral and religious education. Nearly 2,000,000 of these ignorant persons are voters.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, October 15, 1885. REV. L. A. PLATTS, Editor. REV. A. E. MAIN, Ashaway, R. I., Missionary Editor. REV. E. P. SAUNDERS, Business Agent.

TERMS: \$2 per year in advance; 50c. additional may be charged where payment is delayed beyond the middle of the year. Communications designed for the Missionary Department should be addressed to Rev. A. E. MAIN, Ashaway, R. I. All other communications, whether on business or for publication, should be addressed to the SABBATH RECORDER, Alfred Centre, Allegany county, N. Y.

"Went a star quenched on high, For ages would its light, Still traveling downward from the sky, Shine on our mortal sight."

So when a great man dies, For years beyond our ken The light he leaves behind him lies Upon the paths of men."

THE New York Tribune speaks of the offering of prayer for the dying Cardinal, McCloskey, in the Baptist Association in New York, as "a noteworthy proceeding, indicating the progress of religious liberty, and the growth of the spirit of toleration."

FLOOD ROCK in East River was successfully blown up, October 10, at 11.14 A. M. This removes what has always been one of the greatest dangers in the navigation of this river and Long Island Sound.

OUR Methodist brethren are persistent in their warfare against the use of tobacco. At the Central New York Conference, held at Syracuse, last week, it was voted not to advance any preacher to the position of Presiding Elder who is in any way addicted to its use.

It is said that the Tonquin war cost the French 15,000 lives and about \$2,000,000. What has she gained by the costly sacrifice? Her standing as a military power is not heightened, and she is poorer by vast sums of money and by the loss of many of her bravest and best men.

It will be seen by reference to reports relating to the subject and by the article of C. A. B., in the last RECORDER, that there is a debt of about \$600 against Our Sabbath Visitor to the present time; and that if the schools and churches will, in some way, raise this sum, satisfactory arrangements have been made, by which such an incumbrance shall not again be made.

A CARD from A. E. Main, at Garwin, Iowa says: "The Yearly Meeting here is one of great interest."

DURING the past few years, there has been much discussing of theological questions, and some recasting of theological molds. Some good people have thought they have discovered in it all a sure drifting toward a Christless theology.

of papers which more uniformly magnified Christianity as the basis of all right thinking and all right living—Christianity centering in the life, teaching and death of Christ the Son of God.

of papers which more uniformly magnified Christianity as the basis of all right thinking and all right living—Christianity centering in the life, teaching and death of Christ the Son of God.

PROHIBITION.

An esteemed friend asks us to republish a somewhat lengthy article on some objections to the "Third Party," written by Bishop Merrill of the M. E. Church, and published in the Central Christian Advocate.

Now, we are not aware that any such privilege has been accorded to anyone. We have our own opinions on the questions involved, but we have not considered the SABBATH RECORDER the proper place in which to discuss party politics of any shade or complexion, either editorially or through correspondents.

Prohibition, as a principle in relation to the rum evil, has been advocated by our people for more than a quarter of a century; as the watch-word of a national political party, it is scarcely three years old.

The term by which the desired suppression of the liquor evil has long been known, and is now best described is prohibition. That this term has been made the rallying cry of a political party, on the one hand, and a political foot-ball on the other, cannot in any sense change the attitude of the religious teacher toward this evil, nor abate one jot from his duty to demand its ultimate and complete suppression.

THE BEST RELIGION.

Some of our readers will not soon forget with what marks of favor certain quotations from a late after-dinner speech by James Russell Lowell, made by one of the speakers at our late Conference, were received.

"I fear that when we indulge ourselves in the amusement of going without a religion, we are not, perhaps, aware how much we are sustained at present by an enormous mass all about us of religious feeling and religious convictions, so that, whatever it may be safe for us to think—for us who have had great advantages, and have been brought up in such a way that a certain moral direction has been given to our character—I do not

know what would become of the less favored classes of mankind if they undertook to play the same game.

Whatever defects and imperfections may attach to a few points of the doctrinal system of Calvin—the bulk of which was simply what all Christians believe—it will be found that Calvinism, or any other ism which claims an open Bible and proclaims a crucified and risen Christ, is infinitely preferable to any form of polite and polished skepticism, which gathers as its votaries the degenerate sons of heroic ancestors, who, having been trained in a society and educated in schools the foundations of which were laid by men of faith and piety, now turn and kick down the ladder by which they have climbed up, and persuade men to live without God, and leave them to die without hope.

The worst kind of religion is no religion at all, and these men living in ease and luxury, indulging themselves in 'the amusement of going without religion,' may be thankful that they live in lands where the gospel they neglect has tamed the beastliness and ferocity of the men who, but for Christianity, might long ago have eaten their carcasses like the South Sea Islanders, or cut off their heads and tanned their hides like the monsters of the French Revolution.

Communications.

OUR ETHICAL DEBT TO THE PAST.

BY W. C. DALAND.

Our Saviour once said that every scribe instructed in the kingdom of heaven is like a man bringing forth from his treasure "things new and old." This distinction between old and new meets us at every turn.

Let us then beware how we destroy old landmarks; let us antagonize the tendency to give up our veneration for the old counselors. In the past is rooted all our morality. When we cut loose from the past we are in danger.

A SCIENTIFIC BIBLICAL THEOLOGY.

If we are to have such a thing as a Scientific Biblical Theology, it must be formulated by a Christian scholar. But this is a broad generalization. There are several specifications which must be predicable of him.

- 1. He must be well balanced, and trained in moral and religious intuitions. An erratic, unbalanced man, with little reverence, little conscience, little spirituality, little faith, little love, little sense of law, or uncultivated piety, obedience and patience, cannot think symmetrically on theology.
2. He must have a comprehensive knowledge of the history of Christian doctrines, especially as shaped by imperfect philosophies, and as shaped by, and, in reaction, as shaping, the practical life of the church.
3. He needs the true, modern, inductive, scientific spirit. He must not, like the old Greek philosophical spiders, spin webs from his own fancies, selecting and shaping materials to his theories; but, like bees storing the fragrant sweets of the whole garden in well-arranged cells, he must gather truths from all sources and arrange them in logical, as well as Biblical harmony.

4. He needs to be, by nature and training, a conscientious, thorough, self-criticizing student.

5. He must become thoroughly familiar with the Scriptures as a whole, and be able to critically study each age, each school of thought and culture, and each sacred writer, with all their fashioning, or modifying surroundings and influences.

6. While well cultured in the world-wide humanities and literature, in the religious life of the ages and in the range of true science in natural history, history, anthropology, ethics and natural theology, he must devoutly recognize the reliability and authority of the Word of God.

7. He must be no partisan. He must look upon all ages, upon all schools, and upon all movements from the divine heights of the Christ view.

A Scientific Biblical Theology will then have, among others, these characteristics:

- 1. Truth is unconquerable. Mathematics, ethics, the elements of universal human thought, history, natural science, archaeology, all have truths, and no theology from the divine thoughts can contradict any truth.
2. A Biblical Theology will undoubtedly be, like the revelation which supplies its elements, richly common sense, commending itself even more readily to universal instincts than to the imperfect metaphysical theories of men.
3. Especially will it be welcomed by men of the noblest and purest hearts and most useful lives.
4. So, its influence on the receiver of it and its proved historical tendencies will be to produce Christ-like characters and lives.
5. It will be preachable and will carry its own credentials. Truth finds us. By the bad it may be hated, but it cannot easily be dodged.
6. In its development it will naturally be chronologically exegetic.
7. Finally, in the light of a true Biblical Theology, every inspired utterance of apparent, approximate, representative, partial or fuller truth will be seen to be suitable and natural in its place.
Is it not wisdom and duty to test ourselves as trustworthy theologians, and to test all theologies, especially our own, by at least all these tests? CRITICUS.

SEVENTY-FIRST BIRTHDAY

On the afternoon of August 26, 1885, a company of friends assembled to celebrate the seventy first birthday of Mrs. Eliza Swinney, widow of the late Ethan B. Swinney and mother of Dr. Ella F. Swinney, of our Shanghai Medical Mission.

Her home is in Shiloh, N. J., with her son Dr. J. G. Swinney, where she is kindly cared for in her declining years.

The occasion was one of social enjoyment to all, and there were many expressions of interest in the welfare of this aged sister, who is so deeply interested in the Master's work. Tea being over, Mrs Swinney brought forward some communications from her absent children which were read by her pastor, as part of a programme of her own arranging, including Scripture reading, prayer, and song.

The first communication read was a poem copied from Good Words entitled

"THE BORDER LAND,"

and sent from China by her daughter Ella. The poem was especially precious to Mrs. Swinney, because the sentiment of it was adopted by herself during what she supposed to be her last sickness, some years ago, in Smyrna, Delaware, and placed in Dr. Ella's hands to keep. It now has a double interest because it comes back from China, and is in the handwriting of Dr. Ella's teacher, a Chinese who writes nicely in English.

The second item was a poem by Grace H. Duffield, entitled

"THE SWING OF THOUGHT,"

and copied by her son Dr. C. O. Swinney, of Smyrna, in which the "long ago," the "now" and "the future" were beautifully joined, and the wish expressed that there may be no darkness over our lives when our "future" is become "long ago."

The letter from her son, Rev. L. R. Swinney, did not arrive in time for the occasion, and I present it in full, as follows.

LOST CREEK, W. Va., Aug. 26, 1885.

Dear Mother.—Our Heavenly Father has graciously spared you to see your seventy-first birthday. It seems to me that your life has been prolonged far beyond our expectation for two good reasons. Ist. That while a blessing to those at home, you might

also write letters of counsel to Smyrna and Lost Creek and 2d. I believe you have been your prayers might ascend morning in our behalf. And now, I and pray that our Heavenly spare and bless you many mother's letters will continue going across mountains and I mighty deep, and mother's presence ascending that God would bless work. Your affectionate L. R.

The company joined in the Songs of Redeeming Love the "Is not this the Land of I then after many wishes expressed sister might live to see pleasant birthdays, departed with the evening's interview.

QUESTIONS ANSWERED

HORNELLVILLE, N. Y., Oct. 10, 1885. To the Editor of the SABBATH RECORDER. Please let me say through you to the many who have responded regard to a colony of Sabbath Andrew B. By:

- 1. In regard to the excursion None will be furnished except shall first procure a deed to at lot.
2. Rates East, North, and West are not yet settled, but are to be as low, or lower than one-half.
3. The first excursion will be on the 15th of November, and on 15 days thereafter, through Tickets will be good 20 days, with a leg of extension to such as wish work.
4. The promise from the colony as a solid block of lots, both in the city, as stated in last week only for the month of October, necessary that money reach Hornellville early as the 20th of October, to location. It may be possible have no promise.
5. Speculators are not invited to the colony. We very much prefer want homes in a pleasant and will help to build the place and happy city of homes, to the only to hold lands for the increase by our improvement.
Let me add that the present that we shall secure 30 or more move on to their lots within year. Jos. M.

WASHINGTON LETTERS

From our Regular Correspondent WASHINGTON, D. C., Political matters were new Washington than they are at it is the quiet that precedes that in one short month, the city will with the throng that gathers, winter attracted by politics, by the thousand and one magnum the only American capital.

The coming social season is one of considerable activity. The changes in official circles and many of the old rallying have been obliterated, but business prosperity in the growing popularity of Washington, as well as a center for a religious, scientific, literary character will continue to be of every "ism" conspicuous in the Western World.

With regard to social matters depend upon the example House and the Cabinet. The dent is anything but a society none of the swifter in modo, ease, the savoir faire, that effective in mixed society. O day the uncountless of his manners was all the more on the fact that he was in such with the most elegant of presence beside him. He is perhaps and a little more at ease now on the 4th of March, but Mr never attain that distinction that ease of address which of Chesterfield. He is, however, society in a mild form. He be in a crowd, and he constant seeker a crowd. His preference society of well known friends can talk without fear that distorted and published.

The crowd at the President yesterday was not as large as were not more than two women and children, present form of the President appear Room. A careful calculation that the President can di

needs to be, by nature and training, cautious, thorough, self-criticising, must become thoroughly familiar with Scriptures as a whole, and be able to study each age, each school of thought, and each sacred history, with all their fashioning, or modifying, and influences.

He well cultured in the world-wide sciences and literature, in the religious sciences, and in the range of true natural history, history, anthropology and natural theology, he must recognize the reliability and authority of the Word of God.

He must look upon all schools, and upon all systems from the divine heights of the Word.

Scientific Biblical Theology will then, among others, these characteristics: It is unconquerable. Mathematics, the elements of universal human history, natural science, archaeology, and no theology from the thoughts can contradict any

Biblical Theology will undoubtedly be the revelation which supplies its deeply common sense, commending more readily to universal instincts than the imperfect metaphysical theories

It will be welcomed by men of purest hearts and most useful

Its influence on the receiver of it, and its tendency will be to Christ-like characters and lives

Its past theologies by their fruits will be preachable and will carry its truths. Truth finds us. By the bad it is tested, but it cannot easily be dodged.

A development it will naturally be a development of theologically exoteric.

It, in the light of a true Biblical Theology, every inspired utterance of approximate, representative, partial truth will be seen to be suitable in its place. The holder of theology, like the Spirit of Light, same conditions could and would find the same forms of thought and

It wisdom and duty to test ourselves worthy theologians, and to test all, especially our own, by at least

CRITICUS.

SEVENTY-FIRST BIRTHDAY

Afternoon of August 26, 1885, a number of friends assembled to celebrate the seventy-first birthday of Mrs. Elizabeth widow of the late Ethan B. Swinney, mother of Dr. Ella F. Swinney, of the Medical Mission.

She is in Shiloh, N. J., with her son Swinney, where she is kindly cared for in declining years.

There was one of social enjoyment and there were many expressions of interest in the welfare of this aged sister, who is interested in the Master's work.

Over, Mrs Swinney brought forth communications from her absent friends which were read by her pastor, as a programme of her own arranging, Scripture reading, prayer, and

A communication read was a poem in *Good Words* entitled "THE BORDER LAND."

From China by her daughter Ella Swinney was especially precious to Mrs. Swinney because the sentiment of it was hers during what she supposed was her last sickness, some years ago, in Delaware, and placed in Dr. Ella's hands. It now has a double interest, coming back from China, and is in the hands of Dr. Ella's teacher, who writes nicely in English.

The item was a poem by Grace H. Swinney.

By her son Dr. C. O. Swinney, in which the "long ago," the "in the future" were beautifully expressed that there is darkness over our lives when our hearts become "long ago."

From her son, Rev. L. R. Swinney, arrived in time for the occasion, and it is full, as follows.

Our Heavenly Father has spared you to see your seventy-first birthday. It seems to me that your life has been prolonged far beyond our expectations for two good reasons. 1st. That you are so close at home, you might

also write letters of counsel and love to Smyrna and Lost Creek and far off China. 2d. I believe you have been spared so that your prayers might ascend morning and evening in our behalf. And now, Mother, I hope and pray that our Heavenly Father will spare and bless you many days so that mother's letters will continue coming and going across mountains and rivers and the mighty deep, and mother's prayers continue ascending that God would bless us and our work.

Your affectionate son,
L. R. SWINNEY.

The company joined in singing from *Songs of Redeeming Love* the song entitled, "Is not this the Land of Beulah?" and then after many wishes expressed that our aged sister might live to see many more pleasant birthdays, departed well pleased with the evening's interview. T. L. G.

QUESTIONS ANSWERED.

HORNELLSVILLE, N. Y., Oct. 10th, 1885.
To the Editor of the SABBATH RECORDER:
Please let me say through your columns to the many who have responded to the item in regard to a colony of Sabbath keepers at St. Andrews Bay:

1. In regard to the excursion tickets. None will be furnished except to such as shall first procure a deed to at least one \$5 lot.

2. Rates East, North, and West of Cincinnati are not yet settled, but are expected to be as low, or lower than one-half fare.

3. The first excursion will be run about the 15th of November, and one every 10 or 15 days thereafter, through the winter. Tickets will be good 20 days, with the privilege of extension to such as wish to stay and work.

4. The promise from the company to give us a solid block of lots, both in and out of the city, as stated in last week's paper, is only for the month of October, and it will be necessary that money reach Hornellsville as early as the 20th of October, to insure such location. It may be possible later, but we have no promise.

5. Speculators are not invited to join this colony. We very much prefer those who want homes in a pleasant and healthy place and will help to build the place into a thrifty and happy city of homes, to those who want only to hold lands for the increase of value, by our improvement.

Let me add that the present promise is that we shall secure 30 or more who will move on to their lots within the coming year.
JOS. N. FORBES.

WASHINGTON LETTER.

(From our Regular Correspondent.)
WASHINGTON, D. C., Oct. 9, 1885.
Political matters were never quieter in Washington than they are at this time, but it is the quiet that precedes the storm, for, in one short month, the city will be crowded with the throng that gathers here every winter attracted by politics, by society, and by the thousand and one magnetic forces of the only American capital.

The coming social season promises to be one of considerable activity and interest. The changes in official circles will be marked, and many of the old rallying points will be, have been obliterated, but the renewal of business prosperity in the country, and the growing popularity of Washington as a social center, as well as a center for conventions of a religious, scientific, literary or commercial character will continue to make this arena of every "ism" conspicuous in the eyes of the Western World.

With regard to social matters much will depend upon the example of the White House and the Cabinet. The bachelor president is anything but a society man. He has none of the *savoir faire*, the grace, the ease, the *savoir faire*, that makes a man effective in mixed society. On inauguration day the uncountless of his appearance and manners was all the more conspicuous from the fact that he was in such sharp contrast with the most elegant of presidents who stood beside him. He is perhaps less awkward and a little more at ease now than he was on the 4th of March; but Mr. Cleveland will never attain that distinction of bearing and that ease of address which was the religion of Chesterfield. He is, however, fond of society in a mild form. He does not like to be in a crowd, and he considers one office seeker a crowd. His preference is for the society of well known friends with whom he can talk without fear that his words will be distorted and published.

The crowd at the President's reception yesterday was not as large as usual. There were not more than two hundred, men women and children, present when the big form of the President appeared in the East Room. A careful calculator has estimated that the President can dispatch just forty

persons per minute when he has a large crowd on hand. A *coup d'oeil* showed that the crowd was not large and there being no occasion for haste, Mr. Cleveland took it leisurely and was nine minutes and fifteen seconds in getting through. About the center of the battalion of visitors was a stout, loudly dressed woman who held a little girl baby by the hand. She had brought it to be kissed by the President of the United States. As she grasped the President's hand she remarked, "This is my baby." "And a very pretty child it is, madam" replied the head of the nation. "And it is only two years old. Won't you kiss it?" said the mother. The President looked at the crowd, looked at the baby, and the smile faded from his face. He whispered something to the mother and she gave place to the next in line.

About half the crowd had shaken hands when a pretty girl came into the East Room at the entrance of which she saw Mr. Atchison, the doorkeeper, who is always on hand at these receptions and who is a much handsomer man than the President. At least the young lady thought so, for she seized him by the hand and shook it heartily. The doorkeeper looked happy but confused as he explained to the young lady that he was not President and pointed out Mr. Cleveland. Mr. Atchison says similar mistakes often occur, and that one day an old lady kissed his hand and declared that he was the first President she had seen in twenty years.

Mr. Bayard is the only member of the Cabinet who has been a long resident of Washington. He and his family are thoroughly acquainted with its social life.

Mr. Lamar's residence here dates from before the war, but there was an interruption of about four years during which time he lived in the Confederate States of America. He is, however, a widower and will take little part in social affairs. The secretary has quite as much society as he can handle in the mob that calls on him each day at his office in the Interior Department. Speaking of the crowds that hang around his door one of the attendants remarked "I see the same faces that I used to see about here last spring. They seem to have come back with new energy. I suppose they stayed around here as long as they could stand their winter clothes and now that the weather is cold they wear them back again."

CATHOLIC BAPTISM.

The *Freeman's Journal*, edited by James A. McMaster, in its issue of August 15, 1885, has an editorial article in which the writer says:

"Children are not born Christians: they are made Christians by baptism. But the faith received through that sacrament must be nurtured and enlightened, or it will die."

The July number of the *Catholic Quarterly Review* has an elaborate article on the "Catholic Doctrine of Baptism," in which the writer says:

"Baptism by water is properly the sacrament. . . . He that only believes is not the one to be saved. Faith alone suffices not. He must also be baptized. 'He that believeth and is baptized shall be saved.' Mark 16: 16. The Catholic Church teaches that Baptism cleanses from original sin, as well as from actual sin previously committed, destroys even the temporal punishment due to it, confers grace by its own intrinsic efficacy, and imprints on the soul a spiritual character, which can never be destroyed."

There appears to be no material difference in the views of these writers, as here expressed, except as to whether the grace of baptism is permanent or perishable. One says, if it is not nurtured and enlightened, "it will die." The other says, "it can never be destroyed." Which of these writers speaks in accord with the teachings of the church I will not undertake to say.

The idea that new born babes are made subjects of faith in Christ by baptism, seems to me like dogmatism, which an amiable writer once styled, "a matter of personal opinion without reason." It is certainly a human dogma, unsupported by any divine revelation. But when I come to the doctrine that he who only believes, without being baptized, cannot be saved; while he who is baptized, without believing, is saved, I am amazed at the spectacle! Learned men, assuming to speak in the name of religion, for "the infallible church," the infallible custodian of the matter and form of the sacraments, claiming the right to interpret them and modify them! at the same time perverting the first principles of salvation, and corrupting the very primer of the gospel.

Why, look at it. According to this doctrine all the children of the Catholic Church, are, by baptism, at the very outset of life, cleansed from all sin, exempted from all punishment due to sin, invested with divine grace, and endowed with a spiritual character, which can never be destroyed? Although some of them grow up in sin, plunge into the vortex of infidelity, live in the constant practice of vice, and die without giving the least evidence of repentance toward God, and faith in our Lord Jesus Christ; yet they are saved by virtue of an indestructible, spiritual character, imprinted on their souls by infant baptism; while others, not in the Catholic Church, repent, believe, and by good works bring forth fruit meet for repentance throughout a long life, and finally die in the faith of Christ, with a full assurance of pardon and acceptance before God in the life everlasting; yet they are lost forever, because they were never baptized!

To justify this doctrine the Scripture partially quoted above, has to be interpreted as if it were written thus: "He that is baptized shall be saved; but he that is not baptized shall be damned." Such, however, is not the gospel of the grace of God.

If baptism is spoken of in the Scriptures, as being, in any manner, a condition essential to salvation, it means, not the material act, the burial of the body in water, but the change of heart, the regeneration of the soul, the death and burial of the old man and the resurrection of the new man, which the material act of baptism represents; as when it is said: "The sceptre shall not depart from Judah," "sceptre" signifies, not the gilded rod or staff, which a Sovereign holds in the hand, as a visible ensign of royalty and authority, but the regal power, which that ensign represents. Whenever, therefore, anything is affirmed of baptism, which is attributable only to the inward, spiritual essence of the rite, it should not be interpreted with sole reference to the external form; for of that alone it would not be true, and would, therefore, lead to error.

The passage in Mark, of which a part only is quoted by this Review writer, is well explained by Olshausen. He says: "The Christian sacrament of baptism was not to be merely a baptism of repentance, but rather a symbol of the second birth, coincident with the external ordinance. Comp. John 3: 5. Hence, as at John 3: 3, salvation is made dependent on regeneration, so in the parallel (Mark 16: 16) could it be made dependent on 'baptism' and the 'faith' which it necessarily presupposes. The second half of the verse, which merely opposes to 'believe' 'believe not' (without adding 'and is not baptized') serves to indicate that the internal process of regeneration is essentially necessary to salvation; but that in certain cases the external ordinance of baptism, which, according to the original institution, coincides with it, may be dispensed with."

ner, has recently sold his farm to an oil man, who evidently means business.

Several visitors from the General Conference have spent some time in our place, a number remaining over the Sabbath, among them Rev. O. U. Whitford, wife and daughter, from Westerly, R. I. W. H. O.

Rhode Island.
WESTERLY.

A strange and sad accident occurred at one of the quarries in our village one day last week. James Dolan, ten years old and James Gourley, went into a disused granite pit to drink from a cool pool at the bottom. After drinking, the Dolan boy placed his hand on an overhanging boulder and said, "One more good rain shower, and that rock will tumble down. The words had scarcely left his lips when the huge rock fell, knocking over both boys. The Dolan boy was caught by the rock and his back bone, both legs, one arm and five ribs were broken. He lived but an hour. Young Gourley escaped with severe bruises.

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According to this view, regeneration and baptism are both necessary to salvation, but not in the same sense, or to the same extent; the former is a *sine qua non*, an essential, indispensable condition, without which salvation is from the nature of the case impossible; the latter as an external ordinance, is made obligatory and necessary only by a special command, which it is not always in the power of man to obey; (as was the case with the penitent believer on the cross;) and which is in such cases subjected to an implied dispensation, that annuls the obligation, and puts an end to the necessity, which otherwise would continue in full force. Hence, while salvation is promised here only to one who believes and is baptized, damnation is nowhere denounced against one who is not baptized but only against one who believes not; and in no case is the promise of salvation conditioned solely on baptism, as an external ordinance; but wherever baptism is spoken of as a condition of salvation it is coupled with faith, or with what involves or implies the regeneration of the soul.—*Baptist Weekly*.

UNNECESSARY WORK OF WOMEN.

I am convinced that at least one quarter of the work performed by women is unnecessary, and that the world would go on quite as well without it. It is like the ottoman cover I once saw a lady work. She was all bent up, and was putting her eyes out counting stitches. "I don't get any time for reading," she said, plaintively, as she picked up some beads on a needle. "You must have a great deal of leisure." And yet she had spent more time embroidering a ridiculous dog on a piece of broad cloth than would have sufficed to read twenty good books. It did not have the poor merit of being economical, for the price of the materials would have bought enough handsome damask for two covers. A friend of mine tells of seeing a squaw seat herself by the town pump, unroll a bundle of calico, cut out a dress, make it, put it on, and walk off, all in about two hours. I have always regretted that he did not continue the story by telling me that the squaw spent her abundant leisure beautifully. I would not have women reduce their sewing to quite so simple a performance, but a good deal would be gained if they thought more about living and less about its accidents.

The transcendent fact is what we are, not what we accumulate or possess. Even knowledge may be so used that it is merely an ornament, which keeps up a twinkling about the mind, like bright jewels in pretty ears, and is only a possession, and not a part of ourselves. To fill time, to pass it busily, is not to use it. Labor in itself is not worthy. The meanest work that makes a home a lovely, sacred place is consecrated, and fit for the hands of a queen; but delicate work that ministers to no human need, even if it has artistic merit to recommend it, if it consumes the hours a woman ought to use training her mind to think, and her eyes to see, and making her brain something more than a mere filling for her skull, is but busy idleness and a waste of time. I hope the day will come when every woman who can read will be ashamed of the "column for ladies" printed in some of our papers, and which tells with more sarcastic emphasis than any words of mine how some women choose to spend their leisure. Surely, if they have time to follow intricate directions for making all sorts of trimming, not so good as that sold in the shops at two cents a yard, they may, if they will, find a few moments in which to read a book.—*Elizabeth Cummings*.

SECRET AND PERSONAL PRAYER.

"Enter into thy closet," says the Saviour, "and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." And how wonderfully in the history of the Bible has this gracious promise been fulfilled! How multiplied the examples of those who prevailed in prayer when they were alone with God!

Abraham is alone with God when he pleads for Sodom, and when so far as he failed, it was "because he ceased to ask before God ceased to grant." Moses is alone when God communes with him from the burning bush and appoints him the deliverer of Israel. Joshua is alone when the angel of the covenant comes to him as an armed man; and Gideon and Jephtha, are each alone when commissioned to deliver Israel. When Elijah raises a child from the dead, and when afterward Elisha does the same; each is alone pleading with God in prayer. Daniel was alone praying in his chamber, and alone when his soul went up in supplication from the den of lions, from which he was divinely delivered. Cornelius is alone when the angel appears to him; Peter alone on the housetop in prayer when

divinely taught to make known the gospel to the Gentiles; one John alone in the wilderness, and another in Patmos, when God is especially near to them. And in every age it is found that when God's children are wrestling with him in the closet they seem to draw nearest to him, and to receive the richest blessings from on high both for themselves and others.

The closet may be the upper chamber as with Elijah, or the open air as with Jacob, or the housetop as with Peter, or the lion's den as with Daniel; but so it be a place where the soul goes out in earnest and longing personal communion with God, there he will meet the suppliant and grant special blessings to the soul that thus waits on and pleads with him.

"Then, my soul in every strait
To thy father come anon wait;
He will answer every prayer,
God is present everywhere!"

—*American Messenger*.

Condensed News.

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Selected Miscellany.

I SAW THEE.

I saw thee when, as twilight fell
And evening lit her fairest star,
Thy footsteps sought you quiet dell,
The world's confusion left afar.

I saw thee when thou stoodst alone
Where drooping branches thick o'erhung,
Thy still retreat to all unknown,
Hid in deep shadows darkly flung.

I saw thee then, as died each sound
Of bleating flock or woodland bird,
Kneeling as if on holy ground,
Thy voice the listening silence heard.

I saw thy calm, uplifted eyes,
And marked the heaving of thy breast,
When rose to heaven thy heartfelt sighs
For purer life, for perfect rest.

I saw the light that o'er thy face
Stole with a soft suffusing glow,
As if within celestial grace
Breathed the same bliss that angels know.

I saw—what thou didst not—above
Thy lonely head an open heaven,
And tokens of thy Father's love
With smiles to thy rapt spirit given.

I saw thee from that sacred spot,
With firm and peaceful soul depart;
I, Jesus, saw thee—doubt it not—
And read the secrets of thy heart.

—Ray Palmer.

"THE LITTLE COLONEL."

"Well, my man," asked the Colonel somewhat anxiously as he slowly stirred his breakfast coffee, "what news this morning?"

The orderly stood straight as an arrow before his superior officer, and saluted with military precision when he was spoken to.

"Very bad, sir," he answered. "There are four new cases, and some of the other men are sinking."

The Colonel's little son put down what he was eating, and scanned the orderly's face with distrustful scrutiny.

"Dear me! Dear me!" said his kind hearted father, hastily swallowing a few more mouthfuls. "This is a bad business. Where is the doctor now, Burns?"

"In the second ward, sir."

"Tell him I will be there directly." And in a few minutes he hurried away, leaving his little son and a huge Newfoundland dog to finish their breakfast at their leisure.

"Nilus," said the little fellow, resting his hand on the dog's shaggy head, "what shall we do about it?"

The dog looked up with deep sympathy expressed in his beautiful eyes, but he could not think of anything to suggest.

Four years before, when the regiment was crossing a stretch of desert in Egypt the good dog following after had fainted and fallen for want of water. Then the boy had come to the rescue, and with pitying heart knelt down on the hot sand, and gave the animal his share. Nilus looking up into the little white face bending over him, licked the child's hand with rapturous gratitude, and from that day to this, had followed him night and day.

For two years they had been in Bermuda, and the change from the exhausting climate of Egypt had done much for the boy's health. But still the pale face and tiny form would never be ruddy and strong as the soldiers would fain like to see them. For, even more than to his busy father, it was to them that little Jerome Maitland owed his bringing up.

His mother had died at his birth, and during his babyhood he had been carried about first in one pair of strong arms, then in another.

When the officers' wives would interfere and carry him off, he would cry most piteously for his rough nurses, until they were obliged to call in one favorite young subaltern to pacify him.

And now these men whom he loved, and with whom he had spent all his little life, were dying. How many times had they watched beside him in his childish illness, or made the tedious days of camp life bright for him with some clever device!

"We must do something about it, Nilus," he repeated, with a dry little sob, "but what can we do?"

He stood at the door and looked wistfully at the barrack hospital.

Just then Lieutenant Fearing passed with two or three books under his arm. He watched him as he went by with slow, grave step, and suddenly an idea came into his head. He knew what Fearing was going to do—read to the men; and why could he not do the same thing?

No sooner did the thought occur to him than he started off to take a look at his collection of books. They were not many or particularly choice. There was "The Boy's Own Book," one or two "Annals," some volumes of fairy tales and a beautifully illustrated edition of "Jack the Giant Killer." He lingered over this. Perhaps they would like to see the pictures, and it was such a large clear print he could read it easily. So choosing this at length he and Nilus started for the fever hospital.

Before he reached the door, however, he was stopped by the officer of the day.

"My orders don't admit of your going in there, sir," he said decidedly.

"Oh please, Frith," pleaded Jerome: "I won't stop long," but the soldier shook his head.

"They're too knocked up to pay much attention, even to you, sir. But there are a lot of fellows in the convalescent hospital. Perhaps you might go there."

So Nilus and Jerome started off again, and this time met with no obstacle.

The men were all seated or lying around in different attitudes in the common room, some of them playing cards. But when they looked up and saw the slight, boyish form standing in the doorway, the cards were pushed aside, and a chorus of welcome to their "little Colonel" was heard on all sides.

"I thought perhaps you might be kind of dull, observed Jerome, after a little, "so I brought one of my picture books to read to you," and he settled himself on one of the high wooden chairs and opened the book.

"All right, little Colonel, fire away," said the men cheerily, and as soon as the clear, childish voice commenced, not a sound was heard in the room, the great burly fellows following with almost boyish interest, and respect the varied fortunes of "Jack the Giant Killer."

At the conclusion the child, said a little timidly: "Lieutenant Fearing always reads a little prayer when he gets through. I haven't any book to read it out of, but we can say one."

Then kneeling down on the stone floor, to the utter astonishment of the men he reverently repeated the Lord's Prayer.

One by one they joined in, and when the little fellow rose from his knees with a radiant countenance and trotted off with Nilus there were many requests for him to "come again" and "give us another reading."

The fever waxed and waned, but through it all the convalescent ward kept pretty full.

Day after day, no matter how hot or windy, Jerome would climb up the steep hill leading to the hospital and there read his little, simple stories and repeat his daily prayer. He wanted so much to do some thing for them, these rough nurses and play-fellows of his, whom he loved, and this was all he could think of. The rough men knew and appreciated the feeling and welcomed their "little Colonel" with ready love and sympathy.

But dear me! How warm the days were beginning to grow. A hot sirocco blew constantly from the southern seas, making all the foliage but the Pride of India trees look dead and drooping. Even the ocean beat on the cliffs below the barracks at Prospect with a dull, sullen sound. Each morning it seemed to be harder than the last for Jerome to climb up that sunny incline to the hospital, and at length one morning he was too tired to go at all.

When the doctor saw him he shook his head.

"He has got a slight attack of the fever," he said, "but I am afraid there is not much strength to carry it off."

A week passed, but he did not seem to get much better, until one night when the stars were shining gloriously and the sea was very still, the angels came down from the throne of God and carried Jerome back with them, leaving only his little tired body sleeping on his white bed.

But his father had not seen the angels, neither had the soldiers. So when they came to lay him to rest in the soldiers' cemetery, and fire a parting salute over the tiny mound, there was not a dry eye in all that regiment.

Poor Nilus! He could not tell what it all meant. And when they went away and left his little master with only the sea to talk to him all the long day and night, he lay down beside the grave, and no one could get him away. But the next morning at the same hour that Jerome always went to the hospital, Nilus was seen gravely wending his way up there, and walking into the common room, took his usual place. The men gathered around him with many expressions of endearment, but he seemed to take all their advances very quietly. In about an hour's time he got up and went away, but each day the same thing was repeated. It almost seemed to the men that, unseen to them, the spirit of the boy still lingered among them.

And old Nilus did much toward keeping warm and bright in their hearts the recollection of his little master's gentle, loving ways. As often as they saw the faithful dog approaching their usual avocations were put aside, and that hour for many long months was kept sacred to their little Colonel. Not an oath or an unkind word did Nilus ever hear in his presence and the men were better and purer for the memory of the child life that had gone out from their midst.

"Tell us the story about the little Colonel and Nilus," the soldiers' children would say in after years as they climbed on their fathers' knees.

So the oft-told tale was repeated with faltering lips, to be treasured up in the hearts of many who had never known him.—*New York Observer.*

TELL THE TRUTH.

It is pleasant to know that there is one thing, even if it be ignorance, that can prove a barrier to sectional feelings. The experience of the Yankee, who tells the following story, was that in spite of the prejudice against the part of the country to which he owed his origin, he actually suffered less inconvenience from confessing his nativity than from trying to conceal it.

Traveling in Alabama soon after the war, he met a man upon the road, who accosted him as follows:

"What are yer from, stranger?"

The traveler, knowing the prejudices of the Southern people against the "Yankees," although he had never been in Richmond in all his life, replied:

"From Richmond."

At this answer the man said:

"I once knowed a heap o' people in Rich-

mond, and I've got right smart o' kinfolks thar, too. Maybe ye mought know Jim Johnson, of Main street?"

To this the gentleman was obliged to answer in the negative.

"Waal, now, stranger, do you know Jake Brown, on Broad street?"

The traveler said he had not the pleasure of this gentleman's acquaintance either. Several other interrogatories about Richmond were made and answered in a similar manner, greatly to the confusion of the gentleman, who, notwithstanding the Southern prejudices against New Englanders, resolved the next time he was questioned to tell the truth.

He soon after met another man, who said to him:

"Whar did yer come from, stranger?"

"I came from Connecticut, sir."

"Whar did you say?"

"From Connecticut."

"Connecticut? Connecticut?" repeated the man, with a puzzled look. "Waal, now, stranger, I don't mind hearin' o' that thar town afore, I'll be bless'd ef I do."

CAROLINE TALBOT AND "MORAL SUASION."

BY IDA HAZELTON.

One of the most interesting women whom I have had the good fortune to meet of late, is Mrs. Caroline Talbot, the Quaker preacher of Ohio. Invited at the close of a busy week's work in Portland, Me., to visit the Assembly at Ocean Park, last month, she came, and for a day or two preached, not only from the Temple platform, but by the simple power of her character, and by her conversation in the parlor and dining room of her seaside home as well as along the Park avenues. Several bits of her experience may interest the reader as they certainly did all who heard them from her own eloquent lips.

For forty years, if I remember correctly, Mrs. Talbot has been at work trying to lift up the fallen. Her sympathies have been enlisted mainly in the temperance cause, and much of her preaching and praying has been done in the drinking saloons and on the streets, wherever she found one who needed help. "Two thousand one hundred and forty liquor saloons have I entered," she said, "and preached Jesus in every one of them." Several years ago she visited England and left behind her a good work begun in the cause of temperance. The following incidents of her experience occurred there:

"Over there," she said, "men go about the streets with carts, conveying every day to their customers liquors for the table, just as here your milkman and iceman make their daily rounds. Under God, I had been able to induce many families to banish liquors from their tables, and of course I made myself quite unpopular with the men engaged in the business. One day when one of these men called as was his custom at a house where I was stopping, the lady told him that he need not call any more, as she had concluded not to have any more liquors on her table. Then the man swore roundly and wanted to know if 'that Yankee woman preacher who was making all this trouble' was in the house.

"An American lady, Mrs. Talbot, is stopping with me at present," said my friend.

"Well, I want to see her, and give her a piece of my mind," said he.

"My good friend objected, but I said, 'I will go down, and I will kill him.'

"The moment the man saw me, he began a stream of the most horrid abuse and profanity that I ever heard. When he stopped at length for want of breath, I said quietly, 'My friend, thee is very much mistaken. Thee is railing at the wrong person altogether.'

"What!" said he in astonishment, 'are you not that Yankee preacher who is here interfering with our business and getting our customers to stop patronizing us?'

"Friend," I replied, 'I was sent over here by my Master to do a little of his work, and I have tried to do my duty. Now if thee has any quarrel to make with anybody, thee must go to headquarters and make thy quarrel with the Master, and not with any of his servants.'

"Then I knelt down and prayed. Pretty soon the man was crying, then he said he was done with the business, forever, and then he left the cart and knelt down with me and began to beg God for mercy right there in the street of the great city. I killed him with the Gospel of Jesus Christ."

"One night," she continued, "I was walking down the street to attend a prayer-meeting, when a young man in front of me stepped into a drinking saloon. Perhaps there is some work for thee to do before going to the prayer-meeting," was suggested to me. I did not know the young man, but I thought of his mother and followed him. He stepped up to the bar and ordered a glass of liquor. I stepped up too, and touching his arm said, 'Friend, if I will pay for that glass will thee let me have it?'

"What does this mean?" he said in astonishment. "A respectable lady like you in such a place as this after a glass of liquor?"

"Come," I only repeated, "will thee let me have the glass?"

"He consented, I took the glass, paid for it, and then walked to the door and poured the contents out into the street.

"There," I said, "that is a much better place for it than in thy poor stomach and brain. Now I am going down to a prayer-meeting, will thee accompany me?"

"What are you willing to walk in the street with a wretched, drinking man like me?"

"Certainly I am," I said, "and if thee is willing, come along." So we went along to-

gether, and the man was a repentant and pardoned sinner before the meeting closed. I didn't know what kind of work the Lord had for me to do when I started out to go to that prayer-meeting. But he showed me just what he wanted of me before the evening was done."

Perhaps these "little incidents" will be quite as convincing as some of the recent newspaper arguments in regard to the propriety of woman's preaching.

A PLEA FOR FAITH.

Oh, why not trust the Lord of light,
To bring things right,
That bother you so?

For sure he has the power and might
To put from sight
What troubles you so.

We can not turn the black to white,
As he did write,
Why worry you so?

For now we walk by faith, not sight,
Sometime in light
We hope to go:

Nor let us once distrust his might
To rule aright,
This earth below:

Our heavy cares, when passed the night,
Shall then seem light,
God grant it so.

—Christian Secretary.

AN UNSPENT FORCE.

Christianity gives proof of its divinity in its power to transmit itself from age to age, from individual to individual, without losing one whit of its original force. Christianity is subjected to no law of inertia. The momentum given it by the omnipotent hand of its Founder is never overcome. It moves straight on, gathering in its progress a new power of development, multiplying new forces of life at each onward stage. The old original energy with which the gospel spread through Samaria was operative years after in conquering the Roman world, and later still in diffusing itself through Europe. And today, here in America, the seed cast by Christ into the soil of Judea grows with the same potency and effect. It is something marvelous how vital is this germinating quality in Christianity. A seed of gospel truth, wafted by some wayward wind to some desert spot, takes root, and wide waste soon blooms like a rose. In some lone farm house a mother at twilight hour gathers her child to her knees and teaches him to lisp the name of Jesus in prayer. The mother dies, and lies buried, and by the world forgotten; but the child of her prayers, grown into a Christian manhood, in the great city is drawing multitudes to Christ. The seed, planted with tears in the boy's heart, may have been long in catching root; but the seed burst at last into the warm, moist soil of his great, tender nature, and the plant, grown vigorous, has been shedding its fructifying seeds in thousands on thousands of other hearts—themselves producing seed for the salvation of an innumerable number. Christ took the leaven and put it into the lump of the world, and he gave promise that the leaven should work there until the whole was leavened. It is a dull eye that cannot see all through the time past, and on every side in the world to-day, the sure fulfillment of the promises of our Lord. Let minister and teacher and mother and every Christian work on. The word, the prayer, the holy life shall not return unto God void; they shall germinate, and shall bear and scatter the seeds through coming generations, giving everywhere promise of the final harvest which shall cover the earth.—*The Vermont Chronicle.*

THE SKEPTIC ANSWERED.

"I don't believe in a personal God," remarked a skeptic to Rev. R. F. Jones, a Welsh Presbyterian minister, who was a fellow-traveler in a railroad train between Toledo and Cleveland some time ago.

"Why not?" asked the minister.

"Because I can't see him. His existence is not demonstrable, capable of proof, like facts of science."

The minister asked, "Don't you believe that you are alive, and that I am alive?"

"Yes," he answered.

"Why do you believe it?"

"Because I can see you move."

"Well," said the minister, "the locomotive that is drawing this train also moves—is it alive?"

"No," he answered, "but the engineer who runs it is alive."

"Please tell me," said the minister, "whether the engineer is a part of the machinery or a living person?"

"He is a living person," replied the skeptic.

"Now sir," retorted the minister, "consistency is a jewel—please tell me why you attribute the movement of the locomotive to a living person, but deny that God, who sets the universe in motion, is a living person?"

He could not answer. Silenced on this argument, he branched off into another objection against Christianity.

"What I hate," said he, "in orthodoxy is this endless talk about creed, creed, creed, thrust upon us everywhere and at all times."

"What do you mean by a man's creed?" asked his opponent.

"I understand by a creed that which a man believes."

"Well sir," rejoined the minister, "you have just as much creed as I have. I believe there is a personal God; you believe in the opposite doctrine. I believe in the incarnation of the Son of God for our redemption; you believe the opposite. I believe in the ruined estate of man; you believe the opposite. What difference is there in the bulk of our creed, only that I believe one side of

the question and you believe the other? Now, sir, when we come to that point you have just as much creed on your side as I have on mine; but you want the right to advocate your sentiments, but wish to deny me the right on my side."

He was silenced again.

"But," said the skeptic, resuming the attack by another argument, common at this day, "Christianity is not capable of scientific demonstration. When we take the sciences, all truths are capable of demonstration, by experiments which prove them. You can put them to the test. I take peculiar pleasure in the study of chemistry. Its propositions are plain and capable of proof by facts and experiments which appeal to the senses."

"You have studied chemistry, have you?" inquired the minister.

"Yes, sir," he answered.

"Well," resumed the minister, "if you are a student of chemistry you are acquainted with the fact that charcoal, coal and the diamond are the same in their molecules—namely, carbon. Now can you take a molecule out of the charcoal and put it into the diamond and get a perfect thing of it?"

He acknowledged he could not.

"Where, then," said the minister, "is your demonstration in chemistry? But so far as Christianity is concerned, your objection is not valid, for it is capable of spiritual demonstration. You can try it and find it all that God has represented it to be. God says to all, 'Oh taste and see.' Try it, and experience will attest its truth. Millions have put it to the test of their experience, and have found it 'the power of God unto salvation to every one that believeth.'"

The skeptic, then, in a somewhat conciliatory spirit acknowledged that his father and mother were orthodox, Christian people.

The minister inquired, "Were they good people?"

"Yes, excellent; my father was an excellent, good man."

"Well," inquired the minister, "what practical benefit do you get by changing the religion of your parents for skepticism? Does it make you a better man? Are you a better husband to your wife, a better father to your children, a better citizen in the community in which you live?"

He frankly acknowledged he was not.

"Have you a watch?" inquired the minister.

"Yes, an excellent timepiece," he said, taking it out and displaying a fine gold watch.

"It keeps good time, does it?"

"Yes."

"Well, how would you trade it off? Would it not be for a better timepiece and more valuable, rather than for an inferior one?"

"Yes, certainly."

"Here, again," retorted the minister, "you are not acting consistently with reason; for you have changed the creed of your parents for one that, by your own confession, does not benefit you at all!"

He had no reply to make.

"Now, my brother," concluded the minister, "why do you embrace infidelity in preference to the faith of your parents? Is it not only because you love sin, and the first principle of Christianity is holiness—opposition to sin? Is it not so?"

He was speechless.—*The Presbyterian.*

THE VICTOR.

To be silenced is not always to have the worst of an argument. When Hananiah, in the name of Jehovah, by eloquent speech and no less eloquent symbol, demonstrated that Jeremiah's prophecies were all wrong, we read that the prophet Jeremiah quietly "went his way," leaving his opponent to exult as a victor among the priests and the people who thronged the temple. A man who knew that he was on the Lord's side, and that he had spoken the truth of the Lord, could afford to do that. The bitter sequel showed whether Hananiah or Jeremiah was right. There are occasions when it is the part of a wise man to follow this precedent of Jeremiah. When one is in the midst of so-called "victories" demonstrated to their own satisfaction that there is no God, that the Bible is a fiction, and that immortality is a dream, it is sometimes better, having once delivered one's testimony, quietly to go one's way, rather than to spend precious time in fruitless parleying. What does it matter if the enemies of God's truth enjoy an occasional cheap triumph? The truth itself is sure beyond the reach of arguments, however brilliant—of sneers, however cutting—of jibes, however witty. Knowing that, the Christian can afford to go upon his way, even though, for a time, it seems as if he were silenced, and to wait quietly for the time which will justify all truth, and put to shame all falsehood.—*S. S. Times.*

It takes eighty men and women to make a postage stamp. First the white paper is cut into sheets, each large enough for a hundred stamps. The stamps on each sheet are counted twenty-six times, to make sure the number is correct. The printer counts and passes the sheet to the gummer, the gummer gums the back and, having counted, gives it to the perforator, who divides the stamps by rows of little holes, not forgetting to count. It is surprising how quickly and accurately the hands can work. Seven hundred million postage stamps are made every year in the United States. New York City uses eight millions a month.

There is only one other place in Ontario—where anything of the kind. Even now the process is in use in Ontario, in Mr. Hall's lumber mill. Lights are run by a turbine 8 feet in diameter, having a force of 60 horsepower. The pressure is shown on a hydrant, letting out a stream of water with a deafening roar led all through the lumber, so that water can be turned at a moment and flood the entire place. The turbines are run by power from the mill.

The quantity exported from England is immense; besides 1,000 to 7,000 tons of the same brought from Southern Russia through Constantinople. A smaller kind of wood, sup- neighborhood of Samsoun, is Constantinople to the extent of tons annually. With regard to Turkey, the British Constantinople reports that, exhausted, and that very little wood can be obtained from Asia, however, where some care has been bestowed upon

Boxwood, which is almost for wood engraving, is becoming more scarce. The largest wood countries bordering on the Black Sea are the most abundant. The quantity exported from England is immense; besides 1,000 to 7,000 tons of the same brought from Southern Russia through Constantinople. A smaller kind of wood, sup- neighborhood of Samsoun, is Constantinople to the extent of tons annually. With regard to Turkey, the British Constantinople reports that, exhausted, and that very little wood can be obtained from Asia, however, where some care has been bestowed upon

Popular Science.

THE potential energy developed by combustion of one pound of carbon contained in a quantity of gunpowder separated and burned alone, more power than the burning itself. The value of gunpowder's ability to concentrate its very short space of time.

A FRENCHMAN has recently invented a telephone, by means of which the heart and lungs can be tested to a degree of precision and ease not before attained. It is believed that this will be gained by this additional means of physical diagnosis.

EXPERIMENTS recently made by sailors have demonstrated the possibility that icebergs when in dangerous proximity to a ship, by means of an echo, consisting of a musket, to the ship, a speaking trumpet is attached to the ship for this purpose.

In Norway and Sweden, as moss, often more than a foot thick, decomposed, serve to make a board as hard as wood, blood formed by the hydraulic press, turned in the lathe and polished to a fine finish, is said to possess the quality of wood without its defects, and splitting, so that it is suitable for doors and windows. A plan has been laid down in Sweden to deposit these deposits of a hither hitherto into a useful material.

COAL-TAR AND WATER-LIME ROOFS.—This is recommended by Kedsie, of the Michigan Agricultural Experiment Station, on account of the hot sun alone from the eaves; and by reason of the cistern water. To prevent the cistern water from getting dry, and he did not use the tar with benzine, one part of the tar; "then stir in a gallon (free from lumps by sifting) of the consistency of a strong paste on the leaky roof, covering a filling all cracks. Apply a dusting of water-lime to this before it dries. The water-lime running of the tar, forms a hard, the action of water, and color of the course, fire must be kept away from the inflammable tar. The benzine reduces the tar, enables it to combine or mix with the water-lime, and spread on the shingles, and rates, leaving a firm and even coat. Paint can be applied by a moderately warm when applied."

LIGHT FROM WATER POWER.—The falls of Montmorency, or points of interest to the tourist, are to be utilized for a number of generating electric power. The water is led from above the falls, through a sluiceway of a precipice 165 feet high, here through a tube to the base, three-fourths of this tube is made of inch boiler plate iron, the rest of three inch plank. The tremendous exerted by this column of water, high and 24 inches in diameter, will turn a turbine wheel at 100 revolutions a minute, giving 100 horsepower. This is transmitted to eight dynamos on the shore, and from these sufficient electricity is generated to light 800 arc lamps seven miles distant. The apparatus is ingenious and extremely strong, probably a great success.

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The Sabbath School.

Search the Scriptures; for in them ye think ye have eternal life; and they are which testify of me.

INTERNATIONAL LESSONS, 1885.

FOURTH QUARTER.

- Oct. 3. Elisha at Dothan. 2 Kings 6: 8-23.
Oct. 10. The Famine in Samaria. 2 Kings 7: 1-17.
Oct. 17. Jehu's Fierce Zeal. 2 Kings 10: 18-31.
Oct. 24. The Temple Repaired. 2 Kings 12: 1-15.

LESSON III.—THE TEMPLE REPAIRED.

For Sabbath-day, Oct. 24.

SCRIPTURE LESSON.—2 Kings 12: 1-15.

In the seventh year of Jehu began Jehoash to reign; and he reigned forty years in Jerusalem; and his mother's name was Zibiah of Beersheba. And Jehoash did that which was right in the eyes of the Lord all his days wherein Jehoiada the priest instructed him.

OUTLINE.

- I. Beginning of Jehoash's reign. v. 1-3.
II. Ordered repairs not made. v. 4-8.
III. A successful collection. v. 9-10.
IV. The temple repaired. v. 11-15.

[On account of the injuries received, some time ago, Dr. Williams is not able yet to use his hand in writing the comments. Arrangements are being made whereby they will be furnished by another in a week or two; in the meantime they will be taken from the Helping Hand.]

INTRODUCTION.

Our lesson now takes up the history of Judah. Jehu slew Ahaziah, the sixth king of Judah. Athaliah, daughter of Ahab, and mother of Ahaziah, usurped the throne, and destroyed all the seed royal except the infant Jehoash, whom Jehoshabea, his aunt, stole away, and secreted with his nurse in the house of the Lord, for six years, during the reign of his grandmother. Jehoshabea was the wife of the high priest Jehoiada, who took Jehoash and, with the assistance of other men, crowned and anointed him king. Athaliah was then slain, and a people hailed with joy their young ruler.

EXPLANATORY NOTES.

V. 3. Did...right. Having been watched over all his days by the priest and his wife he continued in well doing as long as Jehoash lived, being under great obligations to him for his life and his crown.
V. 3. The high places. See Num. 33: 53 and Lev. 26: 30. It was doubtless very natural for the people when the temple service fell into disuse to institute sacrifices in these places. Deut. 12: 21. Were not taken away. For want of a just sense of the sin of worshipping and sacrificing to Jehovah there (Deut. 12: 5, 6, 11-15), or for fear of the people.
V. 4. All the money. Four sources of raising money are mentioned: (1) From dedicated things "firstlings not yet fit for sacrifice;" (2) the half shekel from those numbered, Ex. 30: 11-16; (3) perhaps the "singular vow," Lev. 27: 1-13; (4) the voluntary offering. Ex. 25: 1-9.

A common way of doing in the East. If the bag is marked and sealed by a well known and reliable firm, it is accepted at the marked price.
V. 13. There were not made...cups, etc. This was not done at first, but the house repaired and paid for that which still remained was used for this purpose. 2 Chron. 24: 14.
V. 14. And repaired the house. If people have truly a mind and a heart to build for God, they can find a way.
V. 15. They reckoned not. Exhibits the loyal zeal of the workmen.

DOCTRINES.

- 1. Early religious training gives the best results; but we never reach a point where it is safe to listen to wicked counselors. v. 1. 2 Chron. 24: 17-25.
2. Kings and leaders are largely responsible for the religious and moral state of the people. v. 4, 5, Ez. 8: 17-19.
3. Revivals of religion look up all the breaches of the house; not in the walls only but everywhere in the community. v. 5. John 14: 15, 23, 24.
4. When the pastors lack interest, the church work goes very slow. v. 7.
5. If the people love the work and have confidence in the managers, contributions will be generous. v. 9, 10.
6. Religious work involves practical business calculation. v. 9, 12.
7. Jehovah's house and service are robbed to sacrifice to the gods of this world. 2 Tim. 8: 1-4.

DUTIES.

- 1. To instruct the young in Christianity. v. 2.
2. Not to harbor the least sin. "At last it biteth like a serpent, and it stingeth like an adder." v. 3.
3. To support the church by contribution and attendance. Private worship alone is not sufficient. Deut. 12: 11-15.
4. To set aside a portion for the church and benevolent purposes.
5. To deal faithfully; for God will reckon with us, whether men do or not. v. 15.

MARRIED.

In Alfred Centre, N. Y., Oct. 6, 1885, by Rev. W. C. Thisworth, Mr. FRANK HILL of Ashaway R. I., and Miss SARAH EMMA GREEN, daughter of M. J. Green, Alfred Centre.

In Westery, R. I., Sept. 22, 1885, by Eld. C. C. Stillman, at his residence on High St., Mr. CHARLES D. LIVINGSTON and Miss MARY JANE PERRIN, both of Westery.

In Westery, R. I., Sept. 5, 1885, by Eld. C. C. Stillman, at his residence on High St., Mr. GEORGE A. COLLINS, of H. p. kinton and Miss ANNIE A. CHESTER of Westery.

On the evening of Oct. 2, 1885, by Eld. F. F. Johnson at the residence of the bride's father, Dea. James M. Spain, Mr. H. P. G. ACE, of Emporia, Kan., and Miss MARGARET B. SPAIN, of Williamson County, Illinois.

DIED.

At Cassville, Oneida Co., N. Y., Oct. 8, 1885, CLARK LEWIS, aged 74 years and 11 days, brother of R. V. H. B. Lewis, and Rev. C. M. Lewis, deceased. W. H. L.

In Scott, N. Y., Oct. 3, 1885, of typhoid fever, Mrs. FRANCIS GERTHODE (ROBY), in the 28th year of her age. Mrs. Crosby was born in the town of Moravia, Cayuga Co., N. Y., April 24, 1857. At the age of 20 years she was married to Myron H. Crosby, son of E. D. Crosby, of Scott, N. Y. She made a profession of religion about 10 years ago but did not unite with any church. She leaves a husband, one child, father, mother, one brother, and a few other near relatives to mourn her loss. The funeral was attended by a large number of sympathizing friends. Her funeral sermon was preached from the text: "And they departed from the sepulchre with fear and great joy." A. at. 28: 8. P. O. B.

In North Bingham, Pa., Oct. 2, 1885, of pneumonia, ADDISON CLARK, aged 54 years, and 12 days. For twenty seven years he had been an earnest Christian worker in the M. E. Church. It was said of him, "he was a Christian everywhere," and no one in his community could be missed more than he. The large congregation at his funeral testified their appreciation of his worth. He has left a wife and seven children. J. K.

SPECIAL NOTICES.

CHICAGO MISSION.—Mission bible-school at the Pacific Garden Mission Rooms, corner of Van Buren St. and 4th Avenue, every Sabbath afternoon at 2 o'clock. Preaching at 3 o'clock. All Sabbath keepers in the city, over the Sabbath, are cordially invited to attend.

PLEASE CARDS and printed envelopes for all who will use them in making systematic contributions to either the Tract Society or Missionary Society, or both, will be furnished; free of charge, on application to the SABBATH RECORDER, Alfred Centre, N. Y.

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending October 10th reported for the RECORDER, by David W. Lewis & Co. Produce Commission Merchants, Nos. 49 and 61 Pearl Street, New York. Marking plates furnished when desired.
BUTTER.—Receipts for the week, 36,789 packages; exports, 6,743 packages. The market is steady. Last week's creamery makes are in good demand, special makes selling at 24c. for the extreme top, and fair to good ones at 20@22c. Finest fresh private dairy, good enough to compete with the creameries, sell at 22@23c. Solid, well made, well kept, dairy firkins are in fair demand at 18c. If old flavored, cheesy or sour, or if flav., they go lower, and if ex tra fine, 1c. higher. There were sales to exporters of good June make, Western creameries at 16@18c., lines of dairy make at 12@14c., and several lots factory make at 9@12c. Market closes with better feeling on all fine makes butter. We quote:
Fancy. Fina. Family
Creamery make.....@24 20@23 12@17
New State dairy fresh, 21@23 18@20 12@15
Summer firkins.....@19 16@18 12@6

Night milk skims sold to home trade at 74@75c. for finest, and good ones at @7c. We quote:
Fancy. Fina. Family
Factory, full cream... 94@10 9@9 7@8 1/2
Night's milk..... 74@7 5@6 1@4
Skimmed..... 74@7 5@6 1@4
Eggs.—Receipts for the week, 7,994 barrels, and 8,274 boxes. Favorable weather and light receipts caused an advance of 1c. per doz., and market closes firm with tendency to higher prices. We quote:
Near by marks, fresh laid, per doz..... 23 @22 1/2
Southern and Western, fresh laid, per doz. 3 @31
Ice-house stock..... 15 @17

GREEN APPLES.—Exporters want prime stock at quotations. Common grades sell slow at low and irregular prices. We quote:
King, per bbl., choice.....\$1 75@83 00
Western New York, mixed lots.....\$1 25@17 75
Common grades..... 50@51 00
BUTTER, CHEESE, EGGS, BEANS, ETC. Exclusively and Entirely on Commission. Cash advances will be made on receipt of property where needed, and account of sales and remittances for the same sent promptly as soon as goods are sold. We have no Agents, make no purchases whatever for our own account, and solicit consignments of prime quality property. DAVID W. LEWIS & CO., NEW YORK. This address is sufficient both for goods and letters.

LETTERS.

A. E. Main, John Beach, H. Steadman, Henrietta Tomlinson, O. W. Babcock, Harry Shawson, J. A. Woodhull, C. L. Rhame, Mrs. J. W. Lambin, W. A. C. Colson, J. P. Hunting, Mrs. J. E. T. Irey, S. P. Randolph, Wm. B. West, M. B. Kelley, Mrs. Butler, Gilbert, Mrs. W. M. Richardson, C. W. Church, Insley, Ward, Mrs. G. E. Brown, S. P. Stillman, Mrs. John Gilbert, D. W. Kinney, Thos. Zinn, Thos. Wm. Richardson, A. H. Lewis, Mrs. C. B. Ressegine, Mrs. Reid, Nina Spelman, M. G. Stillman, L. J. Walsworth, C. E. Lythe, Thos. J. Day, Rodman Lovett, Miss Louie Baldwin, H. W. Coon, N. H. Bethune, W. F. Place, A. M. West 2, C. W. Church, H. D. Clarke, A. W. Coon, L. D. Burdick.

RECEIPTS.

All payments for the SABBATH RECORDER are acknowledged from week to week in the paper. Persons sending money, the receipt of which is not duly acknowledged, should give us early notice of the omission.
Pays to Vol. No.
M. G. Stillman, Rye, N. Y. \$5 00 43 49
Mrs. N. H. Sprague, S. Brookfield, 40 41 52
John Corbett, West Edmeston, 40 41 52
Mrs. S. C. Clarke, " 40 41 52
D. W. Kinney, Saginaw Mich., 5 00 42 13
B. F. Essminger, Crab Orchard, Ill., 2 00 42 12

HELPING HAND.

Wm. B. West, Utica, Wis., \$1 00
O. W. Babcock, Nortonville, Kan., 49
Mrs. Geo. Todd, Faulkner, Ky., 13

Books and Magazines.

BABYBOOK for October is full of practical suggestions for the care of children, suited to the peculiar dangers and necessities of the season. Such a magazine in every home carefully studied and wisely followed, in the care of the little ones, would often be better than the family physician. 18 Spruce St., New York.

OCTOBER is the month of Golden Rod and Asters, about which something may be learned from the Ladies' Floral Cabinet, for October. In the same number may also be found much that is interesting about autumn plants and flowers, as well as valuable suggestions for kitchen and other household work. 22 Vesey St., New York.

The American Publication Society of Hebrew continues to do good service for the student of the Bible, in the publication of The Old Testament Student. The study of the Old Testament may justly be regarded as a characteristic feature of the religious thought of the present time. The publication of this Society are contributing no small share to this wholesome tendency. The Student is \$1 50 a year in advance. Morgan Park, Ill.

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SUPREME COURT.—COUNTY OF ALLEGANY. Joseph C. Eaton against Elisha B. Green, Sellina Green, Barton W. Millard, Eunice Millard, Phebe W. Stobbs, Phebe W. Stebbins as administratrix, etc., of E. A. Green, Susie Crandall, Asa C. Burdick and Wm. Thompson. To the above named defendants: You are hereby summoned to answer the complaint in his action, and to serve a copy of your answer on the plaintiff's attorney within twenty days after the service of this summons, exclusive of the day of service; and in case of your failure to appear or answer, judgment will be taken against you by default for the relief demanded in the complaint. Dated the 11th day of September, 1885. D. A. STEBBINS, Plaintiff's Attorney. Office and post office address, Almond, Allegany county, N. Y.

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AT THE MASTER'S I cannot toil; the day is old. The work I was so glad. Looks poor and pale as yet. Forgive it, Lord, and let. Days following let me but. Some simple lesson at thy feet. I cannot climb; the day is old. The work was bright and glad. The path wound upward. But now the peaks look. And I am weary; it is well. To rest a little at thy feet. I cannot sing; my day is old. Old songs, old hopes, are. If any murmur linger on. It is the echo of thy will. Some low strain at the Master's feet. Which only thou shalt own.

CHRISTIANITY THE RELIGION. Opening address, before the 5th General Conference at Alfred, 28, 1885, by the President, Ashaway, R. I.

(Concluded from last) Considered as a denomination small star in the broad heaven, having a worthy governing body, justify our separation from people. If indeed, God can bath, remembers the command Moses, then ultimately triumph, and there shall be inational future. Like other Bible, and that alone, as a rule of faith and practice. ment Scriptures foretold a Christ should reveal to humanity the life. The later Scriptures. One in Jesus of Nazareth, apostles and immediate followers. God's best revelation of himself we wisely regard them as our teachers. If they fail us, the hope beyond, for there is given, than that of Christ who be saved. Bible students that Christ and his immediate members the Seventh-day it holy, the Sabbath that Christ and sanctified as the closing week, without instruction on their part concerning it change. This is the distinction that separates us from others. Remembering that God and that our views of the surely Scriptural, is it not ber also that one with God overwhelming majority, though side stands in opposition, justification for our denunciations, and contentment with. Not only is Christianity progress, but of all the centuries up the Christian era, the people all others in the development the maturing of systematic evangelization of the world that responds to the needs sick and the afflicted of employment of wise means tion of crimes and reforming in the education of the masses of women, in proffered acquisition of knowledge, an aspect that tends to make. From the best of our day learn far better what we yesterday throughout the closest student of one of have learned during a while ing the events of the day began. Thus wonderful spirit that pervades all. Have we so partaken of the inspiration as to keep pace? If important denunciations have been entrusted to us, only keep abreast with other become leaders. The special truths is emphasized our Tract Society, and the Board planned and ended work.

From every quarter come, "Come over and help. sponse thereto, depends on spirit and sentiment that rival homes than upon