



Missions.

"Go ye into all the world; and preach the gospel to every creature."

The Corresponding Secretary having temporarily changed his place of residence, all communications not designed for the Treasurer should be addressed, until further notice, A. E. Main, Sticco, Putnam Co., Fla.

For many years Bro. S. R. Wheeler has been connected, more or less of the time, with the home mission work of our Society.

A BROTHER studying for the ministry writes: "When I look out over our little denomination, struggling as if for life against the mighty odds, and hear the calls from every quarter of the destitute sufferers for God's eternal truth, I am so moved upon at times as to shed tears, that I am not able to help supply the hungry, longing souls with the Bread of Life.

FROM DR. SWINNEY.

SHANGHAI, China, Dec. 13, 1886.

During the last two or three weeks, while on the mountains, I was able to ride and occasionally to walk with the rest of the friends.

Going out one morning to visit a high point called "Cape Horn," that looked directly down into two narrow valleys, we had a ride of marvelous beauty, with the terraces of rice in every direction like waving fields of wheat.

The general health of the people living here at this great height above the level of the sea, is much better than that of those living in the plains below.

one of the members in the mission became seriously ill, and my attentions were soon noised abroad among the servants.

It was a little after six o'clock Wednesday morning, Sept. 29th, that Miss S. and myself came down into the yard, and saw the men lifting our goods upon their shoulders, for their long march down the mountain.

The morning air was fresh and cold; the dew-laden flowers and ferns were all about our path; cascades and waterfalls were dashing down here and there, while the peaks all about us rose higher and higher, as we descended from one valley to another.

After many rides and walks through various scenes, we turned a sharp rock and came down suddenly to the edge of a wide stream, just below a falls, where we overtook the companies of the previous day bringing down the cattle that had been taken up to supply the need of the foreigners.

Going directly to the home of the preacher at this station, we were shown into the guest room up stairs. Having gone over the items of the burden-bearers and settled their bill, we inquired after the preacher's wife, whom we remembered so well on our previous journey.

"I am the one," she said, "I am the preacher's wife, but I have been very ill since you were here."

time may soon come when our neighbors and all about us may believe truly in their hearts and accept the gospel."

Beautiful words from this suffering one, in the farthest outpost of this mission, surrounded by heathen, but working and praying with her husband for the good of their souls.

From this time till half-past two in the afternoon, our three little boats were rushing down the rapids in an alarming way, though the little skiffs were skillfully guided by experienced boatmen.

"Have you no other boys?" we asked. "Not any," he said; "all my other children are girls, but God has been very good and merciful to give me this one boy."

He took us in, saying the child was a month old to-day, and according to their custom, he had made a feast, and invited his relatives and friends, who were now here and rejoicing with him, and congratulating him.

On leaving at 3 o'clock, we chose to go down by the canal instead of the river, and thus avoid the tides. We reached the doctor's home at nine in the evening, having traveled the entire distance down in one day.

So, after more than seven weeks' absence, I came back with regained health, and with thanksgiving and praises to God for his goodness and mercies.

DECEMBER 31, 1886.

My work during this past six months has been sadly marred by illness, but since my recovery, and while active among the sick again, I have much cause for gratitude to God for his goodness in permitting me to work still among this people.

In striving to lessen the number of patients, as I mentioned in my last report, I find my field for personal influence has enlarged in my ability to spend more time in talking with the sick when presenting the gospel to them.

In consultation with other physicians, and with the members of the mission, Mr. and Mrs. Davis, it was thought best, on my recovery, to follow the plan of nearly all others in treating the sick; that is, to open the dispensary on certain days, instead of the entire six days in the week, as heretofore.

For the six months ending to-day I report: Total number of patients, 1,407; prescriptions paid, 1,094; prescriptions not paid, 313; number of visits, 59.

FROM BRO. WHEELER.

NORRISVILLE, Kan., Feb. 9, 1887.

The Dodge Centre (Minnesota) Church has invited me to become its pastor. The negotiations have been going on some little time, and I need to apologize for not communicating with the Board about the matter.

and ask you to release me from the two months' work which you asked me to do.

Last October's experience confirmed my former conviction, that I am not able to do much general missionary work. I had one night's sickness in that last work which caused much suffering.

The suggestion by Bro. Huffman about keeping a man in one place until a church is built up, is a good one. Marion county, Kansas, is one of those places. Probably the new Sabbath-keeping colony in Scott county is another.

THE CONVERSION OF CHINA.

At a missionary meeting held in this city a few days ago, one of the speakers on foreign missions briefly alluded to the important step lately taken by the Chinese authorities, in allowing complete religious toleration throughout the empire.

The Chinese are not intolerant or bigoted; they are more like that Gallio in St. Paul's time "who cared for none of these things." They are too intent upon getting the good things of this world to care about laying up treasures in heaven.

The governor of the populous province of Chekiang, in which is the important treaty port of Ningpo—the district, by the way, from which most of the Chinese who are in our own country have come—tells the people that "the sole object of establishing chapels is to exhort men to do right," and then follows the patriotic advice, "those who embrace Christianity do not cease to be Chinese; and both sides should therefore continue to live in peace, and not let mutual jealousies be the cause of strife between them."

tried to place their converts under French protection, and so to obtain for them immunity of taxation. Foreign interference of this kind will no longer be allowed.

In another proclamation issued by Kung, the governor of the province in which Shanghai is situated, the Chinese are distinctly told that the missionaries have the right to lease ground and houses, and to travel about to preach, "their sole aim," so runs the proclamation, "being the inculcation of the practice of virtue, and having no design of interfering with the people."

Looking at the whole question seriously, it seems to us that the Christian church never had such a chance as presents itself today for work in foreign lands.—Providence (R. I.) Journal.

APPEAL OF MISSIONARY WORKERS.

The International Missionary Union, to all Evangelical Churches, Greeting:

A convention of missionaries of all evangelical denominations having been called to assemble at Wesley Park, Niagara Falls, Ont., some sixty workers, male and female, representing nearly all the larger denominations and from almost every important mission field on the globe, met and having compared notes of varied struggles and remarkable triumphs for Christ's kingdom, beg to lay before you the following consensus of sentiments impressed upon us as the outcome of ten days of prayerful deliberation:

1. We ask you to unite with us in heartfelt gratitude to Almighty God that of his grace he has caused us to triumph in every place, that tens of thousands, until very lately in dense darkness, now gladly receive the Word of Life in the love of it; that revivals of experimental religion in many lands attest the gospel character and spiritual power of the work of modern evangelical missions.

2. We would call attention to the fact that numerous doors are being opened on every hand; new spheres of usefulness loudly call for additional laborers and larger plans; established missions everywhere plead for enlargement; the more favorable attitude of many governments and peoples towards Christianity opens everywhere to the Christian church wide and effectual doors of unbounded possibilities.

3. We would plead earnestly with all who love the Lord Jesus and his kingdom to consecrate more largely than ever of their means to the furtherance of various missionary agencies, particularly in the matter of training a godly native ministry, through whom alone large native populations can be evangelized; in giving the means of a high Christian culture to the various peoples opened to western civilization and western infidelity; and in sending out speedily a force of men and women of eminent gifts and culture, but above all of great faith and full of the Holy Ghost and of power to extend the work already begun, and to enter new and promising fields.

4. In order to lessen the evils arising from numerous denomination's laboring in the same field, and to turn a source of weakness into an element of power, we strongly recommend that on mission fields there be union as far as possible in evangelistic work and ecclesiastical organization wherever doctrinal differences do not intervene; and a still wider co-operation of all in efforts to furnish high intellectual culture in the formation of a Christian literature and in the circulation of the Bible.

5. Nothing has impressed us so profoundly during our ten days of conversation and prayer as the conviction growing in every heart of the need of renewed consecration on the part of the Christian world, and of the effusion of the Holy Spirit on the church at home and abroad. Without this baptism of the Holy Spirit we despair of longed-for and promised success in heathen lands and of the missionary revival absolutely needed at home before the churches can come as they should "to the help of the Lord, to the help of the Lord against the mighty."

THE worship of idols in China is obligatory; not only on individuals and families, but on the Emperor and all lower officials. No one can occupy a government position without becoming an idolater. He must go to the temples on certain days, or send some one to worship for him; so for an official to become a Christian is to lose his position.

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

THE TIME OF CHRIST'S RESURRECTION.

BY REV. A. H. LEWIS, D. D.

In the year 1865 there appeared in the columns of the RECORDER a series of articles concerning the origin and nature of the Sabbath. In that series the writer laid the proposition that Christ's entrance occurred on the fourth day of the week his resurrection on the Sabbath, "late day." The appearance of this proposition induced a somewhat extended storm of criticism, and resulted in considerable discussion between various correspondents of the RECORDER and the writer.

It is, however, due to the cause of Sabbath, and to the writer, to state that 1865 the combined scholarship represented in New Testament criticism has fully reported the propositions then laid down, the revisers of the New Testament have absolute sanction, by their translation Matt. 28: 1, which is as follows:

"Now late on the Sabbath-day, as it were, dawn toward the first day of the week came Mary Magdalene and the other women to see the sepulchre."

The scholarship represented in the European and American committees, giving their sanction, added such support to the proposition that the writer considered position fully vindicated. But as still further authority were needed, the late appearance of a *Greek-English Lexicon of the New Testament*, (it being *Græco-Latin Wilke's Clavis Novi Testamenti*. Translated and Enlarged, by Joseph Thayer, D. D., Bussey Professor of New Testament Criticism and Interpretation in Divinity School of Harvard University, Harper & Bro., New York, 1887—in the construction of Matthew 28: 1 is discussed. After giving the references that have been adduced in support of the proposition "after the Sabbath," Prof. Thayer says:

"But an examination of the instances cited (and others) will show that they sustain the rendering after (although it is recognized by Passow, Pape, Schenkel and lexicographers): *Opē* followed by a genitive is the period specified by the genitive consequently still belonging to it.) sec. 132, 7 Rem. Kuehner sec. 414. Hence in Matthew [1. c. 28: 1] late Sabbath. Keim [III. p. 553; Seq. Eng. VI. 303. Seq.] endeavors to relieve the difficulty [by] adopting the *Vulg.*, *Sabbati*: on the evening of the Sabbath without success. Compare Keil, ueber Matt. Ad. loc.

These facts are set forth in vindication of an important truth connected with the New Testament exegesis, as well as with the question. The experience of years of work of Sabbath reform shows that the resurrection of Christ on the first day of the week. And although not claimed by the friends of Sunday the Bible associates that event with the Sabbath question, or commands any observance of Sunday because of Christ's resurrection, nevertheless, held to be of sufficient importance for the practice. Under such circumstances, no one can fail to see how claim is to any pretended divine sanction for Sunday-observance. We have urged these facts upon our readers because they have any rightful place in discussion, but because the rubbish of "late" must be cleared away before the fact can be laid for building correction. However slow the popular mind may appreciate the force of these facts, the importance of this truth, it is the duty of those who seek a broad field for Sabbath reform to insist upon whether it be accepted at once or later.

Having the support of the Bible Society, and the unqualified approval of Thayer, the writer feels gratified, after twenty-two years, with such sanction of what was at first looked upon with distrust by some, and met with denial by many. The first lesson learned in defending an unpopular cause is patience. "Learn to wait."









Popular Science.

OCEAN STEAMERS WITH PETROLEUM AS FUEL.—The Cunard Steamship Company, piqued by the withdrawal from their line of the English mail service, are preparing to build steamers larger and faster than any now running.

A BICYCLE FOR THE RIVER'S SURFACE.—Lying just above the East Hartford bridge the other day was a new craft that attracted the attention of all who passed.

GRAFTING FROG'S FLESH ON A MAN.—An interesting operation of flesh grafting, which was one of the discoveries of M. Paul Bert, has recently been performed by a young French surgeon, named Dr. Dubouquet-Labordiere.

RESTORATION OF FADED MANUSCRIPT.—It often happens that the ink with which old records were written, upon either paper or parchment, has faded and rendered the characters entirely undecipherable.

ELECTRIC LIGHT AND PLANT GROWTH.—Mr. Charles E. Putnam, of Davenport, Iowa, writes to Science: "The following item, which first appeared in The Democrat, of this city, has a substantial basis of fact."

HUMILITY.—I believe the first test of a truly great man is humility. I do not mean by humility that of his own power, or hesitation in making his opinion; but a right understanding of the relation between what he can do and what the world's sayings require.

OUR PRAYER. BY E. F. KNOWLES. Father of love, of light and life, To thee our hearts we bring; Thy Spirit grant to guide aright, And make us pure within.

ONE STANDARD FOR BOTH SEXES. SAMANTHA ALLEN.

Josiah Allen's children have been brought up to think that sin of any kind is just as bad in a man as in a woman; and any place of amusement that was bad for a woman to go to was bad for a man.

Now, when Thomas Jefferson was a little feller, he was bewitched to go to circuses, and Josiah said: "Better let him go, Samantha, it hain't no place for wimmies or girls, but it won't hurt a boy."

That stopped that. And then he was bewitched to get with other boys that smoked and chewed tobacco, and Josiah was just that easy turn that he would have let him go with 'em. But says I: "Josiah Allen, if Thomas Jefferson goes with those boys and gets to chewin' and smokin' tobacco, I shall buy Tirzah Ann a pipe."

And that stopped that. "And about drinkin'," says I, "Thomas Jefferson, if it should be the will of Providence to change you into a wild bear, I will chain you up, and do the best I can by you. But if you ever do it yourself, turn yourself into a wild bear by drinkin', I will run away; for I never could stand it, never! And," I continued, "if I ever see you hangin' round bar-rooms and tavern doors, Tirzah Ann shall hang too."

And so, says I, in mild accents, but firm as old Plymouth Rock, "if Thomas Jefferson hangs, Tirzah Ann shall hang too." I have brought Thomas Jefferson up to think that it was just as bad for him to listen to a bad story or song as for a girl, or worse, for he had more strength to run away, and that it was a disgrace for him to talk or listen to any stuff that he would be ashamed to have Tirzah Ann or me to hear.

A MISTAKEN ESTIMATE.

Men form their ideas of the Divine Being upon the basis of their own character, experience, and observation. They think that God would do as they do, while he has plainly said: "My thoughts are not your thoughts, neither are your ways my ways."

was altogether such an one as thyself. But I will reprove thee, and set them in order before thine eyes." Psa. 50: 16-21. The great mistake of the wicked has been in thinking that God was altogether such an one as they; and that they, in their wrongdoing and cowardly conniving at iniquity, incurred no responsibility or danger.

The mistake is a most fatal one. God has magnified his Word; and he will have men pay attention to his commands, not with the timidity of an eye-servant, but with honest obedience and strict devotion to principles of truth and righteousness. If sentence against evil work was speedily executed, if ever liar shared the fate of Ananias and Sapphira; if every imitator of Korah, Dathan and Abiram, went down like them into the depths; if every sinner like Nadab and Abihu was smitten by the fire of God; if the flames of wrath were continually blazing out against all iniquity; if the thunder-bolts were smiting on the right and the left; there would be little room for the exercise of conscience and moral principle, but simple brute fear would control the conduct of mankind.

Let the guilty take warning from the Word of God and the judgments of ages past, and flee from the wrath to come while time and opportunity is granted them, assured that God will bring every work into judgment; that he will not at all acquit the wicked; but that, though hand in hand, the wicked shall not be unpunished.—Armony.

PURE HEART MAKES PURE SPEECH.

The true way to make pure and wholesome our own share in the ceaseless tide of words which is forever flowing around us, is to strive to make pure and wholesome the heart within: "Keep thy heart," says the wise man—"keep thy heart with all diligence, for out of it are the issues of life." If once our hearts have been trained to care very deeply for what is best and purest in life, for what is beautiful and true in thought, our heartiest mirth, our freest jest, or hasty words, will not be those of men and women who are indifferent, who care nothing for noble living, nothing for a Christian life, nothing for a Christian spirit.—Dean Bradley.

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