

A PRESENT SAVIOUR.

"Lo, I am with you always" Grasp thou the gracious word; Let faith receive unshrinking the promise of the Lord; For his dear love and mercy shall evermore endure, His pity never faileth, his covenant is sure.

Selections.

REVELATION.

Dr. Dawson in his introductory remarks reminded his hearers that he had shown them how agnosticism failed to meet the conditions of natural science in general and to account for life, and remarked that they should now be prepared to assume the existence of a God, and to believe that all nature flowed from one Supreme Intelligence, contriving and sustaining all things and proceeding according to fixed laws.

strongest evidence in favor of the authenticity and genuineness of revelation is its appropriateness to man's own nature, which constitutes it a natural thing, so far as man is concerned.

The Scriptures, therefore, speak of the spiritual rather than the supernatural, and look upon revelation as a part of God's natural economy. It would be well, perhaps, to narrow down the question to our own revelation and examine what are its points of contact with science.

The first chapter of Genesis is, in the eyes of a naturalist, one of the most wonderful portions of the Bible. It is a summary of creation, and all the Scripture writer hold by it as expressing their doctrine on that subject. It forms a natural and appropriate answer to the question, Whence came we? and Who is our Father? It distinctly tells us that all things were created by God.

Indeed, it is likely that a congress of scientific men required to give an account of creation in just as many words would not differ materially from the Bible narrative. Now, this account is something not found out by any one for himself. If anything be a revelation this is a revelation. Reason there is to believe that it is one of very early date.

The six days ought not to be understood, of course, as literal days. This obviously would not accord with the facts of geology. Neither would it accord with the 104th Psalm and other Scriptures, nor with the known fact that the Sabbath of the Divine rest is a long period. The truth is that the six days of creation are days of God, not days of man, and with God one day is as a thousand years, and a thousand years is as one day.

Our theology has many medieval notions which are troublesome, and should by this time have been outgrown. I might say to those who are engaged in theological work that they will do well to look into this question as to the Sabbath, in order to understand the connection of the Sabbath with the Lord's day, and how, because Christ rested from His work on the latter, its observance superseded as the Sabbath of the new that of the old dispensation.

After noticing Eden as viewed by science as the first location of a new geological creation, and, therefore, prepared for man, who at his fall must have been put back into the post-Pliocene age, and adding that man was meant to spread over the earth, but was deterred by his moral trouble: "Now, said Dr. Dawson, even according to evolution, we must still admit the fact of the fall, for if we imagine man a harmless ape, conducting himself in the orderly, well-behaved manner peculiar to monkeys, there must yet have been a point where the creature grew wise enough to change and to do what men do in injuring the fellows." (Laughter and applause.)

What would you think of apes sacrificing their own children, or killing each other in organized war? You would say, What terrible thing has taken place in the history of these creatures thus to change their natures? So, even according to evolution, there must have been some stage where the apes ceased to be innocent, and became as savages and wicked as fallen man is now. (Prolonged applause.) But it is by no means certain that man, even if innocent, was necessarily possessed of what makes our material civilization. Man was meant to be a natural being, a creature of simple habits. Such, no doubt, he was; but he need not have been a savage on that account. It is

a subject that lies on the hearts of naturalists, that man, meant to be in harmony with not only nature, but with his own fellows. And so marked is this want of harmony with nature, that we cannot really help supposing that something has happened to mar mankind as originally constituted. (Applause.)

We have seen that the deluge was not an unratified event, and there is reason to believe that the race of antediluvians possessed an energy and power of resistance unknown at the present day. This hardy race was not superstitious, probably, but an ambitious and violent people, for there was a time when the earth was filled with violence, were destroyed by such a cataclysm as had more than once before exterminated whole species of living creatures, and were succeeded by a different class, but one to which their arts were in some way and to some extent transmitted, for how else are we account for finding at a period so soon after the flood nations so advanced in material civilization.

After establishing this point satisfactorily Dr. Dawson proceeded to demonstrate by some very masterly reasoning that there was no scientific objection in the way of the miracles, some of which he showed to have been accomplished, as stated in the Bible, through the operation of natural law; others by the suspension of natural laws; but in no case by what could fairly be termed a violation of natural laws. He spoke with respect of the commission appointed by the Pharaoh of the Exodus to report upon the miracles of Moses, and showed how they could have convinced the monarch that as a little water by means of certain plants could have been made to turn red like blood, so on a larger scale the same appearance might have been imparted to the Nile.

"But," said he, "when they found what our version calls lice, but what were probably gnats or mosquitoes coming out of the dust, their learning was at fault. The larvae of this creature belongs to the water, but here we have them coming out of the ground. They seem," added the doctor, "to have been honest gentlemen. They went as far as their science would take them, and when it would not take them any further, said frankly, 'We don't know.'" After showing how nature culminated in Christ, and exhorting the young men among his audience to pursue the investigations so patiently followed by his own generation, which, he remarked, was passing away, and warning them against narrow views either in science or theology, Dr. Dawson brought his lecture to a close amid prolonged and hearty plaudits from an audience which was, to say the least of it, remarkable for the types both of womanhood and manhood composing it.

Rev. Dr. Boardman then invited Judge Allison to take the chair, and offered the resolution published in yesterday's Inquirer, acknowledging Mr. S. A. Crozer's liberality, the thoughtfulness of the trustees of Crozer Seminary in having the lectures delivered in this city, and last, but not least, the obligation felt by all present is Dr. Dawson for his powerful essays on most important themes.

Professor Edward P. Cope seconded the resolutions, which were carried by a yeas that sounded as if pronounced by one gigantic voice, and the Crozer lectures for 1881 were over.

BIBLE TRANSLATION SOCIETY.

EXTRACT OF AN ADDRESS BY REV. J. T. BRISCOE

He said he remembered that the present society represented a movement forced on faithful men. He did not love sectarianism for its own sake; he did not love to have a Baptist Bible Translation Society for its own sake, but as a fact, if the Baptists had not commenced it, they must have been faithless to their own convictions. (Hear, hear.) The word baptizo, of which they were hearing so much, and its derivatives, was one of the most tormenting of words, it appeared in the Pædobaptist world. Why not translate it, and let the translator be faithful to his own conviction? Dare he put "sprinkle" or "pour," and himself a scholar? That was the question. (Hear, hear.) He remembered taking up some years ago a copy of the American Bible Society's New Testament, representing scholars of all shades of religious thought, and they thus translated the following passages: "In those days came John the Immerser" - just as in the old-fashioned Bibles we had "John the Dipper." In his acquaintance, the speaker said, he had an old Indian, colonel, with whom he got into controversy about baptism. He was not now a Baptist, nor likely to be. He (the speaker) said to him: "I am dependent on books, but you have been to India, and will be able to check me if I am incorrect. I have read in every large Oriental city there are large tanks in which the people daily immerse themselves. Are these tanks

there?" "Yes, they are there." "Am I right in saying that the natives immerse themselves?" The colonel did not like to say "Yes," so he said, "They go into the tanks without any impropriety." "Such as we should have felt before a crowd?" He replied, "Oh, yes, no impropriety; they sit down and almost cover themselves." "Then," said the speaker, "my point is gained; for if they almost immerse themselves, it is easy to see that in Jerusalem these tanks must have existed, if the city was like Oriental cities are now, and that the baptism of the Day of Pentecost would have been effected without the slightest impropriety." His opponent had nothing to say. The speaker's point had stood the test, while that of his opponent had failed. Mr. Briscoe concluded by hoping the society would receive increased support, because it had justified its existence in the past, and had given a prophecy of its success in the future. (Applause.)

NAMES WRITTEN IN HEAVEN.

BY D. L. MOODY.

The disciples came back, after their work. The Spirit had worked with them, and the devils were subject to them, and they had power over disease, and they had power over the enemy, and they were filled with success. They were probably having a sort of jubilee meeting, and Christ comes and says, "Rejoice not that the spirits are subject unto you; but rather rejoice because your names are written in heaven." This brings us face to face with the doctrine of assurance. I find a great many people up and down Christendom who do not accept this doctrine. They believe it is impossible for us to know in this life whether we are saved or not. If this be true, how are we going to get over what Christ has said as we find it here recorded? If my name is written in heaven, how can I rejoice over it unless I know it? These men were to rejoice that their names were already there; and whoever are children of God, their names are there, sent on for registry before.

A party of Americans, a few years ago, on their way from London to Liverpool, decided that they would stop at the North-Western Hotel; but when they arrived they found the place had been full for several days. Greatly disappointed, they took up their baggage and were about starting off, when they noticed a lady of the party preparing to remain.

"Are you not going, too?" they asked.

"Oh, no," she said: "I have good rooms all ready."

"Why, how does that happen?"

"Oh," she said, "I just telegraphed ahead, a few days ago."

Now that is what the children of God are doing; they are sending their names ahead; they are securing places in the mansion of Christ in time. If we are truly children of God our names have gone on before, and there will be places awaiting us at the end of the journey. You know we are only travellers down here. We are away from home. When the war was going on, the soldiers on the battle-field, the Southern and Northern soldiers, wanted nothing better to live in than tents. They longed for the war to close, that they might go home. They cared nothing to have palaces and mansions on the battle-field. Well, there is a terrible battle going on now, and by and by when the war is over God will call us home. The tents and altars are good enough for us while journeying through this world. It is only a night, and then the eternal day will dawn.

AMERICAN AND FOREIGN BIBLE SOCIETY.

This Society held its Forty-fourth Anniversary in the Central Baptist church, New York, Thursday afternoon and evening, May 5. Capt. E. Morgan was elected President, Rev. F. A. Douglass, Corresponding Secretary, and Samuel P. White, Treasurer. Twelve Vice-presidents were chosen and twenty-one brethren were appointed on the Board of Managers.

The second article of the Constitution was amended by striking out the words: "And that in the distribution of the Scriptures in the English language the commonly received version will be used, until otherwise directed by the Society." A resolution was adopted, directing the Board of Managers to distribute in the English language the best and most faithful version that they can procure.

The treasurer reported the receipts for the year in round numbers to be \$16,000 and the expenditures to be \$13,000, leaving a balance of nearly \$3,000 in the treasury. Of the amount expended more than \$5,000 went to Barmah and Japan.

A resolution was passed expressive of sympathy for Rev. A. D. Gillette, D. D., a constituent member of the Society, whose severe illness prevented his attendance upon this meeting.

During the meeting addresses were made by Revs. Drs. Everts, Parmlly, Sarles, Rev. J. C. Wightman, N. J. Clark, F. R. Morse, Capt. Morgan, General Conway, Mr. C. T. Goodwin and others.

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Restores the entire system to a healthy condition.

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Removes the cause of dizziness.

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Relieves Faintness at the Stomach.

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Is effective in its cure of Female Weakness.

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