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REPORT OF COMMITTEE ON THE SPIRITUAL LIFE AND RELIGIOUS DEVELOPMENT OF OUR CHURCHES.

The following report was adopted by the Denominational Council, and it was then voted to ask the pastors of our churches to read it to their congregations.

Your Committee on the "Spiritual Life and Religious Development of our Churches" would respectfully report:

1. We accept the apostle's statement in regard to spiritual life, that: "He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5: 12. Hence, whatsoever else one may have he has not spiritual life unless he holds communion with God; unless Christ be in him, constituting the hope of glory. Col. 1: 27.

The fundamental conditions of individual spiritual life are, (a) an intelligent apprehension of the conditions of the gospel, (b) a full acceptance of these conditions by *vital faith*. This involves implicit obedience to the Word of God.

2. We also accept the teachings of the apostle (Eph. 2: 19-22), that Christians fitly framed together into a holy temple of the Lord constitute the church; which is for a habitation or dwelling place of God.

The church as an organic body represents Christ himself in the world; hence to be a member of the church is to be a member of the body of Christ, and to be a member of Christ is to be in the most vital union with Christ, deriving spiritual life from Christ himself. If these premises be true, the spirit of Christ is the true spirit of the church, hence a nominal church which has lost the spirit of Christ is no longer the body of Christ.

The mission of the church in the world must therefore be in perfect harmony with the mission of Christ in the world. It must have for its object, to reveal to the lost world the possibility and mode of redemption, and this revelation must be in and through the spiritual life of the church.

Regenerated lives brought into personal and conscious fellowship with the Lord Jesus Christ are united by the authority of Christ into the organic body, the Christian Church, Christ's Church, Christ's holy body, a body endowed with the highest functions and the weightiest responsibilities ever enjoined upon any organization made up of human beings. Whatever Christ himself would accomplish in this world through human agency he has ordained should be accomplished through the agency of his church. It must appear unmistakably evident, therefore, that for the carrying out of the great plan of the world's redemption the spiritual vitality of the church needs to be maintained uncorrupted and unabated; for the moment that spiritual life in the church wanes, or for any reason has been corrupted, that moment the church loses power, and instead of being the agency of light in the world may become the agency of darkness, depravity and moral ruin. Now for us as a people, organized as we humbly trust on the very plan of the Apostolic Church,

and by the authority of the Lord Jesus Christ, to fulfill the high commission that we have been permitted to accept, it is of the very first importance that we guard with unabated care the spiritual life and condition of our churches. It is utterly impossible to accomplish anything worthy of the approbation of the Great Head of the Church, without this spiritual life as the very foundation of life and activity of the church. But with this spiritual life, and with "Christ within us the hope of glory," "the gates of hell cannot prevail against us." It matters not so much to us that our numbers are small, if we clearly apprehend our mission in the world, clearly apprehend the truths of God that are given to us to promulgate, and fully accept, day by day, and year by year, the guidance of the Holy Spirit, and the presence and the power of the Lord Jesus Christ. But if we lose our grip upon these realities, and turn aside to make fellowship with worldly and carnal powers, we shall utterly and shamefully fail of accomplishing anything for the glory of God. We may have organizations combining the best wisdom of this world, but these will be shorn of their strength and effective skill, and the best benevolent societies in the world, humanly speaking, are comparatively useless unless they grow out of the very heart of Christ's living church. We cannot, therefore, emphasize too intensely the supreme importance of the spirituality of our churches. Upon this one fundamental fact rest all the triumph and glory for God that is possible to be achieved by the church in this world.

WAYS AND MEANS.

The question here arises, how is this spiritual life once generated in the human heart, and thus in the church, to be preserved and developed? Certainly not by neglect and indifference. For the simple neglect of careful, prayerful study of God's Word, of the spiritual observance of the Sabbath,—the neglect of the regular appointments of the church for social and religious culture, and of the holy ordinances, will result in a fearful disintegration of the church and destruction of spiritual life.

The divinely appointed means enjoined in the Word of God and emphasized in the old and the new covenant, by Moses and by Christ, are: 1st. The Word of God. This Word is God's expression of his will to man and for man. It teaches the relation of man to God and to his fellow-man.

And since to know and to do God's will, or in other words, to become more and more like God, is to grow spiritually; a careful and prayerful study of the Word is absolutely essential to the highest spiritual development. This study should be faithfully pursued in our homes, in our schools and in all our churches, including, as the nurseries of the church, the Bible-school and Christian Endeavor.

2d. Prayer, as the spiritual communion of the regenerate heart with God, is a divinely-appointed means for the development of the spiritual life.

Throughout the entire Bible, prayer is emphasized as an effectual means for the spiritual growth of God's people. It is most marked in the case of Abraham, David and Daniel, and especially in our Lord who, as the Son of man, spent whole nights in communion with the Father in prayer.

(a) The blessedness of prayer in nourishing and developing the spiritual life is most fully realized in *private prayer*. In this the soul retires from the world and spends a season alone with God. David went in and sat down before the Lord, Daniel went to his chamber and knelt down, and the Lord Jesus to the silence of the mountain in the night watches. The apostles could not reasonably stop to serve tables, but gave themselves continually to prayer and to the ministry of the Word. And all who would grow into the likeness and beauty of the Lord, must be much in private prayer.

(b) But this divinely-appointed means of spiritual growth widens and takes in the institution of Eden, the *family*. Under the early dispensation, the father, as the patriarch and priest, gathered his family around the altar and led in the sacrifice and prayer. Under the Mosaic economy, the household was the appointed place for instruction in the law and for the celebration of the Passover and prayer. In the Apostolic Church the household is made so prominent in baptism, in breaking of bread and in prayer, that we may see its divine significance and realize its spiritual importance.

All, therefore, who would follow the divine order marked out by patriarchs and apostles, and make the family altar the center of daily worship, will most surely develop the spiritual life of the home.

(c) Prayer in *public* has for its object the leading of the congregation in worship. As a means of spiritual growth it has to do, not so much with the growth of the one who prays, as that of the people who are thus led in worship. He who engages in public prayer should center his thoughts on God, and thus present the needs of those for whom he prays.

This attitude of soul is not always easily attained, but whatever the hindrances are, they must be overcome in order that there may be true prayer. And that those who are being led in prayer may receive the benefit it is designed to confer, they also must seek the same intimate communion with God. Public prayer, if properly engaged in by both leader and people, is indeed an important means of spiritual growth.

3. But another means and one still more prominent in the Old and New Testaments, and more fundamental to the Christian life, is the *keeping of the covenant*.

The covenant was the solemn agreement between Jehovah and his people. On the part of Jehovah it was to take them to be his chosen people. On their part it was the full acceptance of the conditions, ratified by obedience and love. This solemn covenant was based upon the revelation of God's will, and sanctified by

offerings of prayer and sacrifices of blood. The signs of the covenant were marked and significant, with Israel, circumcision; with spiritual Israel, baptism and the Lord's Supper, representing the blood of Christ; with all men, Jehovah's Sabbath, as the sign of his covenant of eternal rest. Hence the keeping of the covenant is the highest expression of the soul's allegiance and love to God. And the maintenance of the covenant is vitally necessary to the Christian life and growth.

Hence it is this that appeals to Christian conscience, that will lead to implicit obedience of God's Word, the observance of the Sabbath, and the growth of vital godliness in the heart and in the church. It is the neglect of covenant-keeping that makes the Christian world so indifferent to the commands of God, that makes some of our own people careless about the Sabbath, that is preventing the spiritual development, and sapping the Christian life.

How many of our churches honor their church covenant by requiring the members to be faithful to it in its simplest provisions? How many keep the solemn covenant made with God, on becoming a Christian, to follow this revealed will in all the walks of life? Is it not a striking confirmation of the necessity of covenant-keeping to the Christian life and growth, that in this 19th century, and in the best Christian Churches of our land, the Christian Endeavor Society has arisen and spread so rapidly, which lays its whole stress on the single idea of keeping our covenant as Christians in prayer, in witnessing for Christ, in reading God's Word and in Christian work?

RECOMMENDATIONS.

1. That the spirit expressed in the command of our Lord, "That ye love one another as I have loved you" (John 15 : 12), be made prominent in all our intercourse one with another.

2. That we exhort parents, Sabbath-school teachers and ministers to give more particular attention to Bible instruction, and to inculcate those principles which we believe to be vital, not omitting those which distinguish us as a denomination.

3. That a list of questions and answers, setting forth in a plain and simple manner those doctrines regarded by us as fundamental to Christian life, with the Scripture authority, therefore, be prepared by the General Conference for use in our families and churches.

4. That we insist upon the duty of personal effort, in some line or lines of Christian work, upon the part of all our membership, and so far as may be practicable, that pastor and people supply needy fields by holding meetings for preaching the Word, for prayer and conference, for Bible-readings and Bible study.

5. Since each church is admitted into the General Conference upon the presentation of articles of faith and church covenant in harmony with the denominational *expose* of faith, and by subscribing thereto have solemnly promised to fulfill their requirements, (see constitution of General Conference, article 5th) therefore, we recommend that the General Conference urge upon the churches the duty of making such reports to that body, from year to year, as will clearly indicate the degree of faithfulness upon their part in maintaining their covenant obligations.

6. That those of our people who contemplate changing their location, should, first of all, carefully and prayerfully consider the effect such change may have upon the spiritual life of all with whom they have to do, especially those whom God in his providence has put under their care,

always keeping in view God's glory in preference to worldly gains, honors, ease or pleasure.

7. That since to be followers of Christ is not only to practice temperance, social purity, and integrity in business, but to advocate them in every consistent manner, we would exhort all our churches to exalt these Christian virtues by the strictest discipline and culture, and to meet any infringement upon them with uncompromising opposition.

8. Believing that the great need of all our churches is to be filled with the Holy Spirit, we recommend that all our membership be urged to accept the condition upon which God has promised this fullness. Luke 11 : 13. And that the revival of pure and undefiled religion in all our churches be our immediate aim and effort, and that we ever keep before us the fact that the object and end for which we are to live and labor, is the glory of God in the salvation of men.

I. L. COTTRELL,
L. R. SWINNEY,
T. R. WILLIAMS,
S. H. BABCOCK,
O. S. MILLS,
J. G. SPICER, } Com.

THE PARAMOUNT AUTHORITY OF THE BIBLE.

REV. H. B. MAURER.

Text—Isa 8:20:—To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.

The four words, "law," "testimony," "word," and "light," in this text, demand attention. The "law" represents one part and the "testimony" the other of that entire recorded authority spoken of in the text as the "word." By this all human teaching must be tested; and to the extent to which any man or men "speak not according to this word there is no light in them." God's word is a light. "Thy word is a lamp unto my feet, and a light unto my path." As this word has mingled with it, both in written or oral discourse, the notions of men, it will become dimmed, and it is possible for men to so far displace the pure white light of God's truth as to bring themselves into that state mentioned by the Saviour, when he said, "They be blind leaders of the blind; and if the blind lead the blind both shall fall into the ditch."

As a consequence of departure from the law and the testimony it has often happened that religious teachers have led their credulous followers into a state of spiritual darkness. This occurred frequently before the advent of Christ, and it necessitated the thundering tones of the prophets. When Ahab saw Elijah he "said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord." Such Ahabic receptions have often been accorded to the Elijahs who have spoken in the name of the Lord. Christ was denounced as one who possessed a devil, and of the apostles it was said, "These that have turned the world upside down are come hither also." Even by the very churches Paul had planted he was in after years not wanted, and dreaded because he sought to bring them back to the standard of the Scriptures. So demoralizing became this departure from the commandments of the Lord that the great Reformation of the 16th century was necessary. Before and after this mighty movement those who declared the words of the gospel were burned as heretics, and otherwise silenced. The movement under Wesley and Whitefield arose from similar conditions of doctrinal and spiritual decline, and the tendency of the present

times is such that sooner or later the Church of Christ will be precipitated into such a state that another reformation will be a crying necessity. The alarming feature about religious departures is that they are made by good people unconsciously, and the result of such departures, which had but small beginnings, is that false doctrines and practices are now contended for with vehemence by those who are actuated by good motives, but with a mistaken zeal. The false having been encrusted with age is unconsciously defended as the true, while he who declares the true must encounter, though not to the same degree and extent as they, the spirit which opposed the prophets, Christ, the apostles, and the reformers.

There can be but one remedy, namely, to reiterate the cry of Isaiah, "To the law and to the testimony," or to emphasize in our preaching the subject under consideration, the Paramount Authority of the Bible.

This is a subject of all importance to Baptists, since the Bible is the link which binds our independent churches, and it causes us to exist. Yet it can be said of us that we are united in those doctrines only which we derive from the Word of God. The moment we allow ourselves to be affected by any traditions, either in doctrine or practice, that moment our unity is endangered, as witnessed by the diverse sentiment now prevalent among us because of our departure from the Bible Sabbath. We may classify Baptists on this question as Seventh-day Baptists, First-day Baptists, Any-day Baptists, No-day Baptists, these to be again subdivided into smaller sects.

The Bible, for all Christians, should be, as it is, itself, the highest authority for religious truth. Wherever it undertakes to teach, its teachings are true. It does not attempt to teach on all subjects. It uses popular language, which must be interpreted accordingly. But whatever it intends to teach that is paramount in authority. If this were not so we should really have no Bible. Other authorities may be recognized and duly regarded, but not on an equality with the Bible. There is the authority of reason. Let every one of us beware lest we despise reason. That were a blunder. It is reason that must determine for us that there is a revelation, and must determine the meaning of it. Reason is greatly aided by piety, which brings us into sympathy with revelation. But when it has ascertained the existence and meaning of revelation it must retire and acknowledge itself subordinate in authority. Reason, aided by revelation, must test some phases of doctrinal matters. Another authority with some is "Christian consciousness." This phrase was made current by one who did not believe in the inspiration of the Scriptures, but who accepted the facts of Christianity as he found them in the "Christian consciousness" of the community. But whence comes this Christian consciousness? The Brahmin's elephant that upheld the world rested on the back of a turtle, and the turtle swam in the ocean; but where did the ocean come from? Culture, with others, is the highest source of information, especially those who have the form of culture but deny the power thereof. Real culture is the most modest of all graces, and indisposed to assert its superiority over other authorities, the slowest to imagine itself superior to all things. For some the church is an authority. The Roman, and the semi-Roman church, places the church first, and the Bible, which it is its mission to explain, second. The following, which I clipped from an Episcopal paper, furnishes an illustration: "The two

eucharistic lights symbolize the human and the divine nature of our blessed Lord, of which in the sacrament we are made partakers; and the eucharistic vestments are worn to distinguish the divine office as the highest act of worship. These are truths which we should think every Prayer-book Churchman must hold. The question is not as to expediency or æsthetic propriety, but only as to the agreement of the doctrines symbolized with the teaching of the Anglican Church." Church Christianity is making altogether too great headway for the good of Bible Christianity. Then there is what might be called parental authority, not because many of us are bound by it, but because we are unconsciously submissive to it. Let me illustrate: Ex-Governor St. John, of Kansas, in a recent lecture, said: "Now, I observe Sunday as God's holy Sabbath day. I am frank about it. It always pays a man to be frank. Now, why do I observe Sunday? I observe Sunday because my father and mother observed it, and not because I have gone down deep and searched the Bible for the truth in the matter." He who takes the Bible as an authority will find such words as these: "If ye love me keep my commandments;" and "he that loveth father or mother more than me, is not worthy of me."

If you change your belief once, or perhaps oftener, ignorant and superficial people will deem you a "turn-coat." The wise man, however, changes his mind, but the fool never, is an old saw. I leave you to decide which of the two was the more honorable, the bishop who opposed the revision of the Prayer Book, lest that would be admitting that the church had been in error, or that hero of faith, Geo. Muller, of Bristol, who, when reminded that if he were baptized he would by that act declare he had formerly been in error, replied, "I'd rather declare that for twenty years I had been wrong than to continue any longer in error."

It seems a hopeless task to labor for the unity of Christians with the Bible as a basis. Thousands of scholars in other denominations concede that the Baptists are scriptural in their baptism, yet these very scholars will not come over to what they concede to be Bible ground. The matter is easily disposed of with the remark, "O, these things are of no importance;" yet, for setting up their wisdom against that of the Lord, in matters of less importance still, God, in Bible times, smote the presumptuous with death, as in the case of Uzza, who simply attempted to steady the ark. But what religious people will not learn through reason, argument, and the history of the past, they may learn through personal experience and providences. Many persuade themselves that some particular departure from the Scripture requirement is, after all, but slight, and seems, at present, a practical necessity. Such was evidently the feeling of some Christians in the third century, whose apparent slight deviations have since grown to vast proportions, working, in some instances, great hardships for those who will adhere to God's word in these times, as in the case of Sabbath-keepers who, not only are shut out from many occupations because they will not and cannot labor on the seventh day, the Sabbath of the commandment, but are also imprisoned in our day and country because they violate the unjust laws on our statute books which forbid work on Sunday.

From a suggestion in the second century that one of the bishops be given the oversight of the churches in order to unite them and keep out heresy, though made from good motives, has grown, this bishop business culminating in the

papacy. About the same time Justin Martyr, in his beautiful descriptions of the worship among the early Christians, made some obscure allusions to the bread and wine, from which have grown the Lutheran and Romish dogmas of consubstantiation and transubstantiation. The so-called *Didache*, or Teaching of the Twelve Apostles, belongs, in all probability, to the same period, and contains instructions about baptism, which provide for modes, if enough water cannot be had for an immersion. A little later in the history of the church, the causes which ultimately did away with the Sabbath arose, which a writer thus minutely describes:

Considering, then, that all the Gentile people to whom the early missionaries of the cross went, were keeping the Sunday as a festival day and for the worship of the sun-god, and had for years before the time of Christ been so observing it, we are prepared to see that no command of Christ or example of the apostles is needed to induce the Gentile converts to keep this day. They were already keeping it, and, with scores of other pagan rites and festivals, continued this as a festival day after coming into the church. The Jewish converts, and all their descendants, always continued to keep the seventh day, and for the first three hundred years the Gentile converts observed the seventh day as the Sabbath, and after the second century also continued to observe the Sunday as a festival day as well as for religious worship. Finding, after a long time, that Christian worship on two successive days of the week required more time than could be spared from their daily labors, the Gentile converts, who had become much the more numerous in Europe, and who hated all Jews and Jewish observances, ceased to observe the seventh day, but continued to observe their old Sunday custom. In A. D. 321, Constantine issued an edict forbidding that any in cities should work on this day, and the Catholic Church soon made it one of her holy days. From those days to the present, no large part of the Christian world, in Europe or America, has seen fit to change this practice; and thus we see why it is that the people of the present day are not living in the observance of the plain teachings of the word of God.

At a certain point the water begins to trickle through the topmost soil of one of the levees on the Mississippi, and being neglected it cuts a little channel. It grows, it deepens, it widens. Now the bells are rung. The neighboring planters gather and seek to stop the break, but it is too late. The waters pour through, and all the homes are islets, and the fair land is desolate; and long will it be before the great inundation subsides and the vast break in the levee can be filled. Yet it all began with a slight trickling through the soil. Let us stop the beginnings of departure from the teaching of God's word.

THE DIFFICULTIES IN SCRIPTURE.

REV. HOWARD CROSBY, D. D., LL. D.

The Bible is a composite of apparently sixty-six books (which may be reduced to fifty-seven), written by at least forty different authors during a period of fifteen hundred years. That a work thus constituted should have substantial unity is a wonder unparalleled in the history of literature. This fact, if carefully considered, would alone prove that a divine influence has marked its production. There is no conflict of doctrine anywhere in the Bible.

1. The oppositions that men have alleged between the Old Testament and the New have been the results of superficial thought. Changes have been rung on the antagonism of law and gospel, as if the Old Testament prescribed good works as the efficient means of salvation, while the New Testament prescribed faith, when the truth is that the Old Testament is full of faith, and the gospel exhibits God's holy law as a rule of life for those who accept salvation by faith in the sacrifice appointed of God.

2. Next to this difficulty about the two Testaments we may place the doctrinal difficulties that men find in the teaching concerning the fall of man, the incarnation of the Word, the substituted sacrifice, the salvation by faith, and the gift of the Holy Spirit. These doctrines

are said to be contrary to the reasonable proposition that God would not let man sin; that God, who is Spirit, could not be man; that one suffering for another is unjust and does not meet the end of punishment; that works have more merit than faith, and that to confound the divine Spirit with man's spirit is absurd. But a free will in man implies the power to sin. If man was made in the image of God, there is nothing incredible in the fact of God becoming man. In his thus becoming man and suffering, man's sin was punished in man, and the saved are those who, by the indwelling of the Divine Spirit, are made one with the Son of God who became man. Salvation is thus reasonable and in full accordance with the holiness and justice of God.

3. After these difficulties come those of a lower nature. First, there is the difficulty about miracles. Old and New Testaments both narrate many miracles, and if these are falsehoods the revelation is a cheat. Those who would eliminate the miracles destroy the whole authority of the Bible, for they are interwoven with the whole text of scripture. But miracles, instead of being a difficulty, ought to be a witness to the truth of scripture. A revelation demands a miracle. We can conceive of none without. If God cannot do works impossible to man, then there is no God. The proof of miracles is that of ordinary human testimony.

4. After the difficulty regarding miracles and the supernatural, which I assert to have no basis in reason, may be put the matter of discrepancies in scripture. When we take these up, we find that a very large proportion of them may most readily and reasonably be referred to clerical error in copying manuscripts. Especially is this the case with numbers, which were denoted in manuscript by light marks in connection with letters. How often among ourselves do we find a 3 copied as 4, or the letter o confounded with the cipher 0. Errors in translation may be added as causing apparent conflicts of thought.

5. Another class of alleged difficulties is based on the silence of the Word. Because the Scripture has not explained, therefore the objector says the difficulty is inexplicable. The silence in the historic record regarding many of the rites prescribed in the Mosaic law is made the ground for counting that law an invention of a late age. This argument from silence is always a rickety one. You make it efficient only when many conditions are supplied. By itself it will bear no weight. We might prove that the British Parliament did not exist in 1776, because the Declaration of Independence mentions the King only, as governing Great Britain.

6. Another class of difficulties in the Scriptures belongs to their Oriental character. The Oriental mind is full of analogy and spirit. The former leads the speech to symbolism and the latter to hyperbole and paradox. Hence we have these figures of speech abounding in the Bible. When our Lord tells us that from him that hath not shall be taken away that which he hath; that he who findeth his life shall lose it, and he who loseth his life shall find it, and that we are not to labor for the meat that perisheth, he is using the paradoxical form of expression which was thoroughly understood by his hearers and must not be literally taken by us. When the sacred writer states that all Judea was baptized of John in Jordan, his hyperbole could mislead only an idiot. Especially will these hyperboles appear in the prophets and in the Apocalypse. Literal interpretations would be absurd.—*Magazine of Christian Literature.*

JESUS says, "Behold I stand at the door and knock." Harken to his call, do not keep him waiting, haste to meet him. He may be wet, cold and hungry; let him in, he brings you a message of joy.

THE power of that earnestness which comes from a heart full of Christian love and courage never fails to impress all who come within its circle of action, but only a Christian appreciates whence it comes.—*Occident.*

MISSIONS.

FROM S. R. WHEELER.

Sabbath, Aug. 9th, was spent with the Church at Trenton and the next Sabbath with the Alden Church. Sabbath services were well attended at both places. At Trenton preached twice on Sabbath and attended Sabbath-school, and again on First-day night, preached to a small audience. At Alden preached twice on Sabbath and administered the communion. Preached again at Alden on First-day in the afternoon. Then went to Freeborn and preached at night to a very full house. The interest was quite good all around.

During the quarter one of the constituent members of the Trenton Church passed away to the better home. Mrs. Anna Simms died Sabbath, Aug. 23d, in the triumph of the Christian faith. Her home was at Albert Lee with her daughter, but she had taken pains to be present both at Trenton and Alden several times during my missionary work at those places. She will be missed.

—Two weeks of labor; 7 sermons and addresses; congregations of 40; 19 visits, and the distributing of 400 pages of tracts and 100 papers.

FROM A. G. CROFOOT.

We are still laboring for the Master here at New Auburn. There is a desire and determination on the part of the church to sustain your missionary in holding up the light of truth in this place. We hope for the best and that God will visit us with the spirit's power. I desired and expected to do some work outside, but have not been able.

There is a good attendance and interest in the Bible-school on the part of most of the society. Our hope for the future centers in the children, and it will depend largely on the parents whether the children are loyal to God and his holy Sabbath or not. When parents, teachers and pastors work in union with God, then he will bless their efforts and their children will be saved. If we believe, act, and talk as though it were an impossibility for our children to leave the Sabbath, then we can hope that they will be true. If we refuse to help support the cause of Christ at home and in the foreign field, and do not sustain the Sabbath services with our presence and prayers, then we need not expect anything else but that our children will grow up careless and Godless.

It was five years ago yesterday since I left Alfred Centre to come to Minnesota and labor for Christ. They have been five of the happiest years of my life. Still, when I think how little I have done for the Master, I am resolved to be more diligent and active in his service. Pray for me and for the vine which God has planted in this part of Minnesota.

NEW AUBURN, Minn.

—Thirteen weeks of labor; 23 sermons and addresses; congregations about 40 in the morning and 20 in the evening; weekly prayer meetings; about 20 visits; the distribution of 109 pages of tracts.

FROM J. W. MORTON.

I think I need not add much to what I have already written you, of my quarter's work. I attended the three Annual Meetings—in Iowa, Nebraska and Illinois, respectively—all of which were emphatically precious seasons. The brethren everywhere that I have been, are much interested in the coming "Council," and

I think a goodly number of them will attend it. I hope to be able when I see you, to offer a few suggestions as to mission fields. As I presume the Annual Meetings will all be reported in the RECORDER, I refrain from enlarging upon them.

I am now, though suffering from a severe cold, trying to visit our Scandinavian brethren in Minnesota and Wisconsin. This is the central point of our Isanti Church. I find the brethren steadfast. But as my work among them will properly belong to the next quarter, now just opened, I shall not add any particulars at present, except that I consider this a most important part of our extensive North-Western field.

I report for the quarter: Sermons and addresses, 32; religious visits, numerous, but not counted; pages of literature distributed, about 250, besides numerous copies of *Evangelii Budbarare*. Traveling expenses, \$51.73; collected on the field, \$47.09.

ATHENS, Minn.

FROM J. M. TODD.

I have just returned from my visit to Glenbeulah, and will give you, as near as I can, the items of interest on this whole field. I have, during the quarter, visited Coloma, Marquette, Deerfield, and Glenbeulah. At each place I met a hearty reception. In each place our people appear to be well established in the doctrines of the Bible, and are in hearty sympathy with our people in their benevolent work. In each place some kind of religious service is held each Sabbath, when there is no preaching, either a Bible-school service or a prayer-meeting. At Marquette the church remains locked against us. On Sabbath we held our meeting at the house of Sister Tickner, and in the evening in a hall. About fifty were present at that evening service. The next evening about one hundred were present in the same hall to listen to the gospel message. The little church took formal action, expressing their thanks to both the Missionary Society for sending me there, and to me for coming to them. I felt assured that they felt more than they could give expression to.

Dr. C. H. W., wife and daughter, of Kilbourne, were present, and that fact, with the words they spoke and their interest plainly manifested, added much interest to the meetings. Bro. W. is a firm Sabbath-keeper, doing business in Kilbourne as a D. D. S., and puts it on his business cards that his office is closed on the Sabbath. He is a success. Let the young men of the denomination take notice.

The Marquette Church also appointed your humble servant to represent them in the coming Chicago Convention, Oct. 22. I now expect to visit Coloma and Deerfield next week again. The Sabbath-keepers at Glenbeulah are all members of the church at Milton Junction.

All of the church members living here (Berlin) are very regular in their attendance on the Sabbath services, and most of them at the Sabbath-school, and some who are not members of the church. Our congregations vary from nineteen to twenty-nine. Our meetings for the First-day people held in our church on Sunday afternoon, are suspended at present because of sickness in the neighborhood. They were attended only by a few. A family of Sabbath-keepers composed of three persons, a brother and two sisters, living eight miles away, have been quite frequent attendants at our meetings. They are not church members any where. I got them to subscribe for the RECORDER. A family living in the city of Berlin and keeping the Sabbath are

often present on the Sabbath. They have bought a farm only three miles away and will move on it soon. One young lady is about to put on Christ in baptism. Now, Bro. Main, on the whole, I am rather encouraged. There are trials, disappointments, some things that are discouraging. But there are those here who weep and sigh over the desolation of our beloved Zion. Nor do they forget to lift up their prayers for the remnant that are left. Let us remember that our God is faithful to his promises, and will not let his word return void.

BERLIN, Wis.

—Thirteen weeks of labor; 5 preaching places; 32 sermons and addresses; congregations of about 30; weekly prayer meeting at Berlin; 49 visits.

FROM E. A. WITTER.

While this report is not such as to fully satisfy my mind, yet I nevertheless see some cause for encouragement and rejoicing. We have had no additions from any source, yet there are indications of healthy growth in the divine life on the part of many. The churches have met their financial obligations fully, and have begun arrangements for another year, for which time they have asked me to stay.

In my visitations I have found quite a number among the young that are thoughtful and anxious about their souls; indeed they are living prayerful lives and are considering the question of baptism. I have also found one mother who is contemplating the same step. A young lady in the Second Westerly Church is to be baptized this month. Brother, pray for us that the spirit which seems to be moving among us may not be hindered, but may have free course to all our hearts.

—Forty-one sermons; congregations of 40; 4 prayer meetings; 30 visits, and the distribution of tracts.

FROM L. F. SKAGGS.

First, I want to thank my heavenly Father for his mercy and loving kindness to me during the last quarter, so that I have been enabled to meet all of my appointments. The 1st of July I started for Beauregard, Miss., to attend the South-Western Association. I cannot express the joy and strength, spiritually, I received by attending those meetings, and meeting and forming the acquaintance of brethren Daland, Shaw, Socwell, and many other brothers and sisters. At Swindle College, Barry Co., the attendance is good on First-day and the evening after the Sabbath, each time we visit (once a month). I preach on Sabbath evening and at 11 o'clock on Sabbath, and continue until the evening after First-day. On my last visit I closed the meeting after the 11 o'clock service. Then a number of brethren came to me and said the people were not satisfied, and wanted a meeting in the evening, so I gave out an appointment for 5 o'clock, but it rained so that we could not have the meeting. About sundown, however, a horse and saddle were sent for me to go to a brother's house in the neighborhood to preach. Notwithstanding the rain quite a number came out and we had a glorious time. All were made to say it was good to be there. The brethren said they were going to arrange for me to hold meetings for a week or two in October. Eld. J. B. Redwine is the only Sabbath-keeper in that place. There are a good many convinced, but from some cause they do not keep it. The people there are very kind to your missionary. One of Bro. Redwine's daughters wants to be baptized at our

next visit. I believe that faithful work will build up a church there.

At the Delaware Church I have preached monthly the last quarter. The congregation is not large, but attentive. The First-day Baptist Church has divided up into three small churches. Then we have a small class of the M. E. Church, and on account of the trouble among the First-day Baptists, making so many places of meeting, the congregations are not large at any. Our little church is in peace and love, though there is not that degree of spirituality that we desire to see. They still keep up their Sabbath-school, and prayer-meeting on Sabbath evening. On the fourth Sunday in August there was a protracted meeting commenced at the Frazier chapel in my neighborhood, preaching by Eld. W. K. Johnson, the writer, and two First-day Baptist ministers. There were four conversions, two were daughters of Eld. Johnson. At our last meeting at Delaware they were both baptized by the writer and united with the church. The church-house at this place is not finished, but the brethren say they are going to finish it this autumn. If they do I believe they will build up and become a strong self-sustaining church.

The Providence Church, in Texas county, I have visited once a month the last quarter. Commenced meeting on Sabbath evening each time, preaching at least five times each visit. I must say that I never visited a neighborhood having so much prejudice as was manifest when I first visited there last spring. The First-day Baptists were all divided among themselves. God, speaking through David, says: "The entrance of thy words giveth light." Christ says: "This is the condemnation, that light is come into the world, and men choose darkness rather than light, because their deeds are evil." So the people saw indeed the light with regard to the perpetuity of his moral law and his holy Sabbath day, and have rejected the light, hence darkness and confusion. We have not ceased to pray day and night, from the time we first visited this place, that God would drive back the powers of darkness from this community, and glory to his holy name, he has answered our prayer. You have seen great revivals of religion, when the presence and Spirit of God would so pervade the minds of the people that the common expression was that the influence of the meeting could be felt throughout the community. In like manner the darkness could be felt here last spring. At our visit in August we held a protracted meeting of twelve days and nights, and preached twenty-two times. As the meetings went on the interest increased, and the congregations were large for this place. There were a number of backsliders restored and made to rejoice. The membership of this church was revived and greatly strengthened, and this community is not the same it was before the meeting. There were fifteen who asked for prayers, and five were converted. Three of that number were baptized by the writer and received into the fellowship of the church; two were Bro. Rutledge's daughters, and one his granddaughter. Of those who were converted one was a daughter of Bro. Marsee, a son-in-law of Bro. Rutledge, a member of the First-day Baptists, a licensed minister and a man that stands high for his consistent life as a Christian. I expect him and his wife and daughter to unite with this church in the near future. He is convinced on the Sabbath question, and he said to me, while talking upon the subject, that he had decided to leave it to the Bible, and let that settle it, so if he will it will be settled aright. The

prospect for building up here is better than ever before, and the church is more hopeful; pray for this little church that God may build it up.

Mansfield, Wright Co., I visited in July, and preached two discourses on the subject of the Sabbath. The brethren there have insisted that I visit them the second Sabbath in October, and help hold meetings for a week or two, which I consented to do if I could. I have promised to hold a meeting in Barry county, on my next visit. There has been a great deal of rain here for five or six weeks, no wheat sowed, or but little as yet. I think there is a good opening at Mansfield, for doing good. The Baptists have built a frame church house, 30x40 feet, and expect to have it ready for the protracted meeting we mentioned. There is a great lack of a correct knowledge of the Scriptures in this country. There are some, called preachers, who teach the people that the Old Testament is of no more use than a last year's almanac. I am trying to teach the people that the Old and New both alike are the inspired word of God; and they seem to be astonished, and want me to go home with them for a talk.

I am very much interested in the missionary work on my field. I have no doubt made many mistakes incident to a new missionary. I desire above everything else to spend the remainder of my active life in mission work. I have now been employed eight months, and I have done nothing but mission work every day since the 1st day of February last, and I feel sad that I cannot report more fruit as a result. I have done eight months of the hardest work I ever did in my life. May God bless you, and all of the Board, and home and foreign missionaries. Pray for this field.

BILLINGS, Mo.

WOMAN'S WORK.

THANK-OFFERING BOXES.

Paper presented by Mrs. L. C. Hunting at the Woman's Hour of the Western Association.

Their object and uses, or the good to be derived from them, is the subject assigned to this paper.

In the introduction of the Thank-offering Box to the use of our women, the primary object seems to have been the obtaining of more means with which to carry on our benevolent enterprises. It was not intended to take the place of "Tithing," or of Free-will Offerings, but as we felt gratitude to the Heavenly Father for blessings bestowed, that we manifest it by some outward token, making a record of it not only in our hearts but where it may be of use to some other one in bringing them to realize God's goodness. As the Master commended the widow who cast in her two mites, may not we, if we cast in our mites with a heart-felt desire for the good of others also receive his blessing? There are so many things for which we daily feel gratitude, or would if we stopped in our busy rounds to think of them, that we could not enumerate them. Most of us are not expecting any very marked blessing, or have not the means to make large offerings, but it is the daily return of the common, every day blessings, that are so necessary to our happiness and well-being, of which, if we were deprived, we would feel so much the need, that should call forth our continual gratitude.

One sister with her offering drops in a line saying this mite is because of thankfulness for

a refreshing night's rest. Another one because of the return of friends long absent, or a safe journey to and from visiting friends. Another rejoices over the recovery of her little one. Another is so grateful that she was saved from a fall down the cellar stairs in the darkness of the night, that her offering is dropped into her box. And thus we might continue through a long list of causes for gratitude, but forbear.

Often-times we may feel that we cannot give in accordance with blessings received, but we do not always prize a gift by its value in dollars and cents, but by the motive that prompted it, and how much more does our Father in heaven look at the heart? "For the Lord seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh upon the heart."

I will not dwell upon the objects which are needing so much all the help that can be obtained to carry them forward, for we all realize the demands that are placed upon us to sustain our medical missionary and send her relief through a helper as soon as possible, as well as our missionary teacher, which seems to devolve upon us, the women of the denomination, more especially. Other subjects will more properly bring them before you, but I would like to bring to your notice some of the benefits to be derived from this. While I consider the primary object of the Thank-offering Box of great importance, yet I consider the reflex influence upon ourselves to be of much more value than all the mites that will be gathered therein.

Whatever has a tendency to make us more mindful of God's tender mercies toward us is a benefit to ourselves, and to the world at large. It is a well known fact that with the little ones, those whom they are most intimate with, those whom they most admire or reverence, are those they try to imitate, to do as they do, to appear as they appear, to be like them; hence the care which parents are wont to take of the associations that their children are forming. We are but children of a larger growth, with characters a little firmer fixed, and those with whom we are most closely connected, especially if they be of stronger wills, or more unyielding characters than ourselves, we are constantly becoming more and more like them. As is well understood in the physical laws of growth and development, so in the spiritual we strengthen our characters most in the directions in which we exercise them most. If we take our Heavenly Father as our most intimate friend how surely we shall become more and more like him in every attribute that we love to contemplate.

If we place our little box where we shall be frequently reminded of its presence, and where we shall as often see the text printed upon it in such clear type, "What shall I render unto the Lord for all his benefits, toward me," will not our hearts often go forth in gratitude to the giver of all those benefits and we shall be led to exclaim with the Psalmist, "I will offer to thee the sacrifices of thanksgiving and will call upon the name of the Lord. I will pay my vows to the Lord now."

The more we think of God's goodness the purer our thoughts and the nobler our lives. We can not contemplate the rich blessings which are so constantly bestowed year after year without our hearts swelling with love and gratitude to the giver of all good. And thus we grow more and more unto his likeness. Dear sisters shall we not accept of every means that will bring us into closer relationship with the Perfect One.

HISTORICAL & BIOGRAPHICAL.

REV. LEMAN ANDRUS.

BY REV. CHARLES A. BURDICK, Farina, Ill.

In the mountainous region of the south-western part of Vermont, bordering on Washington county, New York, is the county of Rutland; and in the south-west corner of Rutland, and also bordering on the State of New York, lies the town of Pawlet. In a "History of Pawlet," a book of 272 pages, which lies before me, this town is described as divided by a range of mountains called 'South Mountain, which extends through the town, north and south, the main summit of which, toward the north part of the town, is a favorite place of resort. "From its rock-crowned summit, in a clear day, a prospect of surpassing loveliness is presented." It is said that within the range of vision, standing on this summit, are the Green Mountains and intermediate ranges on the east; distant peaks of the Adirondacks at the north-west; the mountains that encircle Lake George on the west, those that skirt the plain of Saratoga to the south-west, and "the green hills that environ the bloody field of Bennington," on the south.

In the region thus described lay the scenes of the childhood and youth of Lemman Andrus and Wealthy Ann Cobb, his wife; and here was the field of their earlier Christian labors. In the book above mentioned it is recorded that Captain Zebediah Andrus and his sons Zebediah, Jr., and Asa, from Norwich, Conn., settled in Pawlet in 1784. Asa Andrus had a son, Asa, Jr., who was the father of Lemman. I find it also recorded that Zebediah Andrus, Sen., died in 1804, at the age of 86; that his wife died in 1789, aged 74; that Zebediah, Jr., died at 86, and his wife at 94; Asa, Sen., at 79; and Asa, Jr., the father of Lemman, at 90 years. So it seems that his family belonged to a long-lived race.

Lemman Andrus was born in the town of Pawlet, April 26, 1797. At an early age he showed a marked talent for music. He recently related to a visitor the following incidents: His father was a member of an instrumental band, and he, Lemman, at a very early age, began to blow on his father's instrument, the clarinet. His father disapproved of this, fearing he would injure himself, being so young; but one day, when the father was returning from his work, he overheard his boy playing, and was so much pleased with his skill that he bought him an instrument. While yet a boy he joined the band, and on one occasion went with it a distance of eighty miles, to play at a College Commencement. A graduating student, who was about to leave for home, was so well pleased with the boy that he gave him his window curtains, which he carried home to his mother. The "History of Pawlet" gives a description of that band, a part of which I will quote: "Besides the foregoing strictly military companies, the Pawlet Band was organized in 1806. It was handsomely uniformed, and was required to muster for duty at the same time the military companies met. It was under the command of a Captain who ranked as a Sergeant. The band was got up under the auspices of the lodge of Free Masons, who furnished, in part, the instruments. It is said to have been the first band organized in the State, and was greatly in request to play for Masonic celebrations, Fourth of July, College Commencements, and various other public occasions."

Possibly his connection with this band, and the relation of the band to the Masons, were the cause of his becoming a Mason; for it is said that he was a member of the order for some time. I am

not informed of the length of the time he continued with the order, but it is certain that he was subsequently opposed to secret societies; for in the Minutes of the Conference for 1866, I find his name signed to a majority report of a committee that was appointed by the Conference, at the request of one of the churches, to consider and report on the subject of secret societies, which report contained the following, with other resolutions:

Resolved, That secret organizations are inconsistent with the genius of Christianity, and are unnecessary for the accomplishment of any work of the church.

While yet in his "teens," I think he said about fifteen or sixteen, he and two others were chosen by the Congregational Church to be put in training for leadership of the choir. It was intended that the three should, in turn, lead the singing at one of the services on Sunday. He was the only one of the three that stood to the appointment, and he became the leader of the choir. He also began teaching singing-schools in those years, and continued such teaching, at intervals, for many years. It seems that music was cultivated to a considerable extent in Pawlet. The book already quoted gives the names of a number of teachers of singing, two of whom published singing books. "About the beginning of the century, Eliakim Doolittle, uncle of Hon. James R. Doolittle, United States Senator from Wisconsin for several terms, published also a singing-book and taught singing. He was the child of song, and no mean composer." "We will not undertake to mention the different teachers of music since 1820, when Rev. Lemman Andrus taught."—*History of Pawlet*.

The people of Pawlet were patrons of education as well as of music. "Many of the first writers were educated men, several of them were graduates of college, and were able to appreciate the advantages of a higher standard of education. Hence means were taken about the beginning of this century for the establishment of an academy, or a grammar school, as such an institution was then generally called. A commodious brick edifice was erected near the village, in which the higher branches were taught, usually two terms in a year, fall and winter, until its destruction by fire in 1865. . . . It is proper to state that most of its preceptors were graduates of colleges, or members of the Senior Class,"—*Ibid*. In this school Mr. Andrus received his education. He says: "Three-fourths of a mile from my home was an academy which was my school from my childhood." How far he pursued his studies in that school I am not informed. It is certain that in after years he was able, at least, to read the New Testament in Greek. I conclude that he also gave some attention to Latin, for I have in my care an old copy of Ainsworth's Latin Dictionary, which, with other books, he gave to the Farina Church for the use of its pastors. Donnegan's Greek Lexicon and Parkhurst's Greek Lexicon of the New Testament are also included among these books. On a fly-leaf of Parkhurst's Greek Lexicon, is written, "Lemman Andrus, 1821. Price \$10 50."

He dated his conversion, September, 1813, in his seventeenth year. He first united with the Congregational Church of Pawlet. The book above mentioned contains his name, among other names of members of that church, who became educated and entered the ministry. He was married Nov. 3, 1816, to Wealthy Ann Cobb, daughter of Capt. Joshua Cobb, whose family name figures among those of the early settlers of Pawlet. He was in the 20th year of his age, and she in her 19th year. Her father's family was about

to move away some distance from Pawlet, and so the couple concluded to be married before their removal. Mr. Andrus taught a public school the winter following their marriage, and some terms after that.

When the subject of preaching came to occupy his attention he entered upon a careful study of the Bible, that he might know what a preacher is to teach. This Bible study probably laid the foundation of that remarkable familiarity with the Scriptures which characterized the man in his early life. In that early Bible study he became convinced that immersion only is baptism. To quote his own words: "Some impressions of duty to preach sent me to the Bible. Here I soon lost infant baptism. No word but immersion made good sense for baptism, and I became a Baptist. I told the church that I could not conscientiously baptize a babe, nor sprinkle, and left them and joined the Baptists." He was baptized Oct. 17, 1819, by Eld. Isaac Beall.

He preached his first sermon, Dec. 23, 1819, and was licensed by the Baptist Church in the following March. He says, "I preached and attended school, more or less, about two and a half years, and then settled in Wallingford, in the same county (Rutland), in 1821." He was ordained June 19, 1822, and was a pastor at Wallingford three years. I have before me a record book in which is written, first the date of his birth, his conversion and union with the Congregational Church, his baptism and union with the Baptist Church, his first sermon, his license and his ordination. Then follows a record of marriages and baptisms, beginning with his first administration of baptism, Sept. 1, 1822, and closing with an entry of marriage celebrated by him, June 25, 1884. The baptisms are numbered in the margin up to 176, and the marriages to 155. The second time he administered baptism his wife was the candidate. This was January 25, 1823. She had also been a member of the Congregationalist Church.

After his three years' pastorate at Wallingford, he moved to Hampton, Washington county, N. Y., and was pastor of the Baptist Church of that place six years. William Miller, the originator of the Millerite movement, was a member of this church, and was on intimate terms with Eld. Andrus while he was pastor of that church. I have heard Elder Andrus say that William Miller and he spent much time together in studying the prophecies. They agreed in their interpretations up to a certain point, and then began to diverge in their interpretation.

In 1831 Elder Andrus moved to Niagara county, N. Y., and bought a farm which his father had commenced clearing a few years before. This farm is situated in the town of Pendleton, about seven miles south-west of Lockport. He continued in possession of that property till the time of his death. I have before me a long letter from William Miller to Elder Andrus, dated Low Hampton, N. Y., Jan. 17, 1837, in which he, in behalf of the church at that place, strongly urged him to sell out, return to Hampton, and buy a certain farm there, and again become pastor of the church at that place. He says: "We want you to come back and live and die with us, if you could sell and not sacrifice too much. I believe that God requires that you should, for our church and society will never be satisfied with any other than you for a minister." When he wrote, "We want you to come back and live and die with us," I presume he, for the moment, forgot his creed. Farther on in the letter he says, after mentioning the doctor's opinion that he was dropsical, "I think I shall live until the door of mercy is shut."

Eld. Andrus did not conclude to go back to Hampton. He stuck to his farm, and preached for the Wheatfield Baptist Church. He was pastor of that church most of the time for thirteen years. He also, for some years, preached half of the time to a Baptist Church at Shawnee, which was about four miles from his home. Speaking of his early labors in Niagara county, he says: "It was pioneer farming and preaching in a new place." Besides these branches of labor he taught singing-schools more or less, and served the town of Pendleton several terms as School Inspector. In an account book which he kept at the time, there is an itemized statement to the town of services as Inspector, running through seven consecutive years from 1832. He made a uniform charge of fifty cents for each teacher examined, each school visited, and each "attendance on Board of Inspection," through these years.

In Feb., 1844, he was "requested to preach against keeping the Seventh-day, because a family keeping that day had created an excitement in an adjoining Baptist church." Eld. N. V. Hull, who was then pastor of the Clarence Church, had stirred a considerable breeze on the Sabbath question in the neighborhood of Pendleton. In speaking of the request that he should preach against the Seventh-day, he says: "I had never examined that subject. So I took my Bible and looked the Sabbath question through; and to my astonishment I found it all in favor of the Seventh-day." The result was that in the following April he began to keep the Sabbath. His daughter, Mrs. Childs, has told me that she remembers very well hearing him announce his decision to keep the Seventh-day. It was on a Friday evening, and he was sitting by the fire. She was then a girl of fourteen, but was so distressed by his announcement that she slept but little that night. He rested the next day. Afterward she was much worried because her father would work on Sundays beside the road, when neighbors were passing. None of his family kept the Sabbath with him at that time, but work was laid aside in the house when he was at home on the Sabbath. When he was away work went on on that day as usual. Mrs. Childs does not remember how long it was before her mother changed. Of the three children, one son and two daughters, the youngest, afterward Mrs. Childs, alone has kept the Seventh-day. Elder Andrus' father and mother also changed to keep the Sabbath. His father died in 1863, aged ninety years.

In the fall after Eld. Andrus embraced the Sabbath, a Seventh-day Baptist Church was organized at Pendleton village, consisting of eighteen members, sixteen of whom were converts to the Sabbath. Eld. Andrus was pastor of this church about eight years. After Eld. Hull left Clarence, Eld. Andrus spent a part of his time there and in that vicinity.

In 1853 he was called to the church in Richburg, Allegany county, N. Y. While pastor of that church he enjoyed what he termed, "some precious revivals." The book in which he kept a record of baptisms and marriages contains the names of forty-two persons baptized by him at Richburg, during his pastorate there. During this time he also performed some missionary labor, under the employment of the Executive Board of the Western Association, visiting for this purpose, Hebron, Pa., Persia, Cattaraugus county, N. Y., and points in Niagara county. He was for several years a member of the Executive Board of the Western Association, also one of the Directors of the Education Society, and one of the Vice-Presidents of the Publishing

Society before it was merged into the Tract Society. He was a life member of each of our benevolent societies, and I think he paid the life membership fees himself. He was one of the Board of Trustees of Alfred University from 1857 to 1865. Among some papers that were put into my hands I find a receipt from Elisha Potter, Treasurer of Alfred University, to Leman Andrus, for moneys collected by him as agent for the Endowment Fund.

In 1863, after serving the Richburg Church ten years, he went to Nile and served the Friendship Church as pastor one year; and then returning to Richburg he preached to the two churches, dividing his time between them for a period of about two years. There was a revival in the Nile Church under his labors. He used to take pleasure in counting, among the fruits of his labors, four young men who are now in the ministry, I. L. Cottrell and G. M. Cottrell, at Richburg, and T. L. Gardiner and E. A. Witter, at Nile.

In 1866 the Tract Society employed him as agent in Illinois. He entered upon the work in November of that year, making Farina his first base of operations. He lectured on the subject of the Sabbath, visited families and distributed tracts. In his report to the Board he said: "A Baptist minister at Kinmandy, six miles from here (Farina), thinking it necessary to check the progress of Sabbatarianism, came up and we had a discussion which continued five evenings and one day." Eld. C. M. Lewis, who was then laboring at Farina, in his report to the Missionary Board the same year, speaks encouragingly of Eld. Andrus's labors in the Sabbath cause in that vicinity. From Farina he went to Southampton, distributing tracts and talking upon the Sabbath question in the cars as he went. In the following spring he made a trip to his home in Richburg, returning to his field of work again after the meeting of the Association in June. He made his final report to the Tract Board from Chillicothe, Ill., Aug. 26, 1867, nine months after entering on the work. In this report he says: "Three months of which time I charge to myself, which makes six months' labor on account of the Board." In the same report, after giving an account of his labors, he says: "I have come to the conclusion, all things considered, to accept the call of the Southampton Church to become their pastor. I shall expect to return in about a month, when, if the Lord will, I shall try to discharge the duties of that office."

I have seen no account of his labors as a pastor of this church, except his simple statement in a communication to me, that he spent nine months in that place, which brings the time down to the spring of 1868, when, for the purpose of being near his daughter's family, who needed his attention, he moved to Farina, Ill. I think he had previously exchanged land in Richburg for land near Farina. At this time he was seventy-one years old. The Farina Church engaged him as pastor one year, in the interim of Eld. Lewis's absence. This was his last regular pastorate. He occasionally filled vacancies, and labored in the employ of the Missionary Board six months, in Southern Illinois. He acted during that time as pastor of the churches at Villa Ridge and Pleasant Hill, but he labored also at some other points. This was in 1870. Although seventy-three years old, yet he performed much of his traveling on foot. Of a journey from Pleasant Hill to Reynoldsburg, a distance of forty miles, he says in his report to the Board: "On my way to Reynoldsburg, and on my return, I made myself known as a Seventh-day Baptist minister wherever I stopped, or had a chance to ride. This opened the way to inquiries, which gave me an opportunity to present the Sabbath of the Lord to individuals and

families, where the subject was received with apparent interest, and I hope with profit. This sowing seed by the wayside for about fifty miles of travel by walking, and thirty by riding, compensated me for the fatigue I endured, and I trust may result in good to others when I am gone." In a letter to his wife concerning the journey, he wrote that he walked twenty-five miles and rode fifteen miles each way. The Secretary of the Board, in his Annual Report, said: "The labors of Bro. Andrus seem to have been earnestly and faithfully performed."

After this time his ministerial labors were mostly limited to occasional sermons and Bible-readings. He kept up his Bible study until the beginning of his sickness last spring. And he was always ready for a talk on some Bible theme so long as he was well enough to talk much. His memory of scripture passages, including the number of chapter and verse, was remarkable.

About six years ago he and his wife went back to Niagara county, and lived with their daughter and her husband, who occupied his farm. Here they remained until the death of his wife, about two years ago. They had lived together about seventy-two years. His wife is spoken of as an excellent woman. Bro. J. P. Dye, of Richburg, who lived a very close neighbor to her for about sixteen years, writes: "She was indeed a mother in Israel in the truest sense. When we heard of her death, all felt to mourn as for our own mother. We remember her saying, with tears, that she felt we were all her own children. She would do all in her power for the good of others, a great friend in sickness, and a great comforter in times of trouble." Brother Dye writes also in very appreciative terms of Eld. Andrus's labors while he was with them.

After the death of his wife, Eld. Andrus returned to Farina, and lived with his daughter, Mrs. Childs, until his death. He spent his time mostly in Bible study and work, either in the garden or at the wood-pile. He preached a few times, and gave us one or two Bible-readings. Last year he preached the funeral sermon on the occasion of the death of the next oldest man in the township, he himself being the oldest. He took delight in preaching, and was ever ready for it, when there was occasion. His last sermon was delivered the 3d of May, 1890, from the text, "Thy word have I hid in my heart, that I might not sin against thee." Psa. 119: 11. His main points were to show what it was to have the word of God in the heart, and the effects. The sermon was prepared with much care for the previous Sabbath, which was his ninety-third birth-day, but that proved to be a rainy day. He had the *la grippe* the latter part of winter, and had not fully recovered from its effects; and his effort in preparing and preaching his sermon may have overtasked his strength, for he was taken sick during the week following. His head became much affected, and something like dry gangrene attacked one of his feet, and spread very slowly until it reached his vitals.

He died Sept. 3, 1890, aged 93 years, 4 months and 8 days. Every time I visited him in his sickness, I think, he talked of the comfort he had in thoughts upon God's goodness.

The funeral sermon was preached by his pastor from Acts 20: 24, "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." He was a member of the Farina Church from 1868 until the time of his death.

Last spring he gave, as already said, most of his books to that church, for the use of its pastors. He continued to love music, and to play and sing until the time of his sickness. He also retained his sprightliness in movement and in conversation. He had been, it is said, a great reader; but I conclude that his reading was mostly biblical and historical. In his latter years, his mind inclined to fix upon some Bible theme, and to that theme much of his conversation tended. His sermons also were pretty sure to indicate what was for the time being his line of study. Thus lived and labored one of the fathers in Israel, who has now gone to join the number of those who have entered upon their rest.

THE SABBATH RECORDER.

L. A. PLATTS, D. D., - - - - - EDITOR.

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SINCE writing "Notes from the Council," that body has completed its work, adjourning on Wednesday evening, after having been in session eight days. Its conclusions are all expressed in the reports of the various committees, to whom the subjects to be considered had been referred. These reports are to be printed in pamphlet form as soon as it can be done, in which form we feel sure it will be found of great value to our people. A single report, that on the Spiritual Life and Religious Growth of our Churches, appears on our first page this week; and a committee is preparing an "Address to the Denomination, embodying the Conclusions of the Council," which we hope to publish next week.

NOTES FROM THE COUNCIL.

No doubt our readers will expect to find in this issue of the RECORDER somewhat full reports from the Council. We are sorry to be obliged to disappoint this natural expectation. After the work of organization, which was completed on the first day, and of which we gave a full account last week, nothing, at this date, has been completed, or put into such shape as to be reportable to the public. The twelve standing committees, on that number of general subjects, and three or four special committees, upon special subjects which have arisen for consideration are, some or all of them, in session much of the time. It is the work of these committees to receive and consider the opinions, thoughts and wishes of any and all delegates and visitors, either in writing or by personal presentation, and then to formulate such reports as will express, in the most comprehensive manner possible, the full denominational *consensus* of opinion on each and every subject thus considered. About one general session per day is held, usually in the afternoon, at which the deliberations of the committees are reported and considered. At this writing all of the committees have had one or more sessions and several of them have reported in part, but nothing is completed, and reports which have been made are all subject to modifications, possibly to entire reconstruction or total rejection. Obviously, this state of things forbids making any public reports at this stage of the proceedings.

The work of the committees is arduous, sessions in many cases being prolonged from two to four hours; the public sessions are quite harmonious, and the devotional meetings have been seasons of spiritual refreshing. The prayer and conference meeting on the eve of the Sabbath will ever remain a bright spot in the religious experience of every delegate in attendance. It was conducted by Bro. J. F. Shaw, of Fouke, Ark., and though prolonged until after ten o'clock, it was adjourned until nine o'clock the next morning, when another hour of social worship was greatly enjoyed. At half past ten o'clock, Sabbath morning, Bro. Madison Harry preached an inspiring sermon from 2 Cor. 8:9.

At two o'clock many of the delegates attended the Mission Sabbath-school of the Chicago

Church at the rooms of the Pacific Garden Mission, and at half past three, the delegates and visitors met with the Chicago Church at their usual place of meeting in the lecture room of the Methodist church on Clarke street, where a logical and earnest sermon was preached by Bro. O. U. Whitford from 1 Cor. 3:9, first clause. After the sermon the Lord's Supper was administered by pastor Morton, assisted by brethren L. R. Swinney and J. M. Todd. In the evening the Mission-school gave an entertainment at the Pacific Garden, which was much enjoyed by many of the delegates.

The arrangements made for the Council appear to have been the best that could have been made. The church, with its committee rooms, etc., could hardly have been better adapted to the work of the Council if it had been made to order. It is situated on one of the finest streets in a quiet residence portion of the city, and the liberality of the pastor and people of All Souls church in granting its free use to the Council is worthy of all praise. Early in the session, the pastor, Dr. J. L. Jones, came in and welcomed the delegates to the church for their work, and invited them to an informal social reception at a later stage of the meeting. The building is not only a church but also a residence for the pastor's family, and is the result, we believe, of the pastor's architectural genius. It is certainly a model in its way, well worthy the study of all who may have occasion to build a church and parsonage.

The hotel accommodations, as to comfort, convenience, and price, are all that could be asked. So that we feel perfectly justified in passing, in advance, our vote of thanks to the committee of arrangements for the very efficient manner in which their work was done.

As soon as it can be done, we hope to give more full account of the results reached by the Council.

CHICAGO, Oct. 27, 1890.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., Oct. 29, 1890.

The Department of Justice has sent a circular letter to U. S. Marshals and District Attorneys, calling attention to the new anti-lottery law, and directing them to spare no efforts in its enforcement. I quote the following paragraph therefrom: "Every violation of this law, either by an individual or a corporation, in the dissemination of lottery literature, or in any other way, should be brought to the attention of the grand jury, and whenever indictments are found, vigorous prosecutions should follow, to the end that this nefarious business may be suppressed. In the enforcement of this law there should be a hearty co-operation on the part of the District Attorneys, Marshals and Post-Office "Inspectors." To all of which all right-minded men and women will say, Amen.

The semi-annual meeting of the Bishops of the Methodist Episcopal Church will convene here to-morrow morning, and it is expected that it will take them the rest of the week to get through with their business, which consists of a review of the work done for the past six months, and the mapping out of the work for the next six months. The Bishops will attend a reception tendered them by the colored members of their church, on Thursday evening, and on Friday evening another tendered by the whites. On Monday evening next they are all to attend a monster mass-meeting in the interest of the proposed Methodist University in this city. President

Harrison is expected to preside, and Bishop Hurst, who is at the head of the University project, has returned from Europe, and will tell what has already been done, and what is expected to be accomplished in the near future, toward the realization of what he has so much at heart—the establishment of a great University under Methodist auspices.

Bishop John P. Newman, well known and liked in Washington, where he performed many years of pastoral duty, is here, having just returned from an official visit to Japan and the Sandwich Islands. He grows stouter as he grows older.

A striking object lesson in temperance is furnished by a suit just filed in one of the local courts. A woman, who acknowledges that she is an abject slave of the rum fiend, charges that certain individuals, knowing her weakness, plied her with liquor for the purpose of fraudulently purchasing her interest in certain real estate, and that while in a drunken stupor she signed papers disposing of her interest for a nominal sum. She now sues to regain possession of the property. Ah, rum, how much misery thou art responsible for, and how terrible is the thought of the devastation and ruin brought by thy aid upon the bodies and souls of men and women, who should be as they were intended to be "only a little lower than the angels."

The Good Templars are all rejoicing over the news that the Right Worthy Grand Lodge is to send one or more representatives to their celebration of the twenty-fifth anniversary of the establishment of the order in the District of Columbia. A feature of the celebration is to be the organization of a new lodge of Good Templars, to be composed entirely of members of the Grand Army of the Republic. This will be a specially fitting commemoration, as the first lodge, organized in 1865, was largely made up of soldiers but recently discharged from the army.

The question of allowing women to act as delegates to the general conference, which has been a source of much good natured contention among the Methodists, was voted on last night, and the total vote was 467 against, and 394 for. The vote is ridiculously small when the large number of Methodists is remembered, and indicates that the great majority are indifferent in the matter.

TOPICAL AND SCRIPTURAL ILLUSTRATIONS.

BY H. B. MAURER.

Conscience Perverted.

The artist who recently committed suicide because the sentiment of his church forbid his marriage to an actress, reminds one of the man who murdered a laborer, then rifled his pockets and ate the contents of his dinner pail. While relating the details on his trial he said that he consumed everything the pail contained but the meat, which he could not eat because the day was Friday. The Jews would crucify Jesus, but his body must not be left on the cross on the Sabbath-day.

The Father's Witness.

An unbeliever visiting Palestine, was shown the clefts of Mount Calvary. Examining them critically, he said, "I have long been a student of nature; and I am sure that the rents and clefts in this rock were never done by nature or any ordinary earthquake.

"By such a concussion, the rock must have split according to its veins, and where it is weakest in the adhesion of parts; for this," he said, "I have observed to have been done in other rocks when separated or broken after an earthquake; here the rocks are split athwart and

across the veins in a strange and preternatural manner."

The Dusty Room.

A young girl was sweeping a room one day, when she went to the window blind and drew it down. "It makes the room so dusty," she said, "to have the sunshine always coming in."

The atoms of dust which shone golden in the sunbeams were unseen in the dimmer light. The untaught girl imagined it was the sunlight which made the dust.

A Victim to Duty.

A few weeks ago, an engineer whose train was approaching the city of Montreal, in Canada, saw a large dog standing on the track ahead. The dog was barking furiously. The engineer blew the whistle, yet the hound did not budge. The train thundered on, and the poor creature crouched low. In another instant the dog was struck and hurled high in the air. Some bits of white muslin on the cow-catcher caught the engineer's eye, and so halting the train, he ran back to the spot where the accident had occurred. By the side of the dead dog was a dead child, which probably had wandered on the track and fallen asleep. The poor, watchful guardian had given its signal for the train to stop, but, unheeded, had died at its post—a victim to duty.

"Live ministers are not ambitious to serve dead churches. With all the world before them, they can do better work for the Master than sitting up with a corpse."

HOME NEWS.

New York.

VERONA.—The denominational fast-day was observed by both the Verona churches. The usual hour of service was occupied with Bible-readings, prayer, praise and conference along denominational lines. A good spirit prevailed in the meetings.—The Oneida County Prohibition Committee have asked me to assume the editorial and business management of the *Central New York News*, which is to be consolidated with the *Gospel Temperance Banner*, and published at Rome, N. Y. Rev. M. Earl Dunham, Ph. D., LL.D., D. D., pastor of Plymouth Congregational Church, Utica, and Hon. Solomon Hoxie, of Yorkville, have consented to accept the position of associate editors. Should I conclude to accept the position tendered, it may necessitate my vacating the pastorate of the First Verona Church, but I shall by no means relinquish the work of the ministry, but shall hold myself in readiness to respond to calls to fill vacancies and do general missionary and evangelical work whenever the Lord may open doors for such labor among our people. May the good Lord direct aright.

J. B.

VERONA MILLS, Oct. 27, 1890.

Rhode Island.

NIANTIC.—On Sabbath afternoon, Oct. 25th, we had the blessed privilege of visiting the baptismal waters, while a young lady of about twenty-one was buried with the Lord in baptism; it is an occasion of rejoicing with us here, and we earnestly hope and pray that others from the thoughtless, wicked world, may be persuaded by the divine Spirit to renounce the world and put on Christ.

E. A. W.

THE colored sunsets and the starry heavens, the beautiful mountains and the shining seas, the fragrant woods and the flowers, are not half so beautiful as a soul that is serving Jesus out of love, in the wear and tear of common, unpoetic life.

THE DAILY CROSS.

There is a window in an ancient church which pictures the progress of Jesus from the Judgment Hall to Calvary, and underneath is the legend, "Via crucis, via, lucis"—the way of the cross is the way of light.

Suppose there had come into that church instead of you, a young man from the forests of early Britain, whose brother had been the victim of the Druid sacrifices, his whole being thrilling with affright at the spectacle, and terror for the darkness that shuts in beyond that bloody altar within the magic circle of Stonehenge—as he looks at that cross-bearer he hears the chant of Christian song, known from its open words, "Dies Iræ"—and learns the story of sin and redemption through the sacrifice of Calvary. To him, then and there you can see the way of the cross would be a revelation.

Or suppose there had come in one from the great medical school at Pergamos, who believed in nothing not seen and tangible, who thought lightly of the old religions, and less of the new religion, who believed with many a modern skeptic, that death ends all. As he studies the life work of Jesus of Nazareth in that pictured window, he has intelligible commentary in the solemn chant that fills the service. By and by the light breaks in from the cross of Jesus, he sees new meaning in the body and soul of man. The mystery of death is solved. There is life for the believer beyond. In the last stanza he finds himself on his feet, his heart glad, his lips repeating after the singers—

Exult, O dust and ashes!
The Lord shall be thy part;
His only, his forever,
Thou shalt be, and thou art.

Well, that is the way to study the story of the cross. By such a contrast we can get a new feeling in our own hearts, and we gain a true apprehension of the duty and blessing of bearing the cross.

There was only one man of all the race who bore the cross of Jesus, and he was a stranger from Cyrene in Africa. No man now has any fibre of that cross. If we had it all and whole as when it upbore the form of Jesus, it would do nothing for us. To try to bear it about would only hinder and crush us. So we learn that for each one there is, not the cross of Jesus, but his own cross to be taken up and borne daily as a symbol of discipleship.

What is your cross no one may know, but you must know. Perhaps we can illustrate a little here. On the east bank of the Hudson there lived two sisters, one a helpless invalid. There was a company starting for a summer in Switzerland, and the stronger girl, now worn with watching and care for the weaker sister, was urged to go. It was life to go, as well as her soul's delight and desire. The struggle was sharp, but it was short. The claim of duty was the cross on which she crucified her longing for relief and refreshment. O, loyal heart and true, our tears are not for sorrow, but for praise.

There were three young men in a mission in New York. All were offered fine business positions and large prospects in the West. Two accepted and went. One remained to care for and close the eyes of a widowed mother. Few men are great enough to lift such crosses and get the glory of them. He who bears it daily and bravely is nearest to his Lord and to heaven. It is this personal, peculiar cross which Jesus makes the symbol of his own for each one of us. A man who can deny himself—put self in the second place—and then take up his cross daily, is worthy to be called the disciple of Jesus.

No day has more than its own cross for him who has left no yesterday's cross to cumber up to-day. If one complains of many crosses to-day, it is a confession of neglected crosses, deserted duties of to-day and before. The worst windfall into which a man may wander, become entangled and perish, is a cluster of these neglected crosses. Take up the cross to-day. Tomorrow has its own.

And if one says, "I have no cross"—that is a confession that he has no Christ. We are familiar with the motto, "No cross, no crown." A truer one is, "No cross, no Christ." If a man will lift his cross to-day he may find Jesus to-day. If he asks, "Where is the Christ?" we point only to the cross—there, fellow-man, there at your feet

—your nearest duty, your devout duty, is the way to Jesus. Let us change the legend. The way of the cross is the way to Christ.—*Christian at Work.*

THE SKEPTIC AND THE ITALIAN GIRL.

She sat behind her neatly arranged fruit stand—a girl of fourteen—absorbed in reading her Bible. She did not hear the footsteps of a gentleman who was passing by; and was startled by his question: "What are you reading that interests you so much?" She timidly replied: "The Word of God, sir."

"Who told you that the Bible is the Word of God?" he inquired. "God told me himself," she replied with child-like innocence.

"God told you! Impossible! How did he tell you? You have never seen him, nor talked with him. How then could he tell you that the Bible is his Word?"

For a few seconds the girl seemed confused and was silent. The man, who was a skeptic, and took delight in undermining the faith of people in the Scriptures, felt confident that he had confounded the simple-hearted girl. She soon recovered herself, and her ready wit came to her aid. There was a flash in her dark eyes as she asked: "Sir, who told you there is a sun yonder in the blue sky above us?"

"Who told me?" said the man smiling somewhat contemptuously, for he fancied that the girl was trying to hide her ignorance under an irrelevant question—"Who told me? Nobody; I don't need to be told. The sun tells this about itself. It warms me, and I love its light; that is telling enough."

"Sir," cried the girl with intense earnestness, as she stood before him with clasped hands, "you have put it right for both Bible and sun. That is the way God tells me this in his book. I read it and it warms my heart and gives me light. I love its light, and no one but God can give such light and warmth through the pages of a book. It must be his. I don't want more telling; that's telling enough, sir. As sure as the sun is in the heaven, so sure is God shining through this book."

The skeptic was abashed. The earnest faith of the young fruit-seller amazed him. He could adroitly insinuate doubts into the minds of those who have only given an intellectual assent to the truth that the Bible is God's book, but the girl's heart-experience of the power of God's Word was an evidence he could not shake.

LOVE OF THE TRUTH.

Our attitude towards the Bible should be that of love for the truth which it contains, rather than love of mere study of it. The two may well go together; indeed, they must be united if any real progress be made in spiritual growth and breadth of inner vision. No one can truly love God's truth without loving to devoutly and diligently study it; and yet there is a real difference between a love of the truth and a love of the study of it; and the difference should be a balance in favor of the truth itself, rather than its study.

The position thus taken necessarily leads one to conclude that love of controversy, respecting various questions of the Bible, should never have a commanding place in the Christian's heart; and yet it is not true that the love of controversy frequently does have a controlling influence in our hearts, to the extent of obstructing our love for the truth itself? I fear that we must answer "yes." We naturally love to maintain the positions we take with respect to certain doctrines and practices. We believe that we are right, and that others, holding opposite views, are wrong; and so we controvert the points at issue with a warmth and zeal which show that we have a dear regard for our beliefs and opinions. This may not be wrong, and is not wrong, if we do not allow ourselves to love controversy more than we love the truth; but we cannot be too careful lest we mistake love of controversy for love of the truth. First of all, we should see that we understand the truth rather than mere opinions and theories of the truth—not truth in pieces, but the truth of God as a whole. We must know the truth in order to rightly and earnestly love it; and then, in loving it, we must so love it that we will not misuse it by unfairly and censoriously contending for it. Our love of the truth should be sweet.

YOUNG PEOPLE'S WORK.

A FRIEND writes us: "With me the fluctuations of joy and discouragement are almost daily; one day I am on the bright mount of hope, the next in the dark valley of despair."

A NOT uncommon experience. But what makes these fluctuations? External circumstances quite largely, and yet the effect is an exaggerated one. Our souls are much like the very sensitive magnetic needle. The least touch, the lightest breath, drives it far from its place of rest, and only by slow and oft-repeated oscillations does it regain its normal position.

WE NEED more *inertia*, more self-control, a greater self-poise. We need, all of us, to cultivate a faith so well grounded that adverse influences will not too readily change it to doubt. We need a calmer and soberer reason, which sudden joy will not make to bound beyond the limits of decorous gravity of thought and feeling. He who is driven from joy to sorrow, from hope to gloom, at the touch of the breath of circumstances, is but the plaything of what is without; he knows not the powers within him; he has not learned to govern them. But it is no easy lesson.

THE VERDICT OF THE COUNCIL.

The verdict of the Council in respect to our work as young people is given in the report of the Council Committee, which will soon be published.

We cannot just now comment on this report in detail. Two points, however, we would mention:

First, the recommendation that we generally should pay our money contributions to the benevolent societies *to use as they think best*. Right here we wish to say that we wish to urge our young people to adopt, as individuals, the systematic weekly plan of giving, and thus set a good example to our elders. Let us get at this soon, so as to have a little acquired momentum by the 1st of January.

Second, the suggestion that we unite in the support of a young person to work in the churches of all our Associations as an organizer, setting our young people to work in different lines of Christian activity. Let us take this suggestion and be ready to acquiesce in it whenever the Permanent Committee shall, in consultation with the Board of Managers of the Missionary Society, arrange to put it into practical operation.

If the Council has shown any one thing to be true, it is that we are all inclined to concede a little, this one here and another there, for the sake of union. May God help us all to study this report of the Council Committee on young people's work, and to study it in such a way that it may be a blessing to us all, and help us to do better and more united work for the Master! is the prayer of your

CORRESPONDING EDITOR.

NATURE'S TEACHINGS.

BY MISS KATE E. CLARKE.

"To him who in the love of Nature holds
Communion with her visible forms, she speaks
A various language."

These beautiful lines of Bryant are forcibly called to mind at this season of the year, when nature has donned her most beautiful garments. What can surpass in beauty the view of distant hillsides covered with all shades of red, green and yellow, harmoniously blended and resembling,

somewhat, a mammoth bouquet? And what lessons these silent teachers have for us if only we will "go forth under the open sky and *list* to Nature's teachings."

First they teach of the love of God to his children, in giving us so much beauty. Even those who are in poverty and have no beautiful paintings or works of art in their homes can enjoy freely the beautiful panorama spread before them, painted by the Divine Artist; and while our hearts swell with love and thanksgiving, we are reminded of the beautiful words found in Isa. 55: 12, "The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands." The beauty of the foliage also teaches us to make our lives as beautiful as possible. This we can do by kind words and deeds, doing all we can to cheer and make life brighter and more beautiful for those around us. David likens a Christian to a "tree planted by the rivers of water," and says "his leaf also shall not wither; and whatsoever he doeth shall prosper."

From the brilliant coloring of the leaves just before their death, we may learn that the last years of a Christian's life, instead of being sad and sorrowful, should, like the declining days of the summer foliage, be the most glorious and joyful, because he knows that, if he has been faithful, his trials are over, his work completed, and he shall soon enter the land of eternal spring. This thought is expressed by Beecher in the words: "The vegetable cohorts march glowing out of the year in flaming dresses, as if to leave this world were a triumph."

But trees are not the only objects in nature which bring us messages. In the everlasting hills we have an example of constancy; and in the rock, strength and firmness. Our Lord is often called a "Rock of Salvation," and in Isa. 32: 2, is compared to the "shadow of a great rock in a weary land." As the clear running brook dashes merrily along over hidden rocks, ever busy and ever singing as it flows, so our life should be full of useful, busy work, cheerfully performed, as we pass safely with God's help over hidden rocks of temptation; and as the brook unites with others, and finally enters the broad ocean, so we should unite our work and prayers with those of other Christians in the broad sea of usefulness.

But not during the summer alone do we find beautiful lessons in nature. What can give a more perfect example of purity than the spotless snow, sparkling in the rays of the sun? It teaches us the beauty of a character so pure and spotless that some of the glory of the Sun of Righteousness may be reflected from us, so that our associates "may see our good works and glorify our Father which is in heaven."

If the beauty of this world is so great, who can imagine the splendor of that other world prepared by God to be the home of the faithful? It has been said of that land that "eye hath not seen, nor ear heard the things which he has prepared for them that love him."

"If God has made the world so fair
Where sin and death abound,
How beautiful beyond compare
Will paradise be found!"

OUR FORUM.

HOW SHALL WE STUDY THE BIBLE?

The above inquiry may seem entirely impertinent to many, or indeed to the majority of the readers of the Young People's department of the RECORDER; but if even a few shall be benefited by the answer of some one more experienced and learned, we think the space will

not have been poorly used which we ask for these lines and for those of some one who will answer them in the same spirit of kindness and truth-seeking.

Yesterday was the Sabbath. The usual services at the church were over and we sat in our sitting-room, enjoying the Sabbath afternoon. I took up my Bible thinking to read, pursuing a given line of thought, upon a subject which I wished to investigate from a Bible stand-point. After a time I laid down my Bible and said as I did so, "When I see some one who I think knows, I am going to ask him how to take the Bible and from it investigate a given subject." Then after thinking of it, it occurred to me that I might the soonest and with most surety of obtaining the help wanted, get it by addressing the Young People's department of the SABBATH RECORDER, which I think the old as well as the young read, and thus possibly bring the information or suggestions given for my own benefit to some others who may also experience the same difficulty as myself. The concordance which is contained in the back of my Oxford Bible does not help me much.

I hear it said of young men in the Adventist Church that they are thoroughly informed in the Scriptures; that when discussing questions of religion they will take their Bibles, just as I would take an arithmetic in explaining some problem, and prove their position, or attempt to do so, by referring to passages of scripture, turning from one part of the Bible to another and finding any desired passage with as much facility and promptness as would I, as said above, in proving or explaining a mathematical principle.

Can some one suggest to me a better method of Bible study, and in so doing possibly assist some one else who may need a similar bit of help?

D. E. WILLARD.

ALBION ACADEMY, Albion, Wis., Oct. 12, 1890.

To the Corresponding Editor:

Dear Brother,—I read "J. E.'s" letter in "Our Forum" of Oct. 9th, as I walked home from the post-office, and I said, *Amen*. You may not have heard it; but it was hearty enough to reach down to York State. I don't know whether the "J" stands for John or Jane; but I would like to shake hands with him (or her) through the "Forum." I imagine he (or she) is of the kind who practice what they preach. So now, J. E., tell us what you are thinking about, or what you have seen, "or something, anyway." Tell us something about the young people and their work in your place, something "off-hand and free," and (you know we are creatures of influence,) I solemnly promise to try to describe the coming Council—from the young folks' stand-point—and perhaps, later on, add a few remarks on "The Windy City by the Lakes," and the Sab-batarians who live there. SALVE.

Date not given, but before the Council.

THE only safe and proper rule with regard to the individual conscience is to let it operate for yourself and no one else. God would never have given a separate conscience to every separate individual if he had intended that the same conscience should now and then do moral hack-service for two or three. To fall back once more upon a familiar feature for illustration: Consciences are like noses. It is just as unnatural for you to try to do another man's moral pricking with your conscience as it is for you to try to do another man's physical breathing with your nose.—*Zion's Herald*.

MAKE life a ministry of love, and it will always be worth living.

EDUCATION.

—THE entering class of the Boston University is 125, a gain of thirty-five over last year.

—THE University of Michigan opened Wednesday with the largest number of freshmen in the history of the institution.

—ONE of the presents to the Central Turkey College, at Aintab, Turkey, is a Transit instrument, by C. H. Farley of Portland, Maine.

—THE new catalogue of Smith College, of Northampton, Mass., will have 600 names on it. The interest in music under Dr. Blodgett increases.

—PROGRESSIVE KNOWLEDGE.—Some one says: At ten years of age a boy thinks his father knows a great deal, at fifteen he knows as much as his father, at twenty he knows twice as much, at thirty he is willing to take his advice, at forty he begins to think his father knows something, after all, at fifty he begins to seek his advice, and at sixty—after his father is dead—he thinks he was the smartest man that ever lived.

—“ABOVE THE SENIOR WRANGLER.”—The Cambridge Mathematical Tripos of 1890, will be immortalized as the occasion of the final vindication of woman's claim to the highest educational privileges. Miss Philippa Garrett Fawcett has done more than secure the highest personal honor to be obtained in academic contests. She has made it practically impossible to delay much longer the admission of women to the degrees and other privileges of our ancient universities. It would be almost impossible to mention a name more worthy to first hold the high position “Above the Senior Wrangler” than that which she bears. Her father's name is deservedly held in high esteem and affection in the University which he served so well and faithfully. Mrs. Fawcett is one of the foremost social workers in London, and has rendered great service to the cause of purity as chairman of one of the Committees of the National Vigilance Association. The second name which Miss Fawcett bears recalls the splendid services rendered by her kinswoman, Mrs. Garrett Anderson, in so successfully opening up the medical profession to women. It was a striking illustration of Lord Hartington's courage, that in the speech which he delivered at the Woman's Liberal Unionist Association recently, in the presence of Mrs. Fawcett and her distinguished daughter, after referring to Miss Fawcett's he could venture boldly to affirm his unwillingness to extend the suffrage to women. Lord Hartington notwithstanding, it will be very difficult for the legislators of the next generation who have gathered in triposes, in which some of their sisters have taken a higher rank than themselves, to refuse the suffrage to those who have been their successful combatants for the prizes of the University.—*Correspondence of St. Louis Advocate.*

TEMPERANCE.

—WHAT ALCOHOL WILL DO.—It may seem strange, but it is nevertheless true, that alcohol regularly applied to the thrifty farmer's stomach will remove the boards from the fences, let the cattle into his crops, kill his fruit trees, mortgage his farm, and sow his fields with wild oats and thistles. It will take the paint off his buildings, break the glass out of his windows and fill them with rags. It will take the gloss from his manners, subdue his reason, arouse his passions, bring sorrow and disgrace upon his family, and topple him into a drunkard's grave. It will do this to the artisan and the capitalist, the matron and the maiden, as well as the farmer, for in its deadly enmity to the human race alcohol is no respecter of persons.

—HAVE YOU A BOY TO SPARE?—The saloon must have boys, or it must shut up shop. Can't you furnish it one? It is a great factory, and unless it can get about 2,000,000 boys from each generation for raw material, some of these factories must close out, and its operatives must be thrown on a cold world, and the public revenue will dwindle. “Wanted, 2,000,000!” is the notice. One family out of every five must contribute a boy to keep up the supply. Will you help? Which of your boys will it be? The minotaur of Crete had to have a triremeful of fair maidens each year; but the minotaur of America demands a city full of boys each year. Are you a father? Have you given your share to keep up the supply of this great public institution that is helping to pay your taxes and kindly electing public officials for you? Have you contributed a boy? If not, some other family has had to contribute more than its share. Are you not selfish, voting to keep the saloon open to

grind up boys, and then doing nothing to keep up the supply?—*The Good Way.*

—A CATHOLIC PLAN TO CAPTURE THE SALOONS.—We clipped this item with editorial comments from *The Catholic News*: “Patrick J. Gleason, Mayor of Long Island City, has a reputation for ‘doing many queer things.’ The latest is his recommendation to many saloon-keepers, who want their licenses renewed, to secure the signatures of the clergymen in the locality of the saloons. He promises to renew the licenses if the signatures are secured, saying, ‘I will make our ministers responsible for you and let them have charge of your fate in the matter.’ This plan has its merits. If each saloon-keeper was required to bring a recommendation from his pastor before he could get a license, all the Atheists and Agnostics would be driven out of the business.” We presume that it would be a very easy matter for a Roman Catholic to secure his pastor's endorsement of his application for a license to sell alcoholic liquors. He might have to “divy” with the pastor a little more than without his endorsement, for Romish priests do nothing without being well paid for it. We like the plan and hope to see it undertaken. But we do not think it will drive out of business a great many Atheists or Agnostics, as most of the saloon-keepers now are Roman Catholics.

POPULAR SCIENCE.

CARE should be taken in the matter of sweeping to cover up house plants, and to sponge the leaves frequently. The dust that accumulates on them shuts up their breathing pores, as it would on the human system, rendering them unhealthy. Another thing conducive to healthy plant growth is frequent stirring of the soil, and a hair-pin is a good implement for the purpose.

HYGIENE AND HURRY.—There are many simple rules of health violated because it is considered inconvenient to obey them, but it is the violation of these same simple rules that burdens life with that greater inconvenience—ill-health. The busy man will find that it takes far less time to comply with hygienic laws than it does to suffer the sickness resulting from their violation.—*Sanitary News.*

ANTISEPTIC WHITING.—An antiseptic whiting has recently been introduced, and is recommended by the makers for hospitals, ships, stables, kennels, etc., in order to keep them free from insects. The compound, which appears to contain some camphor, is also useful for cleaning silver plate and articles of domestic use. The aroma is said to be not unpleasant, while the compound is non-poisonous and will not injure colors.

A SUBSTITUTE FOR OLIVES.—Instead of olives a kind of burnt almond has been introduced of late between the courses at dinner. These are very simply prepared. Get some fresh butter to boiling point (if put in before the butter is brown and fizzing, the almonds will not turn brown so readily); drop in your almonds—blanched of course; fry until of a golden brown, and sprinkle a little salt over them while hot. *Voila tout!* The so-called Coolie-nuts, after being nicely baked, make a capital and novel substitute.

A WORM that feeds on steel has been discovered by Belgian scientists. The worm is said to be two centimeters in length, and about the bigness of a common knitting needle. It is of a light gray color, and on the head it carries two little sacs or glands filled with a most powerful corrosive secretion, which is ejected every ten minutes when the worm is lying undisturbed. The liquid, when squirted upon iron, renders that metal soft and spongy and the color of rust, when it is easily and greedily devoured by the little insect.

TO MAKE ICE AT HOME.—Take a cylindrical vessel and pour 3½ ounces of commercial sulphuric acid and 1¾ ounces of water into it, and then add one ounce of powdered sulphate of soda. In the centre of this mixture place a smaller vessel containing the water to be frozen; then cover the vessel and, if possible, revolve the whole with a gentle motion. In a few minutes the water in the small vessel will be converted into ice. The same mixture can be used a second or a third time for making a block of ice. The operation should, if possible, be performed in a cool place.

PETROLEUM DETERGENT.—Miss Gordon Cumming has drawn attention to the cleansing effect of petroleum on soiled clothes. The best way to employ it is to fill an average boiler, say of fourteen gallons, with water, adding half a pound of soft soap, and when all is boiling thoroughly pour in one and a half tablespoonfuls of petroleum. Then put in the clothes and boil them for half an hour before lifting them out and rinsing them

in several waters. A little more soap, water and paraffine should be added to make up for loss as successive lots of the clothes are boiled.—*American Analyst.*

A SWEDISH servant maid, finding that her mistress was troubled with sleeplessness, told her of a practice of the people of her country who are similarly afflicted. It was to take a napkin, dip it in ice-cold water, wring it slightly and lay it across her eyes. The plan was followed, and it worked like a charm. The first night the lady slept four hours without awakening, something she had not done before for several months. At the end of that time the napkin had become dry. By wetting it again, she at once went to sleep, and it required considerable force to rouse her in the morning.

THE range and penetrating power of the modern rifles are tremendous. The six-inch rifle will hurl its projectile through ten and a half inches of wrought iron a thousand yards from the muzzle. The eight-inch rifle will pierce sixteen and three-tenths inches of iron at the same distance. The ten-inch rifle that the rejuvenated Miantonomoh will carry will send its missile through twenty-one inches of iron a thousand yards away. The twelve-inch rifle, of which we are to have a supply in the future, will penetrate twenty-eight inches of iron at a range of three thousand feet.

THE proper way to get a cinder out of the eye, is to draw the upper lid down over the lower, utilizing the lashes of the lower as a broom, that it may sweep the surface of the former and thus get rid of the intruder. Or, gently drawing the lid away from the globe, pass a clean camel's hair brush—or a fold of soft silk handkerchief—two or three times between them. This procedure will, in nearly all cases, suffice; when it does not, the services of a physician are necessary. It is a remarkable fact that a very minute body will give rise to intense pain, and even after it has been extracted the sensation remains for an hour, or more. After the intruder is out, gently bathe the lids every fifteen minutes in iced-water till the feeling subsides.—*Ladies' Home Journal.*

It has been observed by astronomers that the appearance of spots on the sun are coincident with meteorological phenomena, and that cyclones, tornadoes, water-spouts and earthquakes are more frequent or are coincident with the solar disturbances. It is also ascertained that these spots are the results of bodies falling into the sun, and that the disturbance affects the telegraph wires on this planet. Mr. Edison, considering all these data, has, according to current rumor, conceived an idea of marvelous enterprise. It is the project of making it possible to hear the sounds which the falling bodies make on the sun. In New Jersey there is a hill containing many tons of magnetic ore. This, it is asserted, he has encircled with many miles of wire, and he proposes, by means of electric currents, to register on this apparatus the disturbance, as the vibrations affect our atmosphere, and by connecting these wires with a gigantic phonograph to listen to the sounds that occur in the sun's atmosphere. The proposition sounds well, anyway.—*American Analyst.*

PLUCK AND SUCCESS.

One of the principal secrets of success is pluck. Where that is lacking, other qualifications are of indifferent service. The habit of giving up spoils many a career that tenacity and perseverance would render fruitful and creditable. A resolute adherence to the idea that victory is a matter of surmounting one obstacle after another, of rectifying mistakes and learning by experience, will do more for a man than any of those fine theories of avoidance and non-resistance to which so much value is often attributed. Our system of civilization is not favorable to schemes of endeavor that include the possibility of despair or surrender in any emergency. Its prizes are for the aggressive and determined spirits that quickly recover from strokes of misfortune, and go onward again, undismayed and uncomplainingly. In the life of every man there are seasons of special tribulations that demand special courage and fortitude, and it is his duty to be prepared for them. They constitute an appointed part of the struggle, in which he is engaged, and upon his fidelity in dealing with them depends that struggle. To act a brave and steadfast part is to lighten the burden and to gain strength instead of losing it. The most useless of all practices is that of quarreling with fate; the man of success accepts the situation, whatever it may be, and tightens his armor for further conflict.—*Exchange.*

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1890.

FOURTH QUARTER.

Oct. 4.	Parable of the Vineyard.....	Luke 20: 9-19.
Oct. 11.	The Lord's Supper.....	Luke 22: 7-20.
Oct. 18.	The Spirit of True Service.....	Luke 22: 24-37.
Oct. 25.	Jesus in Gethsemana.....	Luke 22: 39-55.
Nov. 1.	Jesus Accused.....	Luke 22: 54-71.
Nov. 8.	Jesus Before Pilate and Herod.....	Luke 23: 1-12.
Nov. 15.	Jesus Condemned.....	Luke 23: 13-25.
Nov. 22.	Jesus Crucified.....	Luke 23: 33-47.
Nov. 29.	Jesus Risen.....	Luke 24: 1-12.
Dec. 6.	The Walk to Emmaus.....	Luke 24: 13-27.
Dec. 13.	Jesus Made Known.....	Luke 24: 28-43.
Dec. 20.	Jesus' Parting Words.....	Luke 24: 44-53.
Dec. 27.	Review, or Lesson selected by the School.	

LESSON VII.—JESUS CONDEMNED.

For Sabbath-day, November 15, 1890.

SCRIPTURE LESSON.—Luke 23: 13-25.

13. And Pilate, when he had called together the chief priests and the rulers, and the people,
 14. Said unto them, Ye have brought this man unto me, as one that perverteth the people; and behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him.
 15. No, nor yet Herod: for I sent you to him; and lo, nothing worthy of death is done unto him.
 16. I will therefore chastise him and release him.
 17. (For of necessity he must release one unto them at the feast.)
 18. And they cried out all at once, saying, Away with this man and release unto us Barabbas.
 19. (Who, for a certain sedition made in the city, and for murder, was cast into prison).
 20. Pilate, therefore, willing to release Jesus, spake again to them.
 21. But they cried, Crucify him, crucify him.
 22. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him; I will therefore chastise him and let him go.
 23. And they were instant with loud voices, requiring that he might be crucified; and the voices of them and of the chief priests prevailed.
 24. And Pilate gave sentence that it should be as they required.
 25. And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

GOLDEN TEXT.—For the transgression of my people was he stricken.—Isa. 53: 8.

INTRODUCTION.

We come now to the third and final stage in the tragic trial of Jesus. He had first been brought before Annas the ex-high priest, and then before Caiaphas for an informal examination, and then before the Sanhedrim and by this council pronounced worthy of death. Since the Jewish council had not the authority to inflict the punishment of death they referred his case to Pilate, the governor of Judæa and brought their accusations to his tribunal. Pilate was satisfied that the prisoner was innocent and endeavored to release him; but the hatred of the Jews would not consent, and hence he referred them to Herod the King of Galilee. Herod, having examined him and finding no fault, referred the case back to Pilate for final settlement. Pilate became more and more anxious to release him, being warned by his wife to have nothing to do with his punishment, but he was at the same time controlled in his action by the demands of the high priest and the leading Jews; he feared their ill will. This fact is brought out very forcibly in the lesson before us. See parallel accounts, Matt. 27: 15-30, Mark 15: 6-19, John 18: 39-40; 19: 1-16.

EXPLANATORY NOTES.

V. 13, 14. *And Pilate when he had called together the chief priests and the rulers, said unto them.* It is supposed that Pilate's judgment hall was in the castle Antonia. Jesus was in this hall and the Jews were without, for it would not be lawful for them to defile themselves by entering this judgment hall, since they were just now preparing for the Passover Feast. Pilate would come out and address the people, using every argument to persuade them, but they were utterly deaf to the language of reason. *Ye have brought this man unto me, as one that perverteth the people; and behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him.* He here rehearses their previous accusation and declares positively that it had not been sustained even by their own testimony.

V. 15. *No, nor yet Herod: for I sent you to him; and lo nothing worthy of death is done unto him.* Pilate declares that his decision had been sustained by Herod before whom they had brought their accusations. The two governors had both reached the same conclusions that this man had done nothing worthy of the punishment which they demanded. This was the supreme moment for Pilate not only to declare his judgment, but to execute justice in spite of the insane and cruel demands of the vindictive Jews.

V. 16. *I will therefore chastise him and release him.* Here is an effort to compromise with the Jews. It was

customary to chastise or scourge a man who was condemned to be crucified and then to proceed with the crucifixion. Pilate hoped that the infuriated Jews would be satisfied without actual crucifixion if they could know that Jesus was cruelly scourged. But they would not allow him, even on that condition, to be released. Any other criminal whom Pilate should name, might be released, but they would not allow Pilate to release this man.

V. 18. *And they cried out all at once, saying, Away with this man, and release unto us Barabbas.* The crowd had made their decision, and they were all the more positive in it since they saw the indecision of Pilate. He had proposed to release Jesus after a terrible scourging and they proposed to release this notable robber in his stead.

V. 20. *Pilate therefore, willing to release Jesus, spake again to them.* The fury of the mob impressed Pilate's mind more and more with the injustice of their accusations, and at the same time with a sense of responsibility resting upon himself to protect the innocent man. Hence he pleads with them still further.

V. 21. *But they cried, Crucify him, crucify him.* The mob had become thoroughly fired with the hatred expressed in the words of their leaders. They had but one definite demand, this man, though adjudged by both Pilate and Herod to be innocent, must be crucified.

V. 22. *And he said unto them the third time, Why, what evil hath he done? etc.* This shows that Pilate's mind was thoroughly wrought up. If it was possible by any argument of his own to assuage their wrath he was anxious to do it, he was even willing to substitute a cruel compromise with them.

V. 23. *And they were instant with loud voices, requiring that he might be crucified and the voices of them and of the chief priests prevailed.* They put an end to Pilate's pleading by saying, "If thou let this man go, thou art not Cæsar's friend; whosoever maketh himself a king speaketh against Cæsar." Pilate saw that a political charge would be made against himself before the Emperor if he did not yield to their demand.

V. 24. *And Pilate gave sentence that it should be as they required.* The spirit of compromise on the part of Pilate was fatal to his authority in his feeble attempts to secure justice. It can scarcely be doubted that if Pilate had stood up positively for truth and righteous judgment he would have been sustained by the tribunal at Rome. But Pilate was guilty of self-seeking and of indecision and hence guilty of the death of Jesus. This transaction brings before us the Jews and the Gentiles alike guilty of the death of the world's Redeemer. It is well to note that Judas, the betrayer, died by his own hand. Pilate was soon degraded from his high position and banished to Gaul, where he committed suicide. Herod died in infamy and Caiaphas was deposed the next year, and in a few years great sorrow and distress came upon the inhabitants of the city of Jerusalem. The children of those who had participated in the false charges and cruel death of Jesus were slain in the streets of their own city by the Romans whom they had induced to crucify their Lord.

V. 25. *And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.* It would seem that the powers of darkness prevailed and that justice was trampled under foot by the whole world. From the human stand-point there was no hope of righteousness left.

QUESTIONS.

State the position of this lesson in the continuous trial of Jesus. Describe the apparent character of Pilate as revealed in this lesson. What is the practical lesson inculcated for the present generation and for us as individuals?

SOWING AND REAPING.

OTIS BURGESS SEARS.

Once annually the periodical rains in the Abyssinian mountains occasion the inundation of the Nile. Then the inhabitants go forth and sow upon the waters of the flooded valley their rice. After about five months the river subsides, depositing a fertilizing sediment half an inch thick all over the land, and thus renews the productiveness of the soil, which would otherwise be barren and bare. Then the rice plants flourish, and after many days produce a bounteous harvest. In the East rice is used in the manufacture of bread, and Solomon alluded to the sowing and reaping of rice in the valley of the Nile when he wrote: "Cast thy bread

upon the waters, for thou shalt find it after many days."

The wise man employed the figure of sowing and reaping to illustrate the giving and its reward. Those who gave willingly to the Lord should, after many days, obtain their reward. Giving is one of the conditions of Christian growth and spiritual development. Should sunshine refuse to bathe the earth, and showers fail to fall thereupon, the lordly monarchs of the wood would soon fade and die. Not more essential to the growth of the oak are sunshine and showers than is giving to the growth of the Christian. We owe God more than we can ever pay, should we devote all our time and means to his service. O, how much he has given us! Our being is a gift of the great Jehovah, and earth, fruitful, beautiful and pleasant, was given into the care and keeping of man long ago when the world was new. Flowers bloom and shed their sweet perfume upon the breeze for man's delight. For him the mountains lift their snowy heads up toward the everlasting blue. For man, "old ocean" girds the earth—home of the river and home of the cloud. "Society, friendship, and love are divinely bestowed upon man." Yea, when spiritual darkness enshrouded the world, when the spirit of the law was lost in ceremonies, when earth was a great battlefield, stained with blood and strewn with slain, God gave as a gift to man his only begotten Son, after whose coming, according to Isaiah, the blade that severed the head should plow the soil, and the iron that pierced the heart should prune the vine. Since such great gifts have been bestowed upon man, does he not owe much to God? The spirit of giving pervades the entire Christian dispensation. Christianity is a gift; salvation is a gift; Christ's blood shed for the remission of sins is a gift. If we have caught the spirit of Christianity, if we are true Christians, we are giving Christians.

Christ, when he trod the hills and vales of earth, went about ministering, giving unto man. He gave healing to the sufferer; opened the eyes of the blind; bade the deaf hear; healed the lame; soothed the troubled soul of the heart-broken—all freely given. And, again, he finds two sorrowing sisters—Martha and Mary. Their brother Lazarus is dead. Four days had passed since he went from earth. His body had been entombed. But Christ orders the stone taken away and cries to Lazarus: "Come forth." His command is obeyed; the dead rise to comfort and care for his sisters as they journey along the vale of life. We are taught to imitate Christ; to be like him; shall we not be like him in this respect? Shall we not be givers? In his beautiful sermon upon the mount, Christ said: "Give to him that asketh thee." Does any one ask us to-day? Yes! far over the ocean comes a cry for help; men, women, made in the image of God—immortal souls—are bowing to idols of wood and stone and offering their hearts' devotion. They starve, for they have not the bread of life. They perish, for they have not the water of life. De Soto sought throughout our southern realms for a fountain, whose waters he might drink and never grow old. He was disappointed. There is such a fount, but not on earth. It bubbles not up in the wildwood; nor does it burst with rush and roar from the mountain side. It flows amid the evergreen hills of heaven. It is the fount of salvation. The heathen need it. They may drink of it by our aid. "Go ye into all the world," said Christ, "and preach the gospel to the whole creation." If we cannot go, we must help others go, and thus obey the command of Christ. The heathen are our brethren. They are diamonds in the rough. When the diamond is first taken from the mine it is rough and ugly. Next, it is taken to the lapidary, who places it upon a rapidly revolving wheel, covered with diamond-dust, and thus it is cut and polished. The idolaters should be polished by the gospel-lapidary until they shall so shine that others seeing their good works may be brought to Christ. Two hundred and fifty million pagans in India alone need the gospel-lapidary. The poor, too, need our assistance. Bowed down by poverty, crushed in spirit, what wonder, if they complain that this is a hard world? In their homes sighs and groans are more frequent than expressions of joy. The State does much for the poverty-stricken, it is true,

but this does not relieve us of our responsibility.

The individual must still do his duty. Much has already been done for the unfortunate. In Philadelphia stands Girard College for the education of orphan boys—a monument to the benevolence and beneficence of Stephen Girard. Much has been done by the Christian world. Hospitals have been erected for the sick; asylums built for the unfortunate; homes founded for the needy. But still there is more work to be done in this field. Our orphan schools need our earnest work. There are no grander institutions in the United States, none with higher, nobler purposes. The Christian education of poor orphans—what a Christ-like enterprise! It is calling for our aid. Have we all responded? We ought to give in the cause of Christian education whenever opportunity may offer. All of our Christian colleges should be richly endowed. There is not a nobler, more self-sacrificing, more consecrated body of workers in the world than our laborers in the field of Christian education. They are true heroes. They are sculptors of the soul. Michael Angelo, with some of his pupils, was once passing along a street of an Italian village, when his pupils called his attention to a rough block of marble, in the gutter, at the side of the street. It was unsightly and covered with mud, and the pupils were remarking upon its utter worthlessness, when the great sculptor rebuked them, and said: "There is an angel in that stone." He had it taken to his studio, where day after day, with mallet and chisel, he patiently worked. When one day, behold! there stood a beautiful angel wrought out of the rough marble block by the hand of skill and diligence. And that is what our Christian educators are doing. They apply the chisel of Christian education to the rough, untutored mind, until on Commencement Day there stands before them a being fit for the companionship of angels. Minds led out of the gloomy haunts of ignorance and sin into the glorious sunlight of intellectual and Christian liberty—these are their achievements. And yet how poorly paid are our college teachers! What sacrifices they make! When there passes away a great general, who has deluged the land with blood and carved his name in the temple of fame, a costly monument or a grand arch is erected to preserve his fame throughout the ages. To the memory of Titus, Septimus, Severus and Constantine triumphal arches yet stand in Rome. But when the faithful Christian teacher passes away and is laid to rest, no triumphal arch is erected, although he gained many a victory. No costly monument pierces the sky. Let us, then, help our educational institutions when opportunity is presented. Let us at least slightly share in the sacrifices our teachers are making in the cause of education every day. We must be earnest in our Christian living. We must be liberal if we would gain the approbation of Jehovah. We should be judicious and continuous, too. When impressing benevolence, Solomon said: "In the morning sow thy seed, and in the evening withhold not thy hand." The sower labors not only in the morning when the air is refreshing and birds are singing, but he continues throughout the day, even when the heat is oppressive; nor does he cease his labors until the "shades of night are falling fast." So we should not be spasmodic in our deeds of benevolence, but continue until the evening of life, when we shall lie down to rest in death. To give in a good work, we should not hesitate. "He that observeth the winds shall not sow; and he that regardeth the clouds shall not reap," said Solomon. "Let every one of you lay by in store as God hath prospered him," said Paul in his first epistle to the Corinthians. We are to give, therefore, as our wealth abounds.

What great obligations, therefore, rest upon the shoulders of the Christian workers of this part of God's great vineyard! Where beneath the sun in all his circuit lives a more prosperous people? The horn of plenty overfloweth. If responsibility be measured by ability and opportunity, responsibilities are ours, Christian friends. But we have done well. Our brotherhood has given bountifully in the Master's cause. But we are able to do still more.

"Freely you have received, freely give." Jesus said: "It is more blessed to give than to receive." When you feed a hungry man, you bless him; but more, much more, do you bless yourself. When you adopt an orphan child into your home, you bless it with earthly shelter—a home that will one day become dilapidated. But you bless yourself more by gaining an aid to entrance through the pearly gates of the mansion built above. "Whatsoever a man soweth, that shall he also reap," said Paul. When the sower goes forth, if he bountifully scatter the golden grain over the soil, he expects a crop; and he is not disappointed, for when he enters the field with his sickle, he finds an abundant yield. So the Christian, if he give for the cause of the Master, will find a rich reward—not an earthly reward, save the approbation of his conscience—but a reward that is as far superior to the things of earth as the sun excels in glory a spark of fire. For the faithful, liberal-hearted Christian, a home is prepared that will stand long after the things of earth have passed away; after the sun has retired from service, and the moon from her journey across the heavens. Yea, after the wreck of matter and the destruction of worlds, that home will stand. The ancient Greeks were accustomed to reward the victor in the foot race a wreath of parsley, pine, wild olive or laurel, but these crowns soon faded. The crown of him who casts his bread upon the waters will never fade, but will encircle the brow of the glorified immortal long after the apocalyptic angel has given the warning over land and sea, "There shall be time no longer." Our time is short. We are only pilgrims here. Every heart-beat some mortal puts on immortality; some frail bark upon the waves of time is dashed upon the hidden rocks of death. We are here on trial. If we faithfully follow the blood-stained banner of the cross, when the angel of death shall touch our hearts with his icy finger, all will be well. Work we must; for some of us the time is growing late. Some shadows are stretching far away toward the western horizon of life.

Whosoever would reap the harvest of eternity must sow here. Now is the seed-time. Now the golden grain of charity and good works must be sown. By-and-by will the reaping come. "Those who have sown the wind shall reap the whirlwind." "But he that goeth forth bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him."—*Christian Standard*.

AMBITION.

There was once in Harrow School a very poor boy, the son of a small tradesman in Harrow, who was very much hurt by thoughtless taunts about the poverty of his family, and he used to say, "Never mind; I intend before I die to ride in a coach and four;" not a very noble ambition; but long before Dr. Parr died he had become the greatest scholar of his age, and habitually rode in a coach and four. When Warren Hastings was a boy he used to grieve at the fact that his family had lost their paternal estate at Daylesford, and to say, "I will buy that back." He grew up to be the great proconsul of the age; he bought back the estate, and died at Daylesford. I had the honor of knowing Mr. George Moore. You may remember that he came to London as a poor, unknown, unbefriended Cumberland lad. When he entered the great commercial establishment his ambition was, "I intend to marry my master's daughter and become my master's partner." Both those things he accomplished. He not only became a wealthy man, but was infinitely better, a man of great service to his generation. About sixty years ago there was a boy of Jewish extraction, a clerk in a solicitor's office, and to the intense amusement of his companions he used to say, "I intend to be Prime Minister of England." And in spite of scorn he became Prime Minister, and his name was Benjamin Disraeli. Ninety years ago there was a boy in Staffordshire who had been told exactly what I am telling you, that any boy who determined to be this or that, could be; and he said, "If that be true I will test it; and I am determined that I will be Prime Minister of England." That boy became

Prime Minister, and his name was Robert Peel. Some fifty years ago there was a very rude and ungainly looking boy, who seemed as if all his limbs were out of joint; when seven years old he was shoeless and penniless, who at seventeen was driving a canal-boat, at twenty was a rail-splitter, at twenty-two was at the head of a small shop which was very unsuccessful, but who used to amuse his comrades by saying, "Never mind; I intend to become President of the United States." His name was Abraham Lincoln." It is doggedness that does it, and it is thoroughness that does it. After all his failures, Lincoln thought he would take to the law. He bought a law book, and after breakfast he used to go out and sit under a tree, with his legs higher than his head, move around the tree in the shade from morn till dewy eve. In that way he mastered the law book, and in time became one of the greatest of the modern Presidents of America.—*Archdeacon Farrar, in the Pulpit*.

SELAH.

This technical term occurs seventy-one times in the Psalms and three times in the song of Habakkuk, and always at the end of a sentence or clause. Its precise meaning has long been a matter of dispute. In a paper recently issued by Dr. W. Muss-Arnolt, of Johns Hopkins, the different views are considered. Some of the ancient versions rendered it "forever," which is clearly impossible. The moderns commonly consider it a musical note, denoting a change of measure, or a pause, or an equivalent of *forte*. A few make it an abbreviation of several words, a cabalistic term—*de-capo* or *encore*.

Dr. Arnolt objects to all these as founded upon forced etymologies, and as suggested by the Septuagint version *diapsalma* which itself is very obscure, the meaning "interlude" being a mere conjecture. He himself derives it from an Assyrian verb meaning "to pray," and thinks it is a call to prayer interwoven between the chanting of the Psalms. This also answers well to the Greek *diapsalma*. The difficult passage in Psalm 9:17, *higgaion selah*, would thus mean, as addressed to the congregation, "Here is a call to meditation and prayer!" which certainly suits the connection well.

We are not competent to decide so difficult a matter, but it certainly seems as if Dr. Arnolt had made an important contribution to the settlement of a much vexed question. The Assyriologists will tell us whether the etymology he proposes is well founded.—*Christian Intelligencer*.

HINTS TO CHURCH MEMBERS.

1. Religious life needs culture. Nourish it by the study of the Bible, by prayer, and by the faithful performance of Christian duty.
2. Make it a rule to attend at least one devotional meeting a week, besides the Sabbath services.
3. Connect yourself actively with some department of church work.
4. Consecrate to Christ's service some definite proportion of your income.
5. Keep yourself informed as to the progress of Christ's kingdom throughout the world.
6. Remember the Sabbath day to keep it holy.
7. Cultivate, so far as you can, the acquaintance of your fellow members of this household of faith.
8. In your business and your recreations, let your light shine. While in the world, be not of it.
9. Welcome strangers and introduce them.
10. Strive daily to grow in grace, in knowledge, and a spirit of obedience to Christ. Remember constantly, "Ye are not your own."—*Selected*.

SINCERITY is like traveling in a plain, beaten road, which commonly brings a man sooner to his journey's end than by-ways in themselves.

You shall be none the worse to-morrow for having been happy to-day, if the day brings no action to shame it.

MISCELLANY.

TRIED AND FOUND FAITHFUL.

Frank Wayne had just jumped off the horse car and was walking rapidly down the street—one of the most fashionable streets in the city—when he heard some one call out: "Hi, there, boy! Messenger boy!"

Looking across the street whence the sound came, Frank saw a stout old gentleman beckoning to him with one hand while in the other he held a square parcel wrapped in white paper and tied with a blue ribbon. Frank's destination was on that side of the street, as he had just found out by examining the numbers of the houses. So he crossed over to where the gentleman stood.

"Here, boy, I want you to take this down to 47 Vernon avenue," said he, as he handed the package to Frank, "and then come back here and tell me who opens the door."

"I will in a minute, sir; but I've got to take this parcel and note down to 376. I'll deliver them and then come back and do your errand," answered Frank.

"Number 376 this street? Why, that is four or five blocks off and I'm in a hurry. Here, let me hold your package—"

"Thank you, sir, but I must deliver it at once."

"Pshaw! It is nothing but flowers; I can smell them. I want this box to go to my little grand niece while she is at her dinner. It is her birthday and I've sent her some nice cake. Just run along with this and I'll give you a dollar in advance."

"I'm sorry, sir, but I must do first the errand I've been sent to do."

"Oh, go along!" exclaimed the old gentleman with some irritation. "I see another messenger boy coming; perhaps he will be more obliging."

So Frank ran off at full speed to make up for the delay caused by this conversation. He felt that he had done the right thing, yet he, being a poor boy, was very sorry to have missed a chance to earn an extra dollar. He left the flowers and was bidden to wait and carry an answer to some law office in the same building where the district messengers' offices were. This, of course, was his legitimate business. So he waited patiently in the small ante-room, admiring the beautiful pictures on the walls, the rich draperies and the soft fur rugs on the floor. When he boarded a car to go back into the city, another messenger boy was standing on the platform—Tom Eastman, a former schoolmate.

"Oh, say, Frank, what a fool you are! Won't you catch it though, when you get back into the office!" cried Tom, with more seeming pleasure than sympathy.

"What for?"

"Why, for not going down to Vernon Avenue with the little kid's birthday cake. You lost a dollar and gained a wiggling."

"Oh, you are the fellow, eh? He said there was another messenger coming but I didn't wait to see who it was."

"No, that you didn't; you ran as if a mad dog was after you. You are only in office on probation aren't you?"

"That's all. But why do you ask, do you believe the old gentleman will enter a complaint against me?"

"Great Scott! Do you mean to say you didn't know him?" Tom asked in much surprise.

"No. Who is he? One of the Legislature?"

"Worse'n that, my boy! He is Mr. Samuel Denroche, president of our company. Your cake's all dough!"

Frank emitted a long, low whistle and then, thrusting his hands deep into his pockets, began to think what he could try next if he lost his present position. All went well that day, but early the next morning he was summoned to go into the inner office where the manager always sat. With him, as Frank anticipated, was Mr. Denroche, also the young lawyer to whom he had carried the note from 376 the day before.

"Do you know me?" asked the old gentleman.

"Yes, sir, I do now; you are Mr. Denroche."

"You didn't know me yesterday?"

"No, sir."

"I thought not. Well, my boy, I owe you an apology for having tried to make you fail in your duty," said Mr. Denroche courteously, to the amazed lad. "I did not stop to think that you might not know me and so could not trust me to hold your flowers."

"I beg your pardon, sir."

"Not at all, not at all! You did perfectly right. A messenger should never intrust to an unauthorized person that which is committed to his keeping; more than one poor boy has been robbed in that way. Moreover, though I am president of this company, I ought not to have tried to delay you on your way to do your errand, even though we thought it was only to give somebody a few flowers. It turns out that time was of great consequence, as the lady who received and replied to the note was just about to leave town. Indeed, the carriage was at the door, wasn't it?"

"Yes, sir; and a man was strapping a trunk on it," replied Frank.

"Good! You can use your eyes it seems. Well, the matter was very important. My nephew says he would have given ten dollars rather than had it delayed too long. So, Arthur, just give this boy ten dollars, if you please!"

"That I will, right gladly," said the young man, handing him two five dollar bills and smiling pleasantly.

"And as both our manager here and myself are glad to find we've got a boy we can trust, we have put you on the rolls as a regular messenger, and will raise your pay a dollar a week now and more by and by if you continue trustworthy."

Frank tried to express his gratitude but there was such a queer lump in his throat that he couldn't say much.

Mr. Denroche pitted his embarrassment and said kinly, "Who taught you to do errands?"

"My mother, sir."

"I thought so; you've got a good Christian mother I presume."

"Indeed, I have sir. She has always tried to make me understand that if I am true and honest I will be far happier even if I am poor, than I would be rich by dishonest means."

"She is right. And remember, too, that a good name is more to be desired than great riches."—*Francis E. Wadleigh, in the Congregationalist.*

Do NOT look forward to what may happen tomorrow, the same everlasting Father who cares for you to-day will care for you to-morrow, and every day. Either he will shield you from suffering or he will give you un failing strength to bear it.—*Francis de Sales.*

SPECIAL NOTICES.

THE next session of the Quarterly Meeting of the Rhode Island and Connecticut churches will be held with the Rockville Church, Sabbath, Nov. 15, 1890.

10.30. Sermon by L. F. Randolph.

Sabbath-school immediately following the sermon, conducted by the Superintendent of the Rockville Sabbath-school.

7 P. M. Praise service of one-half hour.

7.30. Sermon by O. U. Whitford.

E. A. WITTER, Sec.

The programme for Sunday is made out by another committee, and has not been furnished us, so we cannot put it in its proper place.

THE Quarterly Meeting at Lincklaen which come regularly Oct. 25-26, is postponed two weeks, till Nov. 8-9, on account of the Chicago Council. There will be services on Sabbath and First-day, morning and afternoon, with dinner at the church. Eld. J. A. Platts is expected to preach Sabbath morning and Eld. J. E. N. Backus on First-day morning.

THE MINISTERIAL CONFERENCE, composed of the Southern Wisconsin churches, will convene with the Quarterly Meeting to be held at Albion, Wis., at 10 o'clock A. M., Nov. 28, 1890. The following is the programme for the occasion.

1. How best to raise the pastor's salary. A. C. Burdick.
2. Is the tithing system of the Old Testament morally binding upon Christians? W. L. Jacobson.
3. What is the true scriptural idea of the inspiration of the Scriptures? W. W. Ames.

4. Exegesis of 2 Tim. 6: 16. M. G. Stillman.

5. Do the Scriptures teach that the Jewish nation will be literally restored as a people to Palestine? E. M. Dunn.

6. Is the habit of our sisters in being connected with the W. C. T. U. movement likely to be deleterious to our Sabbath cause? Mrs. E. M. Jordan.

7. How can we create, by God's help, a healthy revival of divine grace in our church membership? S. G. Burdick.

8. Are there degrees in future rewards and punishments? S. H. Babcock.

9. Anti-Christ, R. Trewartha.

10. Does the Bible teach that we should not invite all professing Christians to the Lord's Supper? L. C. Randolph?

THE Quarterly Meeting of the churches of Southern Wisconsin will convene with the Albion Church on Sixth-day evening before the fourth Sabbath in November next (Nov. 29, 1890,) with the following programme:

Sixth-day evening at 7 o'clock, sermon by M. G. Stillman.

Sabbath-day at 10 o'clock A. M. Sabbath-school.

At 11 A. M. Sermon by S. H. Babcock.

At 3 P. M. Sermon by E. M. Dunn.

At 7 P. M. Conference meeting, led by S. H. Babcock. First-day at 9.30. Minister's meeting, led by E. M. Dunn.

At 10.30 A. M. Sermon by G. W. Hills.

At 3 P. M. Sermon by R. Trewartha.

At 7 P. M. Sermon by J. W. Morton

THE Treasurer of the General Conference would be very glad to receive from the various churches the amounts mentioned in the report of the Committee on Finance, pages 10 and 11 of the Minutes just published. Address,

WILLIAM C. WHITFORD, 41 East 69th St., New York.

THE YEARLY MEETING of the Seventh day Baptist Churches of New York City and New Jersey will be held with the Piscataway Church, in New Market, N. J., commencing Sixth-day evening, November 21, 1890, at 7.30. Introductory sermon, Rev. J. C. Bowen. At the meeting held in Shiloh last November, the question of the discontinuance of the Yearly Meetings was considered, and finally referred to the several churches interested, for them to express their opinions by vote during the year and report at the next meeting. It is hoped that the attendance and interest this year will warrant the continuance of these meetings, which have been so helpful in the past, and which were established nearly one hundred and fifty years ago.

L. E. LIVERMORE, Moderator.

L. T. TITSWORTH, Secretary.

THE New York Seventh-day Baptist Church holds regular Sabbath services in the Boys' Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building, corner 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service.

TO COMPLETE the proposed set of Conference and Society Reports for Bro. Velthuysen the following numbers are needed: *Conference*, 1825, and all previous to 1821. *Missionary Society*, 1845, '46, *Tract Society*, 1846, and '47. A full set of Denominational Reports would be of great value to Bro. Velthuysen, and we are anxious to send them to him at the earliest possible day. Persons who can help us may send the needed numbers to the Corresponding Secretary of the Missionary Society.

THE Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets at 3.20 P. M. The Mission Sabbath-school meets at 2 P. M. at Col. Clark's Pacific Garden Mission. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's address: Rev. J. W. Morton, 1156 W. Congress Street, Chicago Ill.

JONES' CHART OF THE WEEK can be ordered from this office. Fine cloth mounted on rollers, price \$1 25. Every student of the Sabbath question—and all of our people should be that—ought to have one of these charts within reach. It is the most complete answer to the theory that any day of the seven may be regarded as the Sabbath, provided people are agreed in doing so, and all that class of theories yet made. The uniform testimony of the languages is that one particular day, and that the seventh—the last day of the week—is the Sabbath. Send or the chart.

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CONDENSED NEWS.

Domestic.

St. Mary's Cathedral, in San Francisco, has just built a new organ containing 3,000 pipes.

The revenues of the Post-office Department, for the fiscal year ending June 30th last, were \$60,882,097.

The cattle raisers of the West propose to form an association which shall do away with the dressed beef combine and all other middlemen and speculators.

Ex-President Cleveland recently made his first appearance as counsel before the Supreme Court at Washington, in the New Orleans damage case.

A half-century ago there were \$4,000,000,000 in agriculture, now there are \$14,000,000,000. There were then 1,000,000 farms; now there are between 4,000,000 and 5,000,000.

The United States Express Company has issued peremptory orders forbidding its agents to receive any money, or in any way assist in the transaction of business for the Louisiana Lottery Company.

The Wage-Workers' Political Alliance of Washington, has petitioned President Harrison to appoint Mrs. Elizabeth Cady Stanton, a Justice of the Supreme Court of the United States, in place of the late Justice Miller.

The local Board of Directors of the World's Fair in Chicago has ordered that the work of filling in 66 acres of the lake front, be commenced at once. The Ways and Means Committee has pledged itself to provide \$850,000 especially for that purpose, and the work is to be completed before next July.

Postmaster Ritchie, Leavenworth, Kan., last week excluded from the mails the entire edition of the Leavenworth Times because it contained a list of articles won at a raffle at a Catholic fair during the early part of the week.

The State House Commission has decided that Rhode Island needs a million dollar capitol. A prize of \$500 is offered to each of the three best designs received from Rhode Island architects. These three architects will compete with not more than six architects outside of the State. Then the best plan of all will be accepted.

Foreign.

Italy and England have formally recognized the United States of Brazil.

Dr. Peters, the African explorer, will establish a trading station in Uganda.

The money for the purpose has been subscribed in Germany.

Jamaica is making rapid arrangements for the great international industrial exposition soon to be held there, and in which seventeen foreign countries will take part.

A number of Berlin capitalists have promised to subscribe 15,000,000 marks to aid Baron Wissmann's project to construct a railway in Africa from Dar-es-Salaam to Bagamoyo.

Mr. Balfour, chief Secretary for Ireland, has started on an investigating tour through the western counties, in which it is alleged, distress prevails in consequence of the failure of the potato crop.

The latest estimate of the yield of the Egyptian cotton crop is 3,000,000 cantars. The increase is due to the fine weather that had prevailed during the month of October.

The English government has taken up the matter of ether drinking in Ireland. Divisional Commissioner Stokes, in pursuance of instructions from Dublin castle, has called a conference of the constabulary sergeants of the district of Magherafelt.

NOTHING, of itself, can rise higher than its source. The alloy may be better than the copper, but is baser than gold. All improvement of the lower is at the expense of the higher. Hybrids are artificial.

MARRIED.

ADAMS—HOPKINS—At Marlboro, N. J., Oct. 25, 1890, by Rev. J. C. Bowen, Elmer W. Adams and Miss Deborah A. Hopkins, both of Quinton, Salem Co., N. J.

SAUNDERS—WITTER.—On Monday evening, Oct. 27, 1890, at 6.30 o'clock, at the home of the bride's brother, E. A. Witter, Niantic, R. I., Mr. James A. Saunders and Miss C. Belle Witter.

DIED.

POTTER.—In Alfred, Oct. 19, 1890, of pneumonia, Maxson Potter, aged 62 years.

He was the third child of five children, three sons and two daughters, given to Edward and Nancy Potter. He was born in Hartsville, N. Y., Sept. 24, 1828. He made a profession of religion in early manhood and united with the Seventh-day Baptist Church of his native town, of which he remained a member till two years ago when he united with the Seventh-day Baptist Church of Andover, of which he was a good and highly esteemed member till death. "Blessed are the dead that die in the Lord." J. C.

JAQUETT.—Near Marlboro, N. J., Oct. 22, 1890, Mrs. Henrietta T. Jaquett, in the 44th year of her age. J. C. B.

EDS.—At the home of her daughter, Mrs. Frank Peckham, in Buffalo, N. Y., on Fourth-day morning, Oct. 22, 1890, Mrs. Desire A. Ede, daughter of the late Dea. Daniel Williams, in the 80th year of her age.

Aunt Desire was converted young in life and had been for many years a member of the First Seventh-day Baptist Church of Verona. She was a cheerful and conscientious Christian, beloved by a large circle of relatives and acquaintances. Her remains were brought to Verona Mills for interment beside her companion who died in 1854. Funeral services at the First Verona Church last Sabbath. J. B.

CLARK.—Oct. 16, 1890, at her home in the town of Westerly, R. I., near to the village of Niantic, Mrs. Susan A. Clark, wife of William Clark, aged 41 years and 4 months.

She was baptized when thirteen years of age, but never became a member of any church. For twenty-five years she had lived a happy married life. Two daughters preceded her to the silent land, and a girl of 15 is left to comfort and cheer the bereaved husband. Mrs. Clark leaves blessed testimony of a faithful, prayerful life. Funeral services were held at the house, Oct. 19th, at which time the writer spoke of "Life's Obligations, and How to Meet them," using, as a text, Eccl. 9:10. E. A. W.

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MINUTES WANTED.

To complete a set, the minutes of General Conference for 1807, 1810, and for which fifty cents each will be paid.

GEO. H. BABCOCK. PLAINFIELD, N. J., June 10, 1890.

FARM FOR SALE.

The undersigned offers for sale his farm of 125 acres, situated one-half mile from Seventh-day Baptist Church at Salemville, Pa. The farm is enclosed with post fence, has good buildings, running water, and good well. One-half cleared, balance timbered. For particulars address,

J. B. KAGARISE, Salemville, Pa.

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