The Sabbath Recorder.

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FIFTH-DAY, NOV. 6, 1890.

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 apostles' 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." (John 5: 12.) David whatever 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 to spiritual life, that:

Christ's The divinely appointed means enjoined in This attitude of spiritual life and condition of our churches 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 if we lose our grip upon these realities, and turn aside to make fellowship with worldly and carnal powers, we shall utterly and abominably 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, if they grow out of a false spirit of the church. We cannot, therefore, emphasize too intensely the supreme importance of the spirituality of our churches. Upon this one fundamental fact that we have the spiritual life and glory of 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 and fullest development of the church's spiritual life. 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 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 when 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 receives 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 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, may, in the family altar 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 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 of life, obedience and love. This solemn covenant was based upon the revelation of God's will, and sanctioned by
offerings of prayer and sacrifices of blood. The signs of the covenant were marked and significant, with Israel, circumcision; with spiritual Israel, the ordinance 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 covenants fulfills, but is necessarily 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 home. It is the neglect of the ceasing of the 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 all 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 Envelope Society has arisen and spread so rapidly, which lays its whole stress on the simple 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 light of God's truth as to bring themselves into duly regarded, but not on an equality with the doctrines regarded by us as fundamental to the life, with the grace, and love to God.

And the maintenance of faith and church covenant in harmony with the commandments of the Lord that the great refinement 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 departments is that they are made by free, uncontrolled, and the result of such departure, 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, Christ's church.

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 in the church of Christ. 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 the unity of our body is endangered, as witnessed by the divergence of our leaves. Let every one of us beware lest we despire 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 contact with those who have the Bible as the guide of their lives. Let every one of us take the Bible and the Bible as our guide in reason. It is the Bible, for all Christians, should be, as it is, 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, but who accepted the facts of history. Such passages as are cited in the text, demand attention. The 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.

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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 value is a question the history of literature. This fact, if carefully considered, would alone prove that a divine influence has marked its products. The following is a list of difficulties in the Bible.

1. The oppositions that men have alleged between the Old Testament and the New have been not sufficiently weighty. Changes have been rung on the antagonism of law and gospel, as if the Old Testament prescribed good works as the condition of election, while the New Testament prescribed faith, when the truth is that the Old Testament is full of faith, and the gospel is the New Testament rule of life for those who accept salvation by faith in the sacrifice appointed of God.

2. Next to this difficulty we have the doctrinal difficulties that men find in the teaching concerning the fall of man, the incasarnation of the second person of the Trinity, the human nature of Christ, the nature of the union between the two natures, the divinity of Christ, the divinity of the Holy Spirit, the inspiration of the Bible. These doctrines are said to be contrary to the reasonable proposition that God would not make man sin; that God, who is Spirit, could not be man; that one suffering with the flesh is under sentence of punishment; that works have more merit than faith, and that to confound the divine and the human is to destroy the Deity. But the law in man implies the power to sin. If man was made in the image of God, there is nothing inconsistent in the fact that he who 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 Spirit, were made one with the Son of God who became man. Salvation is thus reasonable and in full accord 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 the belief that the revelation is a cheat. Those who would eliminate the miracles destroy the whole authority and entire sacredness of the whole text in the Bible. But miracles, instead of being a difficulty, ought to be a witness to the truth of scripture. Revelation demands a miracle. We can conceive of nothing more impossible. If God cannot do works impossible, there is no order of nature; but if miracles are works of God, their occurrence is of a writer thus minutely describes:

"The early missionaries of the cross went, were keeping the Sunday as a festival day, the Sunday as a festival day, after the second century also continued to observe the Sunday as a festival day, after the second century also continued to observe the Sunday as a festival day...

If you change your belief once, or perhaps oftener, ignorant and superficial people will deem you or that hero of faith, Geo...

If God cannot do works impossible, there is no order of nature...."
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 elaborating 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 probably belong to the next quarter, I will mention any particulars at present, except that I consider this a most important part of our extensive Northern-Western field.

I report for the quarter: Sermons and addresses; 93; religious visits, numerous, but not counted; pages of literature distributed, about 250; besides numerous copies of Evangelis Budhavara. Traveling expenses, $31.75; collected on the field, $47.00.

FROM J. R. TODD.

I have just returned from my visit to Glenbeulah, and will give you, as nearly as I can, the items of interest on the 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 faith and joy and 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. We were unable to hold our morning service 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 daughters of Kilbourne, were present, and that fact, with their presence, put an accent on 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, and, as usual, am in the midst of my appointments. The Sabbath keepers at Glenbeulah are so numerous and all the 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 anywhere. 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.

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 praying fellow Christians 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.

—Thirty-three weeks of labor; 33 sermons and addresses; congregations of about 30; weekly prayer meeting at Berlin; 49 visits.

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, Minn., and entered the South-Western Association. I cannot express

our pleasure, our brethren and sisters. While you are there, you will be successful. We have not been able to add much, but we have no reason to be discouraged. There are a great many discontinued, 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 been increased 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. Con- munity. In like manner the darkness could be seems to have been the obtaining among those who were converted one was said to. rejoice. The membership of this church was in our hearts but where it may be of use 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 more closely connected, especially if they be of stronger wills, or more unyielding characters to themselves, we are more prone to adopt them and imitate them 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 a 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, but that we do not feel our gratefulness and well-being, of which, if we were deprived, we would feel so much the need, that should call for 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 cannot deny that it is agreeable to the heart, and a holy act, to devote unto 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 the Thank-offering Box. While it is a small 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. I think the known facts, with the little ones, 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 more closely connected, especially if they be of stronger wills, or more unyielding characters to themselves, we are more prone to adopt them and imitate them 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.

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not informed of the length of the time he con-
tinued with the order, but it is certain that he was subsequently opposed to secret societies; for in the Minutes of the Pawlet Church, dated 1866, I find his name signed to a majority report of a com-
mittee 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 twenties, I think hesaid about fifteen or sixteen, he and two others were chosen by the Congregational church to sing for the first time in twinline for leadership of the church. 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 appoint-
ment, 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 culti-
vated to a considerable extent in Pawlet. The book already quoted gives the names of a num-
er of teachers of singing; two of whom published singing-books. The above mentioned editor, in 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. Leman Andrushi taught." History of Pawlet.

The people of Pawlet were patrons of educa-
tion as well as of music. "Many of the first
writers were educated men, several of them were graduates of college, and time has been spent to appreci-
avate the advantages of a higher standard of edu-
cation. Hence means were taken about the be-
ginning of this century for the establishment of an academy, or a grammar school, as such an in-
stitution was then generally called.
A commo-
dious brick edifice was erected near the village, in which the higher branches were taught,
typically two terms in a year, fall and winter, until its destruction by fire in 1890. . . . It is proper
to state that most of its preceptors were gradu-
ates of colleges, or members of the Senior Class," etc., etc.

Eld. Isaac Beall administered baptism
for the first time he administered baptism, and his wife was the candidate. This was January 25,
1823. She had also been a member of the Congregational 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 for six years. William Miller, the origi-

ator of the Millerite movement, was a mem-
er of this church, and was on intimate terms
with Eld. Andrus while he was pastor of that

church. I have heard Eldr Andrus say that he received some of the first millennial tracts
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 let-
ter from William Miller to Elder Andrus, dated
Low Hampton, N. Y., Jan. 17, 1857, 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 pas-
tor of the church at that place. He says: "We
want you to come back and live and die with us, if you wish to do so. In a couple of years 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 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 be-
came convinced that immersion only is baptism.
To quote his own words: "Some impressions of
fatty to preach sent me to the Bible. Here I
found that infant baptism was taught by the
scripture, and this made good sense for baptism, and I became a Baptist. I told the church that I could not con-
scientiously baptize a babe, nor sprinkle, and left
them and joined the Baptists."
He was baptiz-
He preached his first sermon, Dec. 23, 1819,
and was licensed by the Baptist Church in the fol-
lowing March. He says, "I preached and at-
tended school, more or less, about two and a half
years, and then settled in Wallingford, in the
same county (Rutland), in 1821." He was or-
dained June 19, 1823, by Eld. Isaac Beall, and
baptized June 19, 1823, by Ger. Asa, from Norwich,
and Asa, from Norwich, and moved to Pau-leton, in 1823.

The Pawlet Band was organized in Lexicon and Parkhurst's Greek Lexicon of the L H

1806.

The band was got up, and when the companies, the Pawlet Band was organized in Lexicon and Parkhurst's Greek Lexicon of the L H

1806. . . . It is proper to mention the differences of points of view in the bands. It was handsomely uniformed, and was
required to muster for duty at the same time the
military companies met. It was under the com-
mand of a Captain who ranked as a Sergeant.
The band was got up under the auspices of the local Pawlet Merchants after the war.

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.
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 the Baptist Church at Shannon, which was about four miles from his home.

Speaking of his early labors in Niagara county, he says: "It was a 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 was keeping the day on that day as usual. He rested the next day. After- richburg, returning to his field of _

The 1866 the Sabbath 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 he says: "A lecture was given at the Baptist mission in Kinloch, 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 in the employ of 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 taking upon the Sabbath question in the case as he went. In the town of Villa Ridge, he himself being 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 Sabbath Board from his field of service, and verse, was remarked for his interest and work, either in the garden or at the wood-pile. He preached a few times, and gave us one or two sermons. 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." He fin­ished his work in the words of Jesus, "Let your light so shine before men, that they, when they see good, may be moved to do the same as 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 thirty-two years. His wife was spoken of as an excellent woman. Bro. J. P. Dye of Rich­burg, who lived a very close neighbor to her for about sixteen years, wrote of her as a mother in Israel in the truest sense. When we heard of her death, all felt to mourn for our own mother. We remember her saying that she felt that she felt all her own children. She would do all in her power for the good of others, a great friend in a time of need, and ever the more readily in times of trouble." Brother Dye writes also in very appreciative terms of Eld. Andrus's labors while he was with the Sabbath Society.

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 sermons. 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." He finished his work in the words of Jesus, "Let your light so shine before men, that they, when they see good, may be moved to do the same as long as he was well enough to talk much. His memory of scripture passages, including the number of chapter and verse, was remarkable.

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 1888 until the time of his death. The spring of said, most of his books to that church, for the use of its pastors. He continued to love music, and to the music until, the death of his wife, he was very much affected, and something like dry gangrene attacked one of his feet, and spread very slowly until it reached his vital organs.

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THE SABBATH RECORDER.

L. A. PLATT, D. D.,
Editor.

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J. O. P. MORRIS, Business Manager, Alfred Consort, N. Y.

JOHN T. HARRISON, President.

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.

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 all 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 several 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 three hours; the public sessions are quite harmonious, and the devotional meetings have been seasons of spiritual refreshment. The prayer and conference meeting on the eve of the Sabbath will ever remain a bright spot in the religious experiences of every delegate in attendance, and the work done during the last six months of the year will be as interesting and instructive as any other comparable undertaking.

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 during the year, and the work mapping out 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 blended by the whites. On Monday afternoon a semiannual business meeting is the interest of the proposed Methodist University in this city. The work is reported and considered.

WASHINGTON LETTER.

(Written from Our Regular Correspondent.)

WASHINGTON, D. C., Oct. 22, 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. The following paragraph is therein: “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.” This of which all right-minded men and women will say Amen.

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. W. MAASER.

Conscience Perverted.

The artist who recently committed suicide because the sentiment of his church forbade 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. The jury was so enraged that they committed suicide. When the large number of Methodists is remembered, and indicates that the great majority are indifferent in the matter.

An unbeliever visiting Palestine, was shown the cliffs of Mount Calvary. Examining them critically, he said, “I have long been a student of nature; and I am sure that the rents and cliffs in this rock were not made by nature, but by an extraordinary earthquake.” By such a concussion, the rock must have split according to its veins, and whence it is weakest in the adhesion of parts; for this,” he said, “I have been told I have been done in other rocks, when separated from the mountain side.”
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 alight golden in the sunbeams were unseen in the dimmer light. The untasteful 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, but 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 were unseen. in the dimmer light.

The Gospel Temperance and Mission Committee have given its signal for the train to stop, but, with the setting sun, he has intelligible commentary in the moon chant that fills the service. By and by the light breaks in: and from the heart and soul of Jesus, he sees now manseeing 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 in his own heart glad, his lips repeating after the singer—

Exult, O dust and ashes! This is the cross and this is the sacrifice of Calvary. To him, then, and there you can see the way of the cross would be a revelation.

You who have come 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 sceptic, 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: and from the heart and soul of Jesus, he sees now manseeing 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 in his own heart glad, his lips repeating after the singer—

Exult, O dust and ashes! This is the cross and this is the sacrifice of Calvary. To him, then, and there you can see the way of the cross would be a revelation.

It may be well to tell you that the Bible is the Word of God. We believe that the Word of God is the Bible. The Word of God, sir."

"And who told you that the Bible is the Word of God?" he inquired.

"Well, that is the way to study the story."

Exult, O dust and ashes! This is the cross and this is the sacrifice of Calvary. To him, then, and there you can see the way of the cross would be a revelation.

"Sir, cried the girl with intense earnestness, as she stood before him with clasped hands, "you have put it right for both Bible and science."

"Yes, sir," she replied with great intensity of feeling. "That is the way God tells me this in his book. I read it and it warns 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 sky, that is sure is God shining through this book."

The skeptical was abashed. He did not doubt the young fruit-seller. He had adroitly insinuated doubts into the minds of those who have only given an intellectual assent to the truth. Not that he felt in God; but the girl's heart-experience of the power of God's Word was an evidence he could not shake.

L O V E O F TR U T H.

Our attitude towards the Bible should be that of love for the truth which it contains, rather than that of mere study of it. We should love God not merely for the sake of God, but for the sake of the God of love. He who loves the truth will not love it in abstract, but will love it in concrete form. He will love it in the way of life. He will love it as he loves the Lord. He will love it as he loves the Lord, and he will love it as he loves the Lord. He will love it as he loves the Lord, and he will love it as he loves the Lord. He will love it as he loves the Lord, and he will love it as he loves the Lord. He will love it as he loves the Lord, and he will love it as he loves the Lord. He will love it as he loves the Lord, and he will love it as he loves the Lord.

"Sir, who told you there is a sun yonder in the blue sky above us?"

"The man smiling somewhat contumeliously, for he fancied that the girl was trying to hide her ignorance under an irreligious question—"I don't need to tell you. The sun tells this about itself, it warns me, and I love its light; that is telling enough, sir."

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.

Niantic.—On Sabbath afternoon, Oct. 25th, we had the blessed privilege of visiting the baptistical waters, while a young lady of about twenty-one was buried with the Lord in baptism. This early Briton, whose brother had been the victim of the Druid sacrifices, his whole being swelling with the tumult, and his heart seared for the darkness that shuns in beyond that bloody altar within the magic circle of Stonehenge—as he heard the harper bear the chant of Christian song, known from its own words, "Dies Irae"—and learned the story of sin and redemption, and the sacrifice of Calvary. To him, then, and there you can see the way of the cross would be a revelation.

Suppose there had come into that church a young man from the common; and underneath is the legend, "What does it mean?"—the way of the cross is the way of light. Suppose there had come into that church a young man from the common; and underneath is the legend, "What does it mean?"—the way of the cross is the way of light.


Rhode Islands.

J. B.


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, "For his name's sake"—the way of the cross is the way of light.

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 to the world before them, they can do better work for the Master than sitting up with a corpse.
THE SABBATH RECORDER

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 mountain of hope, the next in the dark valley of despair."

A not uncommon experience. But what makes those 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 slightest 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-posie. 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 wither; and whatever he does 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 the "Rock of Salvation," and in Isa. 22: 2, is compared to the "shadow of a great rock in a weary land."

As the clear running brook dashes merrily along hidden rocks, ever busy and ever singing as it flows, so our life should be full of useful, busy work, cheerfully performed, as 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 doers of the work are left alone; for evidently we discover 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 still more the faithful? It has been said of that land that "every eye hath not seen, nor ear heard the things which he has prepared for them that love him."

NATURE'S TEACHINGS.

By Miss Kate E. Clarke.

"To him who in the love of Nature holds his station, all the world's a stage, and all the men and women merely players."—Shakespeare.

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 hilltops covered with all shades of red, green and yellow, harmoniously blended and resembling, somewhat, a mammoth bouquet? And what lessons those 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 cheer swells with love and thanksgiving, we are reminded of the beautiful words found in Is. 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 the foliage can be, to 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."

So 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."

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If the beauty of this world is so great, who can imagine the splendor of that other world prepared by God to be still more the faithful? It has been said of that land that "every 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 sorrow stand,
How beautiful beyond compare
Will paradise be found?"

OUR FORUM.

How Shall We Study the Bible?

The above inquiry may seem entirely pertinent to many, or indeed to the majority of the readers of the Young People's department at the Sabbath Recorder; and it 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 one who will answer them in the same spirit of kindness and truth-seeking.

Yesterday was the Sabbath. The usual services were in the church as usual, just as I was 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 standpoint. 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 correspondence 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 religious importance they will take the Bible and 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 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 one or a few of those who will be in a great deal of help?—D. E. Willard.

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, Maine. I don't know whether the last 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 me what you think of the Bible. How do you get at the words of the majority of Bible stand-point."

J. E.'s.

"Well, this is my plan to try to do. First, I wish to try to do some thing, or something, anyway. To tell you 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' standpoint, and perhaps later on, add a few remarks on "The Windy City by the Lakes," and the Sabbatharians who live there. Save.

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 back-service for two or three. To do your back once more upon a familiar feature for illustration: Consciences are like noses. It is just as unnatural to try to influence or force a moral pricking with your conscience as it is for you to try to do another man's physical breathing with your nose.—Zions Herald.

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

E

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.

The new catalogue of Smith College, of Northampton, Massachusetts, will be issued next week. It contains more about the popular classes of the college, which is the highest personal honor to be obtained in academic contests.

Progressive Knowledge.—Some one says: At twenty-five a man knows as much as his father; at fifty he knows twice as much; at thirty he is willing to take his advice, at forty he begins to think his father knows something. Where this is the case, the man who knows least is the wisest. The man who knows most is too blind to know that he knows.

The University of Cambridge, through its President, Professor Fawcett and her distinguished daughter, after referring to the splendid services rendered by her in the cause of liberty, notwithstanding it will be very difficult for those who have been their successful combatants for the franchise for women, the recommendation of John Stuart Mill that women's suffrage be extended, is most regrettable.

It was to take a napkin, dip it slightly and lay it across her eyes. The plan was for the napkin to become dry. By wetting it, she will drive out of business a great many Athanasians or Agnostics, as most of the saloon-keepers now are Roman Catholics.

Popular Science.

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

A Catholic Pianist to Capture the Saloonists.—We clipped this item from "The Catholic News": "Patrick J. Gleeson, Mayor of Long Island City, has a reputation for 'doing queer things.' For years he has been writing a letter to the saloon-keepers, who want their licenses renewed, to secure the signatures of the clergymen in the locality of the saloon. He promises to keep his interest in the matter if the signatures are secured, saying, 'I will make my ministers responsible for you and let them have charge of your places. I think the saloon-keepers will do anything to keep their licenses renewed if the signatures of the clergymen in the locality of the saloons are secured."

The aroma is said to be not unpleasant, while the powder is non-poisonous and will not injure colors.

A SUBSTITUTE FOR OLIVES.—Instead of olives a knife of burnt almond has been introduced of late between the courses at dinner. These are very simply prepared. Get some fresh batter to boiling point (if pot in butter is brown and fitting, the almonds will not turn brown so readily) and pour them in a large quarts of cold water, which appears to contain some camphor, is also useful for cleaning silver plate and articles of domestic use.
SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1890.
FOURTH QUARTER.

LESSON VII—JESUS CONDEMNED.

For Sabbath-day, November 15, 1890.


12. And Pilate, when he had called together the chief priests and rulers of the people,
13. Said unto them, Ye have brought this man unto me, as one that perverteth the people. And ye see the thing that he hath done: 14. I find nothing in him deserving death, or worthy of the punishment you propose. 15. But ye have occasioned him to be put to death by your false charges. 16. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death to be laid to his charge. 17. Pilate therefore, willing to release Jesus, spoke unto them. 18. I find nothing in him deserving death. 19. Then would the chief priests and elders persuade the people that he must be put to death. 20. And they cried again, saying, Except ye let this man go, thou art not Caesar! 21. They saw that he had said this to provoke them, for he meant not to release Jesus.

QUESTIONS.

State the position of this lesson in the continuous trial of Jesus. Describe the apparent character of Pilate as expressed in his conflict and vacillation. Why did Jesus permit Pilate to pronounce condemnation? What was the fruit of this condemnation? To what did Pilate's condemnation lead? What was the meaning of the silence of Pilate while Jesus was being scourged? Why was Jesus put to death? What were the causes of his death? What were the gains and losses of the Jews by the death of Jesus? The death of Jesus was calculated for the present generation and for us as individuals. SOWING AND REAPING. OTIS BURGESS SEARS.

Once annually the periodical rains in the Southseed the soil, and in the inundations of the Nile. Then the inhabitants go forth and sow upon the waters of the flooded valley their rice. After seven or eight months the river sub-seasons, depositing a fertilizing sediment half an inch thick all over the land, and thus renew the productivity of the soil, which would otherwise be destroyed. Elaborate rice plants flourish, and after many days produce a bounteous harvest. In the East rice is used in many ways, as a condiment, a lagniappe, in addition to the sowing and reaping of rice in the valley of the Nile when he wrote: Cast thy bread upon the waters, that thou mayest find it after many days. The wise man employed the figure of sowing and reaping to illustrate the giving and its results. Those who gave wisely, he said, 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 roses and cause them to fall to the ground, the lordly monarchs of the wood would soon fade and die. Not more would such an event prevent the growth of flowers and showers than is giving to the growth of the Christian. We owe God more than we can ever return. Our works of love and mercy, if we be not niggardly of them, will be reproduced. To him who gave much will be much given. For he that hath, the same shall be added to him; but he that hath not, even that which he hath shall be taken away from him. Our efforts are not in vain. Our love and labor are not lost. It may be that many lives which have seemed to be without hope will be raised from the ashes and renewed. It is well to note that the Christian should not be satisfied with the fruit of his labor, but should be anxious to elevate himself to the position of one who can help others go, and thus obey the command of our text.

GOLDEN TEXT.—For the transgression of my people was he condemned. Luke 23: 34.

INTRODUCTION.

We come now to the third and final stage in the tragic trial of Jesus. He had been first brought before Anna's ex-high priest, and then before Caiaphas for an informal examination before the Sanhedrin 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 Judaea and brought their accusations to his tribune. Pilate was satisfied that the prisoner was innocent and endeavored to release him; but the hatred of the Jews would not let him go, and he referred them to Herod the King of Galilæa. 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 last overborne by the clamors of the high priests and the leading Jews; he feared their ill will. This fact is brought out very clearly in the lessons before us. See parallel passages, Matt. 27: 15-30, Mark 15: 1-15, John 18: 39-40; 19: 1-16.

EXPLANATORY NOTES.

V. 13, 14. And Pilate, when he called together the chief priests and the rulers, said unto them. It is supposed that Pilate's judgment hall was in the castle of Antonia. Jesus was in this hall and the Jews were without, for it would not be lawful for them to delite themselves by entering into judgment hall and, since they were justifying themselves before the Praetorium by the Procurator, Pilate would come out and address the people, using every argument to persuade them, but they were utterly deaf to the plea for mercy. Jesus was brought unto me, as one that perverteth the people; and behold, I, having examined him before you, have found nothing in him deserving death or worthy of the punishment you demand. Does this imply that Pilate had stood up positively for truth and righteousness, judgment he would have been sustained by the tribunal at Rome. He did not desire to be guilty of incensure and hence guilty of the death of Jesus. This concession brings before us the Jews and the Gentiles alike, the people of God, for he said, if ye will it, I shall release him. It is well to note that Judas, the betrayer, died by his own hand. Pilate was soon deposed from his high position because of his guilt in condemning Jesus. Herod died in infamy and Caiaphas was deposed the next year, and in a few years great sorrow and distress befell the Gentile and the Jewish people. The children of those who had participated in the false charges and cruel death of Jesus wearin in the streets of their own city by the Romans whom they had incited to cruelty and murder. And he released unto them him that for sedition and murder was cast into prison, whom they 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 standpoint there was no hope of righteousness left.

SOWING AND REAPING.

OTIS BURGESS SEARS.

Once annually the periodical rains in the Southseed the soil, and in the inundations of the Nile. Then the inhabitants go forth and sow upon the waters of the flooded valley their rice. After seven or eight months the river sub-seasons, depositing a fertilizing sediment half an inch thick all over the land, and thus renew the productivity of the soil, which would otherwise be destroyed. Elaborate rice plants flourish, and after many days produce a bounteous harvest. In the East rice is used in many ways, as a condiment, a lagniappe, in addition to the sowing and reaping of rice in the valley of the Nile when he wrote: Cast thy bread upon the waters, that thou mayest find it after many days. The wise man employed the figure of sowing and reaping to illustrate the giving and its results. Those who gave wisely, he said, 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 roses and cause them to fall to the ground, the lordly monarchs of the wood would soon fade and die. Not more would such an event prevent the growth of flowers and showers than is giving to the growth of the Christian. We owe God more than we can ever return. Our works of love and mercy, if we be not niggardly of them, will be reproduced. To him who gave much will be much given. For he that hath, the same shall be added to him; but he that hath not, even that which he hath shall be taken away from him. Our efforts are not in vain. Our love and labor are not lost. It may be that many lives which have seemed to be without hope will be raised from the ashes and renewed. It is well to note that the Christian should not be satisfied with the fruit of his labor, but should be anxious to elevate himself to the position of one who can help others go, and thus obey the command of our text.

GOLDEN TEXT.—For the transgression of my people was he condemned. Luke 23: 34.
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 short paragraph. Its presence can indicate 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 clear. We will here consider it a musical note, denoting a change of measure, or a pause, or an equivalent of forte.

Dr. Arnolt objects to all these as founded upon forced etymologies, and as suggested by the Septuagint version diapasons which itself is very obscure, the meaning "interlude" being a mere conjecture. He himself derives it from an Aramaic meaning "to please," and finally considers it a call to prayer interreroupon the chanting of the Psalms. This also answers well to the meaning "diapasons," and in Psalm 9:17, biggasion 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 both the Bible and the writings of 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 up your attendance 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 and friendship of those who are of a liberal and noble ambition; and when you are in the presence of other Christians, let them be of a noble and liberal spirit, and let all the little faults of your acquaintance, and be not forgetful of the little faults of yourself, and try to amuse your comrades by saying, "Never mind; I intend to become President of the United States."

8. Some of you are very successful in the world, and have come to a high position; but you are not above thinking of your fellow members of this household. Whatsoever a man sows, that also shall he reap. And if you reap with cheerfulness, you shall also reap with joy.

9. Welcome strangers and introduce them.

10. If you lose your temper, let this be the end of it, and the 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 the wilderness.

You shall be none the worse for-morrow for having been happy to-day, if the day brings no action to shame it.
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 his eye caught the dapper gentleman knock-
ing 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
Frank followed the old gentleman straight.

"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," an-
swered Frank.

"Number 376 this street? Why, that is four
or five blocks south of here in a hurry. Here, let
me hold your package..."

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

"Pshaw! Why and who is harping on such
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 today, and I’ve sent her some nice cake. I
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 for.

"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
it was all right, any way, being a poor boy, was very sorry to have missed a chance to
carry an extra dollar. He left the flowers and was
willing to wait and carry an answer to some
law office in the same building where the
district messenger’s offices were. This, of course,
was his legitimate business. So he waited pa-
tiently in the small ante-room, admiring
the beautiful pictures on the walls, the rich draper-
ties 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, see, Tom, what a fool are you! 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 kid’s birthday cake. You lost a dollar and
 gained a wigging.

"Oh, are you 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 pro-
bation aren’t you?"

"That’s all. But why do you ask, do you be-
erie the old gentleman will enter a complaint
against me?

"Great Scott! Do you mean to say you didn’t
know him? Tom an old schoolmate of our.

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

"Worse’n that, my boy! He is Mr. Samuel
Denroche, president of our company. Your cake’s
all in the office now.

Frank emitted a long, low whistle and then,
thrusting his hands deep into his pockets, be-
coming his old gentleman’s 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 sent for him. The messenger
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 gentle-
man.

"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 fall in
with your duty, nor did I mean that you got
as good as you deserve for your ungrateful,
unauthorized person that

"Not at all, not at all! You did perfectly
right. A messenger should never inert to an
unauthorized person that

Frank emitted another long, low whistle and
then, looking up, he said:

"True. You have not tried to delay you on your way to do your errand, even though
we thought it was only to give some-
body 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
our town. Indeed, the carriage was at the door,
wasn’t it?"

"Yes, sir; and a man was strangling a
trunk on it," replied Tom.

"Good! You can use your eyes it seems.

Tom’s face was one of extreme surprise. He
felt that Mr. Denroche was not going down to
Vernon Avenue.

"Well, the matter was very important. My
uncle 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 will, right gladly, the said young
man," handed him two five dollar bills and
smiling pleasantly.

"And as both our manager here and myself
are agreed to this, we can trust, you will
have put them on the rolls as a regular messenger,
and will raise your pay a dollar a week now and
more hereafter."

Frank tried using his gratitude, but there was
such a queer lump in his throat that he
couldn’t speak.

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

"My mother, sir.

"I thought you’ve got a good Christian
mother I presume."

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

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

Do not look forward to what may happen to-
morrow, the same everlasting father who cares
for you to-day will care for you to-morrow, and
every day, and for your life and for your sufferings:
he will guide you unflaagingly to bear it.—Francis de Sales.

SPECIAL NOTICES.

The next session of the Quarterly Meeting of the
Bible School Union of the Bibles Island, will be held
with the Rockville Church, Sabbath, Nov. 15, 1890.


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

1 P. M. Prayer service of one-half hour.


By the same messenger.

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 programme for the boilers is a one-half hour.

At 7 o’clock, sermon by J. W. Morton.

The Quarterly Meeting of the societies of
Southern Wisconsin will convene with the Albion Church
Quarterly Meeting on the evening of Nov. 15, 1890,
and will continue until the following Sabbath.

The following is the programme:

1 P. M. Sermon by E. M. Dunn.

7:30 P. M. Conference meeting, led by E. M. Dunn.

At 10:30 A. M. Sermon by W. G. Hilla.

At 1 P. M. Sermon by R. Tewarscha.

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.

William C. Whitford, 41 East 6th St., New York.

The next day Baptist Church 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. G. Bowan. At the
meeting in Shiloh island, on the same day, the
continuance of these meetings, which have been so
successful in the past, and which were established nearly
one hundred and fifty years ago.

L. E. LEVERMORE, Moderator.

The Yearly Meeting of the Seventh day Bap-

The New York Seventh-day Baptist Church holds
regular Sabbath services in the Oyes Prayer-meeting
Room, on the 4th floor, near the elevator, Y. M. C. A.
Building, a few Avenue, will convene with the<br>spaced in the

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

To complete the proposed set of conference and
Societies for Bro. Velthuyzen the following numbers are needed:
Conference, 1921, and all previous to 1821. Missionary Society, 1845, ’46, Streat Society, 1846, and ’47. A full set of Denomina-
tional Reports would be of great value to Bro. Velthuy-
zen, and we are anxious to send them to him at the
earliest possible day. Persons who would help us may
send the needed numbers to the Corresponding Sec-
tary of the Missionary Society.

The Chicago Seventh-day Baptist Church holds
regular Sabbath services in the Boys’ Prayer-meeting, on the 4th floor, 100 Avenue, and the
abbot services of the Northern Illinois Conference, held on
Mr. All conferences are cordially welcomed, and men in the city over the Sabbath will be
invited to attend. We hope to have a full set of Denomina-
tional Reports.

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

The programme for the boilers is a one-half hour.

At 7 o’clock, sermon by J. W. Morton, 1156 W. Congress Street, Chicago Ill.

The 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
us should be the think that it is not possible to take
within reach. It is the most complete answer to the
theory that any day of the week may be regarded as the
Sabbath, provided people really believed in 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, fixed or
the chart.
THE SABBATH RECORDER.

BUSINESS DIRECTORY.

"It is desired to make this as complete a directory as possible, so that no one may become a task. Satisfaction guaranteed on all work."

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ALFRD CENTER, N. Y.

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The money for the purpose has been sub- 
scribed in Germany. 

Jennings is making rapid arrangements for the great International industrial ex- 
position to be held there, and in which seventeen foreign countries will 
participate.

A number of Berlin capitalists have promised to subscribe 15,000 marks to 
send 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 conse­ 
quency of the potato crop.

The latest estimate of the yield of the 
Egyptian cotton crop is 3,000,000 canners. 
The increase is due to the fine weather 
that has prevailed during the month of 
Oclober.

The English government has taken up 
the matter of either driving in Ireland, 
Divisonal Commissioner Stokes, in pur­ 
suit of instructions from Dublin castle, 
has called a conference of the constabulary 
superintendents of the district of Magherafelt.

NOTHING, of itself, can rise higher 
than its source. The alloy may be 
heavier than the copper, but not 
comparable. All improvement of the lower is at the expense of the higher. 
Hybrids are artificial.

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Its wearing qualities are unsurpassed. Actually outlasting two boxes of 
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The farm is enclosed with 
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enteering into the family of J. C. Bryant, Mrs. 

The local Board of Directors of the Aunt Desire was converted young in life and 
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Wage,-Workers’ 

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The Wage-workers’ Political Alliance of 
Washington, has petitioned President 
Harrison to issue a proclamation declaring 
Cathedral, in which 

It purified the blood.

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plied who can furnish a house and give their whole time to the instruction of 
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