The Sabbath Recorder

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FIFTH-DAY, NOVEMBER 17, 1892.

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—The grain blockade in the North-west, while causing some temporary annoyance, was a pleasant indication of prosperity and abundance. It was stated that forty thousand additional cars were needed for transportation uses, and that there was not sufficient motive power to move all the freight which was offered. From Duluth to Buffalo the elevators were overflowing, and the granaries of the farmers were not large enough to house the season's crop, in addition to what was left over from the enormous harvest last year.

—We are all familiar with the time-honored jokes about the city servant girl who threw away the daily allowance of milk because there was "scum" on it; and the city boy who, after enjoying a bowl of milk at the farm, expressed the wish that their milkman would keep a cow. If what has been reported to the public by an attaché of the Chicago Herald staff is true, these pleasantries have their foundation in a condition of things which is anything but humorous. He finds that not only is most of the milk which is peddled out in the city, skimmed or watered, and, therefore, deficient in nutritious properties, but much of it passes through such treatment as makes its use dangerous to health and even fatal to children. Indeed it is a common story of slop milk that has been sold by unscrupulous dealers, accompanied with the report that there is not only scum, but also "smells" in it. When the milkman he must drink it harassed by the thought that he is doing his part in the perpetration of a swindle which will go merrily on.

—There are some drawbacks about living in the country and some advantages to living in the city. The report which this committee made before a large congregation of doctors was a severe arraignment of the milk dealers and of the authorities who wink at their doings. Of nineteen samples of milk only four were found to be standard; eight were watered, nine were skimmed and deficient in fat. Under the microscope many samples were found to contain microbes. Out of forty-nine specimens fourteen revealed the presence of diatoms, two contained bacillus tuberculosis. In almost every case the adulterated specimens were taken from a supply which went to institutions where there were many young children, or to families where there were sick persons. After stating these statistics the committee express themselves in the following vigorous language, which received the applause of the audience:

If it were reported that a single individual at some particular time was engaged in deliberately placing poisons in the food supply of the city it would be aroused at the unusual and atrocious crime; but we may see a whole city drinking milk, only 10 per cent of which is absolutely pure, as well as 90 per cent of the milk which is absolutely pure is contaminated from being watered and skimmed. The city health department is constrained to advise that it be boiled before using to prevent the contraction of disease. The great number of infants dependent upon cow's milk makes it apparent that when the milk supply is of poor quality infant mortality, always great, is largely increased. The remedy is obvious. First, the enactment of a city ordinance establishing a minimum standard for wholesome milk, and providing rules and regulations for the careful inspection of milk sold to consumers, and imposing severe penalties upon any person convicted of selling or delivering unwholesome or adulterated milk, and, second, a State law regulating dairies, the sale of milk generally, and providing for the inspection of milk cattle and dairy farms.

The American ready for a civil is go to work immediately and make another law. When this course was suggested to the respective Aldermen of the city some of them thought—not unwise—that the sale of diseased milk would be prohibited if the existing laws were enforced, and considered it strange that every reformer of that reform should begin with the creation of a new department and provision for more employees.

In deference to public sentiment, however, an ordinance is being considered which creates a new bureau for the inspection of milk, and incidentally furnishes a few more fat positions for the hack politicians under whose good-natured and near-sighted rule, the cynics say, the milk swindle will go merrily on.

One cause of the quietness of the campaign is to be found in the character of the leading candidates. Each had occupied the presidential chair, and was invested thereby with a certain dignity. The country felt that both men represented the best elements of their party—principled, and patriotic citizen. To this fact was partly due that feature of the canvass which has given it its title as the "campaign of education." The stock in trade of the campaigners was not personalities, but principles. Nearly one thousand and a million pamphlets and documents were issued by the two committees during the campaign. These presented, in the main, discussions of political issues, and were comparatively free from abuse and falsehood. It will be a happy thing for America if the tendency shall prove to be a permanent one. Coming to the polls with such a temper and with such a preparation, the American people are not likely to go very far wrong.

As to the motive forces which brought the Democratic tidal wave which seems to have swept the Illinois and California, and the other Republican states, the reader is referred to his party paper, where he can find an explanation which will suit him better than any we can offer.
other noble-hearted people on both continents, are eloquently urging the release of Mrs. Maybrick from her living death in Woking prison—for humanity's sake and for the honor of England. All of them are giving some conscientious mission! But there is many and many a woman in this fair city to-night for whom existence has lost all its wonted charm, and upon whose hearts there clutches the grip of a sickening dread. The footfall whose echo sought to bring the flush of pride and joy to the cheek strikes uncertain terror to the heart. The traffic which has turned life's roses to thistles in thousands of homes waits at every street corner, bearing the stamp of the government. For humanity's sake—for the honor of America—let the sale of whiskey stop!

L. C. RANDOLPH.

THE TRUE EDUCATION.

Buy the truth and sell it not; also wisdom and instruction, and understanding. Prov. 23: 23.

I have been asked to speak briefly of President Allen's life-work in its relation to the church and the denomination. To do this it will be proper first to give some conception of his ideal of a Christian education. That ideal is indirectly expressed by the words of counsel which he so frequently repeated in one way or another: "Buy the truth and sell it not." It was the world of thought and here and there to bring together some of his own terse, graphic, and forceful words on this subject which moved his heart and life in never-to-be-forgotten eloquence.

First, on the value of knowledge and how wealth may be transmuted into life.

"Home growth, self culture, mentally, spiritually, religiously, is our great work. Learning, like the gospel, knocks as kindly at the door of the log-house as of the mansion. Ministry, service, sacrifice, is the mission of life. Christianity is founded on sacrifice. The cross is not only the light of our hopes, but also the pattern after which life is to be molded. We are the stewards of divine bounties. Justice is cold. Domestic love and friendship are often partial or selfish. Philanthropy, the love of one's kindred, is not an all-embracing, generous, and обlong higher impulses. Everything that ministers to wants, that brings comfort and cheer, whatever secures justice and peace or adds to culture, science, art, religion goes to the service of life's great end. One may not bring property to the behoof of charity for the relief of the penniless, homeless, friendless, orphaned, the innocent, the suffering, the slandered, the ragged, the hungry, the naked, sick—all this is benevolence; but higher is that benevolence by which the light of the world is to be filled. Every knowledge is a stewardship of divine bounties. Justice is cold.

"Money transformed into culture. All labor, all money, that does not rise above the physical, that does not immediately, or mediately, into life, growth, power, is dead dross. The angel of beauty plants flowers, shrubbery, trees, hard by the door of home or school to give some conception of his splendid possibilities—is what leads on. The mind's lawful inheritance is constant development toward perfection, and how nobly beauty, benevolence, kindness, liberality, win the hearts of beings that are longing for culture, consecrates himself with all life and power to knowledge, virtue, perfection, resolving earnestly to attain his high ideal. The purpose to become educated serves to train patient persistent endeavor, lifts to a higher plane of living. The chiefest lesson of the soul is to get knowledge, to do good, to love and glorify God. You need a culture that awakens noble emotions, nerves the will to high purposes, and thrills the inmost spirit with religious aspirations, causing it to shake its dusty robes and live an earnest, self-denying, devout life.

"In order to do this there must be a hungering and thirsting after knowledge, enabling one to conquer success. The young need a culture that shall likewise awaken that enthusiasm and inspiration that will break asunder from the spider's webs of routine and the hollowness of formality, and go with unfaltering assurance and unselfish consecration to the work of life.

"Culture transmuted into life is the main spring, the acting force, the controlling influence in custom, law, society, government. Lives of common purposes, upheld by honest, rugged toil, struggling upon high stations and commanding influences, or lives nobly and grandly in obscurity, great good in an humble work, become spiritual lights shining down through the world's hollowness, and clothed in the garment of human foot. Humanity needs the inspiration of lives that draw to virtue and goodness, to pure and noble experiences—not lives that tell only or mostly of outward circumstances, accidental distinctions, the pomp and splendor of official station, the outward finish and polish of fashion and show—these are not the lives demanded by humanity; but rather lives that unfold the inner workings of minds, the processes of thought, the influences of emotions and sentiments, the force of holy and lofty aims. Such a transmuted life is the needed light, the kindling in our own natures aspirations after like excellencies. They awaken impulses to pattern after their virtues, their nobleness and devotion to truth and goodness, softening, expanding the heart with benevolence, stimulating desires for progress, touching chords that vibrate to the harmonies of universal brotherhood.

"All education of the young should strive to awaken aspirations for living devoted to seeking truth. The influence of such a life upon other natures is—

"Like that wild harp whose magic tone Is wakened by the wind alone.

"They thrill responsive to its slightest touch. It is only when the soul speaks to soul, eye to eye, heart to heart, that this power comes in its fullness.

We have thus far repeated a few paragraphs, from our departed President Allen, relative to the transcendent value of education in general. We will hear him speak of the church as a world educator.

"The church is the great supernatural and spiritually organized life-power of humanity, the embodiment of the religious life of humanity. Its principles permeate all relations and conditions of life. It is the mission of the

364 S. Wood St., Chicago.

S. WOOD EY, CHICAGO.
church, with the Bible for her charter and light, to infuse and develop the religion of Christ in the world— all the beauty of landscape, all the sport, all arts, all sciences, all politics, all activities—to give thus a Christian civilization to the world.

"The worth of the spirit is incomparably greater than treasures of the world. Spiritual beauty is the light, the awaking of the spirit, the morning and evening, of changing seasons and star-eyed night. The grandeur of soul surpasses the grandeur of mountain and cataract and ocean. The sublimity of divine revelations of spiritual truths transcends the teachings of rock, of sun, of star. All of this, plus all working as ready in the ranks of sin as of holiness. Education, without being deeply religious, is education unto death; there is no neutral ground. Life or death will ever be mingled in the fountain from which our spirits drink. The greatest true light in this culture is the Bible. The religious basis is the only true foundation on which to build institutions of learning and their chief corner-stone is the Bible. It is the duty of the church to rear systems and institutions of learning on such a basis. Man is an outward and outward he has constructed for himself. He is ever longing for something frowned down, greater than treasures of the world. The worth of the spirit is incomparably greater than treasures of the world. Shelley began his career with the belief that he was an atheist. But his atheism was of the harmless sort which means merely rebellion against gross anthropomorphism. He rejected the idea of a personal Deity, because he found it impossible to conceive a personality doing all that orthodox attributed to God. "His subtle mind," says his biographer, "delighted in the thought that, behind the universal mind, behind even the life of its life, which he called Spirit, there was some more recondite principle, some more essential substance, the nature of which we cannot imagine or find a name for." Little, brief, and dim, Shelley could have seen that he was treading closely in the steeps of Stoic metaphysics, without seeing the historical conclusion of the process. It was this very thought of God as too great for expression in terms of any known personality, that gave birth to the daring conception of God, as possessing a complex, trine consciousness.

But Shelley was not only a pagan; he was a poet, and only a poet. Metaphysical as his mind was, it lacked both common sense and synthetic power. He never could carry a course of reasoning to the end, or see the necessary consequences of his thoughts. Always an unsuccessful student of human nature, he failed to see anything good in Christian thought. Remaining always inhospitable to it, he never passed the pagan frame of mind; never took the step, that, long before his day, had been taken in Alexandria, from Zeno to Origen, from pantheism to the Loges theology of John.

Nowhere shall we see to better advantage Shelley's philosophy, if philosophy such dreams and aspirations may be called, than in the Adonais. Here is a poem to the memory of Keats, and having said thus much we have mentioned the only unity the work possesses. We have for a phenomenon of a poet leaning the highest lyrical powers at once to the exaltation of a poet friend of other bards, of the immortality of beauty and fame, and to the exposition, or rather the celebration of a Stoic theory of the uni-
verse. Exactly what were Shelley's metaphys-
ics, is, however, difficult to say. He certainly held, like Paley, a form of pantheism, but, as he believed the doctrine of personal immortality than do invisible.

In the Adonais, to write that magnificent stanza, not only one or two passages found in the Adonais, to believe in any wonder connected with the lives of Jesus, thinks and writes with pre-Christian sympathies, yet has so long and so reverently studied the character of Jesus as unconsciously has assimilated charity and love, and, at last, faith. The charity is shown in the long list of Shelley's philanthropic acts. One touch of faith is shown in a line from the next stanza:

"That light whose smile kindles the universe, That benediction which the eclipsing curse does not, and to which nature, even though it may move Which has withdrawn his being to its own; Which wields the world with never wearied love, Whose melodies are in the mountains and the deeps of the ocean, which colored all his thinking. A balm for the broken heart, a solace for the sorrowing, a balm for the broken heart, a solace for the sorrowing, and a song of hope for the despairing. Shelley's life was filled by one supreme passion, which colored all his thinking. This was the love of beauty; and it is a very interesting study to note how this affection for an abstraction developed into a definite creed, namely, the indestructibility of beauty. The poet would not dogmatize about the future of the soul, except to say of the dead Kestos, that he is made one with the elemental forces.

Still Shelley does not hesitate to speak of "One Spirit"—the Soul of Beauty, which pulses through all things, and neither ceases nor changes to another force. He is a portion of the loveliness which once he made more lovely: he doth bear His name, and is one of the One Spirit's plastic streams.

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The SABBATH and "RIGHTEOUSNESS."

The following letter opens a theme on which we are glad to speak.

"My dear Brother Levis—After this long, long delay, let me thank you for the Sabbath Outlook. I am ashamed to confess to my own conscience, but I have been hindered in my work, and I have not read it for some time. I have found your Outlook very interesting and profitable. May the Lord bless you, and grant you success in your work for the cause of God!"—Christian Advocate.

Let us hide ourselves in Thee, O Lord.
ED. HUFFMAN reports a "good time" at Smyrna, Del. Five additional young people were baptized there by baptism and three at Dell Rapids, one of these being a convert to the Sabbath.

Churches and pastors in the Eastern, Central and Western Associations that would like to have the aid of an efficient Evangelist, are requested to correspond with the Missionary Secretary.

In the last quarter S. L. Lee labored 10 weeks in Arkansas and Louisiana, reporting 30 discourses; congregations of 16 or 18; 70 visits; the distribution of 5,916 pages of tracts; and 1,200 miles traveled.

MICHAEL SHOEMAKER, having accepted the presidency of Salem College, reported only 2 months of labor as missionary pastor at Salem, W. Va., during the quarter. We wish for him great success in his new and responsible position.

We had begun to wonder as to the whereabouts of our old friend Dr. H. P. Burdick, of Alfred, and were thinking of sending out a letter of inquiry, just as "Our Work," published by the B. Y. M. C. A. of Scranton, Pa., came to hand. From this we learn that Eld. Burdick has been engaged in Evangelistic work in that city, and that "quite a number are rejoicing in their new hope!"

Since our last mention of the work of Mr. E. B. Sanders and the Secretary, we have spoken in the following churches; Greenmead and Waterford, Conn.; First and Second Western, B. L. and Shiloh, Marlboro, New Market and Plainfield, N. J. We also spoke in the New Missipah Mission for Seamen, New York City, where we met a few of the Seventh-day Baptists of that city; and Mr. Sanders has visited Berlin, N. Y., and spoken twice there. Mr. Sanders can return with the feeling that this trip has been a successful one; and that he has gained friends and support for the Young People’s Permanent Committee and their work.

CORRESPONDENCE.

BLOOMINGTON, Ind., Oct. 29, 1892.

Dear Brother:—Enclosed please find one dollar for the Chinese Mission. It is only a small amount, but I hope to do more by and by. I am all alone here, and find it up hill work; but I talk to a good many and distribute a good many tracts. Will send more after a while.

JOSEPH BATES.

Dear Brethren of the Missionary Board:—Since the first of this year I have been somewhat unsettled as to the future. This has caused me to take a careful survey of our own work as a people, and to have heart-searching thoughts as to my own fitness for future service. Humanly considered, I may expect to have a good degree of vigor these fifteen years or more. What has God in store for me in the way of work during these later years of my ministry? My body, O. D., five additional years and learned to be of more worth to the cause of the Master than in the time gone by. True, I cannot endure the travel, the exposure, the irregular habits incident to missionary work in new countries. I feel that my vigor is impaired already by that kind of work. But there is a line of work which years and experience may help to inaugurate and perform. It is work in the cities. This city work is no longer of great importance, as this has developed, to the loss of it. Statistics are not at hand and I cannot speak definitely. But we are all aware of the established fact that one-fourth of our population is now in cities of several thousand inhabitants. And all these cities are going and growing. Cities are like the cities of old time. Cities must grow, and to rule our country. The rural voters cannot out-number the ballots of a large and corrupt city as they used to do. The safety of our nation requires more religion in our cities. As a people do not we need to take a new departure in this city work? Our brethren in New York City and in Chicago are touching this sort of work. But we need to embrace it. So much in general. Now more absolutely. A missionary should go into a city and plant a church there, even though he must spend every night in prayer. That church, with its missionary pastor, should be the power under God to carry on a city mission. There should be a room for mission meetings. There should be a meeting at least once a week in the city. In this way a new and responsible position might be added to our work. Will send more after a while.

EDW. HUFFMAN.

FROM J. L. HUFFMAN.

I herewith send you my quarterly report. The first two months I spent in West Virginia looking for and seeking to help the little churches and scattered families of Sabbath-keepers. I preached twice at Salem and spent some time in hard work there in the interests of the church and school. I preached twice at Middle Island Church, and called on most of the families. I found the interest here quite encouraging. At Berea I preached five times to large and interesting congregations. The congregations are largely made up of young people. The Blitchie Church needs help, and is, I think, a city church ready to be worked. There are several in the school-house at Quiet Dell. We have here a few families of faithful Christian Sabbath-keepers. I spent a few days on Hacker’s Creek, in Lewis county, where we have three families that keep the Sabbath. I preached once while here in the Methodist Episcopal church. I took upon the field in West Virginia as being one of the most encouraging in the bounds of our people, and now is a critical time with them. They greatly need help. I greatly desire to spend some time there the coming winter. I deem now to be the time for that field to be looked after.

After Conference I remained at Nortonville and held a few meetings with good interest. The month of September I spent with the Long Branch Church in Nebraska. We held thirty meetings with good interest. The meetings were held with great prayer and interest until the close. We think this church was greatly helped. Wandering were reclaimed. Two were added by baptism. A number of others expressed themselves as determined to live different lives. Some of the oldest members of the church say they never saw so deep an interest throughout the entire community as when we left. They have a good Sabbath-school and a Y. P. S. C. E. of a few faithful ones who hold a weekly meeting on the evening after the Sabbath. A number of members have moved away, and others are likely to go soon. There...
are some excellent Christian workers here who are held in high esteem by all the surrounding community. They have two excellent deacons, with good Christian families, men of more than ordinary ability, one of whom is running a large and interesting Sunday-school for the first-day people in the district where he lives. I would say further of Long Branch, there are fourteen families of Sabbath-keepers, besides some parts of families, between sixty and seventy persons, including children. The most that are old enough are members of the church; a few that ought to be gathered in.

FROM L. F. SKAGGS.

At the end of another quarter I desire to thank God, our Saviour, for his loving kindness. Have just returned from Providence Church, Texas county, there was held a ten days preaching, which was characterized by harmony and brotherly love. It was remarkable by all that it was nearest to an entirely united effort on the part of the people that had been seen for years at that place. Not only was a large number of backsliders restored to favor with God, and fellowship with their brethren. During the meeting the church had a communion season, and I preached a discourse upon the subject, giving the Scriptural reasons how all professed Christians constantly commune together. The two main reasons were unwillingness to accept Scriptural baptism and the Bible Sabbath; it was listened to with interest, and acknowledged to be Scriptural and consistent. About twenty asked for prayers and expressed a desire to become Christians. The prospect for the church to build up here is better now than at any time in the last two or three years. Plum Valley have not visited since July, when the interest was good. At Summerville the people want men to hold meetings, except the two last discourses, which were preached by Eld. Henry, a Presbyterian. There was fasting and prayer that God would anoint his people with the spirit and with power; and that he would pour out his spirit in the conviction and conversion of some. We all waited and wondered, those prayers; at least six were converted, and much good was accomplished. It was remarked to the writer by one of the oldest men of this place, "If all the ministers were to preach as you do it would not be long before Christians would be together. You only preach the Bible and don't make any sharp thrusts at any one. You have won the good will of all." There are two or three persons here who keep the Sabbath, who have not joined the church yet, and others who seem about ready to accept the Bible Sabbath. At Hilltop, on the road, I met one of the members of the church, and I am to preach once a month. The prospect is not very encouraging on account of the scattered condition of the membership. The house of worship is completed except a few seats. Would be glad if some of the brethren that are moving would come and settle with us. I am requested to hold a series of meetings in Stone county, five miles south of here. I desire the prayers of all God's people, that he would bless this field, and all the world.

Bledsoe, Mo.

CHANGE OF PLANS.

Shanghai, July 29, 1892.

Dear Brother:—Since writing you concerning the location of the school for the next term, I have been under the necessity of changing my plans some. The parties of whom I expected to rent decided they could do better than reserve the building so long for me, so I had to make other arrangements. This time I concluded to rent exclusively Chinese quarters, and have secured them, so far as that can be done without occupying, at about half the cost indicated before. It only becomes possible to occupy such quarters with the schools by our being with it. Our exposure and inconvenience arising from such a stop had hitherto restricted us. But to go in for such an undertaking, so-called Chinese building seemed too much. So under the apparent necessity, nothing happening to prevent, we will take up our new abode and open school about the last of August.

Your brother and friend,

G. H. F. Randolph.

(The Sabbath Recorder.

WOMAN'S WORK.

REVIEW.

By Mrs. M. P. Huts.

Nature has opened her fruit and grain. But what is gold, are the sheaves you bring? When the rich earth offers her golden gifts, What is the use of your barren hands?

Have you garnered patience from day to day? Have you gathered the precious fruit of love? Has charity grown by the law of tears. And the sunshine streaming from above? In the sheathing husk of the outward life Have you found the kernel God yearns to give? How is it with your reapings? Have you garneredZip from day to day? Have you gathered the precious fruit of love? Has charity grown by the tears of love? And the sunshine streaming from above?

Miss Emma Bradley, of Chicago, has founded a missionary school in the slums of that city. She makes her home in the rear of the school building, and shares her food with a number of poor people, and this at her own table.

A Hindu and a New Zealander met upon the dock of a missionary ship. They had both been converted from heathenism, and were brothers in Christ; but they could not speak to each other. They pointed to their Bibles, shook hands, and smiled at each other's faces; but that was all. At last something occurred to the Hindu. With sudden joy he exclaimed: "Hallelujah!" The New Zealander in delight, cried out: "Amen!"—Missionary Review.

AN INCIDENT AND A LESSON.

Only a few days since I met a dear First-day Baptist sister on the streets, and she asked me talking she said, "Oh, are you in a great hurry?" "Why?" I replied. "Because I want you to go to the bank with me. I want to send Dr. Sinnewy." I looked at her in surprise, because it is not often that I am called upon to respect a call that is not solicited—-even from our own sisters,—when she said, her face lighting up with the sympathy she felt: "I am taking the Sabbath Recorder this year, and have been so much interested in reading about Dr. Sinnewy's work, and the fertility and its needs, that I feel that I want them to have this money right away. I worked hard to get it and now I want it to go as soon as possible."

Of course I was glad to go with her, and when I found that this sister is not blessed with an abundance of faith's, and that the offering, every cent of it, was earned by hard work, done when nature demanded rest and recreation, I was touched, and the thought would come, "Oh, if all our sisters were possessed with the same self-sacrificing spirit, what an impetus it would give to our missionary work!" As for the sister herself, she has already received her reward in the consciousness of a good deed done. And if her example will only serve as an inspiration to arouse our sisters to more and better work the coming year, she, as well as the rest of us, will reap a benefit.

Dear sisters, won't you try and surprise us secretaries some more by sending money unsolicited? It will make our work less difficult, and after we have sent in your appurtenances we will have good news to tell about the Chinese. "The Lord loveth a cheerful giver," and that help given in that way is like mercy; it is twice blessed. "It blesses him who gives, and him who takes."—One of the Secretaries.

COURTESY TO THE AIDED.

Nothing more quickly brands a young man as a gentleman than deference to the whims and habits of those past middle life. Not much complaint can justly be uttered against American young men on this score, but something may be said about the temptation all young people feel at times to be impatient because the "old folks" seem behind the times. It is easier to look backward than forward, and it may well to bear in mind that as people have always been more or less influenced by their age by their early training, so will be the future; and that next generation will probably find the young men of to-day in very many cases "behind the times."

Another consideration that should have more weight with us is this: that the same spirit, as to manners, mental endowments, and physical strength can very well afford to be magnanimous in their judgment of others. Young men, above all others, should not kick a man who is down. On the contrary, it is the part of manhood to help the fallen to provide out of our plenty that the meager resources of others may be less noticeable. But when one man cannot be lifted out of the "rut," cannot learn the "ungartered notions," then more is the pity. The irritated or careless may be noticeable by generous conduct on the part of those who can, if they will, conform to the eccentricities of others.

May your grandmother uses "is" or "are," it is to be borne in mind that it is more difficult for her to change the habit of half a century than for a young man to abandon his old opinions and attitudes. If grandfather uses his knife for his fork at table, young men should remember that this is not that is not compatible with the impatience which will not permit them to overlook it.

With all progression and energy and high ambitions, we are not as good as our fathers were or can be until struggles with the world shall have taught us patience with others' faults, generosity toward those weaker than ourselves, and gallant helpfulness to those on the down-hill side of life.—Young Men's Era.
THE SABBATH RECORDER.

L. A. PLATT, D. D. - EDITOR.
L. C. HARROLD, Morgau Park, Ill. - CONTRIBUTING EDITOR.

Rev. A. E. May, Ashaway, R. I., Editor.

Jno. P. Pomeroy, Business Manager, Alfred Centre, N. Y.

THE SABBATH RECORDER.

The faculty of God to our people during the past year has been so abundant and so special that the spirit of devout thanksgiving awaits not a call, but only the appointment of a day when it may have a common expression. He has staved the pestilence at our doors; he has given us more love for the free civil institutions in the creation of which his directing providence was so conspicuous; he has awakened a deeper reverence for law; he has widened our philanthropy by a call to succor the distressed in other States, and comfort in the homes of our people; he has given his grace to all our people; he has given his grace to the sorrowing.

Wherefore, I, Benjamin Harrison, President of the United States, do open all our people to observe, as we have been wont, Thursday, the 26th day of this month of November, as a day of thanksgiving to God for his mercies, and of supplication for his continued care and grace.

By the President.
John W. Forer, Secretary of State.

The New York City Church will hold no service next Sabbath, the 19th, on account of the Yearly Meeting to be held at Plainfield, N. J.

The President has issued the usual Thanksgiving proclamation, fixing the time for this annual festival of rejoicing and family reunions, upon Thursday, November 24th. We hope that unusually large numbers of our people will be moved by grateful hearts to engage this year, in the religious services of Thanksgiving Day.

How time hurries us on! Last week was the Presidential Election, the last of this month will be Thanksgiving, in another month after that Christmas will come, and then another week will usher in the New Year, when we shall begin the 49th volume of the SABBATH RECORDER. Are we all ready for it? Look at the label on your paper for this week.

In the article by Bro. Clarke last week, “Some Again,” in the paragraph concerning Albion our types make him use the word “defection” where he intended “deletion” also in the paragraph in which he speaks of the Christiana Church the same obstinate bits of metal make him say “defects” where he meant “offenses.” Literally so slight differences of form would hardly be worth mentioning, but since in this case the words used cast reflections upon the churches mentioned, where none is intended, we hasten to make the correction.

The election is over. It is true it did not result just as everybody wanted it to; how could it when there were so many and such diverse opinions about how it ought to result? It goes without saying that it is now the duty of every citizen, whether his wishes have been realised or disappointed, to do all in his power to make the administration what it ought to be, and by honest living to elevate the standard of good citizenship and society. The spirit of cooperation and service more and more is imperative. To do this is greater than to achieve mere partisan victories.

Now that the excitement, the strife, and the absorbing hopes of the campaign are all over, is it not proper that we seek Christian men to turn some of the energy with which they have sought in this special way to serve the country into the service of the Lord? We do not concede that the Lord’s service should at any time, by right, be laid aside for political work, but now that the occasion for the unusual political activity is past, let us make an occasion for universal activity in the Lord’s work. We never see the zeal of partisans in a political campaign that we do not think of the exhortation of the Apostle Peter, who, as he talked to his brethren of the necessity to be won in living the Christian life, the virtues to be cultivated and the evils to be lived down, exclaimed: “Therefore the rather, brethren, give all diligence to make your calling and election sure; for if ye do these things ye shall never fall.” We have seen with what fervor that diligence has been sought by their “election sure,” and yet have been disappointed. Shall not the Lord’s work, which never disappoints the workman, be done with at least equal zeal, perseverance and energy? “For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.” The hope is inspiring, the promise is assuring, and the fruition will be sure and abundant.

The Canadian Presbyterian, commenting, in a recent issue, upon the work of the Presbyterian Church generally, and of the United States in particular, as illustrated in the meetings of Assemblies, Synods, and Presbyteries, says: “The American Presbyterian Church is conspicuously characterized by itself and take the fact of the truth as well. A year ago the Paton and Princeton influences were blamed for the deliverance given in the Briggs case in Detroit. Neither Paton nor any other professor in Princeton was in the last Assembly, but the Assembly was the same as the great successor of a year ago. Ecclesiastical leaders called ‘wheel-horses’ over there, were also accused severely for the Detroit verdict, but the ‘wheel-horses’ were conspicuous by their absence in Portland. The Assembly of this year was composed almost exclusively of new men, but Dr. Briggs had no more defenders than he had a year ago. The fact is, the American Presbyterian Church is the most conservative member of the Presbyterian family. There are so many varieties of the ecclesiastical mollusk there that people find there are so many offshoots to some highly necessary to keep their vertebral column stiff. The fence is so high that nobody can sit down; we commend is that the orthodox people find it equally difficult to sit down, exclaimed: ‘I see the zeal of partizans in a political campaign and the nothing has the Roman Church got farther away from the spirit, purpose and methods of its patron saint than in this very matter of professing to sell the gift of God for money.

There is abundant evidence on every hand of growing laxity in matters of religion, both in faith and practice. Laxity in practice necessarily follows laxity of belief. At this point it is that what used to be known as church discipline is so nearly in danger of falling beneath the only function of church is to compel the articles of faith which they nominally hold, and very little attention is paid to it. Why should there be, if it is true that it makes but little difference what a man believes? In this state of things it is important to hear occasion occasionally the special way in which one man has admired the consistency of living. For example, a man, a member of a certain church, for years quarreled with his wife, making life to her a burden. For some reason this of itself was not considered a very offensive fact. Sometimes the bad, once by the way she broke under the burdens laid upon her and died, wherupon the beivered husband wrote out and published a long, tearful obituary, in which he set forth the many amiable and lovely qualities of his dear departed; when his church arranged for him for living one way with his wife and writing another way after she was dead, and promptly turned him out of the church. We do not here raise the question as to which, in the mind of the church, was the real offense, the quarreling with neglected their covenant obligations, and violate the articles of faith which they nominally hold, and very little attention is paid to it. Why should there be, if it is true that it makes but little difference what a man believes? In this state of things it is important to hear occasion occasionally the special way in which one man has admired the consistency of living. For example, a man, a member of a certain church, for years quarreled with his wife, making life to her a burden. For some reason this of itself was not considered a very offensive fact. Sometimes the bad, once by the way she broke under the burdens laid upon her and died, wherupon the beivered husband wrote out and published a long, tearful obituary, in which he set forth the many amiable and lovely qualities of his dear departed; when his church arranged for him for living one way with his wife and writing another way after she was dead, and promptly turned him out of the church. We do not here raise the question as to which, in the mind of the church, was the real offense, the quarreling with prayed for the front to the new, on all possible occasions, during which the church proclamations, the peculiar features of the establishment. In keeping with this spirit, special parades for Catholic school children were ordered in some localities, and at the time of the dedication of the Exposition building in Chicago, some high official performed some high munmery by order of his highness, the pope, which was the first service of that special kind ever performed on American soil. As if to keep the American people particularly informed of these repetitions which this church calls religion, a Chicago daily newspaper of about that time declared that “the month of October is specially set apart for devotions of the holy rosary. The letter of the Holy Father directs the heads to be recited daily in every church. A plenary indulgence can be gained on the feast of the rosary, on the usual conditions.” What these “usual conditions” are the article from which this lit­ ter is derived does not state, but all who know the history of the “indulgence,” have no need to be told that the procuring cause of the indulgence is that which Peter spurned so indignantly when offered by the hand of Simon the sorcerer (see Acts 8:18-23), and that the “conditions” consist mainly in adjusting the size of the indulgence to the size of the pocket-book of him who seeks it! Probably nothing has the Rosilian Church got farther away from the spirit, purpose and methods of its patron saint than in this very matter of professing to sell the gift of God for money.

There is abundant evidence on every hand of growing laxity in matters of religion, both in faith and practice. Laxity in practice necessarily follows laxity of belief. At this point it is that what used to be known as church discipline is so nearly in danger of falling beneath the only function of church is to compel the articles of faith which they nominally hold, and very little attention is paid to it. Why should there be, if it is true that it makes but little difference what a man believes? In this state of things it is important to hear occasion occasionally the special way in which one man has admired the consistency of living. For example, a man, a member of a certain church, for years quarreled with his wife, making life to her a burden. For some reason this of itself was not considered a very offensive fact. Sometimes the bad, once by the way she broke under the burdens laid upon her and died, wherupon the beivered husband wrote out and published a long, tearful obituary, in which he set forth the many amiable and lovely qualities of his dear departed; when his church arranged for him for living one way with his wife and writing another way after she was dead, and promptly turned him out of the church. We do not here raise the question as to which, in the mind of the church, was the real offense, the quarreling with
cases. We do not say these things in severity. The compelling power of which we speak is the power of faith in the doctrines which we hold, a faith so strong and clear that nothing but a pure, consistent, godly life can stay in its presence. The true work of discipline in the church is the very essence of our business, and we believe the purity of our faith and the tenacity with which we hold it. How is it, brethren, are our churches standing for anything in particular? Do we believe in anything worth contending for? Are our own individual lives so dominated by faith, that we promote in our children the purity of our faith and the tenacity with which we hold it. How is it, brethren, are our churches standing for anything in particular? Do we believe in anything worth contending for? Are our own individual lives so dominated by faith, that we promote in our children the purity of our faith and the tenacity with which we hold it. How is it, brethren, are our churches standing for anything in particular? Do we believe in anything worth contending for? Are our own individual lives so dominated by faith, that we promote in our children the purity of our faith and the tenacity with which we hold it. How is it, brethren, are our churches standing for anything in particular? Do we believe in anything worth contending for? Are our own individual lives so dominated by faith, that we promote in our children the purity of our faith and the tenacity with which we hold it. How is it, brethren, are our churches standing for anything in particular? Do we believe in anything worth contending for? Are our own individual lives so dominated by faith, that we promote in our children the purity of our faith and the tenacity with which we hold it. How is it, brethren, are our churches standing for anything in particular? Do we believe in anything worth contending for? Are our own individual lives so dominated by faith, that we promote in our children the purity of our faith and the tenacity with which we hold it. How is it, brethren, are our churches standing for anything in particular? Do we believe in anything worth contending for? Are our own individual lives so dominated by faith, that we promote in our children the purity of our faith and the tenacity with which we hold it. How is it, brethren, are our churches standing for anything in particular? Do we believe in anything worth contending for? Are our own individual lives so dominated by faith, that we promote in our children the purity of our faith and the tenacity with which we hold it. How is it, brethren, are our churches standing for anything in particular? Do we believe in anything worth contending for? Are our own individual lives so dominated by faith, that we promote in our children the purity of our faith and the tenacity with which we hold it. How is it, brethren, are our churches standing for anything in particular? Do we believe in anything worth contending for? Are our own individual lives so dominated by faith, that we promote in our children the purity of our faith and the tenacity with which we hold it. How is it, brethren, are our churches standing for anything in particular? Do we believe in anything worth contending for? Are our own individual lives so dominated by faith, that we promote in our children the purity of our faith and the tenacity with which we hold it. How is it, brethren, are our churches standing for anything in particular? Do we believe in anything worth contending for? Are our own individual lives so dominated by faith, that we promote in our children the purity of our faith and the tenacity with which we hold it.
THE SABBATH RECORDER.

[VOL. XLVIII, No. 46.

THE CHARM OF COURTESY.

If women could ever learn that it is quite possible to combine affability with dignity in commonplace, daily intercourse with their fellow women, this would be a more agreeable world. Nine-tenths of the gentle women one knows would no more address an uninitiated person of their own sex than bite off their own tongues. Not once in a blue moon do they dare converse with their servants, the clerk behind the counter, the chance companion on an easy journey, or even the lady who has dropped in to call on a mutual friend. Awkwardness and timidity, with a sense of alleged reserve, are the armor of communication. In their slowness and stupid fear of furnishing an opportunity for undignified confessions, they are far too busy with two human beings touching in their journey of life, would confound her kindly nature. She is sure of her dignity, and strong in its integrity affords an opportunity for thought and feeling. This is the hour when she shrinks to essay. Her friendly, well-chosen words are as far removed from vulgarity as her contemptuous manners are.

Recognizing the power of speech as the most potent of apothecaries for removing dull discontent, embarrassment, and loneliness, she is free with thoughts gracefully expressed. It is noticeable that such a woman never leaves a drawing-room, kitchen, shop, or coach that every word of her expression possesses a possible means of inculcating knowledge to herself the supreme excellence of courtesy.—Illustrated American.

WOMEN MUSICIANS.

Not so very many years ago a woman violin player was a great rarity. Now, in addition to those playing this instrument, many may be found who handle the viola and the cello. Then there are the flutists, the clarinet players, the cornetists, and the trombone players; and even the French horn has its devotees among women muses. There are many other instruments, who handle all the various instruments of percussion, with the accompanying instruments, the light music so important a consequence of the proficiency attained in the use of these various instruments, there are now a great many amateur players, many amateur ones, and some with an excellent standing as professionals. Among these the Beacon Orchestral Club of Boston is the largest, having fifty members, only twenty-five of whom, however, are strictly professional. The founder, manager, and leader of this organization is Miss Marietta Schermerhorn. The successful Boston club is the Fadette Ladies' Orchestra, with Mrs. Carrie B. Nichols as leader and Miss Ethel Allen as business manager. This club has twenty picked players. There are also two ladies' military bands in Boston—Howard's and Varick's. The first woman in Boston to hold a concert was Miss Agood. An attempt has been made to organize an "American Ladies' Symphony Orchestra," but as yet no oboe or bassoon players have been found, and, for the present, the scheme has a rather limited outlook.

THE BIBLE "NOT MADE WITH HANDS."

"This book told me all that ever I did; then it must be inspired. Other books have talked to me, but this has a certain power. Some of my other books have gratified and delighted me, this has cut me in pieces, pierced me to the dividing of the joints and marrow, hastened me to the night-time and troubled me all the day long, yet none of all the songs of earth ever charmed me like
SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1892. OCTOBER QUARTER.

LESSON IX.—THE APOSTLES TURNING TO THE GENTILES.

For Sabbath day, Nov. 26, 1892.


GOLDEN TEXT.—"I have set thee to be a light to the Gentiles."—Isa. 49:6.

INTRODUCTION.—The gospel does not save everybody. A pastor or evangelist cannot reach all "the young people." He does not find fault with your minister if the whole community is not converted, nor if his vigorous preaching awakens opposition. Christ and all the apostles excited, even with their gentiles words, the people whose parents were true. If so, then we are to expect opposition. The gospel is the savor of life to some and death to others, according as it is received. Christian workmanship through an inspired apostle, finds work an unbroken success.

EXPLANATORY NOTES.—v. 44. It is probable that the missionaries were busy teaching and persuading men unto death, according as they were received. The gospel was the "savor of life unto death, according as it was received."

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HOME NEWS.

NEW JERSEY.

PLAINFIELD.—The recent death of Brother Edmund M. Cheverton strikes us as one of our most eloquent and acceptable pastors and will be greatly missed. = The Rev. Dr. K. P. Ketcham, for the Rev. Dr. Hurlbut, well known in this city, has been appointed by the Rev. E. B. Mitchell, pastor of the Baptist Church, both of these gentlemen are spoken of as successful preachers of the Gospel. = The recent death of Brother Ritchie is mourned. = The Rev. A. E. Main and Bro. E. B. Saunders to our church on Sabbath, the fifth instant, was an occasion of unusual interest. = The Rev. A. E. Main and Bro. E. B. Saunders to our church on Sabbath, the fifth instant, was an occasion of unusual interest. Each presented the cause he represented by stirring and enthusiastic addresses. The audience was large and there was great enthusiasm. = The Rev. Dr. Hurlbut, well known in this city, has been appointed by the Rev. E. B. Mitchell, pastor of the Baptist Church. Both of these gentlemen are spoken of as successful preachers of the Gospel.

NEW MARKET.—The day after election brought us our first snow, and even then it came much earlier than usual in this part of Jersey. This was followed by rain which was very much needed, for the supplies of well water in this State, quite generally, have been seriously affected by the long continued drought. = The Rev. Dr. A. E. Main and Bro. E. B. Saunders to our church on Sabbath, the fifth instant, was an occasion of unusual interest. Each presented the cause he represented by stirring and enthusiastic addresses. The audience was large and there was great enthusiasm. = The Rev. Dr. Hurlbut, well known in this city, has been appointed by the Rev. E. B. Mitchell, pastor of the Baptist Church. Both of these gentlemen are spoken of as successful preachers of the Gospel.

RITCHIE.—Elder O. S. Milled closed his labors with us in March last. The first of June Elder Brown, of Missouri, began his work as pastor of our church. = The recent death of Brother Ritchie is mourned. = The Rev. A. E. Main and Bro. E. B. Saunders to our church on Sabbath, the fifth instant, was an occasion of unusual interest. Each presented the cause he represented by stirring and enthusiastic addresses. The audience was large and there was great enthusiasm.

THE SABBATH RECORDER.

[Vol. LVIII, No. 46.

BOSTON, Oct. 30, 1892.]

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the readers of the Recorder, but we trust that when the case is fully considered it will not lessen their ardor, nor interfere with the work of the Seventh-day Baptist Christian Endeavor Societies. Our work for “Christ and the Church” is increased rather than lessened when inexcusable ignorance concerning us can induce action like that noted above. The correspondence with President Clarke was "persuasive," it would be given here about in this way. The Seventh-day Bap-
ists were largely represented in the late National Convention in New York City, more largely we believe, than any other denomination, accord-
ing to the report, the "Seventh-day Baptist Alliance," as was the case of the Baptist Alliance of the 19th century. The Alliance was called, R. L. C., N. Y., N. J., W. Va., Ill., and Wis., and we presume other States, were fully represented on the floor of the Convention by able, devoted, and enthusiastic delegates. It was therefore noticeable that the Seventh-day Baptists were ignored in the roll call. When the Convention was over, the writer addressed a brief note to President Clarke asking whether the ignoring were intentional or accidental. That correspondence developed the fact that it was intentional, and also, that the President, while willing to aid such a movement as the question of the "Opening of the World’s Fair,"etc., was not correctly understood. The writer at once forwarded an official copy of the only action the Seventh-day Baptists have ever taken upon the question. President Clarke was about leaving home, and the correspondence ceased, with the expectation on the part of the writer that the matter would be "set right" by its reference to the Board of Trustees. He was therefore quite unprepared for the next step in the programme, which was the letter given above, in which he was accused of several reasons, among which are the following:

1. The Christian Endeavor Movement pur-
ports to be an undenominational one, which aims at Christian unity and co-operation, with- out regard to denominational lines. The Sev-
enth-day Baptists have been associated with similar movements in Christian work and moral reform for many years; their entire history has been as a part of the undenominational organization in the United States dates from 1867 A. D.), and we believe they have never before been refused recognition. Their expe-
rience in anti-slavery work, temperance reform, social purity reform, union evangelistic work, local Sunday schools, and similar work, and the like, has wholly unitted them to expect such treatment at the hands of this, theo-
retically, the most princely of undenomina-
tional movements. This refusal to recognize Sev-
enth-day Baptists comes at a time when there are at least eighteen hundred Seventh-day Bap-
tist members of Christian Endeavor Societies scattered throughout at least thirteen different States, in many, if not all of which, they are members of "local," "county" and "State" Societies; and in some States they hold such prominent positions in the State Executive Committees as to make them influential in the movement. Thus, the Seventh-day Baptists, scattered as they are, are thoughtful of the work along all such undenominational lines.

Coming under such circumstances, this action of the Trustees of the United Society suggests that there was more reason for the organization of the Alliance than was noted by President Clarke, and of the "Young People’s League," among the Baptists, than one might at first suppose. It also suggests that a small denomini-
nation might be safely ignored when larger ones should be courted.

2. Seventh-day Baptist Endeavers are also scattered through all of Europe, and they are heartily at pledge given to God alone, and to the Bible, which is the only charter of their faith. When the United Society learns that the Sabbath question is to be settled by God’s Word, and not by an act of Congress touching the Chicago fair, they will be driven to larger conceptions and more Christ-like regard for biblical truth. Meanwhile we again thank them for frankly telling us that we cannot be recog-
nized, and thus calling the attention of all Christian Endeavorers to the reasons for which Seventh-day Baptists are thus denied a place in their ranks.

UNEARNED INCREMENTS.
The "unearned increment" is a phrase that has placed a large part of a certain line. At first it was used in regard to an increase in the value of land when it was due to circumstances arising from any effort on the part of the owner, such, for example, as improvements in neighboring property. Later it was extended to all such work for which there is any reason in excess of what another receives for an equal amount of labor. Some have made this extension, however, beyond any that we have sought, and have won far less. It was not that they were less faithful, but that we were more far-sighted.

The use of the unearned increment has been a question agitated by students of political economy. Some have urged that it should be-

The Queen of All

Honor the dear old mother. Time has scat-
tered the snowy flakes on her brow, bowed deep the furrows on her cheek, but is she not still beautiful now? The lips are thin and shrunken, but those are the lips which have kissed many a dear child's face, and the gentle voice, which is the sweetest in all the world. The eye is dim, yet it glows with all the soft radiance of holy love which can never fade. Ah, yes, she is a dear old mother. The sands of life are nearly run out, but feebly as she is, she will go further and reach down lower for you than any other on earth. You cannot walk into a mid-
night where she cannot see you; you cannot enter a prison whose bars will keep her out; you cannot mount a mountain high enough to reach that she may kiss and bless you in evi-
dence of her deathless love. When the world shall despise and forsake you; when it leaves you by the wayside unnoticed, the dear old mother will gather you in her feeble arms and home, and be a shield to you and her virtues until you almost forget that your soul is disfigured by vices. Love her tenderly, and cheer her declining years with holy devotion.—Old Age.

The New Testament opens with "Peace on earth, good will to men," and there are the last words that rang through the air before the vision faded; "And the Spirit and the Bride say, Come. And he that overcometh shall inherit all things; and I will be his God, and he shall be my Son," and let those words be held up forever to the ears of the world. The two magnificent notes rolls the anthem of God’s mercy, "Whosoever will."
TEMPERANCE.

-The liquor traffic costs every year more than our whole civil service, our army, our navy, our Congress, including the River, the Harbor and Pension bills, our total annual expenditures on non-local government and local debts, besides all the churches in the country.

-GERMANY is not giving up the beer drinking habit. The present panic was caused because the Professor of Chemistry at Hamburg announced last year that German drank 22,000,000 hectoliters of beer, an increase of 7,000,000 hectoliters of beer. The consumption of the previous year was fifteen per cent in excess.

-A non-taxed Carnegie workman, on receiving a month's wages, ventured into a Homeœd saloon to find "got a drink," and was lured to the liquor by the strikers, who robbed him and left him half dead to stagger back and report to the militia. He was probably in his last drink, or hisantichrist.

-London has 8,625 miles of streets and a population of 5,847,000 more than the whole of Scotland or of Ireland. It has only 439 church buildings. It has about 6,000 people to the square mile; 146,000 paupers, one third of whom are children. London has over 35,000 registered, habitual criminals. Never will there be any way out of "prosperity London." But the bottomless misery and degradation of any other city, so long as the grogshop curse is tolerated.

-RABBI MENDES recently said, 'I am no Prohibitionist; I am a Radical; I am an economist, who consider the measures of the temperance reform, the moderate employment of alcohol when and where necessary. But I can see that if you closed the saloons you would have barroom crime, that if the walks of life you would, at a stroke, close a very large proportion of the houses we are speaking about to-night. Observe the wealthy and powerful liquor grip which is strangleing your police force, and because of the law would soon restore nightly order and decency in all parts of the city.

SPECIAL NOTICES.

THE next Semi-Annual Meeting of the Seventh-day Baptists of Berlin, Coloma and Marquette will be held with the Berlin Wan., commencing Dec. 9, 1892, at 7 P. M. Eld. S. H. Babcock, of Waukegan, Wis., is invited to preach the introductory discourse. Elder Geo. W. Hiles, alternate. All Sabbath-bearers on the field are cordially invited to attend, also any from abroad will receive a hearty wel

E. D. RICHMOND Clerk, pro tem.

THE Quarterly Meeting of the Seventh-day Baptist Churches of Southern Wisconsin will convene with the Milton Junction Church, commencing Nov. 26, 1892. The following is the programme, subject to necessary modifications, will be presented:

1. Introductory Service by Dr. C. H. Babcock, at 7 P. M.
2. Sabbath evening service by Mr. E. Dunn.
3. Sabbath, 2:30 P. M., by Mr. W. H. Wrench.
5. First day, 10:30 A. M., sermon by Mr. W. H. D. Clark.

PROGRAMME OF THE MINISTERIAL CONFERENCE in connection with the Quarterly Meeting at Milton Junction, Wis., Nov. 26, 1892.

Opening exercises at 10 A. M.
2. What conditions are essential to the prosperity of the church? H. Hull.
3. What is the connection between the science of the church? J. C. Shuford.
4. Is it advisable for our people to use "ตาร." The question of the word " النار" is connected with the conference at the World's Protesting Congregational Church in next year? Geo. W. Hills.
5. What is the best mode of conducting a revival? H. B. Simmons.

7. What is the connection between the conditions required to secure it? Wm. H. West.
8. What is the idea of progressive asceticism? Is it the idea of progressive asceticism in the intermediate state or by any other means, H. R. Hurd.
9. What is the attitude of the religious for our people to use " النار"? H. E. Winer.
10. Is the Sabbath-keeping necessary so far as regards brilliancy, intensity, and fastingness of color, while the hardness of the fabric is preserved? B. M. Dunn, Cons.
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F. J. WHITFORD, W. S. BISHOP, Secretaries.

The 18th Annual Session of the University will be held in the Rooms of the Hotel Albion, W. M. Whittier, M. D., President, Beech Grove, Ind., during the month of June, 1892.

MILTON COLLEGE, MILTON, W. V.

New President opens school, Sept. 6th, Rev. W. C. Whitfield, D. D., President.

Milton Junior College, Milton, Wis.

L. M. ROGERS, President, Milton, Wis.

E. B. HITES, President, Alfred, N. Y.

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Vol. II.—Bellectual Tractarian Theorizing Concerning the Sabbath. Compiled and published by the Sabbath Tract Society of Western Pennsylvania, 12mo, 120 pp., Price 60 cents per hundred.


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