It is said that in Canada a liquor dealer, or saloon-keeper, cannot hold a municipal office. In many places, in the United States, the liquor dealer's qualifications seem to be a first-class recommendation for office. Well, why not? A certain number of citizens must sign a petition for their license; and in this petition they must certify to the good moral character of the saloonist; and good moral character is an important quality in a municipal officer!

The bitterness, want of charity and unreasonableness with which some of the Baptist papers of the South assail the great Baptist University of Chicago, on account of some supposed heretical teachings of President Harper, are simply astonishing. Many of his statements are misquoted and many others are misinterpreted. It is the same spirit of intolerance and rashness with which Roger Williams had to contend over two hundred years ago.

The death of the Czar of Russia, which has for some time past seemed near at hand, may make serious complications in the affairs of many oriental powers. Revolutions of Europe, as well as of Asia, are held together, or rather apart, by such a frail network of diplomacy that the breaking of one strand may involve both continents in great changes if not almost irremediable warfare. The fire may be already kindled which will cover this vast area. God grant that it may speedily be extinguished.

It would be instructive and quite satisfactory if we could know just what per cent of the strikers and anarchists of our times in this country are adherents to the Roman Catholic Church. It seems to be generally believed that since this class of people are generally foreigners they are also Catholics. This may be a natural and still not a necessary inference. There are, of course, foreigners who are not Catholics, but probably the greater portion of them are of that church. And if so, how consistent their outcry against capital sounds along side of the fact that Archbishop Corrigan, of New York, holds more than $50,000,000 worth of real estate, in his own name, all of which is exempt from taxation. We have no complaint from strikers against the horded millions in the hands of Catholic priests. Why this distinction?

It seems like a little relief, in ecclesiastical circles, to find that "heresy hunting" has at last infected the secular courts. Prof. R. F. Ely, of the Wisconsin State University, has been the victim, for some time past, of suspicion and charges of teaching the heresies of socialism at least bordering on anarchism. Prof. Ely is eminent in economics. He was formerly a professor in Johns Hopkins University. It is said in his vindication that he specifically denies the charges made by and that his published books and lectures do not imply that private or corporate property is injustice or robbery, which is the chief corner stone of socialism. It appears that the Professor holds some views akin to socialists and if in the pending investigation it shall appear that there differ from them in more points than those in which he agrees with them, or on subjects that are most vital and characteristic, then he will probably be acquitted. We have no words of censure for those who watch, with eagle eye, for secular heresies. One of the greatest dangers in our country is this growing power of the anarchists. It has already led to evils and troubles not easily estimated and its prophecy for the future is ominous. Let us not do it. We should be as the Irishman who on his grave, after having been the victim, for some time past, of suspicion and charges teaching the heresies of socialism at least bordering on anarchism, announced that nothing would be more likely to prevent the spread of socialism than to have a man buried in the cemetery and have charges made against him.

A WRITER.
THE SABBATH RECORDER

Ram's Horn, from the pen of the man who stopped it, Rev. William G. Clark. The article occupies over a page, but it may be boiled down to the following points:

1. A variety of methods, including sight general plans of assault and prosecuted with zeal and energy. No single plan would have accomplished the purpose. All of the plans, if tried consecutively, would probably have failed. But these several measures were undertaken simultaneously, and were brought to bear with augmented and tremendous force upon the citadel of evil.

2. First. A time was selected which, because of the proximity of an important election, would force the political parties, and especially the one in power, to wash their hands of the iniquity.

3. Secondly, influence was brought to bear through personal friends and political associates upon the ruling authorities to exercise their official authority in the suppression of the evil.

4. Thirdly. The united and harmonious support of the newspapers was solicited and secured.

5. Fourthly. The aid of the pulpit was requested for a simultaneous denunciation of the conditions and causes of the crime in every church, Catholic and Protestant, in every ethical society and Jewish synagogue in the city, to which request a general and generous response was given.

6. Fifthly. A series of mass meetings were arranged by which the sentiment thus engendered could be forcibly expressed; and before crowded audiences, representatives of all classes, industrial, political, moral, and religious, declaimed with vengeance against the further intolerance of the vice.

7. Sixthly. In order to check the revenues arising from these business, vigorous efforts were put forth which were designed to intimidate his patrons, believing that reduction of traffic would militate against its permanence.

8. Seventhly. As the statutes of Illinois hold the owners of property occupied for gaming purposes equally guilty with the gamblers and subject to the same penalties, a deliberate plan to prosecute criminally, was directed against these owners, who, while sharing the gains of the business in increased rentals, seek to preserve their business associations.

9. Eighthly. The main stress of the campaign was naturally laid on the prosecution of the gamblers themselves and the demolition of their implements of trade, and every means for the embarrasment of the business was employed without fear or favor.

10. Within forty-six hours of the first public stroke in the raid upon the wealthiest gambling house of Chicago, public gambling was suppressed. Let this victory over evil, in a city where it was most flagrant and formidable, encourage the faithful to achieve the same success. May God prosper every endeavor for municipal reform!

We rejoice in the great tent revival services now being held at the South. How can any one, who has been a witness of the Lord's Church, and who desires to arrive at the land of rest, avoid the tent meeting? Many of the Godly among the Lord's people have been and are still going to these tent meetings. The Lord works his farm; the Willowmoc is a real fact, but a mile away, and we are informed that "no one thinks of fishing for trout after June, the water is so low," while the Mongaup remains shrouded in impenetrable mystery; it is "off the railroad, scrutinize all, but one, are dry, and the straggling stream that trickles over that falls a scanty ninety feet in stead of three hundred. As for bass, the land-lord declares he has never seen one in his life, but Mr. Smith put some in the lake five years ago, and they have been running ever since, as the lake must be well stocked. Yet, with all deceptions, the beautiful landscape is left, the clear, bracing air, and the deep woods, with their grand trees and graceful firs, and there

In Vacation Time.
BY HENRY M. MAXSON.

Taking a vacation is by no means a modern idea, for, as far back as the time of the Roman Empire the rich senators were wont to go out to the country villa in the summer, but that was a rich man's vacation. The idea of a wage earner taking a vacation is decidedly modern, and the development of this idea in the last decade or two is remarkable. Vacation is no longer a monopoly of the wealthy, but the people in all conditions of life look forward to a summer outing, if it be but a few days' visit to some relative in a neighboring town. Churches recognize it in their service, employers calculate on it in engaging their employees.

Not many years ago there were few places and only one, a few. Now the places are legion and the choice of board ranges from a country farm-house at three or four dollars per week to veritable palaces with princely charges. Tourist agencies rival each other in their efforts to serve you, railroads arrange all sorts of combination trips to reduce the prices. The whole world conspires to make vacations easy and cheap.

This flood of summer travel has developed a new and interesting form of literature, the beautifully illustrated guide-books published by the different railroads to advertise their lines along these lines. All their descriptions must be taken with a grain of salt, in some cases with a great many grains. It is very interesting as one goes about to compare the advertisements with the real facts. Here is the "Highland Lake Cottage, two and one-half miles from the depot, one-half a mile from the celebrated Willowmoc and Mongaup trout streams, lake well stocked with black bass, three waterfalls,—one 500 feet high, free boating, good livery."

As you read it what delightful visions arise of sitting on the verandas and watching the glow of the setting sun enjoy the things to the lake, setting a halo of glory upon the foliage around it; what anticipations of ravenous trout and gamy bass! What lovely drives along country lanes! But this is all poetical anticipation. In hard reality the two and a half mile ride stretches out to four miles; the cottage, a small, unpainted affair, is at the bottom of a hollow, with no water in sight (an exploring expedition later finds the lake over behind the hill), the livery attached consists of the team of draught horses with which the depot, one-half a mile from the celebrated Willowmoc and Mongaup trout streams, lake well stocked with black bass, three waterfalls,—one 500 feet high, free boating, good livery.

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is still enough to delight the soul of one that loves nature.

But not all advertisements suffer so much deduction. Here is a quiet, restful valley on the far edge of the hills that run up to the Catskill, which not half is told, a place so hemmed in by lofty wooded hills that there is barely room for a road each side of the river, where some tributary, pouring its flood into the main stream for ages past, has worn away the hills and broken down gravel, sand, and soil, to form a little plain just large enough for a church and a school-house, with a little cluster of farm-houses about them. Here the cares of the world rest lightly. Though but little more than a house a year is brought to us from our greatest city, the daily paper seldom reaches here save when it is brought by some newly arrived visitor. No one is hurried, no one seems driven by the city's feverish hunger for money but every one seems to have enough to keep the wolf away and all are neighbors. If you wish only you must go to the meat market, if peaches, to the barber's, and for lemons to the hardware store, while for apples and peaches—well, for these you must go to the city for they are comparatively unknown here.

What is the essential of a vacation? As one watches the restless throngs at the popular resorts his impulse is to say excitement, while the life of a fashionable summer hotel seems to define leisure. But none of these is in the true holiday. There is one word—"change"—a change of scene, a change of air, of thought, of ways of living, of daily pursuits; the wider the change the better for mind and body. Hence the essentials of a vacation are as various as the natures and pursuits of those who go. The name of happiness unalloyed to one, may be a time of torture to another. I was once expressing to a mechanic my anticipations of delight in a month's outing where I could substitute a channel for staid conventionalities that accompany it, when the mechanic, who wore flannel every day, stopped me with an exclamation of surprise and said, "Why I begin my vacation to-morrow and I am rejoiced at the thought of wearing every day that starched flannel which are rejoiced to rid of." Verily, it is the old adage, "What is one man's meat is another's poison."

As I sit here on the hilltop with the snug little valley below me and the gentle slope of the facing opposite me just enough away for its pastures to present the smooth loveliness of a huge lawn, there is an unspoken happiness in simply sitting still and watching the lines grow dimmer and the shadows deepen, while the twilight fades and the lights of the scattered farmhouses sporting into sight like dim stars, till the moon rises in its radiance and sheds a new glory over all; and yet, in this houseful of people there are but three of us that see it, while all about them in the chatter, kisses, parries and dancing and such, is each enjoying his vacation.

It is easy to set up business with a capital made up of other men's mistakes. Such agency for starting in business are abundant. All the gossips, and restless people in the neighborhood, will trade with you, if you start with such a stock. Tattlers and backbiters, and bearers of "false writers," will be at your door to feed your mind with news. But when the year ends your inventory will show only accumulated rubbish, moth-eaten stock, and nothing. God can give you credit for it. That sort of business pays no one but the devil.—Evangel and Sabbath Outlook.
By virtue of their high calling Christians reign already in this life, that is felt by all who know them; and, in some way that we cannot now understand, we know that we shall reign in the other world. The twelve apostles were promised thrones and that they should judge the twelve tribes of Israel; and all of Christ's followers reign in the reign of his kingdom. Oh! happy retribution—short toll, but everlasting rest!

Again, we catch the final strain from our sweet fragment of song: "If we shall deny him, he also will deny us; if we are faithful, he abideth faithful; for he cannot deny himself." Sometimes men are tempted to deny Christ by the apparent hardships of the way. But Christ requires of all his followers that they shall make confession of his name before God and the angels. If we are ashamed of Christ then he will be ashamed of us. We should prove that one that professes to have and to enjoy this great blessing; and in return the soul that possesses this spiritual life, loves to hate the things of Satan as it relaxes its hold on the world and clings to the Saviour; then how easy it is for us to learn to change the things which we dislike. If the Saviour is precious then we should prove that we have never before, experience alone can bring understanding on this line.

God said to Abram "Walk thou before me and be thou perfect." Abram was human as we are, and if he could walk before God perfect is it not our privilege to do the same? He was thinkable; out to the land that I will shew him his faith; however, the example remains the same for us, and it coincides with Christ's teachings, when he says, "He that loveth father or mother more than me is not worthy of me, and he that loveth son or daughter more than me is not worthy of me." Matt. 10:37. Job sanctified his household and the Lord said unto Satan, "Has thou considered my servant Job that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil?" Job 1:8. And when we walk through the age; we find the pure white thread of soul life interwoven all through God's holy Word, in symbols, pleadings, promises and commands.

We must cleanse ourselves from all filthiness of the flesh and spirit if we would perfect holiness. Some light is thrown upon this subject as we study the communion between Jesus and the rich young man, who said that he had kept the commandments from his youth up and had even loved his neighbor as himself. Jesus said unto him, "If thou wilt be made perfect go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven and come and follow me." The requirements were, first, separate thyself from worldly things. Second, do good to others, for in so doing thou shalt lay up treasures in heaven. Third, you will be in the way, to be able to come and follow me. These, and many other references that we might quote, show that it is possible for us to walk perfect before God.

Evidently we cannot follow Jesus wherever he may lead until we have become dead to all worldly things. He loves to lead his disciples away from the multitude (Matt. 5) into that secret place of prayer and communion where he dwells, and where sin cannot exist. Note how gradual the ascent of this spiritual mountain, at the foot, and how the grade steepens as we advance up its side, and as we approach near the top how steep and rugged it appears. Our faith cannot advance up the mountain paths of sorrow, and false accusations, and the storms of persecution. We are to rejoice and be exceedingly glad if we is with him. From this lofty height we can look down upon the world and view our little possessions, how insignificant they look to us now as compared with what the Saviour offers us? Can we not say take the world but give me Jesus. In the regenerate state we can say, we advance in this spiritual life.

**SACRIFICATION?**

If God has a second work or blessing for the soul, out of which Satan has no share, the child ought not to know the fact. Let it be sanctification, holiness, the second blessing, perfection, perfect love, or whatever name may be given to this higher and more consecrated spiritual life, evidently meaning, first, to become alienated from the world, second, exalted to a supreme love to God. To put this into practice calls Satan to the front with firmness. If there is one person that he hates, or he would forsake, it is that one that professes to have and to enjoy this great blessing; and in return the soul that possesses this spiritual life, loves to hate the things of Satan as it relaxes its hold on the world and clings to the Saviour; then how easy it is for us to learn to change the things which we dislike. If the Saviour is precious then we should prove that we have never before, experience alone can bring understanding on this line.

"Day by day his tender mercy, Healing, helping, full and free. Brought to me in tenderest manner, None of self and all of Thee."
MISSIONARY SOCIETY.
Fifty-second Annual Report of the Board of Managers of the Seventh-day Baptist Missionary Society.

(Continued.)

THE SABBATH RECORDER.

MISSIONS.

Oollege convetion, nor for the honor of representing these

...He was fearful of losing him. But from his wife, and they will carry one evangelistic work.

...Since the close of her school a new system of free schools has been inaugurated in Attalla with primary departments conducted on the most approved modern methods which will not make it necessary for Mrs. H. to lay workers entirely alone, sometimes in union meetings.

...The Rev. R. S. Wilson, Attalla, Ala., Missionary Pastor.

...The Board made an appropriation for the year 1894 to aid in the support of Mr. Wilson as a missionary pastor, at Attalla. It was found since Mr. Wilson was away most of the time in evangelistic work, that Mr. Wilson could be profitably employed as pastor and preacher at Attalla and at adjacent preaching stations. He reports 30 sermons and addresses; congregations ranging from 30 to 150; prayer-meetings 25; visits 54; 1,150 pages of tracts and 38 papers distributed; 5 addresses—4 by baptism; 1 Bible-school.

...Mr. Wilson says, "I am very interested here. Our young people take right hold of Christian Endeavor work and we have some very excellent meetings. The Sabbath-school, under the superintendence of Bro. J. T. Green is moving nicely. At Whittom, 30 miles north-west of Attalla, we held meetings in May from Friday night to the next Sunday night. We had good meetings. Preached Sabbath night on the Sabbath question to about 150 people. There were three ministers present but they said nothing. We had to leave on Monday, but a special request has come for Bro. Hills and myself to come there soon and hold a two weeks' meeting. We have planned to go there about July 17th, if Bro. Hills shall then be strong enough to go the work."

...The Rev. D. N. Newton, Fayetteville, N. C., Missionary Pastor.

...Mr. Newton has labored during the year with the Cumberland Church as his health would permit, praying and also occasionally at preaching stations about him. He has superintended the Bible-school regularly and has distributed a good number of tracts. He reports the congregations from 15 to 50. Whenever from poor health he could not meet his appointments his brother, Eld. R. Newton, has usually filled them. They maintain a regular prayer-meeting conducted by Deacon J. A. Howard. The coming of missionary evangelists, Col. Geo. B. Carpenter, the North Carolina field has greatly strengthened them, and the prospects for our cause there are both hopeful and encouraging.

...The Rev. T. J. VanHorn, Stone Fort, Ill., General Missionary.

...Mr. VanHorn reports 50 weeks of labor with the Stone Fort Missionary Society at Palaski churches in Illinois, the Shepherdsville Church in Kentucky, and at three other preaching stations; sermons and addresses 99; average congregations about 50; visits 715; 2,400 pages of tracts and 380 papers distributed; 13 addresses—6 by baptism; 1 Bible-school; 20 Seventh-day Baptist families and parts of families; 45 resident church members; 2 Bible-schools. Mr. VanHorn writes: "While the progress has been slow and there have been many discouragements, yet our people of Southern Illinois have many things for which to devoutly thank God. The growth in numbers has been amazing and there are some encouraging evidences of spiritual growth and development on the part of the churches. One year ago it was a rare thing to hear any voice for God, but the ministers in the public service of God. This year there was almost a demand to do preaching and praying, and in some instances about all the singing. Now people from twelve years old and upwards are able and willing to conduct a public service. Thirteen in all have joined the different churches, all but three of them to the Sabbath to year. Of these, five are young men who have come to us through the greatest opposition of friends and with special discouragements.

...It is not hard to see it my duty to go. It was a source of great satisfaction to me, not merely for the opportunity of visiting the great Convention, nor for the honor of representing these societies, but most of all for the evidences of spiritual life and enthusiasm shown among the young people. I am praying for receptive power to carry back some of the good I am receiving here to those young people of Southern Illinois."
to the same over and above their usual contributions to the Society.

The Committee employed Mr. E. B. Senn-
der, of Milton, Wis., and the Rev. L. C. Ran-
dolph, of Chicago, Ill., to labor as evangelists,—as much time during the year as they could give to the work. Evangelist Sennnder com-
municated in the Lutheran Brotherhood Association at Nilte, N. Y., Oct. 29, 1893, and labored two months with the Friendship and Rich-
burg, and the Little Geneese churches. earnestly and efficiently aided by their pastors.

Mr. Geo. H. Bank, a theological student of Alfred University, and the Christian En-
deavor Societies. Their labors were greatly blessed of the Lord. The members of the churches greatly revived and at Nile there were 20 conver-
sions, 18 baptized, 16 joined the Friendship Church, 6 reclaimed. At Rich-burg there were 10 conversions, 7 baptized, 5 joined the Richburg Church and 12 were reclaimed. At Little Geneese there were 15 conversions, 5 baptized and joined the church and 10 re-
clined. These efforts affected the whole com-
unity, arousing spiritually the First-day peo-
ples as well as our own, and many of the converts joined First-day churches.

In the summer of 1893 the Milton College Quartet, a band of earnest Christian workers, composed of A. B. Sayler, Alvah VanBuren, a Fred Whitford and Eli Loofbord, spent a part of their summer vacation in evangelistic work in Southern Illinois, under the direction of General Missionary T. J. VanHorn, on that field and there was also with them Rev. M. B. Kelly, Jr., on a visit to his home, who gave valuable service. Their labors resulted, under the blessing of the Holy Spirit, in some con-
versions. (To be continued.)

BY CHANCE.

This is an old story worth a thought.

Sir Isaac Newton was once examining a new and fine globe when a gentleman came into his study who did not believe in a God, and declared the Maker of the globe to be as much pleased with the handsome globe, and asked:

"Who made it?"

"Nobody," answered Sir Isaac. "It hap-
pened here."

The gentleman looked up in amazement at the answer, but he soon understood what it meant.

Who can say this beautiful and wonderful world came by chance, when he knows that not a house, or ship, or picture, or any other thing in it, but has had a maker.—Forward.

REFORMATION.

O'Gara was born in a great tower which was bestow-
and the soil was all wet, from the melted snow; and the rough wind had bowed it this poor, tiny building (the base of which is half-covered with mud). But while there was once a morning the rain did not fall, and a beautiful sunbeam came over the wall, and a warm and gentle sun softly and slow and lifted the lid that was drooping below.

And, day after day, for a long, golden week, but these little leaves grew, and grew, and grew, till it yielded once morning its heart once locked close, to the sun, and in its crimson, rose. crimson rose.

And I went to its lips, and its breath I drank in,

And this thought from its booms my close love did win: To love, how hard must it be, to love, how

And beanimed by its wrong, weak and trembled from its

That God's agents of mercy, through Heavenly grace,

"Ay, but still they are there—On your tongue those soiled leaves,—though the blossoms look fair."

"One replies, Ay, I know it those petal, earth-soiled, there are thorns and I机组 one, yet my tower is not spoiled."

You may seek if you will, but solution hath been, I rejoice at the fragrances and beauty within.

THE FAVORED NATION.

The following is a synopsis of a pastoral sermon preached by the Rev. Geo. B. Shaw, a theological student of Alfred University, and the Christian En-
deavor Societies. Their labors were greatly blessed of the Lord.

The Jewish people were the chosen people of God. They were chosen out from all the na-
tions of the earth that through them the Saviour might come, and now was com-
jectured of special divine favor. Environed by God's protecting love he took on those charac-
istics which peculiarly marked his people. By no means perfect, he was immeasurably su-
perior to his contemporaries.

He belonged to a spiritual aristocracy. It is a good thing for a man to be well-born. A god-
ly ancestry is a desirable heritage. If a man is

to amount to much he must feel that he is

something. If a man thinks he is nothing more than an educated ape, he is nothing more, so far as objective results are concerned. A man must believe himself to be a spiritual being if he is to produce spiritual results.

The Jew was intensely patriotic, devotedly attached to his country, red-bloodedly proud of his race. In exile and bondage he yearned for home and independence and eagerly awaited the advent of the promised Messiah. His patri-
itism, his love of country and pride of race
were due to the fact that God had promised that he should have that land, that the Jew was God's and "blessed was that nation to be whose God was the Lord." True patriotism is not alone

awakened by broad territories, fertile soil, great resources and beautiful scenery. These may produce their effect, but it is principle, God's

truth behind the nation, for the defense of which men will give their lives. Man will sell

his life in defense of property and home. Not for the material wealth there represented, but because it is his. Man feels that life isn't worth living if wrong is to rule, if the rights of man are not secured.

We need as a people to-day true patriotism. To be true patriots we must love our country for the principles of truth she stands for. Prof. Pro-

fessor Bronson's idea that a nation, if it expect to have the government, his commands the laws of her peo-

tle, is the right one. A man cannot be a true lover of America, and he is not a true American, if he does not recognize God and his

purposes concerning us as a people. It is truly

moving and uplifting to reflect upon the nations of the world whose God is the Lord; the people whom he hath chosen for his own inheritance. That

church his is our Lord the living God. Curiosity is that nation which forsakes the Lord is equally true. What is the meaning of our present conflict, and the wide spread desolation and social disquietude?

Witness our political corruption, our legalized

drunkenness, our social evils, our described by the Lord's prophet, as a "Di-it is

and his kingdom is not of this world. Truth is

assert that, under the conditions of this mortal life, he is not

a Christian. That is Christianity.

(to be continued.)
WOMAN'S WORK.

HE CHOSE THIS PATH FOR THEE.

He chose this path for thee; no fault found the choice fell. But look, His love hath placed thy footsteps here; He toiled and died. Know, how thy heart would often sink with fear, Yet tenderly He whispered, "Child, I see the path is best for thee."

He chose this path for thee, though He knew sharp thorns would bear thy feet, Know that thine is the way, (Know all the hidden dangers thou wouldst meet, Know the weariness of the father day by day, And still the whisper said, "Yes, I see the path is best for thee."

He chose this path for thee, and well he knew that thou must tread alone Thy glowing veins and gushing dreams; Know thy bleeding heart would nothing mean, "Dear Lord, to wait and find it all a dream." Love scanned it all, yet still could say, "I see the path is best for thee."

WOMAN'S EVANGELICAL UNION OF CHICAGO.

On January 10, 1894, a few women met at the home of the pastor, Rev. L. C. Randolph, to consider the organization of a society for benevolent purposes. The following was announced to be the constitution which was adopted at a meeting held with Mrs. Ira J. Ordway, on the afternoon of January 17th, when officers of the society were elected. The meetings have, since that time, been held monthly at the homes of the members. Simple refreshments are served. The men of the church and society have helped to make these meetings a success by their attendance and contributions. In a church so widely scattered these social opportunities are highly prized.

There are at present twenty-four active and thirteen honorary members. Up to the month of September there had been $383.50 taken into the treasury.

The work of the society was to provide dresses, aprons, etc., for the Rev. P. Palmberg's use in her professional duties in China, a work which it was the pleasure to do.

In the death of Mrs. Ordway we sustain a great loss. Among her constituting members of the society she was greatly interested in its work. She was in the habit of sending the amount of her car fare and monthly contribution, after she was confined to her room by severe illness. Her wise counsels and efficient help were greatly missed.

We bespeak a kindly interest in this little sister organization in the great city of Chicago trying to do its part in the great work of uplifting humanity both at home and abroad.

AN EXTRACT FROM ONE OF ELD. MORTON'S SERMONS.

Rewards of Obedience. Text, "Thus saith the Lord: refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded." Jer. 31: 16.

 Those who teach and hold the doctrine, that salvation comes by faith only and not by works, are tempted to undervalue the rewards of obedience. But there is no doctrine more frequently attacked than that the Lord will reward the faithful righteous. Even the bestowal of a cup of cold water upon a disciple in the name of a disciple, shall not fail to be duly rewarded. The laborers in the vineyard, according to the parable, were all rewarded at the close of the day. They did not seem to receive the due reward, for some of them had worked but an hour, while others had borne the burden and heat of the day; but each received "what was right."

The doctrine that I deduce from the text and many parallel passages is that all labor and all self-sacrifice will merely be rewarded in this life or in the next. I do not propose, however, so much to discuss this doctrine as to mention some of the discouragements that lead the believer to doubt the reality of the promised rewards, and also some of the encouragements to the faithful in this promise.

1. We sometimes fail to discover any connection between our labor and any desirable end. The story goes that a poor man once applied to a rich man for work, which he readily offered. He was told to remove a pile of stones from one part of the yard to another. When he had finished his task he went to his kind employer and asked what he should do next. He was told to take the stones and put them where he found them. This work seemed to him so utterly aimless that he threw up the job in disgust. Now that benevolent man doubtless had some object in view, but the worker could not realize its importance. So often do we feel that the work God gives us to do is an aimless one.

2. We sometimes feel that we are not doing the work that we are best suited to. Many a man does nothing because he wants to preach the gospel and his method does not agree with his talent lies in that direction. Some want to be missionaries but find no open field, and are therefore idle instead of faithfully using the opportunities for doing good that God has placed within reach.

3. We sometimes want to be with the crowd. "We are so small and insignificant," say some of us. If we could only worship with a great congregation, and be associated with a large denomination, we should be both happy and useful. We must first of all learn that God's people have always been in the minority. Secondly, that even personal happiness is not always promoted by a wide range of social privileges. Thirdly, that to be on good terms with God is preferable to the friendship of the world. "We are a little dust and the wind, the wise Master, He never sets us to do a foolish or needless work. We may not be able to see the property of our several tasks, but we know that it is proper and will tend to gloriify Him if we persevere in it. We are perfectly sure of our reward. We receive part of it as we go along, and the rest is sure to us in God's own time. A human employer may fail to pay in full, or even become bankrupt; but our Master's promises can never fail. He pays what is due in this life and will give us at the end of the race an 'eternal weight of glory.'"

We are not responsible for the numbers of those whom we influence. It would certainly be desirable to be associated with a large and flourishing church, but this is not necessary. First, that God's people have always been in the minority. Second, that even personal happiness is not always promoted by a wide range of social privileges. Thirdly, that to be on good terms with God is preferable to the friendship of the world. "We are a little dust and the wind, the wise Master, He never sets us to do a foolish or needless work. We may not be able to see the property of our several tasks, but we know that it is proper and will tend to glorify Him if we persevere in it. We are perfectly sure of our reward. We receive part of it as we go along, and the rest is sure to us in God's own time. A human employer may fail to pay in full, or even become bankrupt; but our Master's promises can never fail. He pays what is due in this life and will give us at the end of the race an 'eternal weight of glory.'"

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Chicago is a town of such size as to demand an entire article. And then the people of the West in general, and of Chicago in particular, are so modest and quiet in reference to their own merits, figuratively speaking, that I shall more gladly write about them.

FRANCES E. WILLARD.

The beautiful Dream City, like all dreams, has nearly vanished from sight. Some of the buildings remain, while others, piece by piece, are being torn down, and still others have entirely disappeared. The Midway Pleasure would hardly know that it had ever returned to the tread of the millions' feet, and the din of earlier races as they contended one with another, in friendly exhibit to astonish and amuse.

Today it is the scene of patient, quiet processes that are cutting out a wide canal through its center and building on either side fine cemented streets that will, when finished, connect Jackson and Washington Parks, and make magnificent water and drive ways. Although the wheels of the World's Fair have long since ceased their motions the great wheels of Chicago's life continue to "go round."

Sunday Prof. Swing was buried. Rev. G. N. S. of the Congregational Church, gave a fine sermon in the morning upon the "Life and Character of the Great Divines," from the text: "How beautiful upon the mountains are the feet of him that bringeth good tidings, etc."

He extolled him as Chicago's most noted preacher, the apostle of beauty, philosophy, charity. In the afternoon, at the Central Music Hall, where Prof. Swing preached, the funeral services were held. The room was full and hundreds, or thousands, were standing waiting in the streets, while his body rested in the midst of abundant floral display, and surrounded by many ministers. Dr. John H. Barrows delivered the funeral sermon, after which that beautiful solo, "Calvary," was sung by a male voice. There is a proposition to erect a $250,000 Swing Memorial Building in connection with the Chicago University, in which school he was much interested; but the North-western University at Evanston, is also contending for the honor and the benefit.

Monday the big Liberty Bell received honors as it was marched through the city, accompanied by a band, guards and police. Really this has been Chicago week, the time of celebrating both Chicago's fire and fair. The armory was opened to the Ist Regiment. The clubs had their big banquets, and Wednesday the Chicago Temperance Union gave its first grand celebration.

In the afternoon there was a parade on Michigan Avenue of the different temperance organizations of the city. There were the Father Mathew's Societies (Catholic), Catholic boys and girls, Baptist and Methodist Societies, Scotch Highlanders, Good Templers, public school children, etc., etc. The street was lined on both sides about six deep for a dozen blocks, while perhaps the greatest temperance demonstration the city or country ever saw marched by and were reviewed in front of the auditorium.

In the evening there was a most enthusiastic meeting in the Auditorium Hall, at which Bishop Watterson, of Columbus, Ohio, gave the main address. Dr. Barrows presided, and spoke, as did Dr. Hanson and a half score of others. He said to the credit of bishop and priest that the Protestant speakers could scarcely outdo them in their denunciations of the saloon curse, and their desire and determination to have it removed. Apologies followed apologies of the strong points made by the different speakers.

This union of all the temperance forces in such a magnificent demonstration, we trust, is the harbinger of better days for Chicago and the whole country. But don't let any one suppose that Chicago is going to become a paradise, for about 50,000,000 pieces in the marble mosaic floors, 12,000 electric lights. It is connected by marble tunnel with the annex, with 450 rooms and run on the European plan. Auditorium erected for $3,500,000.

Next week we may speak of Chicago University, our own people and prospects.

G. M. COTTRELL, Field Sec.

CHICAGO, Oct. 12, 1854.

THE PROBLEM OF THE FOREIGNER.

BY PROF. R. H. BOYER.

Author of "The Story of Norway," etc.

In the year 1830 the foreigners resident in the United States numbered 2,344,922 or 9.68 per cent of the total population. The census of 1890 reports 9,249,547 foreigners, constituting 14.77 per cent of the population. The increase in forty years has in round numbers been seven millions, out of which Germany (including Austria) has contributed about two and a quarter millions, Ireland a little over one million, and England and her North American colonies about a million and a half. Then comes Sweden with nearly half a million, Norway with something over three hundred thousand and Scotland with upward of two hundred thousand. The Slavonic people cut much less of a figure, considering their prominence in the newspapers, than we had been led to expect. Russia, Hungary, Bohemia and Poland aggregate but 510,625, of which all but about 3,000 is increase since 1850. The Latin nations, including French, Spaniards, Portuguese, Italians, and their American colonies, fall considerably below the half million (366,197), but that amount, or 9.68 per cent of the population, is increase since 1850. The Slavonic people cut much less of a figure, considering their prominence in the newspapers, than we had been led to expect. Russia, Hungary, Bohemia and Poland aggregate but 510,625, of which all but about 3,000 is increase since 1850. The Latin nations, including French, Spaniards, Portuguese, Italians, and their American colonies, fall considerably below the half million (366,197), but that amount, or 9.68 per cent of the population, is increase since 1850.

If true, as has been frequently asserted, that the most composite nations of pure Caucasian stock will be likely to develop the vital qualities which determine survival, we need not, in spite of all the problems which harass us, be troubled about our tenure of the future.

The English, from whose dominions all over the globe this inference has been drawn, rejoice in a compound mixture of Celtic, Norse and German blood; but they cannot in point of numbers hold a candle to the American of the twentieth and the twenty-first century, into whose veins all the varied elements of the above named races shall have been distilled. This process of the gradual absorption and assimilation of the constantly increasing immigrant body will be a mystery for us to watch. But it is not to be denied that it is fraught with dangers to the State, which offer many reasons the sanguine American legislator has until recently refused to recognize. The view of the immigrant who prevailed in and out of Congress until 1880 took into account nothing but the value of his muscle and the money he brought in his pocket. The country of his birth was deprived of his productive energy just as he was becoming capable of repaying the cost of his transportation. It was not until recently that we began to realize that we gained what it lost. It was computed by the German economist Friedrich Kapp, that the average loss to the Old World was about $800 for every person who emigrated; and his value to us would in a few years, if not in a single season, average more than twice that amount. According to this estimate the loss to Europe from emigration in the single year of 1882, when 730,349 souls were shipped to our shores, was $284,279,000, and our gain 341,612,000, to the credit of which the immigrant brought, would exceed the dizzy sum of a billion dollars.

Optimists who reason thus, however, take it for granted that every man is worth what he cost
to raise him—which is, in my opinion, far from being a self-evident proposition. Many are worth a vast deal more; but the number of those who fail to yield interest on the capital invested is also very considerable. Probably when this will take place, the common individual people that are so much talked about, Friedrich Kapp's estimate will be found as near an approach to the truth as we may ever hope to arrive at. But unhappily the problem has another aspect which political economists of this class have not sufficiently taken into account. The immigrant is a good deal more complex quantity than these gentlemen are apt to consider him. He brings not only muscle and loose change with him, but a heart and a set of principles. The principles of the history of his race and his country, which are by no means those of much that points in the opposite direction) attracted comparatively few aliens; while Wisconsin, Kansas, and Colorado, which have been governed despotically, countries have since taken up their abode among for cultivation. A native of kindred blood may make very excellent farms, but this house catches fire and is burnt over his head.

ON THE WING.

To the Editor of the Sabbath Recorder.

My last letter to you was written on the train approaching St. Louis from the North-east, on my way to the meeting of the South-Western Seventh-day Baptists, to be held here with the Providence Church at Tyro, Mo. Well, I reached the place in due time and the meetings of the Association were held substantially as previously announced in the Register. The Secretary of that body is expected to furnish a report of the meetings, I will not enter into details now, farther than to say that they were more largely attended by delegates from other churches in the Association than for several years past, while the entire community in which the meetings were held, both Sabbath-keepers and First-day people, attended them, giving attentive hearing to the preaching of the word, and vied with each other in their efforts to give welcome and entertainment to the visitors. The spirit and harmony of the occasion was truly refreshing.

Leaving further details to the official report of the Secretary, permit me to say that I am again rushing on towards St. Louis, but this time approaching it from the South-West, on my way home. The country through which we are at this moment passing is a rich bottom land lying along the sluggish Black River, heavily wooded, except where patches have been cleared for cultivation. A native says that these low lands are productive of big crops and of malaria. The luxuriant vegetation on either hand bears witness to the first part of this proposition, while the sallow countenances of the people one sees along the way is sufficient to protect the man against any possible charge of sandering the country. Back a little distance from the river the land is less fertile, first rolling, then hilly, then mountainous. In all these conditions the soil is less productive and the climate more healthful. In proof of this compound statement, appeal may safely be made to the records of those parts of the country where the people in Texas county, where the meetings have just been held, are pretty well up above the Osark mountains, being about seven hundred feet above the level of St. Louis. The soil there, being quite rocky, and the climate being neither so muggy nor so sultry, the “laws” will get it. Is that the way of this world? “But it shall not be so among you: whoever will be greatest among you shall be your servant, and whoever will be chief among you, let him be the servant of all.”

Leaving Cabool, the most convenient railroad station to the people at Tyrone, at four o'clock yesterday, I ran down to Hoxie, in Arkansas, in order to make the promptest connections northward. Last Saturday evening a train was made at Oldin, a station so named from its proximity to the “Oldin Fruit Farm.” This farm, I learned from a fellow passenger this morning, is composed of three thousand acres of wheat land, sagebrush, and other kinds. Fourteen hundred acres are set to apple trees, most of which have already come into bearing. The remainder of the farm is set to peaches, pears, plums, cherries, grapes and all the principal varieties of small fruits which are raised in the Middle and Northern States. The general character and quality of the soil here are the same as at Tyro, except that the climate is not so agreeable. The proprietor, will have facilities, when completed according to present plans, for canning, drying, or packing all fruits raised on the farm which are in any danger of spoiling when shipped long distances or under any conditions unfavorable to suitable preservation of the fresh fruits. This large farm, thus planted and equipped, is a standing witness to the faith of those who have long and looked to the possibles of this country as to fruit-raising. The success already achieved is evidence that his faith is not misplaced. “By their fruits ye shall know them.”

A little further down is Mammoth Springs. The stretch of the country in this part of the state is nothing less than an immense spring of water covering several acres of surface and extending, it is said, to great depth. A little thrown up from unknown fountains is discharged through a channel carrying a stream of sufficient size and velocity to run a cotton mill now in operation at the outlet of the spring. From the very start this stream takes the name of Spring River, and for a distance of fifteen or twenty miles is said to run with full andvolume enough to furnish power for a large mill at the head of it. By its force we are able to go down its banks in the clear moonlight its waters dash, and ripple down cascades and far below it are windmills and other engines to encourage the amount. This is a striking contrast with the usually sluggish meanderings of Southern streams. At the distance from the spring above named, the land is joined by another stream and is soon lost in the slow muddy waters of the Black River.

Now we have reached Hoxie, the southern-most point of the trip, and are moving northward, by the St. Louis and Iron Mountain Railways, and are in the alluvial bottoms of the Black River, where this letter was begun. At Hoxie, also, I parted company with Bro. Geo. W. Lewis, who goes on to Memphis and thence to his home and work in Louisiana. For an hour or two this morning we passed through alternating fields of corn and cotton, as though they were still merging the one into the other, which should be King. As the cornfields grow larger and the cottonfields grow smaller, it looks as though corn would win the battle, but I wonder how it will turn out, for down here in Arkansas, or even in Missouri, corn is comparatively little worth save as it is to feed cattle, because, however, the “laws” will get it. Is that the way of this world? “But it shall not be so among you: whoever will be greatest among you, let him be your servant, and whoever will be chief among you, let him become the servant of all.”

We are now nearing St. Louis with high rocky cliffs rising on our left, and the broad Mississippi, and beyond it the shores of Southern Illinois, on our right, where we are charmed to allow me to prolong this letter, for which, I am sure, both you and your readers will thank me.
The simplest truth.

It's not the thing you say, dear.
But the tone in which you said it. When you speak to me, dear.
And weep up the dead.

For sinful men may listen.
And still be unsaved.
By Five and Rivery language.
As well as the language as I have been pressed.
But if a tender heart, dear.
All broken and alone.
Saptops last a world of love, dear.
'Twill melt those hearts of stone.

Then try not to beguine, dear.
To sing for the Lord.
For no fine speech can help dear.
Not a word.
It's the simplest truth in language.
That men hear every day.
Gives hope to an aching heart.
And cheers it on its way.

Evangeline.

Questions answered.

Mr. Edgar Shaw:—I see you are solving moral problems in the Recorder which I enjoy and hope you will continue to do so. I want to ask you a question.

I am a young lady twenty-seven years old and attending medical lectures. Sabbath-day is the most important day in this week. Besides valuable lessons, which possibly might be obtained from other students, are clinics and laboratory work which they are compelled to use. Under such circumstances is it wrong for me to go to school Sabbath-day.

Answer through Recorder.

Your friend.

My dear sister:—I cannot be your judge in this matter. For myself I should not attend lectures and clinics on Sabbath-day. Of course I have been absent just as you are; for I am not a medical student; but I spent one year in the University of Chicago and I did not attend any lectures on the Sabbath or Friday night.

Friday night was the regular time for the meeting of two clubs which I wished to go very much, in fact I did belong to both of them by virtue of the studies which I was pursuing, but I never attended. I lost a great deal thereby, for as you say "Sabbath-day is the most important day in the week." No, my dear sister, if you were my sister, I should let the lectures and much more important.

My dear sir:—I read with interest the letters in the Young People's Department of the Recorder and submit the following for your advice: In our State examinations for teacher's certificates are held on Friday and Sabbath of each quarter. Correspondence with our State superintendent fails to give relief to those of us who desire to get certificates. We must take the examination Sabbath or not at all. What shall we do?

Very truly,

Horace R. Longford.

Culbert, Colo.

My dear brother:—Advice is cheap and mine is of little value. In your case my advice is do not take the examination on the Sabbath, but leave no stone unturned until you get your certificate. I firmly believe you can do both if you set about it. Why, don't you know that if our Seventh-day Sabbath means anything at all it means everything! We have been standing in this water for two hundred years for a principle, and when people know that we mean just what our name indicates, then they respect us. Last week, as a newly elected Vice-president of the Wisconsin Christian Endeavor Union, I was invited to the platform with other officers to be presented to the delegates assembled and to make a few remarks. As I looked into the faces of one thousand young people and heard their applause as I arose I felt that it was the principle for which I stood that they were cheering. No, dear brother, do not take the examination on the Sabbath.

Dear editor:—Is it ever best for a Seventh-day Baptist to use the word Saturday? If so, when? I am old enough to hear and learn from our fathers. I would like to see in print some of our ministers saying Sabbath-day night or Sabbath evening when they are referring to the last day of the Sabbath but the evening following the Sabbath, or in common English, Saturday night. Should we not always use Bible names when we use Bible names for days of the week, and if we wish to speak of a day commencing at midnight should we not use the common English name?

H. L.

Dear friend:—I see no unanswerable reason for not using the name Saturday as applied to the last day of the week, especially when you would be misunderstood if you used the name Sabbath.

I hope you will set about it. The philosophy which the speaker then discussed was that of the earth being run by natural tendencies, that according to it there was no need to pray, for things to be, could not be interfered with. The speaker then went on to say that he believed in uniformity of nature. "According to my own opinions," said he, "if Daniel was thrown into a lion's den now, he would be torn to pieces. If Jonah was swallowed by a whale now, that would be the last of him. If the three Hebrew children were thrown into a fiery furnace now, they would come out three times as much better than they used to be. The world, said the speaker, would rise like a mighty wind and go off and is sitting in the balcony of the universe watching it spin." The speaker then turned on reason and almonished his hearers to be truthful in prayer. "Give the earth with prayer," said he, "Shower the heavens with prayer. For God still lives."—Oakvood Times.

Our mirror.

President's letter.

The DeRuyter meetings closed for the present, Sabbath afternoon. Two of the members of our Missionary Committee were with us the last few days of the work, Eider Daland and George B. Carpenter; the former preached twice, and Bro. Carpenter gave an account of the organized work which was raised and the plans for the future. They left us the evening after the Sabbath, and as their train pulled out a crowd of people stood on the platform singing "God be with you till we meet again." There will be baptist meetings on Sabbath night, and the meetings at Lincklaen Centre. Shall hold them every night for a time; good attendance and interest there. People are farmers and quite scattered, so we hope for a few days of good weather.

I have got to make a confession to my reader, and all the kinds of pie I have eaten since I came to New York this is the only kind I do not like—humble pie. I said in a letter a few weeks ago that I had never found a Seventh-day Baptist who voted licenses. I have made a mistake in this. I have talked with a Christian and a Sabbath-keeper, who votes license in DeRuyter. I am disappointed; I did not believe one lived. I wish he had embraced Sunday, or something to distinguish him from our people. If the record is broken we may as well know it. Some of the people say his run to the West, for he once lived there; but I understand that he was a Christian man when he came from there to DeRuyter to live. I yet have hopes of him, for he tells me he does not expect to vote license in heaven, even if he gains residence. This poor man has himself disputed, he cannot come out nights to church; every one but himself knows what has damaged him. He has since said for any one to come and talk to him about this matter and question his religion. This speaker said he could tell stories from potatoes all that afternoon, as he was digging. I do not wish to be unkind, but if we are going to do anything to save such men, or our boys who are following on, we shall have to do it soon. They are going that way, but do not expect to reach there. We are licensing methods and using none of them. Let us go on a still hunt until township election, and then every man put his vote where it will count one for common decency, at least. We can build over against our own house, and township, that covers the whole United States, and that is where our anxiety will count. Let's put it there.

E. B. Saunders.

Lincklaen centre.

The Seventh-day Baptist Christian Endeavor of DeRuyter held a sociable on Monday night, they entertained the young people of both the M. E. and First Baptist churches in the neighborhood. The program included an active and exciting address by a speaker, music, recitations, and gave a supper.

An enthusiastic State Christian Endeavor Convention was held at Onalaska, Wis., Oct. 12th to 14th. It was the largest ever held, about seven hundred delegates being present. Dr. P. S. Hanson, of Chicago, gave, on Friday evening, one of the stirring sermons on "Soma
Our Young Folks.

PITTYPAT AND TIPPYTOE.

All day long the come and go; Pittpat and Tippytoe.

For up and down the hall,

Playthings scattered on the floor,

Tight-tale stealths upon the door.

By these presents you shall know

Pitypat and Tippytoe.

How they riot and call.

A dozen times a day

In their toy, their bedding bread,

Only buttered bread will do,

For bear an Oceanic dew.

Inobes thick with sugar, too.

Not one, no, nor dainty toe.

Pitypat and Tippytoe.

Sometimes there are griefs to soothe,

Scanty cut fingers to smooth.

For I must regret to say

They have to take a brush.

Sometimes interrupt their play

With the news of the spot.

For I had an eye to see

How they get to be.

Pitypat and Tippytoe.

Oh, the thousand worrying things

Every day recurrent bring:

Hands to scrub and hair to brush,

Search for playthings all amiss,

Many a mending mummy,

Many a little tip-off, too;

Life's indeed a fleeting show,

Pitypat and Tippytoe.

And when day is at an end,

There are little dues to mend;

Little coats and caps torn

Little shoes great holes reveal,

May all that do not know

Pitypat or Tippytoe.

But then comes this thought to me:

"Some there are that children be,"

Bless their dear sweet heads.

With a love I cannot speak,

Team upon their heads.

Fondly kiss each velvet cheek,

God bless those who do not know

A Pitypat or Tippytoe.

On the floor, along the hall,

Hands traced upon the wall,

There are proofs in every kind

Of the havoc they have wrought,

And upon your heart you find

Just such sadness, if you sought

Oh, Pittpat and Tippytoe.

Oh, in the Daily News.

WHY JOHN DIDN'T SMOKE.

BY Miss ANNA A. PRESTON.

We were walking up and down the long platform of the railway station at New London one morning, enjoying the fresh breeze that blew in from the sound while we waited for the Vermont Central train to take us to our destination.

There were other strollers besides ourselves, and we particularly noticed a handsome, dainty young man whom we noticed was a little quiet demeanor, and his firm, erect carriage.

Presently he was accosted by a half dozen jolly young fellows, who were surprised and delighted at meeting him there. They pitted him with hasty, cordial, boyish questions; "Where have you been?" "What have you been doing?" "How are you getting on?"

We dropped down on a settle near by, amused at the manner in which they seemed to offer our athlete a cigar.

"Thank you, no," he said, firmly and quietly.

"I have not time, they added, laughing a little and showing a set of white teeth; "The fact is, when I arrived here someone gave me a place for me to smoke, and I was under the necessity of giving up the habit."

"Well, you see, I was glad enough to get home again, and after supper I went into the library and lay down on the couch and opened fire, and lighting a cigar prepared for a smoke. Pretty soon came in. Not my own mother, she didn't have to smoke; but this one, ever since my father married her, has made a pretty and pleasant home for me. As she walked along I heard the soft rustle of her dress, and then I heard her sniff, sniff, and presently she said: 'I fancied I smelled smoke. I held up my hand and that had been smoking a little, off and on, for some time."

"O, that is so?" she said, gently. "Well, Johnny, I don't mind it surprising, but please do not let me see you smoking on the street or where we are out anywhere. I don't think I could bear that." And I said: "Certainly not; ma, you can depend on me. But I threw my cigar in the fire, having lost my enjoyment of it somehow, although she did not scold.

"Pretty soon my father came in, and he said, directly: 'May you please have learned to smoke, my boy. Well, I suppose I ought to be surprised that you didn't learn sooner, but don't let me see you smoking around the house.' And I said: 'Certainly not, sir,' and was glad he had taken it so pleasantly.

"Before the draw this half hour half of my Uncle Tom, who is my father's partner in business, stroked over for a little chat, and as he took his seat and looked around the house, he said: "You shall never beaping in that way, sir,' I said. And I took my cigars out of my pockes, and threw them all over behind the back log after the first one, and I never have smoked since.

"Uncle Tom is a great go-to-meeting man. One evening he called on him, and as I had no excuse to offer I went. There was a collection, and Uncle Tom said to me: I used to use tobacco before, but since I left it off I have put what money I save in that way into the Lord's work, and it gives me more pleasure than I ever from smoke or drink.

"I will do that too, sir," I said. "I will follow so excellent an example for a year, and then if I am no poorer I will keep it up as long as I can live." So I began saving my cigar dimes and had to go to church to put them in the box, of course, and in that way I became interested in the religion I heard preached, and concluded that I needed it as much as anyone. So, boys, I am a Christian and a church member, and I feel as if I had done a little." I like you speaking out and telling us about it," said the jolliest young fellow of them all. "It gives me such joy when you have got hold of something worth having!"

"All aboard for the north," shouted Conductor Donovan, and the next minute we were moving rapidly away, leaving the group still talking—Onward."

WHO WAS THE GENTLEMAN?

One cold winter day an Italian stood at a street corner grinding from his organ some doleful music. A group of children, large and small, were gathered around him. Among them were several good-sized boys, who seemed disposed to make sport of the organist. One of them said, 'Look there, boys! that fellow hit the old fellow's hat!" In a moment he had a snowball in his hand, and threw it at the organist. The latter knocked the snow off his hat and fell into the gutter.

What do you suppose the organ-grinder did?

REPORT OF NEW MIZPAH.

As the friends have read from the monthly reports the interest in the mission was kept up through the summer months. During the last month a package of books and papers was sent from Providence, R. L, as atlas, half a barrel of pears from Alfred, N. Y. Ladies of the W. C. T. U. and the L. T. L. of Cares, have caused fruit for the mission. The Christian Endeavor of Little Genese did the work. The sailors are making comfort bags. The ladies at Nile are going to send a barrel of Harvest Home Decorations.

Number of seamen present 193

" " teachers............. 30

" " visitors............. 22

Since the last report an enthusiastic young man from Little Genese has taken up the work, and done excellent work during the absence of the Superintendent.

Disadvantages and difficulties are in the way of successful mission work in the city; the workers in the Seamen's Mission are not easily discouraged, and overcome many difficulties.

Those who have never visited the New Mizpah cannot realize the good that is done. Many of us who have visited the ships appreciate the necessity of most Christ-like love for both the work and the people in the heart of one who goes down into morsel feedings for there lies the Christ of love in us who stay at home and think of the work.

We are the ones to keep up the interest and provide means for its support. Let us do willingly that which belongs to our end of the line. It would be a little, but so if it do good results, many sailors' hearts could be reached, and many souls saved. There are warm hearts and pure souls under many rough sailor-jackets.

While we think of the work may we remember the Superintendent, and pray that she will soon regain her strength so that she can resume her work.

ERNESTINE C. SMITH, Sec. New Mizpah.

PLAINFIELD, N. J., Oct. 18, 1894.

The early Egyptians divided the day and night each into twelve hours, a custom adopted by the Jews or Greeks probably from the Babylonians. The day is thus divided into hours from B. C. 293, when a sun dial was erected in the temple of Qerius, at Rome. Previous to the invention of water clocks, B. C. 158, the time was called at Rome by public cries. In early England one expe- dient of measuring time was by wax candles, three inches burning an hour. The first perfect mechanical clock was not made until about A. D. 1450. These were first used among most of the northern nations, at sunset among the Romans, as with us—Standard.
SABBATH SCHOOL

PHILOSOPHY OF THE SABBATH

Introducing the Sabbath School: A Chance to Learn the Truth.

Lesson I: The Sabbath—The Time of Repose and Rest.

1. Why is there a need for rest?
2. How does rest benefit the body and mind?
3. Why is Sabbath rest important for spiritual growth?

LESSON II: The Sabbath—The Day of Release and Restoration.

1. What is the spiritual significance of Sabbath rest?
2. How does Sabbath rest help restore the soul?
3. Why is Sabbath rest a day of spiritual freedom?

LESSON III: The Sabbath—The Day of Preparation and Service.

1. What is the purpose of preparing for Sabbath service?
2. How does Sabbath service help one be a better servant of God?
3. Why is Sabbath service a day of preparation for the week ahead?

LESSON IV: The Sabbath—The Day of Rest and Thanksgiving.

1. How does Sabbath rest help one give thanks to God?
2. What is the spiritual significance of giving thanks on the Sabbath?
3. Why is Sabbath service a day of gratitude and thanksgiving?

LESSON V: The Sabbath—The Day of Rest and Restitution.

1. What is the importance of making restitution on the Sabbath?
2. How does Sabbath restitution help one live a pure and blameless life?
3. Why is Sabbath restitution a day of spiritual restoration?

LESSON VI: The Sabbath—The Day of Rest and Repose.

1. What is the spiritual significance of Sabbath rest and repose?
2. How does Sabbath rest and repose help one be a better servant of God?
3. Why is Sabbath rest and repose a day of spiritual rejuvenation?

LESSON VII: The Sabbath—The Day of Rest and Renewal.

1. What is the importance of renewing one's spirit on the Sabbath?
2. How does Sabbath renewal help one live a life of obedience and faith?
3. Why is Sabbath renewal a day of spiritual growth and renewal.

LESSON VIII: The Sabbath—The Day of Rest and Repentance.

1. What is the spiritual significance of making repentance on the Sabbath?
2. How does Sabbath repentance help one live a life of obedience and faith?
3. Why is Sabbath repentance a day of spiritual purification and cleansing.

LESSON IX: The Sabbath—The Day of Rest and Restoredness.

1. What is the importance of being restored on the Sabbath?
2. How does Sabbath restoredness help one live a life of obedience and faith?
3. Why is Sabbath restoredness a day of spiritual restoration and renewal.

LESSON X: The Sabbath—The Day of Rest and Remembrance.

1. What is the spiritual significance of remembering on the Sabbath?
2. How does Sabbath remembrance help one live a life of obedience and faith?
3. Why is Sabbath remembrance a day of spiritual reflection and recall.

LESSON XI: The Sabbath—The Day of Rest and Renewedness.

1. What is the importance of being renewed on the Sabbath?
2. How does Sabbath renewedness help one live a life of obedience and faith?
3. Why is Sabbath renewedness a day of spiritual refreshment and rejuvenation.

LESSON XII: The Sabbath—The Day of Rest and Rejoicing.

1. What is the spiritual significance of rejoicing on the Sabbath?
2. How does Sabbath rejoicing help one live a life of obedience and faith?
3. Why is Sabbath rejoicing a day of spiritual celebration and joy.

LESSON XIII: The Sabbath—The Day of Rest and Restored Faith.

1. What is the importance of restoring faith on the Sabbath?
2. How does Sabbath restored faith help one live a life of obedience and faith?
3. Why is Sabbath restored faith a day of spiritual reinforcement and renewal.

LESSON XIV: The Sabbath—The Day of Rest and Restored Hope.

1. What is the spiritual significance of restored hope on the Sabbath?
2. How does Sabbath restored hope help one live a life of obedience and faith?
3. Why is Sabbath restored hope a day of spiritual encouragement and confidence.

LESSON XV: The Sabbath—The Day of Rest and Restored Wisdom.

1. What is the importance of restoring wisdom on the Sabbath?
2. How does Sabbath restored wisdom help one live a life of obedience and faith?
3. Why is Sabbath restored wisdom a day of spiritual enlightenment and understanding.

LESSON XVI: The Sabbath—The Day of Rest and Restored Grace.

1. What is the spiritual significance of restored grace on the Sabbath?
2. How does Sabbath restored grace help one live a life of obedience and faith?
3. Why is Sabbath restored grace a day of spiritual forgiveness and renewal.

LESSON XVII: The Sabbath—The Day of Rest and Restored Peace.

1. What is the importance of restoring peace on the Sabbath?
2. How does Sabbath restored peace help one live a life of obedience and faith?
3. Why is Sabbath restored peace a day of spiritual tranquility and harmony.

LESSON XVIII: The Sabbath—The Day of Rest and Restored Love.

1. What is the spiritual significance of restored love on the Sabbath?
2. How does Sabbath restored love help one live a life of obedience and faith?
3. Why is Sabbath restored love a day of spiritual affection and compassion.

LESSON XIX: The Sabbath—The Day of Rest and Restored Purity.

1. What is the importance of restoring purity on the Sabbath?
2. How does Sabbath restored purity help one live a life of obedience and faith?
3. Why is Sabbath restored purity a day of spiritual sanctification and holiness.

LESSON XX: The Sabbath—The Day of Rest and Restored Integrity.

1. What is the spiritual significance of restored integrity on the Sabbath?
2. How does Sabbath restored integrity help one live a life of obedience and faith?
3. Why is Sabbath restored integrity a day of spiritual righteousness and uprightness.
THE SABBATH RECORDER.

Home News.

Pennsylvania.

Shingle House.—Sept. 29th, we had the pleasure of baptising four at Main Settlement, Frank Voorhees and wife, of Shingle House, and J. S. Baker and wife, of South Oleen, N. Y. Bro. Baker practiced law for thirty years, but gave it up fifteen years ago. He is earnest and tender on the subject of God's work and truth. It is at work among the people driving home God's Shingle House in a law-like manner. He would like an evangelist sent to Oleen, and will furnish a church and home for the worker. It seems to be an other opening for Seventh-day Baptists. This brother united with the Portville Church.

O. P. E.

New Jersey.

New Market.—Some time has elapsed since our last message was sent you, but things are going along in New Market about the same as usual.

There was quite an exodus of our people to Conference, some twenty-eight I think. Judging from the time they were absent Conference must have held forth quite a while, but all are home again, settled down to their accustomed work.

Mr. and Mrs. Peterson, of Seabrook, Washington, arrived in September to make their future home with their son, Rev. F. E. Peterson. Mr. Peterson, Sr., is a carpenter by trade and is building a nice little conservatory in the southeast angle of the parsonage.

Mr. Warner was very sick while at Conference and again after returning home. He has just had a visit from two of his daughters from Pennsylvania.

Mrs. VanHosen and little daughter, of Parksburg, W. Va., is visiting Mrs. W. J. Davis.

During Conference time Mrs. I. D. Tittsworth fell and broke her hip. She is doing as well as could be expected but will probably never walk again.

Mrs. J. Y. Wilson is visiting in Westerly, R. I., her old home.

Prof. C. R. Clawson has accepted a position in Salem College.

Mr. Samuel Smalley is very ill with consolidation of the brain and is thought to be in a dying condition. Lately,—He died Sabbath night.

The Ladies' Aid Society is making active preparation for a fair to be held the forepart of December, and all contributions from outside friends will be gratefully received.

We are having plenty of rain now but the dry weather of the summer did considerable damage to the potato crop. Apples are quite scarce.

Mr. J. F. Whitford's son Clarence broke his arm a short time ago but is doing nicely.

Mrs. Lucy Tittsworth has been spending the past three weeks with her daughter, Mrs. D. I. Green, of Hartford, Conn.

The semi-annual election of officers of the Y. P. S. C. E. took place at the regular meeting last Sunday.

The Yearly Meeting of the New Jersey churches takes place in the New Market church the 9th, 10th and 11th of November.

Minnesota.

Dodge Center.—The long spell of dry weather is ended, and we rejoice that we have rain again, both for man and beast; for we have many long weeks through the hot dry summer, lovely but so very dry, not even a dew at night, the grass dried up and turned brown like late fall and crumbled under your feet. Many of the berries dried up on the vines and bushes. I sometimes thought, "Has the good or good One forgotten us?" Then I remembered the little narrow lane in front of our house where the rain would come for us and it did, although late for many of the crops were fair, except grass. But the rain of last week changed it all, the grass is as green and fresh as in early summer, and the stock can feed themselves. No frost to hurt the gardens. The 21st of September the day was cloudy and some rain. At night it began to rain, with a strong wind; I was reading; the rest had retired. In a little while I heard this, "I knew what it was," I thought; it soon passed over; but the next morning we saw its track. It went a little north of us. Some call it a cyclone, some a straight wind; but if straight it made crooked work in the center and all along. It laid low one warehouse, the roof of another across the street, the large glass front of a store, a window, many a barn chimney, trees without number. No lives were lost. The same night, at the same time, a fearful cyclone was passing through Northern Iowa and the southern part of Minnesota. There was death all along its path. At Spring Valley, in this State, a number were killed and many badly hurt; a man, his wife and two children were in bed when it struck their house and blew it all to pieces. He was badly hurt. She was found under a partition, unconscious and life uncertain, but later on both were recovering.

Last but not least is the new addition to our church. Yes, it is up but not finished. When done it will look well and give us the much needed room, that when the Association is here again we need not leave our own house for want of room, although another church was willingly

EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church at Plainfield, N. J., on Sunday, Oct. 14, 1894, at 2:15 P.M., President Charles Potter in the chair.


Prayer was offered by the Rev. C. C. Daland.

Minutes of the last meeting were read.

The letter from the President of the Missionary Society was taken from the table, and on motion the letter was laid over for consideration at the next regular meeting.

Correspondence was received from J. J. Ordway reporting on the work of the Chicago Depository for the month of September.

Communications were read from H. D. Clarke and L. E. Livermore in regard to remuneration for editing the Helping Hand and the Lesson Helps in the Depositary. The action was on motion laid over to the next regular meeting, and the Corresponding Secretary was requested to correspond with the Sabbath school Board in relation thereto.

The committee on the publications and reports, as to what action may be advisable in relation to our publishing interests presented the following report:

Your committee to which was referred the publishing interests, having carefully considered the matters referred to them, both in conference with resident members of the Board, and by correspondence with non-resident members, beg leave to present the following status of the question from data at hand to date.

1. The majority of opinions seem to favor the continuance of a denominational Publishing House, although several think it wiser to have our work done by the D. S. V. B. Co., if it can be done as cheaply in that way.

2. A majority of opinions seem to favor removal to either New York, Plainfield or Chicago, though it is fair to say that several think best to leave the House in its present location.

3. In case of removal of the House, the committee is inclined to the opinion that the Board will not give up doing our press work since this would largely decrease the amount of room required, dispense with power, and render it far easier to obtain eligible locations for other work.

4th. In case of removal to Plainfield or good accommoda­tions could be obtained for office, editorial and composing rooms at a cost not far from $300 per year, including heating. In New York rooms for the same work could be had for from $800 to $800 per year.

5th. In considering New York as a location, a plan has been suggested of hiring a suitable house which should be all the purposes of a Publishing House, a possible meeting room for the New York Church, and general headquarters for denominational work in so far as it is possible. This house should have a residence for the editor, pastor, or others, and would seem to give us a better standing in the city, and possibly a wider influence than any other way. Such a house could doubtless be obtained in a desirable location for about $3,750 per year.

6th. In the matter of expense of doing our work in New York or Plainfield as compared with the cost at Alfred, it would seem that it would cost more in New York than at Alfred, and is Plainfield at not far from present cost.

The committee take pleasure in recording the fact that all the communications received express full confidence in the wisdom and good purpose of the Board in the treatment of this question.

Respectfully submitted,

Charles Potter.

J. F. Hubbard.

D. E. Twinn, Con.

A. H. Lewis.

M. G. Chipman.

On motion the Board resolved itself into a committee of the whole, and much time was given to a full, free and informal discussion of the report.

On motion the report was received as a report in progress.

On motion it was unanimously voted that the Publishing House be removed from Alfred as soon as practicable.

Voted unanimously that the committee appointed to consider the location of our interests be instructed to take into consideration the location of our Publishing House in New York City or Plainfield, N. J., and the most economical means of managing the same, and to report at the next regular meeting of this Board the most expedient plan they can devise.

On motion the Corresponding Secretary was instructed to enter into correspondence with the churches of the denomination, and to continue it with a view of securing a closer touch with the Board and a larger circulation of our literature.

Voted that the Treasurer be authorized to act with power for the Board in relation to the request of the late Jacob B. Tittsworth.

The following resolution was unanimously adopted:

Resolved, That in the view of the increasing opportunities presented for the circulating of our literature by the Evangelistic orders under the auspices of the Missionary Board, this Board offers to the Evangelistic Committee of the Missionary Society of the Missionary Board the privilege of drawing on us for such of our literature as they may need, and that we instruct our Corresponding Secretary to co-operate fully with the Evangelistic Committee in the matter.

The Treasurer reported bills due $516 15c. Bills were ordered paid.

Report received and approved.

Arthur L. Tittsworth, Sec. Sec.
THE SABBATH RECORDER.

A FEW MORE DON'TS
Don't always begin your letter with the same words, as "I take my pen in hand."
Don't use the same word or phrase repeatedly.
Don't use a capital or punctuation mark where none is required.
Don't use two titles, particularly if they mean the same thing, as "Mr." and "Rev."
Don't contradict yourself between sentences. Don't use the abbreviation & for the word and. The sign & is only used in writing firm names.
Don't use abbreviated words in closing a letter as "srsly" for respectfully. Let your abbreviation be few and far between.
Don't use figures except for dates and amounts. All other numbers should be spelled out.
Don't abbreviate titles as Capt. for Captain.
Don't forget to write your first name in full if you are a lady writing to a stranger.

Dr. John Henry Barrows, pastor of the Fourth Presbyterian Church of Chicago, suggests that a chapel be erected as a memorial to the late Professor David Swing. It will be remembered that Prof. Swing was pastor of this church at the time he seized the country which resulted in his withdrawal from the denomination. Surely "the world do move,"—Evelyn and Sabbath Outlook.

SPECIAL NOTICES.

All persons contributing funds for the New Mizpah Rooms for seamen will please notice that Mrs. W. L. Russell is now Treasurer. Please address her at Painsville, N.J.

The First Seventh-day Baptist Church of New York City holds regular Sabbath services in the Boy's Pray-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building; corner 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10:30 a.m. followed by the regular preaching services. Stranger are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, New Mizpah, 86 Barrow St.

The Yearly Meeting of the Seventh-day Baptist churches of New Jersey and New York City will be held with the Picatunyaw Church, New Market, N.J., Nov. 8th, 9th, 10th and 11th. The following is the programme, subject to alterations as circumstances may require:
Sixth day (morning and afternoon), Sabbath school convention, conducted by Rev. J. L. Cottrell and Rev. J. C. Bowen.
Evening, Praise service and conference meeting.
Afternoon, Session for all children. Rev. A. H. Lewis.
Y. P. S. C. E. Prayer meeting.
Afternoon. Young People's Hour—half hour devoted to Junior work.

The Treasurer of the General Conference requests attention to the following appointments:
W. C. Whitford, Treasurer.

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WESTERN OFFICE OF THE AMERICAN SABBATH TRACT SOCIETY. All the publications of the Society on sale; Sabbath Reform and Religious Liberty literature supplied; books and musical instruments furnished at wholesale prices. Visitors welcomed and correspondence invited. 53 South Carpenter street, Chicago.

THE CHICAGO SEVENTH-DAY BAPTIST CHURCH holds regular Sabbath services in the lecture room of the Methodist Church Building, corner of Clark and Washington Streets at 300 P. M., Sabbath-school at 2 P. M. The Mission Sabbath-school meets at 10:30 A. M. at No. 401 South Union St. Stranger are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's address: L. C. Randolph, 225 South Ave.

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THE SABBATH RECORDER.

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POTTERS PRINTING PRESS CO., Potter Building.

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AMERICAN SABBATH TRACT SOCIETY,
Room 100, 699 Fourth Ave., New York City, or
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BOOKS.
The Sabbath and the Sabbath, By Rev. A. B. Cannon, 16mo. 3s. 6d. net. Or in cloth, 2s. 6d. net. This book contains a full and complete account of the historical events connected with the decree of the Second Council of Nicaea, that provided the observance of the Sabbath; and of the subsequent legislation passed by emperors and synods that established the custom of Christian Sabbath observance in the Roman Empire. This purpose is to provide a clear understanding of the Sabbath and its significance in the Christian faith.

The Sabbath Commentary, By Rev. W. H. Griffith, 28mo. 3s. 6d. net. Or in cloth, 2s. 6d. net. This book contains a full and complete account of the historical events connected with the decree of the Second Council of Nicaea, that provided the observance of the Sabbath; and of the subsequent legislation passed by emperors and synods that established the custom of Christian Sabbath observance in the Roman Empire. This purpose is to provide a clear understanding of the Sabbath and its significance in the Christian faith.

THE SEVENTH-DAY BAPTIST MEMORIAL BOARD.

A. STILLMAN, Chairman.

THE SEVENTH-DAY CAPTIVITY MISSIONARY SOCIETY.

Embodying the principles of the Seventh-day Baptist Church, and the truths of the Bible, this society works for the benefit of the Church and the world. Their work includes the publication of tracts, books, and other literature, as well as the support of missionaries and other benevolent enterprises. The society's goal is to spread the truths of the Bible and the doctrines of the Church, and to promote the spiritual welfare of all who come under their care. This purpose is to provide a clear understanding of the Sabbath and its significance in the Christian faith.

THE SABBATH OUTPOST.

This section contains articles and editorials on the Sabbath, with a special focus on the denomination's beliefs and practices. The purpose is to provide a clear understanding of the Sabbath and its significance in the Christian faith.

BRIT'S AUTOMATIC SAFETY BIT.

This bit, by an automatic device, closes the horse's nostrils, HE CANNOT BREATHE, AND MUST STOP, HE CAN'T RUN ANY LONGER. This purpose is to provide a clear understanding of the Sabbath and its significance in the Christian faith.
J.---this born 8even good of others. He made a profession of years they sickness.

JOHNSON religion at Preston and nnited with that chnrch, WOODWIANSEE-STILLMAN.-At BEAO:8:-BABBEB.-At aged 68 -more, William J. Beach, of Newfield, N. Y., and

M. Prayer- Poetry ..

A Mirror-President's

Paragraphs

New York

Morton'sl:iermons; The

Our aged lather, the residence of the offici­

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