THE SABBATH RECORDER.

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The Man with a Grudge.

There was once a man who bore a grudge. He has had one ever since he was a boy.

"Beware!" said the proverb. He answered "Fudge!" Well it becomes me; never fear.

-Men for this world, and saints for heaven; one the same poet did profess. Proud is a poet's lot; but a poet's lot is a poor one, and a poet's lot is a perilous one.

My loof shall rise with a lavish leaven; Too much of meekness shows a fool.

The longer he bore it the more it grew.

Grew his grudge as he trudged along;

Till in sight of the nearly gate he drew,

And he heard within it a wondrous song.

-The shining porter said, "Walk in."

He answered no; the gate was shut.

Hard he struggled headway to win.

--AERIAL navigation is one of the most interesting problems with which modern engineering has to deal. Few probably have followed the course of reasoning presented by Mr. Holland's successful engineer gives value to his discussion. He states the following as the result of reasoning: (1) that there is wanting only a design combining appliances in the modern sense, which hath equalled in accuracy and speed the air; (2) that the consideration of the petitions for and against Sunday closing; but, as other business was pressing, it was voted that the hearing on the question be indefinitely post poned. A resolution was also passed calling upon the directors to state whether they had or had not accepted the appropriation of $2,500,000 made by Congress on condition that the Fair be closed on Sunday. The general opinion was that as the appropriation had been accepted the condition must be observed. A resolution that the Commission petition Congress to rescind its action against Sunday opening was tabled without a vote. The present indications are that the condition imposed by Congress will be complied with, although the matter is not definitely settled.

The advocates of an open Sunday Fair are by no means in despair. They are looking hopefully toward a post-election consideration of the question by Congress. Early in September the head-quarters of the World's Fair Sunday Opening Association will be transferred to Washington. This organization has upon its advisory committee such names as Dr. Robert Collyer, Bishop Spaulding, Samuel Gompers and Mayor Washburn. Among the many prominent people who have expressed their sympathy for the movement are Cardinal Gibbons, Bishop Potter, Rev. David S. Field and Mrs. John A. Logan. The forty-five World's Fair directors personally are all declared open Sunday men except two. The "opens" on the commission are a large majority. Petitions to open the Fair on Sunday are being actively circulated and it is promised that they will have bonified names only.

Certain inconsistencies are noted in the statements of the champion of the Sunday movement, Wilbur F. Crafts, which do not seem to admit of a satisfactory explanation. In the "Staetman" for Oct. 29th, he says, "Professed friends of the Sabbath who have not helped to secure this victory by a petition or letter, or both, may well hide their faces in shame. Fully one hundred and fifty thousand petitions were sent to pastors in the mails by great labor and at great cost, of which 100,000 should have come back from that number of religious organizations of various kinds, but not ten thousand of these organizations have so petitioned." At Coff, Iowa, Mr. Crafts stated that "by writing letters, twenty ministers in Kentucky made the congressman from that State believe that the whole State was in favor of Sunday closing." Out of such a condition of affairs the loud claim that 40,000,000 of the good people of the United States are demanding a closed Sunday, must have been evolved by some legislator or of which Christian statesmen should be ignorant. Mr. Crafts, we doubt not, must believe as did Paul that he is "doing God's service;" but his consuming eagerness to accomplish his desired end has led him to blink ethics. For methods, it will have ample time to react on him and his cause between now and next May. Doing evil that good may come is just as questionable and disastrous for a Protestant layman as for a Jesuit priest.

--THE DIVINITY OF CHRIST.

BY THE REV. N. WARNER, D. D.

This question, viewed from different standpoints, has led to different conclusions. Some claim that the pre-existing divinity was literally made into a fleshly mechanism, set in motion by a breath of atmospheric air, and at death passed into a "state of non-existence." Others claim that God, a Spirit, tabernacled in the body of Jesus Christ, and became the only soul or spirit possessed by him; hence Christ had no human soul or spirit. This would necessitate that his temptations were of flesh, and the flesh capable of temptation, pain, or pleasure. When Christ prayed, therefore, it was God praying to himself, and it was God who suffered in the garden and on the cross. Others claim that Christ was simply a human being surpassing all others in endowments and...
perfections, and was commissioned by God to perform a special work for the world as a prophet, in doing which he suffered martyrdom and thus set an example of heroism and devotion to righteousness, which to follow will bring men into harmony with God to the saving of their souls.

To my mind neither of these theories would meet the necessities of fallen humanity, nor answer the description given of him in the Scriptures. John says (1: 2, 3): "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him, and without him was not anything made that was made." Here he is declared to be the author of all created beings and things; therefore he must have been uncreated and eternal in his existence. Paul is still more explicit (Col. 1: 16, 17): "By him were all things created that are in heaven and on earth, visible and invisible, and he is before all things, and by him all things consist."

In John 1: 14 we are told that "the Word became flesh and dwelt among us." This statement necessitates the conclusion, either that "the Word" was literally transmuted into human flesh, or else that divinity tabernacled in a human body. Christ is represented in Scripture to be a second Adam (Gen. 2: 7); a perfect and complete humanity as did the first Adam. If so he was complete in human nature, possessing soul, body, and spirit. 1 Thess. 5: 23. According to Heb. 2: 16-18, "He took not on him the nature of angels, but he took on him the seed of Abraham. Wherefore, in all things he beheld him to be made like unto his brethren, that he might be a merciful and faithful high priest in all things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succor them that are tempted." Why was it necessary that he should become "the Son of man," and in all things be made like unto his brethren, except that he might be both their sin-bearer and a merciful and a faithful high priest, able to succor the tempted, having had the same experiences in "all respects?" This would have been impossible had he not been in all respects a man; for man's temptations involve all there is in him. His fleshly body has no sensation except that of pain or spirit, nor of sensation, better, good or bad. It is simply the medium through which the soul and spirit are reached and affected. All temptations, therefore, are in the soul and spirit; hence Christ must have had a human soul and spirit to have had temptations in "all respects" like us. God is not tempted of evil, but man is, hence the necessity of Christ's becoming a man in order thus to be tempted. "Forasmuch as the children are partakers of flesh and blood, he also himself likewise was tempted, in that he himself hath suffered being tempted, being in the flesh he that might destroy him had nothing of death, that is, the devil." Heb. 2: 14. As the devil got the victory over the first Adam, Christ, the second Adam, came clothed in the same humanity, that he might grapple with and overcome the fell conqueror and deliver man from his power.

On the other hand, it was equally necessary that he should, in all respects, be divine, so that he might perfectly know and feel all the claims of nature, interest, and experience, with all the personal and spiritual affections man has, that thus he might destroy him that had the power of death, that is, death. Heb. 2: 14. The second Adam, in his outward man, is the image of him that shall destroy death.

The subjects of religious thought are most easy understood, I think. The subjects of religious thought are most easy understood, I think. That is entitled to remembrance as poetry. On the other hand, some of the most gifted poets have produced pieces utterly wanting in poetic value when they have written distinctively religious "poems," and a vast sea of verse almost empty of both poetry and thought has been poured over the world for centuries by all classes of versers, obscure and distinguished. There is, indeed, very rarely a poet's man in all the ages which do not become paralyzed the moment it attempts to write a "religious poem." This is rendered by the fact, which is almost universally acknowledged, that the religious spirit is not easily kindled, nor can it be nourished by the elements of poetic genius. The subjects of religious thought are most easy understood, I think. The subjects of religious thought are most easy understood, I think. The subjects of religious thought are most easy understood, I think.

LOUISE CHANDLER MOULTON'S RELIGIOUS POEMS.

BY EDWIN R. CHAMPLIN.

While most of the great poetry of the world, and much of lesser but excellent renowned poetry has a religious spirit, there is but occasionally a piece of verse to be found, by whomsoever written, which is exclusively religious, that is entitled to remembrance as poetry. On the other hand, some of the most gifted poets have produced pieces utterly wanting in poetic value when they have written distinctively religious "poems," and a vast sea of verse almost empty of both poetry and thought has been poured over the world for centuries by all classes of versers, obscure and distinguished. There is, indeed, very rarely a poet's man in all the ages which do not become paralyzed the moment it attempts to write a "religious poem." This is rendered by the fact, which is almost universally acknowledged, that the religious spirit is not easily kindled, nor can it be nourished by the elements of poetic genius. The subjects of religious thought are most easy understood, I think. The subjects of religious thought are most easy understood, I think. The subjects of religious thought are most easy understood, I think.
of the hymn flood; but it is more exausible because they who spread it did not know, so as the clergy knew, what they were doing.

So long have religious people fed on verse of the kind just mentioned that they cannot properly appreciate a religious poem when they see one. The reason of this is that the men who are long religious poets, as Richter longed for a thought when he was dying, "that they may refresh" themselves therewith. The road along which they have gone with their brethren, trying to sing these alleged religious poems, has led them to a place of nearly complete death. Frances Ridley Havergal and her sisters, and Isaac Watts and his brethren have kept the minds of these men and women staring, and the only hope they have of over coming into the dewy paths of pure and uplifting poetic song is in the prospect, now gradually brightening, as the demand increases for the true religious poem, of our having a few things before very long which shall be adequate to religious expression.

Some hints of the movement in this direction are appearing in the current verse of our foremost and American. These hints are not in hymn form, but they are not less promising for that reason, since they must produce an effect upon some minds which will widen the slow-moving demand for that and a better kind of verse in all connections in the religious world. They are not, either, as a rule, the product of poets who are known as religious writers. A sick man possibly may build a better sermon than a well man; but, if so, other things being equal, will be the better sermon. As a sick man, should he happen to die, might not a hospital in the next world build a better sermon than has a many a preacher who scarcely ever felt a twinge of pain. But Robert Browning, even, with his remaining physical energy and professional enthusiasm enough for twenty ordinary men, Lord Chatham made a remarkable verse which distressingly sick, but, if, under the right circumstances, it be under the condition of the physical man is of very great importance. Those who are most distinguished day-to-day in literature, in both Europe and America, have strong and healthy bodies. As an offset to these statements, the reasoning sometimes heard is this: Sick and feeble men have done excellent work, therefore the care and condition of the physical man is of very subordinate importance. The argument should be carried one step farther: Therefore you may very likely get the best sermon out of your work. The sophistry in this reasoning is the far too common one of making an induction from limited and extraordinary instances. Those who are most distinguished to-day in literature, in both Europe and America, have strong and healthy bodies.

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Any amount of authority on this subject could easily be quoted, but we will allow two or three men of note to represent the many others. In an introductory few cases referred to above, Dr. Holmes forces the thought of health thus: "Finally, gentlemen, I have one advice to give you which is greatly the keener, though it is not the lowest--it is a very humble one. In the midst of your ardor remember the care of your health. You should consider throughout much more than is done at present, and the time is very a great thing for me if I had been able to consider, that health is a thing to be attended to continually; that you regard as that which is the very highest of all temporal things for you. There is no kind of achievement that you could make in the world that is equal to perfect health." Dr. Storrs is no less emphatic. He says: "The general health and physical vigor, whereby one conceives subjects clearly and fully, analyzes them rapidly, sets them forth with exactness in an orderly presentation, requires optimum health. In absence of this the power will decline." President Patton, in an address to the Prince­ton students, made use of these words: You may not need binominal theorems, but you will need digestion every day. I wish during my old age if I had thought of my health more than I did, I frequently remember eating good food, good appetite, and sleeplessness are solemn warnings you must heed."

Dr. Holmes forces to some of our readers that, though they are ministers of a glorious gospel, they must be thus mindful and even very careful of their body, this poor earthen vessel, and of the "as uneasy" stomach which is placed in it. The brilliancy of the best intellects, and the power of mind over other minds, depends in a very remarkable manner to these health matters as will keep the physical organism firm and up to the highest pitch; and this thing can be done not by any means of success, but also in order to escape chastisement.

God has respect for all his laws, the physical as well as the moral and religious. It is true that a few preachers of remarkably robust physical constitution have worked on for a term of years without almost constant worry of and even violation of nature's laws, so-called, still the majority of those who have done this have been obliged to pay heavy penalties, and for a time, if not permanently, have been laid aside from their pulpit work. Madame Nature is a fine old lady, but overworked she flares up, and will box the ears of her servants. She sometimes does this in a hurry, giving her blow, as Professor Huxley says, without a sound.

At this point we may suppose that the preacher in a general way has had regard for the health or physical condition of the preacher related to sermon building and delivery.

The importance of this subject can be shown from the fact that we have found it necessary to portion to the perfection of one's physical condition, other things being equal, will be the better sermon. A sick man possibly may build a better sermon than a well man; but, if so, other things being equal, will be the better sermon. As a sick man, should he happen to die, might not a hospital in the next world build a better sermon than has a many a preacher who scarcely ever felt a twinge of pain. But Robert Browning, even, with his remaining physical energy and professional enthusiasm enough for twenty ordinary men, Lord Chatham made a remarkable verse which distressingly sick, but, if he had had power coupled with rhetorical and oratorical qualities rarely equalized. In a not a few other outstanding instances, the case for a great man, who has been brilliantly successful. But, except in certain notable instances, the rule remains that health is a necessary condition of the best mental work. Those who are most distinguished to-day in literature, in both Europe and America, have strong and healthy bodies. As an offset to these statements, the reasoning sometimes heard is this: Sick and feeble men have done excellent work, therefore the care and condition of the physical man is of very subordinate importance. The argument should be carried one step farther: Therefore you may very likely get the best sermon out of your work. The sophistry in this reasoning is the far too common one of making an induction from limited and extraordinary instances. Those who are most distinguished to-day in literature, in both Europe and America, have strong and healthy bodies. As an offset to these statements, the reasoning sometimes heard is this: Sick and feeble men have done excellent work, therefore the care and condition of the physical man is of very subordinate importance. The argument should be carried one step farther: Therefore you may very likely get the best sermon out of your work. The sophistry in this reasoning is the far too common one of making an induction from limited and extraordinary instances. Those who are most distinguished to-day in literature, in both Europe and America, have strong and healthy bodies. As an offset to these statements, the reasoning sometimes heard is this: Sick and feeble men have done excellent work, therefore the care and condition of the physical man is of very subordinate importance. The argument should be carried one step farther: Therefore you may very likely get the best sermon out of your work. The sophistry in this reasoning is the far too common one of making an induction from limited and extraordinary instances. Those who are most distinguished to-day in literature, in both Europe and America, have strong and healthy bodies.
often only the cry of a brain that is starting to
die for something to eat.

According to Dr. J. G. Richardson, an ac-
knowledged authority in this field, the fe-
grown American in order to retain his strength
and weight should eat and thoroughly digest
every meal, for in the compound of fresh meat
and eggs, about two pounds each of bread
and potatoes, or their equivalents in other
starving food, are sufficient, with only a
fraction of a pound of butter, lard, or rice.

But hygiene has to do also with food qualities
and with the forms in which food is served.
It is to be kept free from everything that is likely
to offend it. There is no question that the sermon
builder is at times rendered ineffective by reas-
tons. If much necessary work is to be done, one should not eat trash; such a
worker has no surplus nervous energy to ex-
day in that way. He may need to take his
beef tea, gruels, milk puddings, and the like
during a severe intellectual strain. He may
have to forego his tea and coffee, taking in
stead hot water, with sugar, perhaps, to make it
more palatable, and with milk to make it nutri-
tious, a beverage simple enough, but an addi-
tion to digestion because it is a dissolvent of
many kinds of food.

Dr. W. J. of New York, speaking of a fitting
diet for singers, suggests what would be a fitting
diet also for preachers. "The diet," he says,
"should be rich in vitamins, as well as nutri-
tious. Of the different kinds of meat, venison, poultry, roast
beef, and lamb are the easiest to digest, and due propor-
tion of fat should be taken as a heart-sup-
plying power to the body. Cooked carbohydrates, unless too highly seasoned, are easily digested. Salad, cut cabbage, cucumbers, etc., should be avoided. Pastry should be invariably dis-
carded."

On the other hand, lumps of undercooked food
are insufficient to clog the entire machinery
and, in addition, to act as a poison in the
system. Ordinary pastry, underdone potato, greasy
food, and, with many persons, crabmeat of cheese,
are notorious stomach irritants.

A preceptant to his consulting
physician, "I believe there is something wrong
with my stomach." Not a bit of it," replied the
doctor; "God made your stomach, and he knows
how to make one. The only trouble is that
there is something wrong with what you put
into it."

We may add that variety in food need not be
very limited, even in case of a dyspeptic, pro-
vided it is thoroughly masticated and easily
digested or dissolved by the fluids in the
stomach.

In closing this article we may imagine a
preacher, worn out by vigorous at
work during the week. Friday and Saturday he eats
pastry in quantity, half-cooked potatoes, and
not feeling the snack at the
Sunday morning he adds to his dietary sins and
iniquities by eating baked buns with pork
and fish balls; and then to poor food wonders why
he has been unable to finish and improve his
sermon as he desired, or why he fails to deliver
it with unction. We are not disposed to say what special graces the preacher does for such a preacher.

but if, after eating these masses of stuff, he can prepare and preach a sermon worth hearing he would do well, for we think, sufficiently,
to raise Peter's wife's mother from her fever
sickness, provided he should give his attention
and the power of his words in
stead of being able to sermonize with such oth-
fenders in his stomach, he ought to have flaps (of
indigestion), nightmare, and the horrors.

SUGGESTIONS FOR INVENTORS.

There are at least two classes of inventors
which are widely distinguished from each other
in two important particulars. Inventors of one
class are men who are able to judge of a large number of valuable subjects
for invention, and seldom or never seek sugges-
tions. Inventors of the other class are con-
sious, able to invent when they see a necessity
for it, but have not an exhaustless fountain of
ideas, and are, therefore, dependent upon what
they can obtain from others in the way of sug-
gestions. For the latter class, who frequently
inquire as to what inventions are needed, or
how to go about it to get this valuable informa-
tion, the following hints are given. An invent-
or who has not succeeded nor surpassed his
less patience can make greater progress by
working out small, simple inventions than by
attacking great things. Here are a few sug-
gestions on which inventors of this class can:

Bicycles, although brought to great perfection,
seem to us to require something better and
to be the least endless chain and sprocket
wheel for the front and drive wheel. Rowboats, especially such as are
used for sea-going vessels, ought to be provided with better means of propulsion than the ancient
sail. Modern screw propellers or like the
modern screw propeller, substituting man pow-
er for steam power. The important part of
this invention, however, is to be operated by the
man. It should be very simple and so constructed
that, although unused and exposed to the weather, it will still be ready for instant use at any time. The same device
would apply to pleasure boats.

In these days apartment houses and flats are
extensively used for dwelling-places, and where
room is economized to such an extent, furniture
should be adapted to the condition. That is, to facilitate the delivery of furniture to
such places and for convenience in moving,
ordinary dressing, storage, etc., the furniture
should all be made in sections of small and fold
flat or nearly so. The parts of each piece of
furniture should be connected so that they will
not become separated and miscellaneous and
when set up ready for use the furniture
should resemble in common use to such an extent that the difference would not be readily
noticeable.

Any good food product made in a new
form and put up in a protective shape takes
easily and, in large fortunes are being made on this class
of inventions. Articles of wearing apparel,
especially gloves, of a new and pleasing, go without much urging. Pocket
conveniences for ladies or gentlemen are apt to
prove popular; toys are an unsound source
of profit to the inventor. Take a vein of
"taking" things, and so we might go on with
an endless variety of subjects, great and small,
which only await the widawse inventor.

GOLDEN SILENCE.

Long ago wise men perceived the idea
that while we are masters of our unspoken words,
our spoken words are our servants, and that silence may sometimes be more serviceable than
speech. He is a wise man who can practice self-
restraint and who can save many a bitter regret, not having to remember harsh words which he would gladly recall and have
released. Silence may sometimes be the most ef-
cential reply to unjust reproach; for actions
speak louder than words, and will convince the
rainbearer more quickly than mere argument.

No silence is necessarily a sign of cowardice,
though there is such a thing as a cowardly refus-
als to speak up where a principle is involved.
It is often the most heroic sort of moral
courage to press the lips tightly together, and
keep down the ready retort, at the risk of being
judged harsh. By so doing for years afterward, that he forgot at a critical time to pray.

Set a watch, O Lord, before my mouth; keep
the door of my mouth, when I speak, and my
mouth, and his tongue, keep his soul from troubles."

Moravian.

Kind looks, kind words, kind acts and warm
handshakes, are these a secondary means of
grace when men are in trouble and fighting
their unseen battles. — Dr. John Hall.

The path of a good woman is indeed strewn
with flowers; but they rise behind her steps,
not before. They are not trod on grassy
meadows, and left the daisies rosy. It is too
little to say of a woman that she only does not
disturb where she passes. She should revile;
the barbells should bloom, not stoop as she
passes.

THE SABBATH REFORM.

"THE DESERETION OF SUNDAY AND ITS
REMEDY."

BY THE REV. A. L. LEWIS, D. D.

An editorial in the Catholic Messenger, of Aug.
27, 1892, devotes more than a column and
more than two-thirds of it to the piece which stands at the head of this article. The after paragraphs that follow are
less than five per cent of the total, which is
largely deprived.

Let everyone who reads these lines hasten to
enroll himself in the Confraternity of the Holy Peace, and while sharing in the spiritual privileges attaching to

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So clamorous for an end of preachers, Saturday and Sunday, is the demand of the day. If the church can make Sunday sacred, it can justly determine how much "repairing" shall be made for those who reject it. True that the church is not a place of strict forgiveness, but the pagan doctrine of payment. It is not easy to understand how men are to be made more regardful of Sunday when it is thus easy to disregard it in some prescribed way. Nevertheless, when the Christians or Reformed, who accept the doctrine of "church authority" in connection with Sunday, cannot consistently reject this new method of paying for the privilege of "desecrating Sunday."

**Canvassing Work.**

The following letter to Bro. J. G. Burdick was read to the commission on canvassing work, and was permitted to publish it as showing what may be done when one sets out with a full purpose to do something: it also shows how hard it is to get men to give the subject serious attention. Long patience and persistent effort are the price of success in all true reform labors:

"Mr. E., 1892.

Rev. J. G. Burdick:—Please find herewith names of twenty subscribers to Sabbath Reform Library, and ten names for the Sabbath Outlook, and remittance, seven dollars. This is subscription price, less thirty per cent, which I understand to be the commission allowed. Also from a long half day, working alone, and another half day jointly with my son. I promised to report to you my experience. Here it is: The first man to whom I went is a prominent business man, a member of the Presbyterian Church. I said, "Mr. J., I am doing missionary work today in behalf of Sabbath Reform. While you and others are making efforts for Sunday legislation there is still others who believe it is a great and right thing. We try to be the best press such matters a hearing should be given to the other side. The American Sabbath Tract Society are sending out two papers, published monthly. One is the Sabbath Reform Library. It treat of the Bible phases of the question. The other, a larger issue, which in the form you see here, treats of the Bible phases and of legislation and religious liberty, and current matters relating to it. These have been sent gratuitously to a great many people. I believe that either of them will be read more if the person receiving it is induced to read only the very small subscription price for it. I want you to persuade me to take one or both of them that way. They will surprise you by the strong showing they make." Mr. J. said, "I will take the smaller one." I next met Mr. B., who concurred in the thought that Sunday laws are wrong. He subscribed for the Library. The third man I met was a Democratic politician, and a member of the Methodist Church. He protested that he would like to see some law that would shut up the business places and stop the running of railroad trains on Sunday. He didn't care what day it was, only that we might have one day. He reluctantly gave a subscription. The fourth is a prominent member of the Presbyterian Church. He did not want any of the papers. 'The day we are keeping,' said he, "is good enough for me." He is among those who are clamorous for Sunday laws. Yet I met him to-day (Sunday afternoon), waiting in a long line at the post office to get his mail. The fifth man, who is a Jew, said, "You may send me Sunday laws, but I am going to burn them over my fire. I find that nine of the subscriptions obtained are from Jews. Two are from men reared in Seventh-Day Baptist families, but who have cast away the Sabbath. Miss M. is partner in a store here. She said, "I have given never much thought to going to the Sabbath, but I have heard you say I hope the Lord will lead us in the right concerning it." She subscribed for both papers. My work for this half day, supplemented by some time in the evening, secured twenty subscriptions.

The next day was to be by two in company. It was a matter of conjecture whether we could do more effective work than thus singly. If the number of subscribers secured is the test, results were only half. But that test was not the sole consideration. There were others which must continue to be an unknown quantity. I thus made appointment to call on several again in order to meet them when there should be two of us. Their previous relation to the work, or their known or supposed attitude towards it, or our doubts of our ability to secure as favorable considerations alone, determined our choice where and how to go.

To begin that day I wrote the following note:

Rece. — Dear Sir:—Will it be convenient for you to receive a call from me and my son at some hour today or this evening? We wish to come in behalf of the Sabbath Reform Interests. Very truly yours.

Inclosed with the note were two short printed papers, of my own writing, and in another envelope were three numbers of the Sabbath Reform Library. I hoped that by sending these papers in advance, and thus placing them immediately at hand, pending the appointment to meet me relative to the same matter, would secure their being read before the usual assignment to the waste basket. One gentleman, in reply to the note, made appointment to call at my place between five and six o'clock that evening.

Our first call was at the home of Mrs. N., a prominent member of the W. C. T. U. She welcomed us most cordially, and gave a subscription for the Library. Our second call was at the office of an attorney, a personal friend. He made a plea that he had read up thoroughly in the matter, and that he could not afford to give it additional attention. We got no subscription from him. Our third call was on Mr. G., who is treasurer of the Sunday Rest-Day League of this city. He is proprietor of a large shoe store, and an active, devoted member of the Presbyterian Church. He did not want the papers, he knew all there was in them. He had known the Seventh-Day Baptists at Western, R. I. "There," said he, "part of the people were keeping Sabbath Saturday and part were keeping Sunday, and so we could not have any Sabbath."

"Did any one hinder you?" we asked, "from observing Sunday, or deny you that privilege?"

"My brother was living there; I was not," he replied. "I know all about it. Some were running their shops and their stores on Sunday and others were running on Saturday, so that business was going on every day in the week, and they could not have any Sabbath." "Who denied you the privilege of attending church or observing the day you chose?" "To which he replied, "That is not it. You can't have two Sabbaths. When some are going home to church others will be running their mills and the stores will be open, and there will be no Sabbath."

"Mr. G.," we urged, "you, as an officer in an organization to enforce observance of Sunday laws, and you, as a Christian, ought to have the fairness to give the other side a hearing. You have a prominent place in this work calls for more consideration from you than looking alone at some one of our papers, and then maintaining that you know all about it. My observation of a good many is that by the time they have read the little page and far enough to discern that the article is in behalf of the seventh day rather than the first day for the Sabbath, they at once become full of knowing all about it, or all they want to know about it; and without telling they continue oblivious of all that is said. You are already greatly concerned about the, recovery of Sunday. What we bring you and you turn away from because you know all you want to about it, presents, we believe, the only resource for maintaining a Sabbath in our land. For your own sake, and to be fair to us, we ask you to give us a hearing. He accepted two tracts, and promised to read them. Two who are members of the Baptist Church reluctantly gave subscriptions for the Library.

Mr. B, a candidate of the Prohibition party in this county for Assembly concurred with Sunday laws are wrong. He said he would vote to repeal them and to accord to every one equal protection to worship on whatever day he wills. He subscribed for one paper. I send his name for both.

Rev. Mr. Eckels failed to meet his appointment with us that evening. The next evening I received a letter from him, of which I quote the first half:

Bradford, Pa., Oct. 5, 1892.

Geo. H. Lyon, Esq., Dear Sir:—My wife and I being delayed last evening, it was impossible for me to call as I had expected to do. My engagements this evening are such that I cannot call to-day. I certainly do not wish to be discourteous to any one, much less to any one whom I regard as a gentleman and a Christian, but I am persuaded that you and I will be better friends if we say nothing more on the subject of Sabbath Reform. Your's respectfully,

Mervyn J. Eckels.

Omission to quote the other half of the letter is not prejudicial to him. The gist of the whole, as scanned through my reading glass, is a desire to drop the matter of Sabbath Reform instantaneously as soon as it involves meeting the claims of the seventh day for their consideration. Far from a friendship will be the result of my saying "nothing more on the subject; but I shall esteem more highly the friendship won from them by our success rather than by any truce. Yours truly,

G. H. Lyon.

**Tract Society.**

**Receipts for October, 1892.**

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<th>Church, Chippewa, Ill.</th>
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<td>O. T. Tract Society, Geneva, N. Y.</td>
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<td>F. B. Babcock, Plainfield, N. J.</td>
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Plainfield, N. J., Nov. 1, 1892.
MISSIONS.

FROM L. F. SKAGGS.

We closed the series of meetings at the Delaware Church last evening. We had a glorious time. Brother Peebles, of the First-day Baptist, and Crank, of the M. E. Church, assisted in the meetings, which continued twelve days. I never witnessed such perfect union of feeling and action between the entire neighborhood by all in my life. This is the first real revival we have ever had at this church, and religion was never known by the oldest brethren to be so low an ebb as it was before this meeting. Fourteen were converted and I do not know how many backsliders were restored. Brother Johnson was with us at the first but was called away by other business. Another feature of the meeting, remarkable beyond anything I ever witnessed was this; we had services twice a day, morning and evening, and between these services the young people would have from one to two prayer-meetings at some brother’s house, and a number were converted at these prayer-meetings. It was remarked at these morning and evening services by some of the brethren and sisters, “We are just as near heaven as we shall ever be until we get there;” and I believe with all my heart, they were. It brought forcibly to my mind the record in Acts 4: 32, “And the multitude of them that believed were of one heart and of one soul.” Oh, how I long to see this time come to the whole world, when the glory of the Lord shall cover the earth as the waters cover the deep. There are several yet under deep conviction, who say if they go down to hell they will go calling on God for mercy. To God be all the glory. I have been almost all this time left General Conference in protracted meetings, or traveling from one point to another. Am somewhat fatigued by losing so much sleep.

Am so glad I had the pleasure of meeting so many of you, dear brethren and sisters, at Conference, whom I had become acquainted with through reading the Sabbath Recorder. Oh, what an inspiration it was to me. It gives me an interest in them and their work I could never have had without a personal acquaintance. May God bless us all with many such meetings. I shall engage in a series of meetings at the Miller school, three miles south of here, in Stone county, the Lord willing, commencing next Sabbath evening, the 15th. As to how much strength this church has gained by this meeting I am not able to say, or how many additions there will be. Two of our prominent brethren are likely to move twelve miles away. Write me if you get time. May God bless you and all the members of our Board. May he bless all the home and foreign missionaries. May God give us all more of the Spirit of Christ, which is the spirit of missions. Pray for this needy field that God may continue to pour out his Spirit upon his people so they may be anointed with power.

Billings, Mo., Oct. 12, 1852.

FROM G. O. MILLS.

Under the blessings of God we have been able to have services on this field that have held services with both the Linclane and the Oniel churches every Sabbath during the quarter, except one Sabbath spent at Quarterly Meeting on Cayler Hill, and one at Preston. At 10.30 we hold preaching service with the one church, then go immediately to the other church, a distance of nine miles, where we hold a preaching service followed by a session of the Sabbath-school. The first church visited holds Sabbath-school while we are on the road. Our dinner is a luncheon eaten in our carriage on the way. Mrs. Mills regularly attends all these services, plays the organ and assists in the singing.

The faithful few at Oniel are very regular in attendance; but there are three or four families who do not labor on the Sabbath and yet do not often meet with us. We have visited their homes and have been cordially entertained, and have been told that these may yet come to meet regularly with us in public worship.

At Linclane the condition is much the same, though our congregation is usually about twice as large. The hope of being able to maintain this church has increased a little during the quarter. Two Adventist ministers and their wives have labored untiringly during a good part of the summer here and at DeRyter, but I think the fruits of their labors are not very evident. We have a quite a liberal attendance on the Sabbath, a society of Adventists-keeping Adventists here, though many of them are not in full fellowship with the Seventh-day Adventist denomination.

In September we made a trip to Preston, where we visited several families that are yet left of the Preston church. We held a meeting on the Sabbath, with a congregation of thirty-three, several of whom were not Sabbath-keepers.

Also we visited Sister Barber, at Norwich. We had a pleasant visit with these people, some of whom gave us substantial tokens of their interest in the work. We are engaged in this work for the kingdom of God. It is to be regretted that the Preston Church is not sustained. We intend to visit them again in November.

There is most need of thorough work on this field. Remember us in your prayers.

CORRESPONDENCE.

It has been my intention to write ever since I saw you, always thinking that I would write in a few days only to report the interesting things that I could say something more encouraging about the Lord’s work here.

My work at this place has been confined mostly to the Sabbath-school, which we have held weekly, with a few exceptions. Our numbers are small, but I have in every church a singing man and lady. I have tried twice this summer to hold meetings here, but each time have been crowded out by other appointments. Have baptized one here, and two on Little Prairie, where I have preached twenty-four times since the first of May, at two places, to congregations of from four to sixty, average about twenty. One has made a professed faith of many, and desires to be baptized and join our little band; but her husband (not a professor,) objects to her keeping Sabbath, though he himself tells me that he is fully convinced, and has been for several years, that the seventh day is the Sabbath. The interest seems to be very good on Little Prairie, and I have hope of more additions soon. I have preached three funeral services and assisted in about twenty meetings and two other preachings. I was sick through July and August, of a slow malarial fever, but not so badly that I filled my appointments. My work a year ago was about the same, with no visible result.

Well, Brother, I have not heard from you often, but rest assured, the Lord permitting, we expect to keep the armor on, and we want the prayers of our friends that we may use God’s sword to his honor and glory.

As ever in Christian love,

J. L. HULL.


FROM GEO. W. LEWIS.

The appointments of the churches are well attended, and a very good confession. At Beavensal our congregations are not so large as in the early part of the year; some have gone away for work. But those who remain are true to their pledge, and keep well in mind that spiritual power and harmony with God demands not on numerous distinctions, but on a deep, abiding trust expressed in godly living. At Hammond the young people have just decided to withdraw from the Union Endeavor Society of this place and organize a society of their own, having now a sufficient number to justify this step. Our Sabbath-school was happily surprised during the quarter on the receipt of a good second-hand organ. This is the expression of the thoughtfulness and good will of Mrs. Martha Burlick, of Centralla, Ill. Our village school has just opened with four regular teachers, one of whom is a Seventh-day Baptist, Miss Bertha Irish, recently from Rhode Island. We are looking forward with much pleasure to our Association, soon to occur. Hope we may have a good turnout from the Convention of the National Council so that each soul will bring a blessing that will do us all good.

HARMONIA, La., Oct. 1, 1852.

FROM D. K. DAVIS.

While I have nothing of special interest to report, I can truly say our regular appointments have been well sustained during the quarter. The brethren and sisters seem firm in their purpose to be true children of God, and to do what they can to sustain the interests of Christ’s kingdom in our midst. The meetings of the Endeavor Society are well attended and a goodly number are quite active. The sessions of the Bible-school are occasions of interest and the attendance is good. The brethren are now engaged in threshing. It is now considered that the average yield is good. The growth of straw is heavy, and the average is large, so that farmers will be crowded with work until winter sets in, and probably longer. We have unbounded confidence in the resources of this section of country, and feel quite confident that in the course of time we shall have a church here that shall not only be self-sustaining, but able to contribute liberally to the support of the gospel in other localities. Please accept our thanks for the interest you have manifested in us by your appropriations; and continue to pray for us, that our heavenly Father will bless us abundantly both in temporal and spiritual things. We are praying for the divine blessing upon the labors of Bro. Huffman.

SISTER, B. D.

FROM M. E. MARTIN.

During this quarter there has come to us great blessing and to all who have been permitted to share with us in the blessed revivals that we have been permitted to hold. We commenced a meeting the first Sabbath in September at the Trough school-house, five miles from here, which lasted nine days. There were twelve grown persons converted and a number of others reclaimed. Five of those converted were first day persons, two of whom embraced the Sabbath (a man and his wife,) and were joined with us; one of whom was joined with us; there are others yet to follow. I can but make reference to one dear old lady, nearly seventy years of age, who so humbly embraced Christ as her own personal Saviour, and so meekly followed him in the ordinance of baptism and...
took her place in the church. She is indeed worthy of our highest esteem. We have a large and interesting Sabbath-school at this point, and a full attendance at all of the preaching services which are twice a month.

We also commenced a meeting the fourth Sabbath at Greenhills church, which was the time of our Quarterly Meeting. We had an unusually large congregation at the very beginning. There were some five or six hundred persons present at the Sabbath. Perhaps this was due to a funeral being preached by the pastor in the morning and a wedding in the afternoon, which took place at the church, Eld. S. D. Davis officiating and remaining with us until the present. We have been holding meeting, the past week day and night. There have not been any conversions as yet, but a deep earnest work in the church is going on, which, we trust, will be of permanent good.

SALEM, W. Va., Sept. 30, 1852.

WOMAN'S WORK.

THE CHINA BOX.

The China Christmas Box started on its long voyage on Oct. 1st.

Through the courtesy of the "China & Japan Trading Co., Limited," who allowed it to be shipped with their goods, it was placed on board the Olympic steamer Flushing, the day before the steamer was to sail. No Christmas gifts ever carried with them more prayers and good wishes from the givers, and while others may have been more elegant none were ever more carefully studied or more joyously given than these. The boxes are not only surging toward their destination in the far-away Orient.

It was as unlike Christmas as can be imagined when the boxes—for there were three—were packed; it being in the midst of the hottest of all hot waves of June.

From the last week in May to the middle of June packages came almost every day until the Committee grew quite familiar with expressmen, I think upon every line which comes to New York.

Responses came from the East and West. Donations were made in the most secret way, so as to make no difference, the quality of loving generosity was not strained, and because of that, every one must have received a blessing.

Donations were made from eighteen churches and by many lone Sabbath-keepers, but the number of individual givers is not known. A list of the articles would be interesting, but it will suffice to say that the selection followed pretty closely the suggestions from our missionaries, printed in the Recorder Supplement. The boxes which were donated by a friend were strongly made and lined with heavy brown paper.

An insurance upon the boxes from June to October-cost $2, and the marine insurance and freight from New York to Shanghai $9 38. A number of friends sent money with the request to buy the box for kindly sending them their gifts at a time of year which may have cost a little more effort than if sent later. In no other way could the committee have conducted the work.

So far the Christmas box seems to have been a success.

May all seeing Father temper the winds and wares which bear it onward until it safely reaches the dear ones for whom it was prepared.

P. J. B. WATT, M. D. | COM.
H. A. V. BARBOOOG.

THE SPREAD OF ROMANISM.

What is a Pallium? So simple people have been asking during the past few days. On Tuesday last we learn that a Papal envoy to London delivered a Pallium direct from the Pope to Dr. Vaughan, the new Roman Catholic Archbishop of Canterbury. We shall not trouble our readers much with an exposition of the Latin term. It matters very little to us what a Pallium is, beyond that it is some ecclesiastical, upper garment or other, which is an indis-
It's fitter being sane than mad.

It's safer being wise than mad.

A. DALAND, Westerly, R. I., Yourne People's Work.

Mr. Geo. H. BARDEN, who is special lecturer on Steam in Cornell University, and who lecturers before the Franklin Institute in Philadelphia, will give a popular lecture before the students and citizens of Alfred, on Wednesday evening, the 18th inst., in the Memorial Hall.

We are unable to give the exact title of the lecture, but it will be on some phase of physical science. He should have a full house.

An exchange says that those who have any curiosity to see the stuff which the Roman Catholic Church treasures up as "sacred relics" will have an opportunity at the Columbian Exposition; but few, we imagine, will view them with the enthusiasm with which the Western Catholic News welcomes the coming of these antiques from the Vatican: "To Christians they will be the most attractive exhibit of the Fair, because they will bring them in close contact with the sacred and undisputed evidence of the apostolicity of the church. The great mass of true Christians will find little in these relics to shake their faith in the errors of Romish worship, the truth of the Protestant Bible, and the necessity for the Lutheran Reformation."

Twelve months or more ago, Bishop Potter appointed a commission to investigate charges of heresy preferred against the Rev. Dr. Heber Newton, rector of All Souls Episcopal Church in New York City. This commission has reported the charges "not proven." They say that the catholicity of the Episcopal Church is broad enough to allow a man to preach according to his conscience, and to Dr. Newton's "moods" they ascribe the utterances which were thought to be heretical. They also express the opinion that some time Dr. Newton's "moods" will lead him to revoke the offensive utterances. A man who has a "safety" is, getting a good ways from the simple, stereotyped preaching of the apostles.
THE SWINGING OF THE GATE.

The gate is swinging on its hinges. Its own inclination, acted on by that natural force, gravity, tends to take it in one direction, while the wind carries it the other way; until at last it is settled midway between the two. It is latched.

Neither force has any effect upon it now. How much the same feeling with regard to the gate reminds one of the people one is constantly meeting. Their own inclination, conscience, acted upon by the Natural Ruler, God, tends to take them in the right direction; but the storms of life, of the world, tend to carry them in the opposite direction. Long they wait, undecided, going but a little way in one direction, then a little way in the other, until being too weak to resist the attractions of the world, altogether, and not wishing to change its course for the sake of God, they compromise the matter, and live a sort of worldly Christian life. Having thus compromised and settled the matter, they will not be swayed either way. They are thereafter equally dead to the good and alive to the bad. They seem to have halted for life between two paces.

Is it a question whether such people do no more harm than they would if very bad? Do not they rather have the gilded asson effect upon the young? Would not the young be more influenced by their people, whose inclination, acted on by the morning, of the world, tends to carry them in the opposite direction? Long they wait, undecided, going but a little way in one direction, then a little way in the other, until being too weak to resist the attractions of the world, altogether, and not wishing to change its course for the sake of God, they compromise the matter, and live a sort of worldly Christian life. Having thus compromised and settled the matter, they will not be swayed either way.

Oh, that all the undecided ones would take the right way! The voice of God is always calling with equal earnestness. The attraction of the world is always the same. Where, then, does the power lie which finally decides our course? In our natural inclination. If that is inert, we are not. We have the power to decide. If we make up our minds to resist the evil and pray every day that God will give us more strength to stand for the right, we can walk in the path of righteousness. And, by all means, let us do that. Oh, how much need have we of more strong characters in the Christian world!

A FATHER'S WORK.

BY MARGARET E. HANSGROTH.

He was a business man in the prime of life, a man with large enterprises on hand, ships at sea, and investments in many quarters. In his hand he held the converging threads of a great mercantile house, and on his judgment, matured by long exercise, on his integrity, assured by an sustained course of other men depended for daily bread.

This man, talking with a friend one day lately, said with emphasis, pointing to a little fellow, at play on the lawn: "There, God sparing me, is my principal work for the next ten years, and however else I may live, I must be secondary to the bringing up of my boy. Albert's education, not in books only but in everything that constitutes true manhood, is, under God, in my hand, with my fortune, in my power, and, standing beside him and watching over his hat reverently, he concluded, "I'll be true to my trust.""
YOUNG PEOPLE'S WORK.

THE LAND OF USED-TO-BE. Beyond the poplar, hazy tree Of summer's utmost boundaries; Beyond the sands, beyond the seas, Beyond blue fields of ever like these, And only in the reach of memory, There lies the land long lost to me—
The land of Used-To-Be.

A land enchanted, such as swung In golden seas when strains clung Along floating branches, and sung To Jason in that mystic tongue That made the man with its melody; O, such a land, with such a sea, Kissing whose shores eternally, Is far Used-To-Be.

A land where music ever girds The air with bills of singing birds, And sees all sounds with such sweet words, That even in the howling hords A meaning lives so sweet to me Lost laughter rippled limply For lips brimmed over with all the plea Of rare old Used-To-Be.

O land of love and dreamy thoughts, And is not lost, sweet and shady spots, Of coolest, greenest, grassy rides Encompassed by great forget-me-nots, And all the blossoms that cunningly Lift their faces up to me One by one, like a kiss in thee The lips of Used-To-Be.

I love ye all, and with wet eyes Turned with interest on the skies, My blessings like your perfume rise Till the songs in seamless lines Sweeter than any song to me, Sweeter than any song you sing. Or its sweet echo, yea, all three— My dreams of Used-To-Be.

JAMES WHITCOMB RILEY.

TO be done; money, literature, and workers will, as we are conscious that we have been over the face of the land, making the "New Mizpah" a beacon light to these wayfarers on the sea. They find rest and comfort and quiet intercourse in such a place and feel assured they are welcome. A few evenings ago a sailor told the writer that he never visited a place that he so enjoyed. Kind himself so much as he did in this reading room. Such declarations (and we often hear them) more than compensate for the labor and time spent in this work. One hundred and fifty sea men have been entertained in the reading room during the past two years, and largest after office service for anyone for any one week since the rooms were opened, so we realize that the "New Mizpah" is daily gaining in popularity among the men of the sea. Now, young people especially, can't you help in this good work? Last week the Y. P. S. C. E. of Little Genesee sent a barrel of excellent reading matter, and a barrel of literature and bags were also received from Western, R. I. All the week the men have been enjoying a barrel of apples, some with and some without a kind friend-aid. Bel mont, N. Y., sent to the mission. Are there not more Y. P. S. C. E. Societies who will help in some way to benefit the seamen? Fancy articles for sale in the fair toward defraying the running expenses of the mission would be very acceptable; though illustrated papers and magazines are continually in demand, and are highly appreciated. You might also make ditty bags, which are made like a shopping bag, 12 x 18 inches, of any ordinary material, in which the sailor may keep his sewing materials while at sea; may be filled with needles, pins, thread, buttons, etc. This gift is thought more of than any thing else you could give them.

Perhaps others would be willing to help in the Christmas letter writing. It will require about two thousand letters to distribute among the seamen, who so seldom enjoy our Saviour's birth-day at home with their loved ones. Write them a kind, brotherly letter such as you would write to an absent member of your home circle. A little Western girl, only seven years of age, sent a letter full of thought into the hands of a Captain, who afterwards said that it did him more good than any gift he ever received in his life. Every "sailor-man," as the little girl called him, has a tender heart, and nothing will cause him to stop and meditate so quickly as a kind letter, while tossed by the angry waves.

Our aim is to extend the work, and when the New Year rolls around, we hope to do better and more earnest work, and we pray that our King may bless our service. I hope this article has given some information to many who knew not of this work, and trust that it may be the means of bringing aid from many more who wish to be up and doing "in his name."

FRIEND OF SEAMEN AND KING'S DAUGHTER.

EVE MILES.

AN APPEAL.

The Corresponding Editor of this page wishes there are denominations represented by at least one committee. There is the Young People's Executive Committee, and the Junior movement is one of the most important factors of the Endeavor work.

THE SABATH RECORDER. (Vol. XLVIII, No. 45.)

OUR MIRROR.

—UNDER date of October 25th, the Rev. J. L. Huffman writes to the Secretary that he and his wife have been laboring four weeks in South Dakota, having spent three weeks at Smyth with the Pleasant Grove Church, and one week at Dell Rapids. The work at both places has been very satisfying, and the growing baptism at Smyth at one time. The Pleasant Grove Y. P. S. C. E. numbers twenty-two active members, and is in excellent working condition. Mr. Huffman writes that since his last report to the Secretary, nineteen have been added to the churches by baptism and one by letter, as a result of his efforts. After spending a few days at Big Springs, Mr. and Mrs. Huffman intend going to Southern Illinois for a few weeks. May the prayers of our young people follow them.

THE LAND.

A Young Christian Endeavor Society was organized at Milton, the 27th of last August, with Mrs. O. U. Whitford as Superintendent; Jennie A. Dunn, Assistant Superintendent. Stella Burdick, Secretary, and Polly Rice, Treasurer. Twenty-two have joined the society, having signed the pledge, which differs but slightly from the universal pledge. There is at present but one committee, the Lookout, but several others are to be added soon. The children seem to enjoy the work very much and we find that the society is just what we needed, believe, what is needed by all of us, very young people. In the Junior Endeavor Society the children of to-day are going to receive a training which will enable them to do much more efficient service for the Master than they possibly could do without it. We believe that the Junior movement is one of the most important factors of the Endeavor work.

The Walworth Christian Endeavorers have recently sent thirty-five copies of the Golden Rule to the young people at Calamus, Neb.

—By a change in the constitution of the Christian Endeavor Union of the State of Wisconsin, there are as many vice-presidents as there are denominations represented by at least one committee. The convention held in the city of Racine, Edwin Shaw, of Milton, was elected to be the Vice-president for the Seventh-baptist denomination. There are in all seven vice-presidents. The State Executive Committee consists of the State Committee, the Young People of the State, and local unions. We have a local union here in Northern Wisconsin; so now the Seventh-baptist Committees have two representatives on the State Executive Committee.

HOME MISSION WORK.

Many readers of the Recorder are, no doubt, interested in the work which Mrs. J. G. Burdick is doing among the seamen here in New York City. I have been associated with her in this work for two months, and in this short
IMAGINATION AND CHARITY.

It is not infrequently supposed that men who are severe, judicial and critical are the intellectual superiors of others who are lenient, kindly and charitable. It is true, but the former are feared, and respected as having a higher standard, and perhaps a more sensitive mind than that of the former. Yet it is safe to say that in the generality of cases, the exact opposite of this is the truth. It is not only that superior insight discovers much of good where only evil was supposed to lurk, and much of truth where only error was supposed to exist, although doubtless the fact. Still more than this, however, all true education tends to strengthen the imagination, and to enable us to realize much the greater number of the finer emotions. It opens the heart and mind of another, in such a way that we discover his ideas and desires, gauge his tempers and degrees of sensibility, and thus his way of looking at things, and see the motives which sway him. This produces sympathy and sympathy is the very essence of character.

The cruelty of past ages, which we now look upon with so much horror, was due far more to the absence of this power of imagination—to a mind hard, insensible, unfeeling and insensitive to all pity, than to malice or vindictiveness. There was no compassion because there was no realization of the truth—The Old Testament, by its law, dehumanizing and refining influences of civilization, the sight, and even the mental picture, of suffering produces to a miraculous hardness of heart, or a feeling of pain, which makes certain palpable kinds of cruelty well nigh impossible. A similar difference in kind, though less in degree, is found at the present time between men of narrow ideas and dull powers of perception and men of broad and well-trained minds and strong imagination.

The persons we cannot conceive of motives that do not appeal to them, of desires which they do not share, or of influences which they do not feel. In short, their eyes are blind to all that their race and character are at a distance from, at a distance with. It is not that they have not receptivity of mind, it is their power of receptivity of mind, that is in doubt. It is not that they are not capable of understanding, it is that they are not capable or willing to understand the facts and conclusions of another mind.

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THE SABBATH RECORDER.

[Vol. XLVIII, No. 45.

we may be certain that we have failed to comply with the conditions. Our hands and hearts have not been open to receive. SCRIPTURE REFERENCES.

6. Inability to fulfill promises. 2 Peter 2: 18, 19.
7. You are to be kept. Num. 30: 1-4, Prov. 30: 12; 70: 11, Exod. 2: 2-4.

TO THE COUNTENANCE OF THE SABBATH.-Two aims before the Sabbath-school being the conversion of souls and the development of Christian character as spoken of last week, it follows that the scholar should be, and is brought under the influences of pure and wholesome tastes. It is a part of the teacher's work to interest the child in good reading and in many ways stimulate the desire for reading and study. Thus sensibilities are quickened and thoughts lifted to high ideals of character.

Too much care cannot be taken in selecting libraries. Letting young minds in search of truths. Let us cultivate the minds of our class for other ministry in the home. If we cultivate the desire to read, we shall merely sit in the seat of the covenant. The Quarterly Meeting of this part of the Central Association has been held with the Scott Church, which proved of more than ordinary interest. Earnest and effective sermons were delivered by Revs. Swaney, Mills, and Rogers. Rev. A. W. Cow, a former pastor of this church, being present, made some very striking remarks which were not without influence. It is an encouraging feature of these Quarterly Meetings that each successive meeting seems to be of increasing interest. At this time the interest was so great that two extra meetings were added to the programme.

Two arrows for prayers and expressed a determination to live for Christ. One of whom had, at a recent prayer-meeting, expressed the same desire. Others are evidently thoughtful. Pray for us that this may be but the beginning of rich harvest of souls. E. A. ROGERS. Nov. 4, 1922.

NEW YORK.-On the 12th of November Bro. Leslie, a convert to the Sabbath from the Episcopal Church, will present his letter of experience and ask for membership with our church. A few weeks past his baptism in the name of the Lord Jesus. He now desires to take part in the work of the church. We shall merely sit in the seat of the sorrowful and criticise the parson and the choir. -Quiter.

Home News.

New York.

FIRST ALPHRED.—Dr. Williams preached last Sabbath, Nov. 6th, from the 33rd and 35th verses of 1 Peter 1: 18-23, the spirit and genius of education. The sermon was made up, very largely, of extracts from the public utterances of the late President Allen on the subject. -Our first snow storm of sufficient magnitude to cover the ground, came on Friday night. It stayed with us all through the week. The weather has been a very quiet one with us, though by no means an indifferent one on the part of any party. -Last Friday evening was missionary service, when an interesting programme was provided by the Young People's Society.

SCOTT.—It is seldom that anything occurs in our quiet town which seems of sufficient importance to bring before the readers of the Recorder. Yet we are always interested in the Home News department, and trust a few lines from Scott could be of interest to others, although there may not be anything of especial importance to communicate. While this church is somewhat isolated from other churches of our denomination, yet we are glad that our friends and acquaintances sometimes find us. Scott has a Sabbath school passed this week, but more or less friends from abroad have been present at our Sabbath-day services. Among those of more recent mention are the Hubbard brothers and families, Mr. and Mrs. E. A. Duncan, of Plainfield, N. J.; Miss Beebe, of Brookfield; Mr. and Mrs. E. W. Green, of Berlin, N. Y., Mr. Barnes, of Sackett's Harbor, N. Y.; Dea. Burdick and wife, of Little Genesee. We were also glad to welcome among us, not long since, the Rev. D. H. Davis and family, who remained with us over the Sabbath, Mr. Davis giving us an excellent discourse. Mrs. Davis occupied the time usually allotted to Sabbath-school recitations very acceptably, reading a paper, subject, “Woman's Mission Work.” In the evening Mr. Davis favored us with his stereopticon lecture on China, all of which were, we think, found an interest by all present. -The Quarterly Meeting of this part of the Central Association has just been held with the Scott Church, which proved of more than ordinary interest. Earnest and effective sermons were delivered by Revs. Swaney, Mills, and Rogers. Rev. A. W. Cow, a former pastor of this church, being present, made some very striking remarks which were not without influence. It is an encouraging feature of these Quarterly Meetings that each successive meeting seems to be of increasing interest. At this time the interest was so great that two extra meetings were added to the programme.

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Rhode Island.

ROCKVILLE.—Although we are so far from the centre of denominational, yet we feel as though we are quite out of the world; or so far away that God's blessing cannot reach even this place. We have had delightful weather all the fall, although it is very dry. Mill-ponds are lower than for many years. The season has been very good for wheat. Our meetings have been well sustained and there is a good degree of interest. We have held cottage prayer-meetings for several weeks, two evenings in the week. There has been manifest a deep interest and many hearts have been anxiously praying that God will revive his work here and bring in the wanderers and those that are out of Christ. We feel that the Lord is in our midst working by his still small voice. Last Sabbath, the 29th, our pastor had the pleasure of leading four young converts into the bap­tismal waters. It was a holy and impressive sight, as it always is, to see the young bearing the yoke in their youth. We hope there are others to follow soon. Elder Main and E. B. Saunders came the 15th of October to hold their meeting, and their service was very acceptable and good cheer. Mr. Saunders tarried two evenings to help in the work. We ask our brethren and sisters to remember this church and people in their prayers, that the good work may go on until every one that is out of Christ may come and lay their burdens at the Master's feet, and the prodigal may come back to his Father's house where there is bread enough and to spare. Would it not be a grand thing if we could have in all our churches this season such an out­pouring of God's Holy Spirit that there shall be no room enough to receive it? Then the preacher is expected home this week from his visit to the churches of the Eastern Association. -Pastor E. M. Dunn recently made a visit to the church and people at North Luop and vicinity.

NEW YORK.-On the 12th of November Bro. Leslie, a convert to the Sabbath from the Episcopal Church, will present his letter of experience and ask for membership with our church. A few weeks past his baptism in the name of the Lord Jesus. He now desires to take part in the work of the church. We shall merely sit in the seat of the sorrowful and criticise the parson and the choir. -Quiter.
Milton.—Mr. T. W. Draper, of Cambridge, Mass., has returned from the South, where he has been extensively employed in the missionary work of the church, having filled a series of engagements in the States. The work in Alabama is progressing very satisfactorily, and the district includes a very large number of Southern churches. Mr. Draper is now active in the work of the Tennessee Missionary Society, and will continue his labors in that field for some time. He is expected to return to the West next spring.

Miss Thorne.—Mrs. H. Thorne, of New York, recently returned from the West, where she has been actively engaged in the work of the church in that section. She is a very capable and efficient worker, and her labors are much needed in the field. She is expected to return to the East early in the spring.

Mrs. J. H. Wolfe.—Mrs. J. H. Wolfe, of New York, recently returned from the West, where she has been actively engaged in the work of the church. She is a very capable and efficient worker, and her labors are much needed in the field. She is expected to return to the East early in the spring.

Mrs. J. L. Davie.—Mrs. J. L. Davie, of New York, recently returned from the West, where she has been actively engaged in the work of the church. She is a very capable and efficient worker, and her labors are much needed in the field. She is expected to return to the East early in the spring.

Mrs. Nathan Burch.—Mrs. Nathan Burch, of New York, recently returned from the West, where she has been actively engaged in the work of the church. She is a very capable and efficient worker, and her labors are much needed in the field. She is expected to return to the East early in the spring.

Mrs. E. R. Maxson.—Mrs. E. R. Maxson, of New York, recently returned from the West, where she has been actively engaged in the work of the church. She is a very capable and efficient worker, and her labors are much needed in the field. She is expected to return to the East early in the spring.

Miss Wolcott.—Miss Wolcott, of New York, recently returned from the West, where she has been actively engaged in the work of the church. She is a very capable and efficient worker, and her labors are much needed in the field. She is expected to return to the East early in the spring.

The facts and events of Mrs. Harrison's life are distinctly American. She was the daughter of a clergyman. It is a very notable fact, of which fresh illustrations are constantly coming to light, that at the Capital of the world that so many of our foremost men and women are children of Christian ministers. This simply emphasizes the value of early nurture in good morals and religious duties, in that careful economy which the narrow means of most clerical households require, and of descent from thoughtful, scholarly, refined and pure parents.

All these advantages Mrs. Harrison enjoyed to the full. At the time of her birth, her father, the Rev. Dr. Scott, D.D., was President of the Female College at Oxford, Ohio. Here her childhood was spent, amid beautiful natural surroundings, and in the midst of a college, school and town. She enjoyed the best educational advantages of the day, and she appreciated and improved them. She was a beautiful young woman, lovely in face and form, of simple, hearty manners, broadly intelligent, full of life and fun, witty, but no cadaverous in conversation—a rare combination.

At twenty-one years of age she was married at Oxford to Benjamin Harrison, a poor boy, just entering the law. They began their united life in true American fashion, simply and quietly, living within their means, joining the industry to be economy in which both were reared. They gradually enlarged their manner of life as well-earned prosperity came, and their Indians of most clerical households require, and of descent from thoughtful, scholarly, refined and pure parents.

When she came here three and-one-half years ago, as the wife of the President, she was no novice. She had the immense social responsibilities and burdens of the position. That these were not naturally congenial to her, that she greatly preferred the retirement and uninterfered joys of family life, and that she still fulfilled every duty of her high station with conscientious fidelity, affords a common and noble character. No visitor to the Executive Mansion ever felt any chill of reluctance in Mrs. Harrison's presence. She was perfectly unembarrassed by high station. She retained always the habit in which she had been reared of judging people by their merit, not by title or official position.

The oldest Indianapolis friends and the...
THE READER'S BROADCAST

EDUCATION.

TAKE UNIVERSITY had its beginning at Saybrook, Conn., in 1718, and was removed to New Haven in 1723. It had become so great a school that, in 1763, the legislature authorized the college to become a university. David Dudley Field has donated, through his friend and associate, Hon. John Randolph Tucker, his entire library of four thousand volumes, to which number of new professors and instructors have been added.

The Russian cities in New York City are more luxuriously and better supplied with newspaper than the language that issues from any other race from the European continent. A large proportion of them join classes or attend schools for the purpose of learning to speak it. They find it a very difficult language to learn.

For an intelligent nation, the Germans are the most backward in employing women as teachers. From the official statistics of the University it appears that the teaching force in the elementary Protestant schools is

2,171 males, 500 females.

Sand and earth, and fired by a special igniter. A block of gray powder, composed of sawdust, camphor, nitrate of potash, and several substances that are kept secret.

They are thus balanced against the annual rise is 111 feet. There are two cars, on separate tracks, and thirty-eight students. A number of new professors and instructors have been added.

A block of stone of about thirty tons was displaced. A novel form of inclined railway has been built at New York City, consisting of 340 feet, with a gradient of 1 in 50, and the 230 female teachers.

It is to be hoped that the belief of the clergy, men to promote kindly tempers, a scrupulous regard to the girls who graduated from Wellesley this year.

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POPULAR SCIENCE.

HERCULES, a new French explosive, is a yellowish grey powder, composed of sawdust, camphor, nitrate of potash, and several substances that are kept secret. It cannot be fired by sparks, flame, or detonation. At a trial a half pound charge of the compound was inserted in a blast hole about four feet in depth, tamped with sand and earth, and fired by a special igniter. A block of stone of about thirty tons was displaced.

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ABSORBENT PAPER

A dispatch from Yaguarao, Brazil, says another revolution has broken out in Porto Alegre, in the State of Rio Grande do Sul. This government has been in power 14 years. It is said the revolutionists and killed a number. There is great excitement in Rio Grande do Sul and it is feared that the last revolution will be repeated.

The Supreme Court has unanimously sustained the constitutionality of the Idaho test oath law. The decision in which this conclusion is reached has been handed down by Justice Hutto in case of R. H. Sleppey vs. Byrum Grindrod, Register of Paradise County, Idaho. Lake county. The plaintiff is a Mormon, who offered to ratify upon subscribing a declaration, an oath embracing the constitutional declaration and ignoring the additional qualification of the test oath law enacted by the Idaho Legislature. This decision will prevent Mormons from voting.

MARRIED

GEORM & BARBAR - In Brookville, R. I., Oct. 7, 1891, Geo. P. Burnham, of Manhattan, N. Y., and Miss Elizabeth Holmes, of North Kingsmont, R. I.

DIED

Dad... COPYRIGHTED 1892.

EVE'S COCOA.

Breakfast.

"By thorough knowledge of the natural laws which govern the composition of digestion and nourishment, our mixed whole grain flour is prepared with scrupulous care. Highest quality grains, thoroughly sifted and ground, are used.

Eve's Cocoa is made with very wholesome ingredients. Stone-milled and sifted whole grains are the starting point. The finest choice of grains is selected for the preparation of this delicious beverage, which is wholesome and nourishing, wholesome and satisfying.

Eve's Cocoa contains 84% of whole grains. It is made with the finest choice of grains, the finest quality of corn, rye, and whole wheat. It contains all the essential vitamins and minerals. It is the finest quality of cocoa, wholesome and satisfying, that has ever been made. It is the finest quality of cocoa, wholesome and satisfying, that has ever been made.

Please send $2 and 50 cents for one pound; $4 and 50 cents for two pounds; $6 and 50 cents for three pounds.

This is the finest quality of cocoa, wholesome and satisfying, that has ever been made.

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Farm for Sale.

The undesignated offers for sale his farm, situated at the head of Elm Valley, in the south-western part of the town of Alfred, Allegany Co., N. Y., and three miles from Alfred Centre, containing 123 acres, with good buildings, and well watered from living springs. The farm is in a good state of cultivation, and has timber sufficient for all ordinary uses. The stock will be sold with the farm, if desired. Terms easy. For further particulars call on or address Charles Stillman, Alfred Centre, N. Y., or the owner, Dr. H. A. Place, Cherry, N. Y.

FARMERS, FARMERS, FARMERS."

CANCERS AND TUMORS are quickly and safely cured, and with very little pain, by Rev. A. W. Coon, Cancer Doctor, Alfred Centre, N. Y.

Satisfaction guaranteed. Circumstantial and testimonial free when called for.

PATENTS

The undersigned claim the exclusive right to the following patents granted by the Patent Office and still remaining in force:

1. No. 1,234,987, May 1, 1888.
2. No. 1,312,345, June 1, 1890.
3. No. 1,456,789, October 1, 1892.
4. No. 1,578,901, March 1, 1894.

Patents and specifications of inventors, deceased, invalid, or not in use are readily disposed of by the undersigned. The undersigned has the necessary stock of models and blanks on hand to execute any application for patents promptly and at moderate cost.

C. W. BROWN,

New York, N. Y.

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