## The Sabbath Recorder.

## Edited by georar b. UTter

"THE SEVENTH DAY is the sabbath of the Lord thy god."
PBITTED BI BDWII q. CLuIPLII:

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| :---: | :---: | :---: | :---: | :---: |
|  |  |  | $\overline{\left.\right\|_{\text {be }} \mathrm{ma}}$ | known in China. At Ningpono missionary unnces would be willing to use this term for the sacred name of God. Former ly some of them spoke to the people of Shangte |
|  |  |  | " No, not if you place her here. |  |
|  | to succeeding generations, (mankind beaing so prone to imitation, and so averse to investiga- | a faithful and unbiased examination of the | he religion? Would you treat a dog as your are - trating this poor woman? Remember, it is | as the Creator of the world ; they were told, "Oh, we have a Shangte - more than one of |
|  | tion,) the systems of the "arm of flesh" are perpetuated, century after century, until wehave but few, comparatively, who make any | brace the errors and prejudices of otiers, how- |  |  |
|  |  | ever good and specious may be their systems, | A crowd now assembled, and discussion com- | explanation which they could understand. It |
|  | of the doctriue of Christ," or have any purely | without putting them to the severest scriptural | al. $\begin{aligned} & \text { manced in real earnest. Many listened with } \\ & \text { great attention, and owned that they should be }\end{aligned}$ | is much the same as if the early Christians had borrowed Jupiter as the name for God. The |
|  | scriptural foundation for their profession, but | take, is to dictate or impose a system of religi- | great atention, and owned that they should be glad to see many such barbarous customs swept | erm which the majority prefer is Shinge, a god or spirit. It is generally used in a low sense, |
|  | practice, at second hands-at leaky, broken cis | ous between individual and his Maker My | away. Seeing we were gaiuing ground with the common people, two or three Hindoo col- |  |
|  | terns. Human nature is the same in all ages, | duty is to advertise you of errors. It is for you | lege students began to question us, quotingPaine's Age of Reason, for infidel Europeans | and, perhaps, has other serious objections, but it is unquestionably the best, and must eventu- |
|  | some extent even in the days of the Apostles |  |  | ally prevail. Anxious to see the Chinese in possession of a translation of the Bible, which |
|  | among the professed disciples-instead of ad- | in your oun mind. You are not amenable to | have put these books in circulation among the native youth. My Hindoo friend was speaking, |  |
|  |  | me-the Word is to judge you in the last day. | and I perceived they would puzzle him. I therefore re-commenced, met the question, and did | might be regarded as a standard, the Baptita united with their Pedobaptist brethren in the |
|  | clung to party. There, were the Paulites, the | truth, and self it not." To the Word of Truth, |  | original plans for the proposed revision ; but as it was evident that no other term than |
|  | Apolilian, and the Kephites-"some for Paul, | and to the Church of the Living God therein | " 1 have another question or two," said one | Washing ceremony would be employed byour friends to express bapto, and as we could agree to no word which would not clearly sig- |
|  | shich the Apostle Paul promptly repudiated | oly be found therein, | books correspond with the principles of mud- |  |
|  | and condemned. And thus it is, that mankind, |  |  |  |
|  | in the present day, attach themselves to men | spirit deeply, by prayer and meditation, looking | curacy. If the pringiples of the Newtonian philosoply be correct the stars are centres of | ring |
|  | and man-made systems ; and thus it is they per- | to the Head of the Church for wisdom to discern the truth, and cherish a willing, obedient |  | $\begin{aligned} & \text { out separate versions. It seems likely that the } \\ & \text { Pedoobatists will have two versions, difering, } \\ & \text { however, only in the term for God. } \\ & \text { PLOUGHING AND SOWING IN THB BAST. } \end{aligned}$ |
|  | evil has waxed stronger and stronger in every | plastic dispositinn; to be moulded by His truth | axis in the heavens; but the opening of your |  |
|  | succeeding age. It is the rock on which myri | -with pure love and perfect obedience to the | se well-sustained mathemat- |  |
|  | Living Waters, and hewing out cisterns, broken | tion to have Him, and Him alone, to rule over | nomical phenomena of the second chapter ofMatthew's gospel $?$ ", | Plouguing.-Of late years much light has been thrown upon the agricultural gperations |
|  | cisterns, which can hold no water. <br> I have not time nor space, at present to de | you, and you will be safe-founded and reared |  |  |
|  | tail many of these evils, serious, grievous evils, |  | It is true we do not often meet with ques- |  |
|  | growing out of this disloyaty to the "King of | ing point," then, and not till then, can you be | what at times we were called to contend against | and implements of ancient times, by the discorery of various representations on the sculp. |
|  | at his mouth," I can glance but at one, in this | prepared to ask, understandingly, " Lord, what | swer, or be laughed down. | tured monuments and painted tombs of Egypt. As these agree surnrisingly with the notices in |
|  | communication-the prejudices it excites against | to that grace, you cannot escape being burden- |  | the Bible, and, indeed, diffor little from what is still employed in Syria and Egypt, it is very |
|  | their system of belief: Having once espoused a |  |  | This has always been a light and superficial |
|  |  | this has been fully attained, and you have read | books? Herschell? Mrs. Somerville?" |  |
|  | plainest and most explicit commandments of | the Scriptures with an eye single to this end- | said they. "Have you a copy of Herschell at home?" | operation in the East. At first the ground was opened with pointed sticks; then a kind of hoe was employed, and this, in many parts of the |
|  | -that confession of faith-that creed-that | nom commence a a second examination, to dis- mat |  | But the plough was known in Egypt and Syria be- |
|  | covenant-that dicip ; and contor the | cover what duties it imposes upon you. More |  |  |
|  | Truth, to sustain and subserve party interests. | Your affectionate Father. | know me-you know where I live? I will | fore the Hebrews became cultivators. (Job i. |
|  | They put on party spectacles; and measure with a sectarian rule; that nothing can be seen, nor |  |  | 14.) In the East, however, it has always been a light and superficial implement. At first it |
|  | any thing be estimated, except as it is presented | gob is here |  | from which projected another limb, ehottened |
|  | in the denominational mirror, and as it quadrates | Kneel my child, for God is here! Bend in love, but not in fear; | But that you may not think I wish to eyade | and pointed; this being turned into the ground made the furrows, while at the farther end of |
|  | this the case, that those who are the most obnoxious to the charge, are some times constrain | Kneel before him now in prayer ; Thank him for his constant care ; | I can." I then quoted in substance Herschell's words, chapter 12, sections 593 to 598 . The tables were now turned. They had put a weapon in- <br> the larger branch was fastened a transverse <br> yoke, to which the oxen were harnessed. Aferwards a handle to guide the plough was added. Thus the plough consisted of -1 , the |  |
|  |  | Praise lim for his bounties sh Every moment on thy head; |  |  |  |
|  | and thus much damage is done to Scriptural | or light to kyow his will; |  |  |  |
|  | Truth by pertinacious adherence to church Truth by pibed from men without investiga | Ask for faith to bear the o on, | our how to use it. The admission was made | ed. Thus the plough consisted of -1 , the pole ; 2, the point, or share; 3 , the handle; 4 , |
|  | tion. And what is the worst of the matter, | Adt his firititsilito to guide thee |  |  |
|  |  | und peace to tulu tor toest |  |  |  |
|  | own crude prejudices on others. They con- | in tumalt of thy breast; |  |  |
|  | demn all other systems than their own, as false -unchurch all others who do not sing to their |  |  |  |  |
|  | "doxy," and virtually erect the bed of Pro- | $\mathrm{N}$ | they care about. At midnight, no doubt, she was put into the river, or burned. These things | Nahum iii. 2,) but oftener by a long staff, furnished at one end with a flat piece of metal for clearing the plough, and at the other with a spike for goading the oxen; this ox-gad might |
|  | within his grasp on a bed exactly suited to him- | We find in the Misssonary. Hearld, the organ |  | spe easily used as a spear. (Judges iii.) 31; |
|  | self, and if their length exceeded that of the | of the English Baptist Missionary Society, a let- | may shock you; alas, they are too common about | Samuel xiii; 21.) Sometimes men followed the plough with hoes to break the clods: (Isai ah xxviii. 24,) but in later times a kind of ham |
|  | bed, he cut off their limbs, and if they were | ter from Mr. Denham, at Serampore. For the | us. Not a week passes but they occur. Re- |  |
|  | equal to it. Cruel and infamous as this may |  | member that these peo | mer was employed, which appears to have been then, as now, merely a thick block of gitting on it , and drawn over the plough-field. |
|  | appear, the same is done, every day, in the so- | view which it gives of the difficulties that meet |  |  |
|  | alled Cluristian Church. <br> My dear child, $I$ wish you to avoid all these | the missionary there, it will be perused with | thebl inmerposition. |  |
|  | errors, and sore evils, and thereby avert much perturbation of spirit and | deep interest. It seems that the missionaries | Dr. Waugh ivas exceedingly kind to, and | Sowing.-The ground having been ploughed as soon as the autumnal rains had modified the |
|  |  | of infidelity have not been slack in their work. | for the ministry; and by them he was beloved | soon th the aummal rin soil, was fit, by the end of October, to re- |
|  | portment in your Christian walk through life. To do this, you must base all your principles on | "Our out-door work has been followed up |  |  |
|  | the foundation laid down in the Scriptures, and | God's blessing. We have had many interest- | idolatry. <br> When any one was about to be examined by |  |
|  | make the Holy Scriptures the sole man of your | ing and stormy interviews with the people in |  | erally sown till January and February. The seed appears to have been sown and harrowed- |
|  | counsel- the lamp to your feet, and the light to | the surrounding villages. The other evening, | ther of the Dissenting Theological Institutiong |  |
|  | your path. Make it your constant, unprejudic- | myself a |  | at at the same time; although it was eomee times ploughed in by a cross furrw. The |
|  | commit the too common error of bringing a sense | we made our way through a number of trees. to | delighted beyond measure when he ascertained that Dr. W. was to be. present. And well the | Egyptian paintings illustrate the scriptures by showing that the so wer held the seed in a bas- |
|  | to | hich led to the bazaar, lo | studen might, on suchoccasions, wish the pres-ence of the Doctor; ffr he had in many instan. |  |
|  | entertains,) but take a sense from the Inspired | place and an apportunity to speak. We mor- |  | ket with one hand; and scattered it with the other, while another person filled a fresh basket. We also see that the mode was what we call " broadcast," in which the seed is thro wn |
|  | Word, and be influenced by it, is my great de- | ed slawly on, looking at the articies exposed for | ces interposed with effect on their behalf, when treated with unnecessary noughness by others. |  |
|  | you may be disposed to embrace the views of | of one of the native shops, siid to me, "Are you | No man, perhaps, was more rigid and - severe, |  |
|  | others, whose Christian deportment you may |  | I should indeed say positively cruel, in his ex-amination of the students of divinity, than the | loosely over the field. Mat. xifii, 3, 8 . <br> RELIGIOUS NEWSPAPERS. <br> A correspondent of the Christian Chronicle |
|  | profession you may regard as founded on trath. | trate's house," replied he. "I do not want the |  |  |
|  | The Scripture is the only basis of revealed |  | four or five years previous to Dr. Waugh's |  |
|  | truth; but as that truth is differently interpreted. | the great question. He called for a seat to be | scarcely able to answer the plainest question. | A correspondent of the Christian Chronicle <br> thus discourses on the subject :- <br> "As religious papers are made up now-a. |
|  | fessing to have tasted of the gooness of the | brought for me, and a bost of people came ) |  |  |
|  | Lord, ought to turn to Him, read thoroughly, | around; nor us. we leave uny ine nitght had set in upon us. It was a very interesting eve- | "Man," said Mr. Wilkes, "you'll never be fit for |  |
|  | to come to an understanding of "the principles | ning. Jesus and his great salvation was ex- | Can you tell me the difference between Moses and me $Y$ " "Hoot, toot, Mr. Wikes," inter- | ten times the amount of their subscription, and conse which such a paper has imparted to them. Nor |
|  |  | plained to them, and the attention and the |  |  |
|  | looking at it to devise a system of theology or | questions put to us were more than ordinarily | posed Dr. Waugh, unable any longer to remain a silent spectator of such harsh treatment; | Which sucha paper has imparted to them. Not st the spiritual benefit derived from it of loit |
|  |  | deed it is not ! great opposition, especially from the brahmans |  | mportance. It comes to them glowing with |
|  | themselyes to a particular system and a particular interest-putting on the sectarian spectacles |  | "Hoot, toot, Mr. Wilkes, ye should na' put such a question as the to the lad; but if $y$ |  |
|  | of any church. After having studied it as \a | Goverament colleges and schools. For you must know the Bible is excluded, and the mae | like, I'll tell ye the difference between Moses and you: Moses was the meekest of men.? The answer was felicitous in the highest de |  |
|  | system of principles and science, and having become deeply imbued with its most prominen |  |  |  |
|  |  | ty in Government schools. These young men at times give us a great deal of trouble. | The answer was felicitous in the highest degree ; all present, except Mr. Wilkes, enjoyed | good cause. It comes to them whem of the tri- |
|  | then, are we prepared to estimate its require- |  | the witticism. Mr. Wilkes put no farther ques-tions to the young man; and those which oth- | hild of God is as waters from deep mountain vells to thirsty souls. And finally, there is someing to please and instruct the minds of all lasses, ages, and conditious |
|  |  |  |  |  |
|  | who has never studied Natural Philosophy, or | Take the following as a specimen. At another village, called Chattra, in the neighbor | rs put were answered in a very satisfactory anner. |  |
|  | Astronomy, on taking up a treatise on either of these sciences, to adopt one of the numerous |  |  |  |
|  | theories of the populace, from mere hearsay, or | man, one of the college students, met with a number of these under affecting circumstances | bevision of tie cminese scriprobes. |  |
|  | from the infuence of party disciples, and make |  | It will be remembered, says Dr. Macgowan,that at a series of meetings held at Hongkong, |  |
|  |  | We had left our boat and ascended the ghat |  |  |
|  | scure phenomena, before he is prepared to |  | at that at a series of meetings held at Hongkong, at about four years ago, in which all the missions in China were represented; arrangements were | secular paper. And yet I doubt not that, many families can be found-and professady ous too-who take from one to four secular pa. ous to - who take from ane pers, and yet give not a copper to sustain a ro.ligious paper. Shame on such worldy-minded Cristians They can never be better than mere dwarfs in religion." <br> Changes in Man's Life.-About fye yeara ago, says a Philadelphia paper, we say a ment light his cigar with $u$ twenty-dollar note of the Farmer's and Mechanic's Bank. At thatitime he was full of life, and in the possession of reel eetate in the city of Philadelphie valuod atson, on Saturday lait this foolish man was ween beg <br>  |
|  | sytems of men, have their theories-churches | aged mother, her brother, and a brahman, re- | a new revision of the Sacred Scrip- |  |
|  | have their theories, and oft-times conflicting | peating the muntras before her. I went towards | In accorrdance with the originial design, |  |
|  | theories, which, as a church member, you are | her, and looked at her haggard countenance | Committees are now in session at Shanghai, to |  |
|  | theories are as various as their gystems are | asked her mother what was her disease, and why | verted points. Owing to this circumstance we |  |
|  | diversified; and some times are as false as they | she was placed there in the evening air on the | met with missionaries from the southern ports, |  |
|  | would | damp ground brought her here to die," pointing | Who had been for several months at the still unfinished work of revising. An unhappy dif- |  |
|  | to attach themselves to any human theory | to the river, " "Gunga is holy-thisis "our custom; | ference of opinion exists as to the proper term |  |
|  | of religion, or church interpetation of the Scrip- | she will go to heaven." | for Theos. The word Shangte, which literally |  |
|  | tures, in alvance of having examined them |  | meansa Supreme Ruler, the designation of an |  |
|  | thoroughly for yourself. It is the very way to |  | idol, finds an uncompromising advocate in $\mathrm{Dr}_{\mathrm{r}}$. |  |
|  | wed a bundle of prejudices. Satan could not | hand, I | and his colleagues. On the ot |  |
|  | devise or desire a better invention to drive | proper treatment she would recover.? <br> The wretched beinge around her; the brah- | hand, all the other missionaries to the Chimese, |  |
|  |  |  | to a man, object to Shangte as the name by which the one true and living God shall be |  |

## ©he Sabbath Reforder

chap positer.
It is less than three yeara since our Govern-
ment ventared ppon the experiment of redccing
the rates of poostage. The resalt thus far has the rates of postage
been quite as favor
friends of the
to thè Repor
sented to Congress last week, the income of the
Department is now equal to its expenses, notwithatanding the vast amount of matter carrie
withourge. If barely reducing the ratee
o postage about one-half and partially abolish of postage about on-haif, and partially abolish
ing the frakking privilege, bas increased the amount of buiness so as to enable the Depart-
ment to pay all expenses, and leave a surplus on hand, instead treasury as heretofore, what might we not ex
pectif the rates were still more reduced, and hief franking privilege entirely abolished? F jond doubt, that a much hreater reduction than
has yet been made, would be perfectly affe, and indeed highy politic. It is nearly nine year
ince the English government reduced postage throoghout the conntiy to a a uniform rate of
about two cents ; and alihough the measure wa opposed ahe who denies its adnantages,
in thio realm whe
would on any consideration favor a return the old syatem. Such, we have every reason to
believe, would be the effect of a thorough re duction of postiage in this country.
The people are nearly all in favor of cheap potage and the abolition of the franking privi
lege. Only the politicians, who know the facili hes they have hhertoforen enjoyed from a free
use of the mails, oppose it. Just as soon as the the people take the matter in hand, and make their to be called "" cheap postage"' Let them no
delay, then, to expreses their wishes, and to insis Mon their being granted.
The objection usually urged to reducing our
postage to the etandard adoppet in England iu will not stand the test of examination. W
we told that the length of our mail routes, an the sparieness of our population, would neve
allow us to carry the mails so cheap as they cai , carried in England. But figuree show that ment it less sthan that of Great Britain by nearly
a million of dollara - this difference being oc graat simplicity and ecoonony with which or
public service is performed when compared with the Englisb. There is little room to doubb therefore, that by abilishing the franking privi
lege, our leter postage might be reduced to th
atandard adopted in England, and still enable the Post Office Department to support itself for a few years, what would that be in compari on with the adrantages which w.
od by the cheap postage system.

thbes lawts and esforce it in il il it rigor, where-
ever suitable oools can be found. Old statutes ever anaint labor on Sanday, which have boen a
again
dead loter solong that almot every body had
forgoten their existence, are ddsinterred, and Forgotent their existence, are diainterred, and
made the instruments of perrecuting upright and

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## There is one feature of this proposition of

 special atention of such advocates of our Sun-day laws as desire to be consistent with them-
salves, fif they are not with the Scripures, and

| the work-shops, or the farm, trying thus pease conscience, and neglect to go ou gather in the ripening harvest? Would to they were aroused, and constrained their knapsacks, and their stazes if and nuru their backs upon the places childhood, and thus willingly range the ascend the mountains, and face the in the churches. For the increase of laborers, let us pray, and consecrate our yes, our all, to thîi important work. Wh our hands. God will never suffer the to go beyond himself. <br> We have sent missionaries into different of the West in years past, but their lab been more as travelers on an exploring e tion than as permenat mision their labor has been blessed, and they done much good, yet more would do have been accomplished could they have mained as permanent, estabished missio Brother Davison has gone, having th fidence of the churches, expecting to 1 identify himself with the people of the Nkew Markit, N. J., Nor. 28ib, 1889. W. B. GILLE |
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days, they would not of any condition keep
Say, hay's day, but would prefer, if any kthing io
done in the case, to have their desecration en
by led It trivikes us, that if they must enforce
better manifest hheir of consistanays, they would benforcing

## Home missions.

The prosperity and success of the different
denominations of Christians in America and ther lands, depend much upon the interest they
take in home or domestic missions. Only about wwenty-five years have elapsed since the Sev
enth-day Baptists commenced missionary operaetions, in sending the gospel to their scattered
brethren in the West. The result has been all appropriated and the labor bestowed. For a few years past, but hitte has been done in this
department of labor; not for want of means,
for they are daily increasing, but our attention has been directed to other channels of Christian enterprise, and by neglecting this we have done
wrong and injured ourselves. The foreign misand by engaging in that work we have done
only what we ought. But we may be assured, that our foreign mission will not continue loug to live and prosper, unlass we pay proper atten
tion to nur churches at lome. Who ever knew
our churches at home, our fureign missionaries Literary attainments, and a speculative knowl edge of theology, will never qualify them for
the work of saving souls. They must be men of piety, burning zeal, and an ardent tempera-
ment, to be successful in the work. And where
can such men be found Not in our large,
wealthy, fashionable churches, but in the little locks, who labor to maintain an existence, and
in so doing learn that God's church is not a place for rich drones, but a vineyard where al
nust labor. The largest proportion of our active churches now in existence, are ind
ot the labor of missionaries in years past
heir present strength and prosperity.

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Some of the feeble churches must depend for
their prosperity upon the home mission, and b
this instrumentality others are to be raised
in our Western States.
We cannot expect the foreign mission to
prosper, unless piety is maintained in our
churches at home; and piety will produce cor-
responding fruits. Pretended love, zeal, pray-
ers, and upright deportment, will all be power-
lerss, unless we can feel for the perishing around
us, and do for their rescue according as God
has prospered us. Covetousness brings upon
the church a withering curse. A covetou
No members of the church should be allowed
to let the year pass without doing some thing to
to let the year pass without doing some thing to maintain amount, let them be their own judges
to the
remembering always, that " he that sows bountifully shall reap bountifully.
We have young men and women among u
Who are desirous at some future day to engage

gather them into the fold ? This work must
done. God requires it at our hands. It is no

heirs, and joint heirs. A little leaven of God truth may be found in all the Western Staten
and Territories; and will thene young men, who
hive felt the word of God like fire shut up in

tie miniav thibss.

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have
and
en
ho cessary me
provement
"The removal" of the Indians across to the country get apart for them weit of the Misthe
sippis River, has separated nearly all th esided within the limite of the States from the
 the Government an opportunity, to enforce the
necessary measures for civilizing and improving am. The Law of 1847 giving additional au.
arity to prevent the introduction and all of spirituous iquare in the Indian country, and
the stringent regulations adopted by the Do-
 mong the frontier tribes arising from that pro.
ifie source of evil; butan effectual check to
 -ringing intoxicating liquors within reach of "Among most of the lribes which have re
moved to and become settled in the India

 creased number of pupils, and preparations are
making for establishing many new ones. making for establishing mayy new ones. Much
credit is due to many excellent misionary ou creditis due to many excelient missionary so
ceitios of difienent Chritian denomiuntions for
heir nid and contributioni to sustain and ad
dian
and
and
 row in successful operation among the variou
Indian tribes and tha Indian tribes, and he number of Indian youth
attending them, according to the reports re
cieved


CHEMP POSTIGE-POSTMASTEB GENEBLL'S REPORT - The leading features of the Postmaster Gen
eral' Report may be learned from the abstrac of the President's Message which we place on gestions reatitive to the working of the cheap
postage system, and the best manner of carryin postage esytem, and the best manner of earrying
it out in future, which will be interesting to the whole people, and are therefore eopied. Atter
settiog forth at length the doctrine, that the in setuing forth at length the doctrine, that the en
come of the Department ought to be made to
meel its expenses and that to onl at this will be to compare the whole reveopue with the whole expense, and adopt such a rate of postage as experience shows to be enough
to make the one meet the other the Report

Prior to the passage of the act of 1845 , the
rates of postage
 cording to the distance they were conveged, as
it that was the principal element in ostimatiog
the
 fied and improved; while charging by the piece
is entirely surrendered, and the more just and


 ficiecty of about $\$ 125,000$ for the eight years ficiencies occurred while the e trangportation
gradually diminished, within the last four or five
 or large sums of money drawit annually from
 mope than one-balf, and substituted the halt
ounce for a single letter, in lieu of the single pieceo of paper.
At the cope of the first yar, 30 , June, 1846 ,
the deficiency proved much less



 nearly, egualing the increaide: That, bob bovor,
exceeded the expectation of the friendo of thio The increased busines in' the offices, and tho
improvement of the refenue under the prosent rate of postage, leadd to the concluyion, tha close of the present year, if succh other modifcations of that act as have bein suggested io
my former reports Ahould be idopled...

For the purpose of taxation, the matter con
veged in tho mails should be clasified as fol




 or frection onder, wothid bb
conla be made continiontifs?

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THWSABBATHRECORDER


