A STUDY OF PETER.
H. B. MAUSER.
(Concluded.)

II. Manliness will be the natural inclination to the demand of duty. Duty never calls in opposite directions, yet it happens to most of us that at times we are perplexed to know in which direction the path of duty lies. We are willing enough to go if only we were sure which is the right way. Here we must be on our guard against inclination; for this may move us to take the path opposite to the one which duty demands. One of the most remarkable experiences of this kind befell Peter, in those very circumstances in which he said, "I myself also am a man." At this time there were two problems of vast importance which Peter had to solve, namely, the relation of the church to the Gentiles, and the relation of the Jewish and Gentile Christians to the Mosaic and Levitical law. If the Gentiles were now to be admitted to the full privileges of the church, then it might seem to Peter that God was ever harmed. Yet how true are the words: "Not to the law Jesus honored was his soul abhorred." Here we have the light of God's word will clear away the mist. If we have the desire to do and to believe the truth of God's word, "This is the way, walk ye in it." "If any man will do his will, he shall know of the doctrine," says our Saviour. An honest purpose to know the truth and to do the right will always be rewarded in the solution of every problem, only we must be Berean-like, to search the Scriptures, whether or not these things are so. That is the only source of divine illumination, and we need to have a care lest our inclination cause the heavenly voice to produce an uncertain sound. Peter's grand characteristic was, that no matter how much he cherished his previously conceived ideas, it was possible for him to change his mind. Seneca says it is incident to all men to err, but fools only will continue in error. And Marcus Aurelius declared: "If any one can show me that I do not think or act correctly, I will change gladly, for I seek truth, by which no one was ever harmed." Yet how true are the words:

Strong is the spell that error weaves, In midnight madness for mankind; But, when the light of God's word falls, This power is vanquished as it breaks, And strong the power of truth must be, Even a Christian's trade to ennoble. And think, and act and dare be free.

III. Manliness rises above prejudices. When it could be said of Peter that he "lodged with one Simon, a tanner, whose house is by the sea," we may form some idea to what extent Peter already discarded rabbinical traditions. Like his Master, Peter was a poor man, a trade was his occupation, which he continued by six times doing despite to rabbinical tradition, so Peter had emerged considerably from traditional dross when he could reside at the house of a tanner. No strict and uncompromising follower of oral law could do such a thing. The daily contact with hides and the carcasses of various animals and the materials used, rendered the business impure and disgusting in the eyes of legalists. How the business was regarded may be learned from the fact that if a tanner married without mentioning his trade, his wife could obtain a divorce, which is the more remarkable when it is remembered that in matters of divorce the power was all on the side of the man and was very arbitrary, the women having practically no rights and no redress at law. The rabbis were wont to say, "No trade will ever pass away from the earth; but happy be he whose parents belong to a respectable trade. The greater a trade is, the more it is to be desired, because he means to do unto others as he would that they do unto him who is a tanner." But Peter no longer shared in these old and cherished prejudices of the rabbis. He could rise above his prejudices and be superior to them, and recognize the dignity of honest labor in the meanest of trades. Considerations of manliness only broke down these social stigmas so far as Peter was concerned, and no exceptions were made of wealth largely do it. Some people belong to our set or coterie upon no other consideration than that of money. Many a social tie would be severed were it not made by a band of gold, silver or greenbacks. Some people have nothing to commend them but money, and no matter how offensive their business may be or how disagreeable they may be in society, so long as they have that with their capital, and no redress may be had. Money removes commercial and moral barriers and overcomes prejudice, but with those who are Peter like, such considerations will have little weight. True manhood and womanhood are the best cards of admission into true Christian society, be the man a tanner or the woman a seller of purple and fine linen.

MEAT OFFERED TO IDOLS.
W. C. WHITFORD, NEW YORK.

The wonderful growth of Christianity was not in a single day. Nor did the converts become at once wholly transformed so that they knew no more the things of their former life. The early Christians remained in their heathen surroundings. It was natural for them to retain many of the habits and customs which they had before coming to a knowledge of Jesus Christ. But the religion of the Greeks and Romans was emphatically a part of their everyday life. At every hour of the day the pious man called to mind his household gods. There was some divinity to be appealed to at the birth of a child, and at every stage of his subsequent existence. All the social relations of life were intimately connected with some worship of the national or local divinities. And it is just here that Christians began to differ among themselves. Some would leave, as far as possible, all customs and usages which might in any way seem to be heathen, while others would retain every former habit that they could conceive as not inconsistent with their confession of faith in the Son of God. What was allowable and right in the eyes of one man seemed a sin in the eyes of his brother Christian.

In accordance with the Levitical law, the Israelites had brought their peace-offerings to the priest, and offered them before Jehovah; and after certain portions were burned upon the altar and the priest had taken his share, the remainder was eaten by the offerer and his friends in a sacred meal. This feast was a part of the work of worship. The heathen rites were not altogether different. In some instances the priest might sell the portion which fell to him, in the market, or the worshiper might offer only a portion of the animal to his god and retain the rest to eat or to sell. Therefore a Christian was likely to have meat which had been offered to idols set before him for his eating, whether he dined at the house of a friend or bought meat in the market. It seems that some viewed this fact with indifference, and ate without scruple; but the Jews had been taught that to eat of that which had been offered to idols was a defilement. See Daniel 1: 8. What would be the case if it should be ascertained that some Christians, who have no doubts, should view with alarm and disapprobation, their brothers eating freely of the meat which had been offered in heathen temples? Surely they are idolators, for they partake of the heathen sacrifice. If this explanation of surprise and alarm were the end of the matter,
then there would have been no problem of suffi-
cient importance to trouble the great apostle.
The weak Christians, however, beholding their
brothers eating, were tempted to partake also,
and, being condemned by their own consciences,
found themselves in sin.

Paul's treatment of the problem is masterly.
But it does not consist in telling them it is a
word or two, and so give opportunity for his
opponents to say that he has not fairly treated
the question. Nor does he confine himself to
one side of the subject and ignore the opinion
of some. His sympathies are, all along, mani-
festly on the side of the strong Christian. He
could not have come from the temples, and yet remain steadfast in his integrity
toward God, whose gifts, indeed, is all our food.
But he has in mind the fact that all are not
equally strong. There are those Christians who
esteem themselves partakers in the act of worship
of the idols if they eat of the flesh which has been
sacrificed to these false gods; and not only do
they make this judgment concerning themselves
but concerning others also. To the strong the
false gods are nothing, they have no existence;
but to the weak they are something, indeed, the
embodiment of evil. To these Paul does not say,
"To be a Christian and to eat偶像 offerings is
nothing!" It is a sin for you to refuse to enjoy
any of the good things which God has made." Rather does he keep in mind the principle that,
while one may follow the dictates of his con-
science and do wrong, yet one may never violate
his conscience and do right. The conscience
may need to be educated; but to abuse and
over-ride a conscience is not the right way to
educate it. For if a man does what he believes
to be a sin, it is a sin. Sin is primarily in the
heart, not in the outward act. "But he that
doubteth is condemned if he eat, because he
eateth not of faith, and whatsoever is not of faith
is sin. Wherefore, if one man see thee eating
an偶像 offering, and yet believeth that he is
condemned if he eat, let him eat that he be not
condemned for his brother's sake. And if thine
brother shall say unto thee, "The meat that
thou eatest causeth my soul to stumble," let
not this cause thee to refrain.

Going further, the apostle gives specific in-
structions. Buy meat offered for sale in the
market asking no questions. If you must go
to be the guest of a heathen friend, eat what is
set before you without asking questions. For God
made the world and all that therein is, to be
eaten for the benefit of those who eat it. Bury such
Christian brother care your attention to the fact
that certain meat has been offered to idols,
thereby implying that it is, in his opinion,
something that should be avoided, for his sake
refrain from it. This, do not account of your own
conscience: for whether it be well or bad (for
it is not present you might have eaten without
question); but that thy brother may not be of
offended or led astray. While you avoid giving
offence to the Jews, do not, on the other hand,
give offence to the Greeks, saying that what is
in itself allowable, is sinful. Judge not man, but
ourselves.

To sum up, Paul teaches: To a strong Chris-
tian, to eat meat offered to idols is a thing in
different. To one who esteems it sin, it is sin.
I will not eat lest I make my weak brother
to sin by following my example. Do not join in
the idolatrous worship. For it is inconsistent,
impossible, for a man to commune with Christ
and with his idol. Do not eat at a feast in the
house of a heathen friend, unless some weak Christian inform you
that the meat has been offered to idols, in which
case refrain for his sake. When in doubt fol-
low my example, for I am following the exam-
ple of Christ.

The question concerning meat offered to idols
has long since passed away; but Paul's treat-
ment of the question is still valuable, for pro-
blems have arisen in all the centuries to which
the same principles may be applied. Of course
there is a difference of opinion as to just what
questions bear a close analogy to the problem
of meat offered to idols. But under this head
are many matters concerning dancing, playing cards, going to the theater, and
especially the drinking of spirituous liquors.
Concerning the use of meat offered to idols
there was a growth of sentiment, even in Paul's
time. From the Council of Jerusalem, A. D.
50, the decree (to which no doubt Paul assent-
med), that there should be no meat offered to
idols, yet the world has been full of spirits and
blood, etc. Yet in the year 57 we find him writing to the Corinthians that they need not abstain from
meat offered to idols, except in special in-
stances, as we have considered above. So also has
there been a growth in sentiment concerning the use
of alcoholic liquors during the past century, but
in the opposite direction. More and more has
the godlessness and licentiousness among Christi-
"men that we should abstain from the use of
intoxicating drinks, not because they are evil
in themselves, not because their legitimate use
may not be a benefit rather than an injury to
their owner, but because of the perverseness
of man, following our example, drink to excess,
and cons-
ting to his death, pass to the reward of drunk-
legion; made by the promise of God to Israel;
fulfilling the law of Moses and all the prophets.
Timothy for the sake of the Jews who consid-
ered that the old law should be obeyed; but at
another time he refused to circumscribe Titus.
Paul's treatment of the question is a plain
statement of the law, laying down absolute rules which shall not be al-
tered by times or by circumstances. What may be allowable for one another;
what must not be, not that right and wrong fluctuate, but that
different circumstances make problems which
are apparently the same, to differ. The great
principle is the same: do not offend the weak,
not only to our own conscience, but also to the
consciences of others. We are not, however, to
follow our own likings or dislikings; we are to*
say, I will follow his ideas of right and
wrong, and not my own.

As Paul suggested that the people be imita-
tors of him, so may Christian ministers, to-day,
build up around them strong Christians who are in no danger of being
drawn into sin by custom or example. He may
see a prospect of great advancement in
mankind the blessings of instruc-
tion, as the resources most to be relied on for another .may be led to indulge in that which,
what he knows is destructive to his faith.

Yet in the year 57 we find him writing to the
Corinthians that they need not abstain from
meat offered to idols, except in special instances, as we have considered above. So also has
there been a growth in sentiment concerning the use
of alcoholic liquors during the past century, but
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the godlessness and licentiousness among Christi-
"men that we should abstain from the use of

CERTAIN URGENT. QUESTIONS IN CURRENT ED-
UCATION.

 REV. W. Scott.

"I look to the diffusion of light and education,
as the resources most to be relied on for
developing the purest and noblest virtues and
advancing the happiness of man. And I do
hope, in the present spirit of extending to the
great mass of mankind the blessings of instruc-
tion, I see a world of advance in the happiness of the human race, and this may
prove to an infinite although not an infinite
speed. But let it be a speed in which we shall
reach every description of our citizens, from
the richest to the poorest, as it was the
earliest, so it shall be the latest of all the public
advances in which we may take the
interest."—Thomas Jefferson.

"The schoolmaster is abroad! And I trust
to him armed with his thunder, then I do
to the soldier in full military array, for uphold-
ing and extending the liberties of his country."—Edward Bulwer L ytton.

In the educational movement of our day there

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THE SABBATH RECORDER.
are two marked features. One is the effort to extend the educational system in such a way as to increase its capacity and to increase the amount of the public which avails great expenditure of money. In some cases so large sums are invested as to lead careful observers to contemplate a possible future in which the public school system will be able to yield a much greater return to the community in the way of economy of funds in educational endowments and current expenditures. To refer to one example, we have the establishment of a fellowship system in connection with American institutions, which shall be adequate to the advance and multiplication of schools. This system is necessary that the educational institutions shall have a professional in science and general literature for those who, having passed through the college course with special honors, shall desire to devote themselves to the instruction and the diffusion of knowledge. This would secure us a body of men prepared for scientific and his- torical life, who, whatever may be the need of each, must find the education they need—a trained teacher for our academies and colleges... In order to make this provision available, we need a number of fellow- ships attached to each college, which shall be attainable only by men who, by their success in study, have shown a decided vocation for schoolship.

Some institutions have already secured these features to a limited extent. Thus Johns Hopkins University has twenty fellowships; Colum- bia, ten; Yale, eight; Van- derbilt, nine; Cornell, seven, and a few others a less number. If President Anderson, in urging the creation of a new fellowship system attached to each college, means that endowments for this purpose should be localized at each institution, he seems to go farther than is possible or necessary. We are required to equip in this way all colleges with a respectable number of fellowships. At the majority of colleges the majority of students are not large enough, and students of exceptional ability are not numerous, and such only should be directly aided by fellowships. In developing the fellowship system, or rather the fellowship system, the whole work will be wastefulness in the use of funds or a sharp competition to obtain them, both of which are to be avoided. The University of Chicago wisely opens its fellowships to all comers and the ablest students take them. Princeton is to be commended for seeking to induce the flower of the land to work and also for the fellowship system.

The American Baptists have already, in a tenative way, done this for their seven prominent theological seminaries in North America. Colleges and schools which are united by ge- neral or denominational ties may readily join in such a system. In the future these lines will not require us to have much unnecessary expenditure of funds may be avoided.

2. The agencies for education should be so related to the people that every youth may have the advantage of a school education. In supplying the thirst of a people we need to construct great reservoirs, to build aqueducts uniting the reservoirs with cities and towns, and, in short, a system of communication, and the network of canals and canals shall enter every home. Thus the individual who is in a city is brought into real connection with the reservoir. Every part of this arrangement for the storage, conducting and distribution of water is essential to the completeness of the wonders of the adaptation of means are requisite in the educational efforts of our time. In the system prevalent in some of our cities they are supplied with the small public reservoir, if the primary school may ascend by class and grade to the grammar school, thence to the college and, after graduation, to the university. True, educational paths in this case has no breaks nor barriers, but a youth properly qualified may enjoy all the advantages of training which are compatible with his position. In its general aspects that method should apply everywhere throughout the nation. The State in its effort to educate the people ought to touch by suggestion, encouragement and guidance, what shall not be used by its parents. Its work will only thus be coterminal with its powers and boundaries. The religious denominations, the churches, the religious bodies, the religious schools must bring that which is in an inspiring and helpful way to every home within its fold. It is true, as has or is thought to have, equal civil and religious liberty, and yet that religious society which has gained the interest of education, should not rest until the opportunities are open to the children of all faiths, and even to their children's birthright. While additions must continuously be made to the appliances for education, it is evident that the religious advantages must be intimately related to the people.

3. Present resources for education ought to be utilized to their fullest extent. There is a great deal of work in an educational way already developed only by the stress of necessity; under such pressure a man who might otherwise be a weak student in the ordinary sense of the term, can be a strong student in the religious school. The school and the church illustrate the truth. The early objectivity to missionary effort said we had not enough religion for home consumption and should not afford to export any. They were fairly met by the reply that religion was such a commodity that we could not export, the more we still had at home. The aggressive, missionary ele- ment is recognized as a vital feature in the successful work of the church, and it is evident that every constructive force in civilized society must be made to give out all its power. We have no wealth in this matter. In the keen struggle of this age truth and right are an over-match for error and wrong, and good can conquer evil, but these happy results follow only when, as light, the people, the mass of the people, and the church's work...
A Letter from Beauraegard, Miss., says:

"The Society is in a prosperous condition, and we expect some additions soon."

Our Open Letter.

Several weeks ago a committee of the Missionary Board sent out a general appeal for funds; in this issue of the Recorder the same committee comes with another open letter, supplementary to the former, and more specific. We earnestly request our readers not to look on these appeals as "something to be expected" from the Board every year, but as nothing needing or deserving attention. We take this way of addressing our brethren at this important time, because no other way now seems more practicable or ought to be more effective. Using the phrase in an entirely good and fraternal sense, we want to say that the Board "means business," and that these letters set forth our deep convictions and our carefully formed purpose. Whatever may be your present feelings or purposes, at least please read the letter. And we hope that all pastors will invite their people to read it.

From Madison Harry.

My quarterly report is not so full as usual. I lost two weeks' time in going to Colorado. Also, while at Council, my eldest son took a severe attack of rheumatism and heart-disease, which has kept me at Marion during the rest of the quarter. Dared not stay away from home at night on account of his sickness. He is some better now and we hope he may regain his health in a great measure. In the meantime I have been busy in and about Marion.

We have been trying much of the time since coming here to find a public building in which to hold meetings. Have succeeded at last in hiring the opera hall—full large enough—at $1.50 per night and furnish our own fuel, light, and janitor, and commenced meeting last Monday night. The storm Wednesday and Thursday stopped the meeting for two nights. We have some interest and it is increasing. Our first effort is to remove prejudice and misconception. What the result will be we have to leave with the Lord. We hope and pray for divine blessings. I do not know how long the meetings will continue. They are expensive. But will hold on as long as the Lord will permit. Hope to get over the field during this year.

Marion, Kan.

From S. R. Wheeler.

A happy and successful new year to you and to all the members of the Missionary Board.

I have not much work to report to the Board for the quarter just ended. I attended the semiannual meeting at Alden in October, just before the Council at Chicago. We had a profitable time notwithstanding the continuous rain. Two were added to the Alden Church. An unusually good collection was taken, all of which I now forward to the treasurer. I shall take nothing out for expenses or salary. The collection was $133.83.

The church was voted at last church meeting, held Jan. 2d, to allow the pastor to be from home three months, under your direction in missionary work. Thus ends the present arrangement. It now rests with the Board to suggest the places and times and for work according to the new plan. It seems to me that some of the time, at least, in some places, the work will be best done by going the first and second and third, according to Scripture order. Bro. S. H. Babcock is now here by invitation of this church, assisting in a revival effort. It may be that some time should be allowed to us to work together to strengthen each other's churches. Bro. Babcock is a singer. I am not. This makes him a good helper to me. The Lord guide us all and make us more efficient laborers.

DOUGLASS CENTRE, MISS.

An Open Letter.

From the Board of Managers of the Seventh-day Baptist Missionary Society.

Westerly, R. I., February, 1891.

Dear Friends,—Whether it is just as it ought to be or not, may be a question with some; but the fact remains that there are many individual contributors to the funds of our Society, and that this is the beginning of a continued effort of the treasury. To such individual contributors, and not to those who give altogether through their respective churches or local societies, this letter is addressed.

We have entered upon the work of the new year with a heavy debt; but we believe that our people are able, and that many are willing to help lift it up.

In some of the Christian countries of Europe, but particularly in our own land, there are whitening harvest fields that have a special urgency of demand upon us Seventh-day Baptists; because the people are not only ready to hear the universal gospel message, but also to listen to the preaching of the King of kings. A similar state of things prevails in some regions of the world: the Kingdom of heaven appears to them in a prosperous condition, and to nations that have been once evangelized, and to nations that have never been evangelized at all, the pre-eminance in importance is to be given to the latter. It is not a question of which nation is higher in the scale, but of which nation or people has not been heard. A pre-eminance of the former comes best with human ideas of moral strategy; but the pre-eminance of the latter accords best with the teachings of the New Testament and the example set us by Christ and his apostles. Capernaeum was a city. The people would have constrained him to stay there on account of so much praise. Again, the entire Christian world is marching as a victorious army with banners, on toward a world-wide conquest for the kingdom of the Lord. For us Seventh-day Baptists, as Christians, we want a part in gaining glory for the name of Jesus, to whom the heathen are promised for an inheritance. It is claimed, with reason, that we must command respect for ourselves by not being behind others in the quality of our church and school appointments. But it will be well for us and the Sabbath cause, if we do not wait until the Lord, as in the case of the Hebrews, com- pete for an honorable place in the religious world, by a holy zeal for the glory of God among the millions that now know him not.

With such feelings as these it has seemed to the Board, as it has to many people assembled at the Conference, at Associations, and in other meetings, that there must now be not only re- trenched but steady enlargement; and that the people, according to their publicly professed loyalty, and many resolutions full of the missionary spirit, would sustain the Board by their contributions, sympathies and prayers.

The Board does not only desire to get rid of the debt, save interest, and, by that means, free us all from not depressing influences; but to obtain some basis for the annual appropriations, upon which a reasonably certain dependence can be placed. To this end we earnestly ask you to prayerfully consider this whole subject, and decide upon a plan by which you will undertake to send to our treasury, (1), in 1891, in response to our circular letter of December 1890; and (2), in 1892, for the work of that year. Why not fix upon a definite sum in this case, as in the case of any other regular expenditure, and make it a point of conscientious purpose to reach it?

We suggest the following form of reply to be sent to the Corresponding Secretary, Arthur E. Main, Ashaway, R. I., before our next Board meeting, April 15, 1891: "Nothing unforeseen preventing, I will send to the Treasurer of the Seventh-day Baptist Missionary Society, in the sum of $.... (Name) ... (P. O.) .

Next August will be the time for the Board to make its report of work done in the year ending June 30, 1891, and of the condition of our treasury; and October will be the time for the new Board to plan the work for 1892. Hence the necessity of our appeal for both prompt and generous action. We therefore fraternaly ask you for an answer and for your co-operation, even though the help promised seems to you to be small; for upon the response to these appeals must depend, to a considerable degree, the future acts of the Board.

Yours in the Lord's work,

Arthur E. Main,

Committee on the Board of Managers.

As between foreign missions to nations that have been once evangelized, and to nations that have never been evangelized at all, the pre-eminance in importance is to be given to the latter. It is not a question of which nation is higher in the scale, but of which nation or people has not been heard. A pre-eminance of the former comes best with human ideas of moral strategy; but the pre-eminance of the latter accords best with the teachings of the New Testament and the example set us by Christ and his apostles. Capernaum was a city. The people would have constrained him to stay there on account of so much praise. Again, the entire Christian world is marching as a victorious army with banners, on toward a world-wide conquest for the kingdom of the Lord. For us Seventh-day Baptists, as Christians, we want a part in gaining glory for the name of Jesus, to whom the heathen are promised for an inheritance. It is claimed, with reason, that we must command respect for ourselves.
What do you say is the key-note? What is the secret to the charge to victory? How shall one beat it? Think it over yet again, and tell us what it is.

THE FORWARD MOVEMENT IN CHINA.

The Contemporary Review, for October, 1890, has in it a paper upon the topic heading this brief abstract from it. It is written by William Wright, D. D., who was sent out by the British and Foreign Bible Society to China to endeavor to induce, if possible, the Conference of last May to unite in giving one version of the Bible to the people of China.

"This great wonder-land has," says the writer, "been in the school of adversity. China has had hard and ruthless teachers. Her education has been somewhat rushed, but her progress has been marvelous. Rudely shaken out of the lethargy of ages, the new spirit of the new era has entered into her, and, quickened into new life and consciousness, she has entered on the career of restless, resistless transformation and advance. The touch of a higher civilization has sharpened her intelligence and kindled her ambition."

"But beyond all, the great moral movement of the greatest of the centuries has now reached China in force, and the people who had been in the ditch of the down-grade for 3,000 years have for the last thirty years, begun to enter on the up-grade of a new and higher life. The missionaries have entered China with a passion more absorbing than the greed of gain, with an intensity moreundy ing than the thirst for knowledge, with a love more consuming than the hunger for revenge. They have gone out with the message of grace, to see or to die, that China may know the blessings of that gospel which has brought comfort and joy to their hearts, and inspired them with confidence in the hope of triumph in death."

"Among the clauses of the English treaty of 1858, regulating the intercourse of the West with China, the following is the Magna Charta of the missionaries and their converts:

"Art. VIII. The Christian religion, as professed by Protestants or Roman Catholics, incu- lates the practice of virtue, and teaches man to do as he would be done by. Persons teaching or professing it, therefore, shall alike be held guilty of the same above-mentioned offenses, and submit to all the penalties prescribed for them, whether Christian or not, as it seems, they do not stand in any need of the grace, and not offending against the laws, be persecuted or interfered with."

"It has been asserted that thistoleration clause was suggested by the Chinese themselves, while the Western embassadors were thinking of other objects. On the contrary, however, of Dr. Edkins, it may be said that it resulted directly from a representation made to Lord Elgin by the Shanghai missionaries. Whatever may have been its origin, it has proved an inestimable blessing to the native Christians, and though no treaty rights, China can secure to them from unchristian burdents, they may appeal to it in cases of religious persecution, as Paul sought the protection of the Roman law. To the missionary it is an instrument of supreme importance. He himself believes that he has a charter from the King of kings, but he believes that it is void of all evidence as well as the God of grace, and, as he is a father to his converts, he cannot see with indifference his children persecuted for what he has urged them and isolated members. In the strength of such a union bent upon attainment by consecration to the Master, we may march over obstructing measures, and gain new fields and new strength.

The forward march is practical, is practicable.
The subject of this sketch died January 2, 1891, in Salem, N. J., in the ninety-third year of her age. Of considerable services were held the 7th of that month, in the First Baptist Church of the place, and were conducted by the Rev. A. H. Seurbower, pastor of the church. He was assisted by the pastor of the Presbyterian Church and by a former pastor of the Methodist Church. The Rev. Ira Lee Cottrell, pastor of the Shiloh Seventh-day Baptist Church, and Joseph C. Bowen, pastor of the Marlboro Seventh-day Baptist Church, being present, were invited to take part in the services. The congregation was large, in which were Dr. George Tomlinson and George Bonham, deacons of the Shiloh Church, and others from that church. As a shoe of her years in the Church, Judge Wheelock John Newton had been rector of the Parish Church, and here he ended his days and his pastor only a few years before her birth. Here the poet Cowper spent many years of his and her life; and observed, among other features of the village, the practice of the lace-makers sitting before the house, with broad, bright moon above them, and weaving the tiny threads into beautiful fabrics. The following extract is taken from one of his poems, which Mrs. Wheelock often recited, suggesting that probably her own mother, a lace-maker, was one of the women who inspired the poet:

"Yon cottage, who weaves at her own door,
    Pillow and bobbin all her little store;
    Rustic, though mean, and cheerful if not gay,
    Sitting about the living-room,
    Just eats a scanty pittance, and at night
    Licks down secure, her heart and soul united.
    Her cottage is her heart, and there to sit
    Sweetness and comfort, and to sit and knit.
    She, for her humble sphere by nature fit,
    Has little understanding, and no wit. Both shortly afterwards severed their connection with this church and to their great sorrow."
SABBATH REFORM.

COMMENTS ON CLIPPING.

A brilliant writer thus justifies the change of the Sabbath-day in Constantine's time:

"Though we omitted the name and address of the writer, the greater than's irreverent and placed in the vocabulary of the commiserating. Let us no longer cannonade as Must I be carried to the skies, cranks, isLatation fanatic who in a speech on his favorite that ye, through his bubble of the leading people. Therefore, and no Cease direct and ping on those who for religious scruples would adopt another how many years would it take for all dissenting We hasten to place before our readers some Is not the lesson we find again the of the Adventists, who include its accession of 48,000.真正 this is encouraging! bath day,' to the first day of the week. I am for the Episcopal edicts. It states that 'In conse-

One of our secular papers punctures the "civil Sabbath" bubble of the leading religious legislation fanatic who in a speech on his favorite theme spoke of this as a Christian nation, upon which this comment was made:

Where was the necessity of laboring to prove that this is a "Christian nation," as a reason for a Sunday law, if it be only a civil rest day that is wanted?" such a question the difference whether the union is Christian or not?

In enumerating the enemies of the civil Sabbath, the same reformer said:

"First are the infidels, who include a great number and variety of thoughts. They would snatch every effort that tended to the propagation of the gospel. Then there are the Seventh-day Adventists, who are very unreasonable in their opposition, for we make exceptions of those who for religious scruples would adopt another day as their day of worship."

On this other writer makes these comments:

"What has a mere civil rest-day to do with the propagation of the gospel? Here is a further proof of the fact that a day of rest is contemplated, and only those are exempted who are religious on some other day (the petition which is being circulated says "regularly" religious to reverence and do their duty). But it is a question on religion, by granting Sunday indulgence to religious people.

The Baptist Teacher for January contains the following:

"In the last lesson we find again the familiar Baptist doctrine of obedience to the divine command. Are not Abner and Pharpar, rivers of Damascus, better than this Jordan? Certainly, Cassarea! More beautiful in their surroundings are they, and more pulsed in their flow. But they are not commanded, and Jordan is directly commanded."

Is not the Sabbath of paganism and the paciency of the Gentile set to observe than the Sabbath of Jehovah? Certainly, ye Baptists. More convenient because of its surroundings is it, and more popular in its support. But it is not commanded, and the Sabbath is directly commanded.

"The seventh day is the Sabbath," "Moses in the law and the prophets did write." Hold a greater than the prophets. Declared, "The Son of man is lord also of the Sabbath day," and it, therefore, and no other, is the Lord's day. Cease, therefore, your claims as to par excellence in obedience until you have thrown aside your Sunday with its pagan associations in fact and scripture and with its imitated and whose very name suggests its pagan origin.

The Living Church (Episcopal) recently said:

"From advent 1890 to advent 1900 there have been added to our ministry 60 ministers from other denominations. Of these 17 come from the Methodists, 14 from the Presbyterians, and 3 from the Baptists. The appeal of our bishops for unity is taking effect.

Now let these 60 brethren "assemble and meet together," to celebrate their conversion from darkness to light, and the opening words of the "General Confession of the Prayer-Book, "We have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts," etc. Or, perhaps a more suitable prayer would be the one beginning: "Almighty God, unto whom all hearts are open, all desires known, and from whom no secret thoughts are hid." etc. Hymnological sentiment suitable to the occasion would be such as is found in the lines:

"Jesus, I cross have taken.
Should it send some food connection, Sabbath to the skies, Friday and Saturday, is prior, etc. Must I be carried to the skies, On sweaty beds of ease.

A basis for meditation might be found in such texts as:

"Lord, I will follow thee whithersoever thou goest. And Jesus said unto him, Foxes have holes, and birds of the air have nests, but the Son of man hath not where to lay his head.

For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his sacrifice might be made rich."

"But lest I seem to impugn the motives of those "dearly beloved brethren," let me call attention to the enviable state of mind by one who in a year that "the appeal of the bishops is taking effect." The first effect of an appeal such as this would be the greatest, as such things generally go. But we will suppose that this appeal, as regards its effect, will hold its own during succeeding years, how many years would it take for all dissenting ministers to "be made subject to the fold of the church?"

Leaving out of the calculation all other sects, save the three mentioned, we have about 7,000 Presbyterian, 20,000 Methodist, and 31,000 Baptist ministers in the United States alone, or in all 48,000. Now divide this number by the Episcopal 48's of one year, and you get the number of years it will take for the appeal of the bishops to take full effect, or about 800 years. Truly this is encouraging!

A writer of campaign literature for the American Sabbath Union thus edifies the readers of the Mail and Express:

"Indeed, it is a terrestrial impossibility to restrict the observance of the Sabbath within any specified twenty-four hours. When it is Sunday morning in Berlin, and 1:25 in New York, are the Sunday papers are shopping on Saturday evening. When thousands in America are at church Sunday noon, it is midnight in China."

Here we have, in a little more high-sounding rhetoric, the old objection that since the earth is round, the Pleiades, etc., in opposite directions, each would, when they met, be observing a different day as the Sabbath. This raises the query, "Did God know of the earth's rotundity when he instituted the Sabbath?" To use Dr. MacArthur's words in reference to certain arguments against Baptists, it is difficult to escape the "fever" of such objections, especially when those not blinded by a strange zeal see how suicidal such arguments are to the very aims of the American Sabbath Union, chief of which is to secure a "National Sunday Law."

The great time between New York and California creates a "terrestrial impossibility to the enforcement of such a law, unless it be enacted at the same time that the earth is no longer round, but rather square, flat, cuneiform or any other shape that will remove this "terrestrial impossibility." This the people of California evidently appreciated, since their Sunday law which was enacted in 1890 long ago had been known that the earth was round, became dead letters as soon as they were made cognizant with that fact. But in 1882, several zealous ministers, not being up to the developments of science, discovered these Sunday laws as so much hidden treasure, and at once started a movement for their enforcement. Then the people of the State, anticipating the dilemma two circumnavigators would be in, should they meet in California at some time between Friday and Monday, out of kindness to such, repealed the laws making any one day sacred. The American Sabbath Union, about the "terrestrial impossibility," is endeavoring to have these laws restored. If they should succeed in bringing this as an issue before the people, and they should be met with the scientific heresies of the eighties, they can meet the objection thus: If two men travel in opposite directions, each can allow in his calculations for differences, just as one does now in crossing the continent, taking his time from those points at which he may stop. Thus, when they meet, in San Francisco, they will be there on the same day of the week. If some irreverent carver shall say: "But I read once in the Mail and Express of a certain terrestrial impossibility," such a factor as the "quiet" put upon him by informing him that the "terrestrial impossibility" is encountered by those only who believe the commandment which contains the words: "but the Seventh-day is the Sabbath of the Lord thy God."

THE TRUTH SPREADING.

We hasten to place before our readers some extracts from a letter just received from a Shaker brother. He says:

"For a long time I have been wanting to place myself in communication with you, but one care and another has hindered me, until now. It seems to me that, historically, the so-called "Civil Sabbath," which is to have the quiet put upon him by informing him that the "terrestrial impossibility" is encountered by those only who believe the commandment which contains the words: "but the Seventh-day is the Sabbath of the Lord thy God."

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important to be abandoned, and that brother Threlkeld is too well acquainted with the characteristics and needs of the field to be retired from it. We can only pray that the Lord of the vineyard will give health and strength to his laborers and success to their labors.

The late Council at Chicago authorized its committee on the publication of its proceedings and reports, to issue the same in pamphlet, and appropriated the expense to the churches in the same manner as in previous General Conference Minutes are appropriated. This has been done, as circulars mailed to the churches will indicate. So many persons have expressed a desire for copies in cloth binding that a small edition in this style has been issued at the expense of the office. These are now on sale here at $5 per copy. As the edition is limited, those desiring one or more copies will do well to send in their orders early.

The New York Tribune justly remarks that the last quarter of the nineteenth century is likely to go into history as a period of remarkable activity and achievement in medical science, and, especially in the prevention and treatment of infectious diseases. Pasteur's treatment of rabies has already attained world-wide fame, and Koch's care for consumption has attracted more attention and awakened more interest throughout the civilized world during the past few months than anything ever before offered to the public. Now it is announced that two eminent scientists, Drs. Behring and Kikasso, are conducting experiments in the treatment of diptheria and tetanus, which promise to give even greater results. The interest which all such announcements awaken shows how much man has gained in the last few months, and how much may be expected in the future. The solemn question of Jesus, "For what shall a man be profited, if he shall gain the whole world, and forfeit his life? Or what shall a man give in exchange for his life?"

**CREDO.**

What a man believes on any given subject is his creed on that subject; and when, in any form, he declares his belief, that formal declaration becomes to him a formulated creed. Whenever a number of men arrive at substantially the same belief on any given subject, they may be said to hold the same creed on that subject.

Every organization of men under the sun, organized for united effort for the accomplishment of definite results, is organized around some creed. There is something in which all who become members of the organization believe, and for which they are willing to work and work together. That creed is not only the unifying element of the organization, but it is also the inspiration to all earnest endeavor. If there were no organization there would be no united, well directed effort. Political parties are organized on creeds, and work along the lines indicated by those political beliefs. Business organizations have certain beliefs which they firmly hold and by which they are held, and fail to see the importance of these. When those beliefs are given up, they give up their work, efforts cease and organizations fall to pieces. There being no longer any use for them, they die and are buried.

Men generally recognize these principles until they come to the church and united work for God and truth, and then many throw up that which is held and recognized. Men are willing to believe anything, or of being bound to work with others who have declared their faith in something. Surely, to hear such men talk, one would think creeds must be awful things. The Psalmist found the true relation of a personal faith to active endeavor when he said, "We can justly remarks that activities growing out of deep soul-convictions may find exercise in a manner to be made most largely useful in helping others. Even the master mind can do nothing without the position of this. The Apostle Paul forcibly puts this disclaimer and this declaration in his address to the Corinthians (2 Cor. 1: 24), "Not for that we have dominion over your faith, but are helpers of your joy, for by faith ye stand." The unwillingness to profess even a personal faith, or a moment on either of the three fundamental doctrines here brought forward as illustrative of the writer's position, should seek to enter the ministry of any church. It is equally difficult to see what use any church could have for a minister who is, to say the least, non-committal on all three points. He who is not willing to declare his faith, and who has no positive, settled convictions as to life to come, could hardly expect powerfully to move men to prepare for that life. Think of sending a missionary to the heathen who is unwilling to say, "I am a Christian," or who would not declare faith "in a God that hears and answers prayer," or who has not a confident expectation of a self-conscious, personal immortality beyond the grave. The organization is an element in those differences which sound from the lips of the Apostle Paul? They would not well comport with that magnificent sense of victories won, and of mightier victory in certain prospect, which he sung to his son Timothy near the close of his life, "I am now ready to be offered and the time of my departure is at hand, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." Had Paul started out with the declaration of his faith, he would have been on a mission to the Gentiles if he must declare himself a Christian, etc., those incomparable words of victory
and hope, not only for himself but for all Christendom, had never been written. But he believed, and believing, he spoke, and speaking, the power of God rested upon him, and the earth was imbued with the blessed gospel message which was the burden of his powerful utterances because it was the substance of his faith—his creed.

What the world needs to-day is, not less faith, but more of it; not another abandonment of all creed, when in but the definite, formulas declaration of faith, but more of it. Men who believe something are the men who do something. The man who believes in God, in His Word, in Jesus Christ His Son, in the atonement for sin, in the life to come, are the men who will win the world to God and to the better life. In view of all there is to be done in awakening men from the sleep of a deadened conscience, in arousing men to a sense of the awful sin of disobedience to God, in calling men up to the high and blessed privileges of life and peace in Jesus Christ, in quickening human hearts and human hopes with the sure promise of immortality beyond the grave,—in view of these mighty, far-reaching needs of men, is it not time that upon the fundamental doctrines of our holy religion we, as a people, had some more clearly defined creed? A man who had been brought up a Seventh-day Baptist, but who had forsaken the faith, one day in a country town, went into a parlor with his old wife. "What made you come along and join the—church, you don't have to believe anything to be a member there?" Thank God for the truth implied in that statement, that to be a Seventh-day Baptist one must believe something! As an individual requires a personal faith in order to do any worthy things, so the world, clear, well-defined, firmly-held faith in order to do the work to which the Lord by his grace and providence has called us. We do not need any Shibboleths by which to try men or hunt heretics, but we do need a unifying, sanctifying, inspiring faith. We have no time for mere quibbles, but we do need a unifying, sanctifying, inspiring faith.

Two Ways.—Which was the Better?

In the suburbs of a little mountain village in Western Maryland stands a brick cottage of old-time architecture. A patriarchal walnut tree shades the grassy door yard, and on the hilly heights in the rear, the laurel growth covers down toward the garden patios. It was in such a house as this, and in such a house as this had visited the household. The kind mistress was the stricken one, and the family physician shook his head and said that her case might prove fatal. One bright morning when no obsequing haze hung on the mountain tops, and the valley was mightily alive in all her springtime beauty, the visi-
tor's wife to her husband as he mused on the porch, and said, "Mrs. Morson, at the other end of the town, is very sick. Is it not your duty to go and see her?" "Certainly, certainly," responded Rev. Mr. Porter, and arising from his chair he departed up street. The brick residence of Mr. Morson stood with doors ajar and open windows, for the weather was very warm, and the minister, as he passed under the grateful shade of the walnut tree, wiped the perspiration from his brow. With a grave face he entered the room of the sick woman and sat down. "Sister Morson," he said, drawing his chair to the bedside and taking the hand of the woman sufferer, "I have just been informed that you are dangerous and perhaps fatally ill. I trust that you are prepared for the change which awaits us all?" "I hope that I am, Elder Porter," answered the lady, "but my heart is sorrowful at the thought of leaving three little ones. I don't think that God's will you should be resigned," said the minister, approvingly. "Yes, of course," answered the sick woman sadly, "God surely knows best."

Before taking his leave Elder Porter knelt and offered a fervent prayer, but one which had the ring of despondency in it. In the same manner he meted and told the people that to be a Christian was to hold his faith in order to do the work to which the Lord by his grace and providence has called us. We do not need any Shibboleths by which to try men or hunt heretics, but we do need a unifying, sanctifying, inspiring faith. We have no time for mere quibbles, but we do need a unifying, sanctifying, inspiring faith.

The following morning Nancy Stone learned that Mrs. Morson had died. Nancy was only a day school girl. Sixteen years of age. When she lived a mile distant, but she went out into the garden, picked a handful of roses, and tripped away toward the brick house. She entered the mansion like a ray of sunlight, and going softly to the sick chamber greeted the mistress with a cordial "good morning." Nancy stepped into the garden, and flowers filled the air, and placing the bouquet in a vase among the medicine cups, Nancy drew back the curtain from the window that her sick friend might better view the wooded mountain spurs, and the panoramas of verdant landscape visible from her pillow. Nancy talked in so soft and cheerful a tone, and was guilty of so many little overt acts of kindness, that prim Widow Burke, who had sat in the corner as solemn as an owl, withdrew in horror at such a sacrilegious invasion of a sick chamber. Then Nancy went to her friend some comforting words, bade her be of good cheer, and, with a smiling promise to come again, vanished without a light step. Mrs. Morson felt better the rest of the day, for the cheerful visit of the morning had been to her a tonic more powerful than the physician's medicine. Through the providence of God she lives to-day, and she sometimes relates how blithe little Nancy Stone unconditionally gave solemn, though well-meaning, Elder Porter, a lesson.

Geo. E. Newell.

FROM SHANGHAI, CHINA.

To the Editor of the Sabbath Recorder.

As Corresponding Secretary of the Shanghai Missionary Association I have the pleasure of sending to you the following resolution, which was heartily and unanimously passed, and also a resolution was passed for its publication in the Sabbath Recorder.

Resolved, That we express our heartfelt thanks to those who so kindly opened for our box of gifts, and also to those who so generously and lovingly remembered us and those among whom we are laboring.

The last mail brought us the Sabbath Re-
corder containing my letter written in Japan regarding the health of our little boy, Alfred. Since our return he has steadily improved so that he is getting quite feisty and much stronger, being able to run about, the house and play, something he has never been able to do before. We do render thanks to God for his great goodness to us in this instance.

Last Sabbath, Dec. 27th, our little church in Shanghai was privileged to grant baptism to four who have found hope in Christ as their Saviour. Two of these are girls in the board-
ing-school who have, for eight or nine months, been on probation; another has been on proba-
tion for the same length of time, but in her case it was thought best to defer her baptism. The fourth of those baptized was the child of Bro. Randolph's family, who for some time has desired to profess Christ publicly and become a member of the church. She has had many struggles both from within her own heart, hav-
ing lived for so many years in the darkness of heathendom and its superstition, and from the opposition of her friends. We pray that this public putting on of Christ before the unbelieving may intimidate them and strengthen her, and that every shadow of doubt may be dispelled. The other candidate was our daughter, Susie, who has also been for a long time considering the matter, and the time of her decision. We re-
joice at her decision, and at the joy which seems to fill her heart. It has been our prayer for a long time that she might come to know Christ as her personal Saviour, and now that she has come to know him, that she may be kept faithful and full of the love of Christ.

D. H. Davis.

A MYTHOLOGICAL SCHOOL.

In the mountains of Greece there was a great cave, and in that cave lived a man who was half man and half horse. He had the head, and breast of a man, and the body and legs of a horse. He was famed for knowing more about everything than any one else in all Greece. He knew about the stars, and the plants of earth, which were good for medicine, and which were poisonous. He was the best archer with the bow, and the best player by harp, and he knew the names of the gods, and the gods of the dead. Among them was Orpheus, who played the harp so sweetly that wild beasts followed his music, and men and all animals, even the birds, set up that they learned to hunt, and fish, and fight, and throw spears, and toss the hammer, and the stone. Master Alfred was taught by his father; and as his hands became strong, and as his feet took the place of hooves, and as he was taught by his father, and as he listened as his father spoke, he knew that the gods of the dead were the gods of the living, that the gods of the dead were the gods of the living, and that all the gods of the dead were the gods of the living.

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Young People's Work.

THE SABBATH RECORDER.

Vol. XLVII, No. 7

A distraught of his providence and love. Let no fears of the future interfere with present joy.

Having used such powers as God has given us prudently and prayerfully, we should leave results with him, and in peace await the morrow.

2. Discontent is a sin against God, and a sin against the creatures. It casts shadows on the lives of others. We have no right to darken other lives.

One discontented person in a family often makes a whole household wretched. Fretting always makes others unhappy, whether in the home, in society, or in the church. It is our duty to cultivate contentment for the sake of others.

3. Discontent is a sin against self. It destroys one's own heart-peace, joy, growth, and usefulness.

By it the temper is soured, the calm of life is ruined, and the beauty of spirit tarnished. It even works through the flesh and spoils the loveliness of the fairest face.

No dispensation of Providence or unfavorable element in our social surroundings is sufficient to excise us for spoiling life's harmony by our discontented grumblings. "All things work together for good to those who love God." Knowing this, though we sing need never be discordant.

The organ peals forth its melody, though the spirit of the player be ever so much out of tune; the jewelled band is bright although it encircles an Ethiop's arm; the sands are pure and white beneath the turbid stream of the Ganges; flowers, white and fragrant, spring from the dull, dark sod; and shall man refuse to give forth the best that lies within him because he thinks his circumstances unfavorable?

Public and private institutions of all sorts are often wrecked on the dangerous rock of discontent. Its power is immense. Its importance cannot be estimated. Harmony is power. In union is strength. In discord is original destruction.

Two old fables illustrate this point: In the same meadow three oxen were feeding in the highest concord, and thus they were safe from the present danger; but discord arising among them, they quarreled and separated; then they were attacked and torn in pieces by one.

An aged husbandman, when death approached him, called his sons and ordered a small bundle of rods to be put in the room which he asked them to break in pieces. When they were unable to do this, he distributed single rods, which, being quickly broken, showed them how strong is concord and how weak is discord.

Aram realized the danger of discontent, when, journeying out of Egypt with Lot, discontent arose between her huskand, and he said to Lot, "Let there be no strife, I pray thee, between thee and me." God in His Word speaks of peace over three hundred times, and against strife about fifty times. It was to bring "peace on earth" that Jesus bled on Calvary. He, being reviled, reviled not again.

The secret of harmony is in the perfection of each part. Without just proportion of sound no melody can be produced; the marble form must be rounded until all parts are in symmetry. The artist blends and harmonizes colors, the poet his ideas, to form a perfect work of art, each being built upon the harmony of proportions. Parts having been adapted and adjusted rightly they will then agree as a whole. How marvelous must be the order of the heavenly bodies in the vast magnitude, distance and rapidity of their career!

If we could but grasp with the swiftness of imagination, burst the fetters cast upon our finite conceptions, and carry the "line and rule" to the utmost realms of nature to behold her hidden springs of operation, what a glorious example of all-pervading harmony we might see!

As the secret of all harmony in art, music, painting, sculpturing, architecture, and the universal structure of the universe is the secret of home, in society, in the church and nation, each individual must do his or her part, no matter how insignificant that part may be. One fault-finder may ruin any scheme. It is a sad fact. Therefore, a contented spirit is of inestimable value.

A fact was stated before: "The happiest are the wisest." If this be true the discontented man may be called very unwise. Webster defines happiness as the state of being contented in mind. No one doubts the blessedness of such a condition, and all men desire to possess it. Centuries ago men sought an answer to the question, How to be happy. Some tried to find it by deadening the emotions of the heart until there should be utter indifference to either pleasure or pain; others in the gratification of the cravings of the lower nature; but both were a failure.

One man has been successful in the search for happiness. Paul, as a Christian, has found it "in whatsoever state I am therein to be content." His words have special value when we remember that they were written while he was in prison. It is easy enough to be contented in the summer days of prosperity, but to say, in the winter of adversity, "I am content," requires an experience of victory. Paul not only has "learned to be content," but he was not always content in any state! It is no small comfort to him that this frame of mind involves the doublets chafed amid discomforts and had to learn contentment in trial.

It did not come naturally to him to have peace in the heart in times of trial, but he did not give up, even as a diver when he became a Christian, or because he was an apostle. No, in his old age he could write: "For I am satisfied with the rough life of this world;…………. (To be continued.)

OUR MIRROR.

THE WALWORTH (WIS.) SABBATH-SCHOOL.

This Sabbath-school was organized in 1851, and was the first in town. There have been sixteen superintendents, as follows: Dea. Alfred Maxson, Rev. O. P. Hull, Wm. H. Redfield, Wm. B. Maxson, Daniel Maxson, E. H. Maxson, A. C. Spencer, Rev. L. M. Cottrell, H. W. Randolph, Rev. James Stillman, E. Bowerman, Rev. H. W. Whitford, Mrs. E. A. Whitford, T. A. Saunders, M. G. Stillman, and Rev. S. H. Babcock.

In the year 1855, the school, which had previously been held in the school-house, two miles east, was removed to Walworth Center. In 1864, the school for the first time held its sessions in the new church. An ample stock of books were purchased at the organization by the superintendent, and after being used for a short time, given to the church. More books were purchased until 1856, since then several additions have been made, until the library now contains 234 volumes.

During the past year there have been one hundred and twenty members, with an average attendance of 85.

In this school many of the children and youth of this society have found the way to Jesus, and many young people have taken their first lessons in work for Christ and the church.

JOSIE HIGGINS, Sec.
THE SABBATH RECORDER.

EDUCATION.

The SABBATH RECORDER.

Popular Science.

The_summer_congress_of_the_Connecticut_and_the_Norwich_Steamship_Lines_has_been_furnished_with_an_ice-box_which_will_perserve_fresh_fish_for_one_half_mile_enabling_objects_to_be_clearly_seen_at_a_distance_of_two_miles_in_the_darkest_night.

As_immense_shelf_of_granite,_large_by_many_feet_thick_and_beautifully_marked_with_fine_lines_and_surfaces_has_recently BEEN Quarryed by a granite company in Maine. If escorted, this huge American monolith will laterally overturn and overweigh the very tallest of the Egyptian obelisks and standing, and is a single stone that ever stood in ancient or modern times.

PINEAPPLE FIBRE. -- Still another textile material, says an exchange, bids fair to rival jute. This time it is the pineapple fibre. It is said that the Indians and some white traders in the West Indies, have been cultivating this fibre, and the next step will be in attempting to awaken interest to the great economic value of this product. The pineapple has long been cultivated for its produce, the cloth in the Philippines, and woven into linens in China. But more recent investigations show that when subjected to the process of bleaching the fibre becomes pliant enough to be spun like flax, and by the same machinery. The fibre can be subdivided into threads of such delicacy as to be barely perceptible, and yet sufficient is little fibre for any purpose.

FALSE TEETH. -- Very few people realize how much the dentist has done for mankind. To mention one thing only, the perfection to which the manufacturers of false teeth have carried their art is nothing short of astounding; that is, old age in the sense that I used to know it. You see none of the helpless, mumbiling old men and women that you formerly saw the face of the people do not attain the age their parents and grandparents reached, but because the dentist has prevented some of the most unpleasant consequences of advancing age. Men of seventy no longer either look or feel old because they are not deprived of nourishing food at the time when they need it most. Estimates have been made showing that the average length of life has been increased from four to six years by the general use of false teeth.

ANOTHER FAMOUS GUN. -- The famous Giffard gun is to be manufactured in the country by the Messrs. Colt, of Hartford, who have purchased the right for $1,000,000. The new arm is neither large nor formidable in appearance, a steel tube only nine inches long, and its discharge cruises neither smoke, noise, recall, nor heat, but the bullet will flatten itself against the target at a distance of 1,200 yards. The propelling power of the gun is not powerful enough to project a solid shot, but, and the gas, which is so connected with the breech of the rifle that a drop can be forced into it by pulling the trigger. This condensed drop instantly assumes its gaseous state of developing energy, and is projected with such force to the square inch. The size of the drop, and therefore the velocity of the bullet, can be regulated by a screw. The barrel of the gun is bored in such a manner that it will not explode under the impact of a heavy blow, and can be manufactured so cheaply that over a hundred shots can be fired at the cost of a cent. That such experience is rapidly closing in, I take it, are those who pay a premium to acquire the American right to produce this new arm, is a pretty safe guarantee of its superiority. -- Stel.

A BOILING LAKE. -- There is a lake of boiling water in the island of Dominica, lying in the mountains behind Roseau, and in the valleys surrounding it are many solars, or volcanic sulphur vents. In fact, the boiling lake is hotter than a crater filled with scalding water, and the carbonic acid constantly fed by mountain streams, and through which the pent-up gas and vent are ejected. The temperature of the water is measured from 190 degrees to 190 degrees Fahrenheit. In the middle, exactly over the gas vents, it is believed to be about 300 degrees. Where this action takes place to rise to an estimated 1,200 feet above the surface of the earth, although the general surface level of the lake, the cone often dozing so that the orifices through which the gas escapes is not very deep, is not very deep, and the water cover over the gas jets causes violent action over the whole surface of the lake, and though the orifices appear to be special vents, the sulphuric vapors rise with equal density and speed with which they were at first formed, and it is impossible to name one thing as the character of a geyser or sulphurous crater. -- New York Journal.
1. History and significance of the event.
2. Personalities involved in the event.
3. Outlining the event.
4. Introduction.
5. Golden Text.
6. Questions.
7. Explanatory Notes.
8. Scriptural Lesson.
9. Summary and Conclusion.
ple from the First-day society were present. The occasion seemed a very enjoyable one to all concerned. The worship, though short, was good, and the head of a family, having commenced the Sabbath, and attended church here quite regularly. The conviction that he was observing the wrong day came to him from reading the Bible; he having never seen any of our publications on the Sabbath question. The conviction grew and became strong, that he, by his own language, "dared not do otherwise than obey." His business is such that the seventh was the busiest and most profitable day of the week, thus involving him with a good degree of interest. Their meetings for the present are to be held once a week.—It seems a little strange however, that out of the many who have, so many in their sermons looked for homes in the West, have, so many of them, overlooked this place. I have seldom visited a section of country surpassing in beauty, or superior in quality of soil. There are here a number of quarters for sale at low prices. But if the crops should be good next year, very few farms can be bought for much more than at present. For two or three seasons have been rather light, and the brethren feel the pressure of "the hard times." Nevertheless most of them are prosperous and hopeful. We have ten families, representing fifteen quarter sections of land, within two and one-half miles of the church, and three or four families have their homes farther away. It has never been my privilege to hear a lecture containing the passages of Scripture relating to giving, and at the close of that part of the service, while the deacons stand around the table in front of the pulpit, he offers a prayer of thanksgiving and supplication for blessing upon the gifts and the givers, and upon the interests to which they are consecrated.

Without question, if the offerings of the churches were in some way specially blended with the worship of God, they would become better channels of richest spiritual blessing, and aid more effectually in building up his kingdom in all the world.

J. E. G.

TRACT SOCIETY.

To the Editor of the Sabbath Recorder:

I notice in the Recorder of Feb. 5th, the question of Enquirer. In regard to titles. I believe the understanding enquired of for the most part, taught by general principles and not by specific rules.

In the passage quoted, Matt. 28: 8-10, as well as in the 9th verse (omitted by "Enquirer"), he is warning his disciples against the love of honors as displayed by the world. Also I believe the use of titles as implying a hierarchical authority or a spiritual rule over the souls of others, as is illustrated, to-day, by the Pope and the holy fathers or the priests of the Roman Church. He says, therefore, "For one is your Father, which is in heaven. By hailing to the other, you would be in danger of falling into the same error with the Pharisees, whose nice distinctions are shown in this chapter. As long as there is a necessity for teachers in the Christian church, there can be no objection to addressing them by suitable titles of respect, as we, in every-day life, address one another as Mr. or Mrs. By calling a man Reverend, or Father and brethren and fathers, we are only referring to him over power our consciences, and government of our faith, as the people who then said to a Pharisee, "rabbi," "my father," "my master." Paul, the great apostle, claimed to be a father of the Corinthian church. 1 Cor. 4: 16. Stephen began his defense by saying:—"The Pope, "H. L. T. Acts 7: 2. The title "Little children" may easily become as much a matter of pride as "father" or "master." The Pope of Rome styles himself "servant of the servants of God," "Man looketh upon the outward appearance but the Lord looketh on the heart.

WILLIAM C. WHITFORD.

New York, Feb. 7, 1891.

GIVING AS WORSHIP.

The prayerful method of giving seems to have spiritual sanction. It is most fittingly associated with praise. It is in full accord with the most devout sentiments and emotions. Self-sacrifice is, in the highest degree, a Christian character with a glory that is like unto the Son of God. No service is more divine or blessed. A great promise is connected with it. "Bring ye all the tithes...and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour out a blessing that there shall not be room enough to receive it." Mal. 3: 10. At his feet, then, we do well to lay our offerings in grateful homage and willing worship.

An unusual way of regular giving is illustrated by a pastor who precedes the weekly offering with a prayer. He prays and during the gathering of the offering he reads passages of Scripture relating to giving, and at the close of that part of the service, while the deacons stand around the table in front of the pulpit, he offers a prayer of thanksgiving and supplication for blessing upon the gifts and the givers, and upon the interests to which they are consecrated.

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the lie in your false heart looked guilty out of your eyes as it rose to your cowardly lips. Just see where it has led you—look at yourself; you are a worldly, truly guilty boy, turned into a liar and a coward! You would fight, I know, if any boy called, you would make one, but just tell yourself the truth. Don't lie to yourself. Weren't you ashamed to tell your mother where you were? Yes. Well, doesn't that make you a sneak? And weren't you ashamed to tell your father? Yes. Well, what does that make you? And did you tell the honest truth when your mother asked you where you were? No. What are you then? And let me tell you that the "half truth" and "half lie" you told your mother is like all half breeds; it has all the worst traits of the vilest race and none of the virtues of the best.

"But," you say, "a boy doesn't have to go about with tongs and ruff-tail when he goes "down street." He can run away from the street, and only the loving mother waited a long time for him to come back. You can't select your company on the street. The corner is free to everybody. There is no exclusiveness in street company. There is no safe "corner" for you after night except the chimney corner. And when you leave that, and spend the evening on the street, and can give no account of your going beyond the old statement that you were "just down street a little ways," we know, with pain and sorrow, that you are drifting up in your mind and heart, shameful, guilty things that he dare not tell in his home. Keep off the streets after eight, my boy. Other people will think better of you. If you think better of yourself, you will think much better of yourself.—Sel.

EXACT.

John Ericsson, the inventor, had not only genius but the "immense capacity for taking pain." At 6 o'clock one morning, before his work was so exactly done that he could descend from workmen the most rigid observance of details in the drawings furnished for their guidance, without fear that they might go astray.

When the steamer Columbus was built, its engines were put in according to his designs. It was customary at that time to get the length of the piston-rod very near the idea, but a man was, one day, engaged in measuring it with a long horn. Captain Ericsson chanced to go on board, and he observed that, and going up to the workman he roared:

"What are you doing there, sir?"

"Getting the length of the piston-rod, sir."

"Is it right on the drawing?"

"Yes, sir."

"Then why do you come here with sticks? Do and get the length from the drawing, sir! I do not want to bring sticks, when the drawing gives the size."

At another time, a workman was endeavoring to put in the engines, and he was met with great difficulty with a small connection which is described as being as "crooked as a dog's hind leg."

Finally he went to Ericsson and in formed him that the rod could not be put in place.

"Is it right by the drawing?" was his query.

"Yes, sir."

"Then it will go in."

And on another trial, it did. The master brain had left them to be supplied by the ingenuity of others.—Exk.

SPECIAL NOTICES.

Mr. and Mrs. Carpenter have removed from St. Amhurst Road, Hadley, to St. Mary's Lodge, 105 Allision Road, Stoles, Newington, London, N.

The Quarterly Meeting of the Seventh-day Baptists of the West held regular Sabbath services in the lecture room of the Methodist Church Block, corner of Washington Streets at 3:30 P.M. The Mission Sabbath-school meets at 7:30 P.M. at Col. Clarks Pacific Garden Mission. Strangers are always welcome, and brethren from other that class of churches yet made. The uniform testimony of the languages is that one particular day, and that the seventh—the last day of the week—is the Sabbath. Send for the chart.

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WANTED.

In a Seventh-day Baptist family on a sea-side farm, a girl or middle-aged woman to assist in general household work. Permanent situation, fair wages, and comfortable homes for the right person. Reference given and returnable. Address Mrs. A. L. LANrophy, Western, B. L., box 306.
CONDENSED NEWS.

Gen. Booth has begun the operation of the scheme outlined in his book "In Darkness Revealed." The final accounts of last year's Expedition in Paris show a surplus to the State of about $20,000.

The new year starts off well as far as national finances are concerned. The reduction of the public debt during the month of January was nearly $10,000,000.

Not much news concerning the Chinese revolution has been received during the week. Both sides claim victories. The weight of evidence seems to be in favor of the insurgents who have the upper hand.

The destruction by the recent storm was very great, especially in the line of communication between Millburn and New York. The Granite Monument for Emma Abbott, being constructed at Quonset, is said to be one of the finest monuments in the country. It is to cost $25,000, and will be located over the remains of the singer and her husband in the family lot at Gloucester.

The deposits in savings banks in this country are constantly increasing, those in Canadian banks are decreasing. The falling off in deposits in the savings insures the trend of the last year amounted to about $5,000,000.

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In the matter of railways Japan appears to be going ahead tolerably fast. Considerably over 1,000 miles are already in operation, and an equal amount under construction or survey, and will be ready for traffic as soon as work can be done. The projected railways exceed 700 miles in length, with a capital exceeding $30,000,000.

The number of telegraph offices in this country is increasing at a great rate. In 1890 there were 16,000 of them. All classes of Indians now number 240,273. In 1890 the number was 225,157. Within the last two years the decrease has been about 50.

The total number of street railways in the United States is now estimated at about 1,000, with a total length of 8,650 miles, and it is asserted that as many as 520, or about 25 per cent, with a total length of 1,500 miles, are in operation, and the entire amount of the miles, is operated by electricity. This shows the wonderfully rapid progress of the new motive power. Cable railways have also grown in favor, representing now about 440 miles of line.

DIED.

Short obituary notices are inserted free of charge. Notices exceeding twenty words will be charged for at the rate of ten cents per word in excess of twenty.

Bro. West, bound for Shiloh, N. J., Jan. 15, 1891, after only five days sickness, Mrs. Etna H. wife of L. J. West, aged 26 years, of Atlantic Heights.

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