The Sabbath Recorder.

TRACTIONS AND THE BIBLE.

By the REV. C. A. BURDICK.

Before dismissing the subject of creeds I will add two or three reflections.

1. While creeds may have served some good purpose, (if not venture to say they have not,) I think some weighty objections can be urged against them, especially when clothed with ecclesiastical authority. (a) To just the extent that one reposes confidence in a creed, as a correct interpretation of biblical teaching, just to that extent will the creed crowd him in place of the Bible, as a rule of faith and practice. He may use the Bible as a book of devotion, or perhaps as a repository of proof texts; but if he believes that a brief, clear and correct statement of doctrine is contained in the creed, he will go to it for definitive opinions, rather than go to the labor of an independent study of the Bible for them. (b) Dependence on creed statements of Bible doctrine, instead of independent study of the Bible itself, disbarrow the Word. So also does the use of the Bible as a repository of proof texts for the support of a creed.

2. The supreme folly of enforcing the authority of a creed over private judgment, in matters of faith and practice, as is done when subscription to a creed is required, should be apparent from the following considerations: (a) The truths of the Bible are so broad in their scope, so infinite in their reach, that no man can, with his limited vision, give an exact and comprehensive view of them, in their just relations and proportions, any more than he can, from a single stand-point in a valley, take in the details of a vast reach of mountain scenery, in which a multitude of peaks rise one behind another. (b) No two men will take just the same view of all the doctrines of the Bible. All the councils that ever attempted the construction of a creed were composed of men who held different views of the doctrines under consideration. In fact, they were called for the express purpose of settling doctrinal controversies. And the creeds, when formed, were simply majority expressions, and not the unanimous opinions of the counselors. (c) Creeds constructed by different religious parties, contradict one another in some points of doctrine. (d) Persons holding to the same creed differ in their interpretations of some of the doctrines of their creed; as witness the trials of Lyman Beecher and Albert Barnes, the Old School and New School controversies, and the present controversy as the question, of a revision of the Westminster Confession. If they, men so differ in their understanding of the doctrines of Scripture, their creeds certainly cannot be infallible, and why to try to clothe them with doctrinal authority?

But we come now to the third tendency mentioned in my first article on "The Creed and the Bible," as observable in the history of Christian doctrine, viz: the tendency on the part of individuals to follow traditional teaching, and traditional interpretations of Scripture. I distinguish here between traditional teaching, and traditional interpretations of Scripture, because some traditional teaching had not its origin in scripture interpretation. The Catholic Church holds that there are two sources of Christian knowledge: Scripture and Tradition, and that these have equal authority. Tradi- tion is what is handed down from failure to son, and from generation to generation. Protestants, in theory, reject the authority of tradition; and yet in some points, a very large number adopt it in practice. It is well known that Catholics charge Protestants with being so eager that the Bible is the only rule of faith and practice, while they accept the doctrine of infant baptism, and of a Sunday Sabbath, which they, the Catholics, say are not in the Bible, but are received through the tradition of the Church. I have a Catholic who, in a brief letter, entitled "The Catholic Instructed," etc., in which occurs this question: "How do you prove that infants may be baptized who are not capable of being taught or instructed in the faith?" The first and foremost proof given in the answer is this: "I prove it by history, which the church has received from the apostles, and practiced in all ages." Page 32. Yet, history shows that infant baptism was introduced sometime in the third century, as an innovation, based, not on Scripture examples, but on the idea that baptism was necessary to salvation, and that if infants died without baptism they were lost. The history of Sunday observance is of a similar character. Its introduction did not rest on any alleged Scriptural authority, though at a later date Protestants give an interpretation of some Scripture passages in its support. In the Catholic Catechism, from which I quoted as above, occur the following questions and answers: "Q. What reasons have you for keeping the Sunday preferable to the ancient Sabbath, which was the Saturday? A. We have for the authority of the Catholic Church and apostolical tradition. Q. Does the Scripture anywhere command the Sunday to be kept for the Sabbath? A. The Scripture commands us to remember the Sabbath (Ex. 20: 10), and to hold fast the tradition of the apostles (2 Thess. 2: 15), but the latter not in particular mention this change of the Sabbath. The best authority we have for this is the testimony and ordinance of the Church. And therefore those who pretend to be so religious observers of the Sunday, whilst they take no notice of other festivals ordained by the same church authority, show that they set by honour, and not by reason and religion; since Sundays and holi- days all stand upon the same foundation, viz., the ordinance of the Church." Pages 223-2.

To show to what extent traditional interpretations of Scripture are followed, we have but to refer to the fact that there are many denominations of Christians, each having its distinctive doctrinal tenets. These distinctive features are preserved from generation to generation. The individual members of the Presbyterian Church of to-day, hold essentially the same doctrines and practices that were held in that church in the generations back. Modernists hold the same doctrines as their fathers, and so of the members of other denominations. Now who believes that all Presbyterians, and all Methodists, and all Episcopalians, and all Baptists, and all Quakers, of whatever day and place, have got their distinctive denominational tenets from a personal and independent study of the Scriptures? How happens it that every Presbyterian gets the same shade of doctrine as his fellow Presbyterians, and every Methodist the same shade of doctrine as his fellow Methodists, and so on through the whole list of denominations? The fact is patent, that the masses of Christians do not get their doctrinal tenets from the Bible. It is impossible that the Bible should teach Calvinism to every member of certain denominations, and Arminianism to every member of certain other denominations, sprinkling and infant baptism to every Pediobaptist, and immersion to every Baptist, a Sunday Sabbath to the masses, and a seventh-day Sabbath to the Bible. We cannot teach such contradictions; though the fact that so many contradictions are held as coming from the Bible has led skeptics to say that the Bible is like a fiddle, on which one can play any tune he chooses.

The question is not now which of the religions denominations holds the right doctrines, but what is the source from which the masses of these denominations get their distinctive doctrines. The answer is manifest. The pulpit, the denominational press, the theological seminaries, Sunday-schools, and instruction in families, are the channels through which traditional interpretations of scripture pass from generation to generation. Would I then dispense with these agencies for religious instruction because of the false interpretations given through them? By no means. But let every preacher, and writer, and teacher, seek to go directly to the Bible, in a careful and independent study of it, for the source of his teaching, instead of following traditional interpretations of it. And let every child, as soon as his mind becomes mature enough, test the teachings he has received by an impartial comparison with the Bible. The Brevans had an apostle, no less a one than Paul, for his instructor in the gospel. And yet they "searched the Scriptures daily, whether these things were so."
It is well to see a convention place of voodooism, the devil so wickedness appeared. The primeval glory. Like bats and fermenting, upheaving, and permeating the roots upward, to become but the wreck of its former greatness. But also tion in the common acceptation of the glorious being which God created in his This requires no argument to prove it, for it is wonderful miracles, or tried to convince their parents, that venerable monuments. And as it operates in the heart wrought by influences can be effected; Love is the fundamental principle of the kingdom of God. And as it operates in the heart of the world. It is the ultimate design of God to restore the earth to its pristine glory and sinless perfection. The world standard of social culture and their moral status and fearful of destroying angels, would return to him by our Lord and Saviour; he has discovered the garden and unearthed the sacred altar on which our father Adam, in his youthful days, offered up sacrifices. That spot is Jackson county, Missouri, and in the city of Independence, on a very elevated hill, that covers the ancient altar. There the Mormons took up their abode, consecrated the land, and called the place Zion, or the dwelling place of the pure in heart.

The Missourians, however, soon came to the conclusion that their new neighbors were not the pure in heart, but the very opposite, a con- gregation of pure thieves and robbers. In poli- tics and in business transactions the Saints were united. Various articles of value were mysteriously transferred from farmers’ barns and houses to the Mormon camp, and when those owners came to claim their property they were informed that “the earth and its fulness is the Lord’s, we, the Mormons, are his servants and stewards, and have been commanded by revelation to take what we need. You Gentiles have no rights we wished to respect; and we wish to respect your children and leave.” Then the Belshazzar tongues would begin Shibilo, Shibilo, Shibilo, and the old Missourians overpowered, disguised and fearful of destroying angels, would return to their homes poorer but wiser men.

The peculiar people soon began to perform what miracles, and tried to convince their neighbors that supernatural powers were used in healing the sick, by the laying on of hands and commanding disease to depart. They en- deavored to frighten the Gentiles by threats of voodooism and witchery, milking their cows for the very pasturage and unearthy apparitions to appear at various times and places, and influencing small children so that they would ascend chimneys and enact strange and curious scenes. But the hardy pioneers who had earned their homes did not prove to be frightened away from them by such a band of tongue-talking land grabbers, and therefore decided that a few good hickory withs in the hands of strong men, and properly administered would effect a temporary cure for the re- sidents and long-time sitting men. After much trouble with the people of Mississippi, lost considerable loose property, and several lives, the Saints were forcibly repelled from the State.

At Nauvoo, Illinois, was their next attempt at making a permanent settlement, where the pure in heart from all nations should assemble and...
receive the Lord at the second coming of Christ. In Nauvoo, they organized a military company known as the Nauvoo Legion, and were armed and equipped by the State. Smith was the commander-in-chief, and under his supervision the Army was trained in the use of works of warfare, preparatory to the time when, commanded by the Lord through his prophet, they should stand against the armies of the world, when the Lord would fight their battles and overcome the entire Gentile force, and his Saints would then exercise complete dominion over all of North and South America. A city organization was chartered, and the revelator, Smith, was elected mayor. Another large temple was erected by the use of titheing and individual taxation. In this new tabernacle many strange calls and were performed. They used the building for general meeting purposes, administering of solemn vows, holding religious-political caucuses, and for dances and other arts of amusement. At one time Smith caused all the Saints to assemble at the temple in order that he might visibly show his power by having the Holy Ghost descend upon the congregation. After all had been seated the prophet informed them that the Holy Ghost would descend in the shape of a dove, and then he called aloud for the dove, but the bird came not; and when this did not move an Irishman, who had been expected to send the dove from out the ceiling, peeped through a hole and announced, "Bejabers, the cat's got him."

A new revelation delivered in this building was called, "The Word of Wisdom," in which the Saints were commanded to abstain from the use of tobacco, tea, coffee, liquors and meats, except in famines or when excessively cold. For a time this divine counsel caused a general reform among the people, but like many other attempts at reform, the plan failed, and the smokers soon returned to their pipe, the sisters to their teas and coffee, the toppers to their liquors, and almost the entire brotherhood began to preach nonsense; the thermometer always indicated most excessively cold weather, wherefore the Saints demanded their regular rations of tobacco. Another revelation which caused considerable confusion and much family disturbance was that enjoining a plurality of wives upon all church officials and those who desired to enter the Celestial Kingdom. In other words, all the church might fully understand the importance of eternal continuance. It was to this new order, the matrimonial alliance the revelator explained the various degrees of heavenly glory. He described three heavens—a terrestrial or earthly, designated only for old maids and bachelors who do not desire to be married; a celestial, the highest degree of heavenly bliss, prepared on more elaborate principles, attained only by those who live the plural or celestial order; and a terrestrial, a much higher degree, erected especially for those having but one wife or husband, and a celestial, the highest degree of heavenly bliss, prepared on more elaborate principles, attained only by those who live the plural or celestial order. As soon as this revelation was given, the prophet began to multiply his wives and concubines; and his first wife, Emma, armed herself and paraded the streets of the holy city, threatening instant death to any woman who dared to tamper with her husband. But such was not the case, and pleadings were of no avail, for Joseph, becoming enamored of several of the fair daughters in Zion, took unto himself many wives. Other revelations, especially old men holding offices in the church, being particularly essential, became necessary for women to be importuned to support the demand; several missionaries were therefore sent on the mission to foreign countries.

**GOD'S WORLD, AFTER ALL.**

This is God's world; so the birds are singing, so the happy fields are glad with golden wheat, so the flocks are bleating. Only listen how the strong words fall.

*After all!*

If the God's world, why should we work sleeping? Why should we work toil? He gives his blessing while they are sleeping. He gives his blessing to him who can say, "I fear no hour, no work that God requires." This is God's world, after all. *After all!*

**HYMN CLASSICS.**

By Jennie M. Bingham.

"Just as I am, without one plea."

Revel. Charles Kingsley.

In the year 1822 an eminent clergyman from Geneva, Dr. Malan, was the guest of a family whose name was Elliott, in the West End of London. One evening, in conversation—with the daughter Charlotte, he asked if she were a Christian? She replied that religion was a subject that she did not wish to discuss. Dr. Malan replied that he would not pursue the subject if it was unpleasant to her, but that he would pray that she might give her heart to Christ and become a useful worker for him. The next day young Charlotte went to the minister for her abruptness, and confessed that his question had troubled her.

"I want to be a Christian," she said, "but I do not know how to find Christ."

"Come to him just as you are," answered the minister, little thinking that his reply would be repeated in song by the whole Christian world. It solved Miss Elliott's problem, and led her into a life of trust.

She had literary tastes, and became editor of a magazine to which she Necessarily contribnuted several lovely little poems, one, "Just as I am, without one plea," which was suggested by the helpful answer of the good clergyman. A philanthropic lady, impressed with its beauty and value, had it printed on leaflets and distributed through the kingdom. But at this time Miss Elliott was in feeble health, and was recuperating at a watering place in Devonshire. One morning her physician brought her a leaflet which she read, and, while she was engaged in prayer, she discovered that she was the author. It had already become a favorite in religious gatherings; and now, with the author's name appended, it took its place in the hymnology of the world. It has been translated into French, German and Latin verse.

The Rev. Henry Elliott, for many years a successful minister, said, "I believe this hymn of my sister's outweighs in Christian value all my own efforts as a poet.

The son-in-law of the poet Wordsworth once wrote to Miss Elliott, thanking her for the hymn, and saying that it had afforded comfort to his wife on her dying bed. "When I first read it," he says, "I had no sooner finished than she said very earnestly, 'That is the very thing for me.' At least ten times last day, asked time to repeat it, and every morning from that day until her death, nearly two months later, the first thing she asked for was her hymn. 'Now, my hymn,' she would say; and she would often repeat it after me, line for line, in the day and night.""
Missions.

FROM A. B. PRENTICE.

HAMMOND, La., Feb. 3, 1890.

The Beulah Baptist Church, situated four miles west of Hammond, held a business meeting on Sabbath, the 1st inst., to consider the Sabbath question. There was a large attendance of people from the country for miles around, including the Baptist missionaries besides the minister of the church, and the Seventh-day Baptist minister from Hammond. When half an hour beyond the time of the appointment had passed, the deacon of the church suggested that they proceed to business. The pastor, who is chairman, explained that he was a hymn and was going to ask a brother to pray, but if the brother was in so much hurry they would proceed to business without these usual services. The deacon protested that he had no such rules as proceeding to business without coming with the purpose of excluding him to have the usual preliminary service. It was an evident attempt of the chairman to create prejudice and bad feeling at the start.

Mr. Thompson, the clerk of the church, a man of intelligence and character, then showed from the scriptures that the seventh day is the Sabbath of divine appointment, and that there is no duty in the way of a First-day Sabbath. A Mr. Simms, an old Baptist preacher who has of late meddled a good deal in the affairs of the church, though in no way connected with it, claimed the right to reply. The gate of his position was Christ fulfilled the law, obeyed it for us, therefore we are not required to obey it. It was then proposed to test the sentiments of the church by those who believed in the Seventh-day and those who believed in the First-day, taking respectively opposite sides of the house. The division showed the First-day party to be in the majority, when the chair decided that they constituted the church and asked what they would do with the minority. A motion was immediately made, and carried without debate, that they be excluded. Meanwhile Dea. Desouge, who had been suddenly and seriously with palpitation of the heart, was being attended outside by his friends. Mr. Thompson having stopped out a moment to see the sick man, returned just as the vote was being taken and protested against their hasty and unfair action, but was shouted out of order as being too late. He asked for the names of those excluded. They had not thought of names. No names were mentioned. He also asked what were the charges. Evidently they did not think any charges were necessary. It was clear they had considered the Seventh-day Sabbath-keepers without reference to names or charges and they did it.

The Articles of Faith of the church do not mention Sabbath nor Sabbath-keeping, so that a charge of departure from the faith could not have been sustained. Seeing that they could not secure any just treatment the Sabbath-keepers quietly retired. When Dea. Desouge had sufficiently recovered to talk, he said: "I came here undecided what to do, but now I am decided; I go with the Seventh-day Sabbath; for some time ago that the Bible supports only the seventh day, but was not quite ready to admit that it was his duty to observe it. The dishonorable action of the majority helped him to settle that question.

Ten at least are now decided Sabbath-keepers, being about one-third of the members, but nearly the whole strength of the church intellectually, morally and financially. Those whose means mainly built the church and who have its support are now cast out. I think they will come to the Seventh-day Baptist Church here, and that they will be a valuable acquisition. Interest in the Sabbath question is very wide spread in this region. I have an appointment to preach on the subject, by request of the people in the neighborhood of the Beulah Church, in three weeks.

WOMAN'S WORK.

CORRESPONDENCE.

SHANGHAI, China, Dec. 3, 1880.

Miss Mary F. Bailey, Milton, Wis.

Dear Friend,—Since last Tuesday I have been in my Shanghai home. It has been so many days of perpetual travel to reach this point that I have to think back quite a long distance to reach the day that I left Chicago. The kindness of the friends there, as well as all along the way, is still fresh in my mind.

I was much disappointed in not meeting the young lady with whom I had expected to come from China. I still had the hope of meeting her in the train which I should take in leaving Topeka, but she had been on the train with me since leaving Kansas City, and I found that she had been on the train with me since leaving Kansas City, and had made her arrangements to go directly through to San Francisco, so that I could not stop with her at Nortonville for the Sabbath. Thanks to Mrs. Robinson, of Topeka, my passage through that city, both to and from Nortonville, was rendered exceedingly pleasant. The recollection of her great kindness will always give me pleasure.

The new arrangement of trains on the Union Pacific necessitated my leaving Nortonville Sabbath morning, instead of in the evening as had been planned. I think the trouble was with the train leaving Denver not connecting with the express at Cheyenne. This train was taken over, or its time changed, and there was no possibility of making connection at that point. The time was too short to admit of running any risk. This was the keenest disappointment, for I had been looking forward to that day, and had so much desire to go to Chicago and see friends there, especially to look into the faces of the old congregation people, and to know that they are with me in this work. It was so arranged that I did meet many of them, and was much cheered by it. On this occasion it appeared to be no small matter for the Union Pacific to accommodate trains. It was just going into effect, and none of the officials seemed to know just what to expect. There was much confusion and delay. All of the trains were late, and there was so much uncertainty that it seemed especially unfortunate when I reached my destination. The train which preceded ours was delayed by snow, eight hours in crossing the Nevada mountains.

The Pacific did not seem especially rough, nor the wind very strong, but the steam, evidently, was not treated properly, and we rocked about at a fearful rate. We were making moderate progress. The officers commenced to look sober, and there was no lack of grumbling on the part of the passengers. After five or six hours better time, and for the remainder of the passage we were remarkably fortunate, making never less than three hundred miles, and running as high as three hundred and twenty-nine, thirty-two, thirty-four, and one day thirty-seven miles. The day before I landed, the weather was very clear day, clear and warm. The sea was very peaceful.

The passage took a few hours, and was very monotonous. After passing through the Golden Gate we went below, and coming up three times I saw the city. We were anchored in the Golden Gate, the harbor being shut, and were not heard from until the morning of the day on which we arrived at Yokohama, and which was not so favorable, and on the morning of the day on which we arrived at Yokohama, we saw nothing outside of the Ocean, save the sky, and the birds which followed us the entire distance.

The third day before we landed one little flying- fish came alongside, which we were pleased to see. It never met with a more enthusiastic greeting. It was not only a beautiful little creature, but its indicate was that we were nearing land again, for there are no fish out in mid-ocean.

Early on Sunday morning, December 8th, we could distinguish a faint rim of land in the distance. The great mountain of Japan, Tanjians, with its snow-capped peak became visible. At about ten o'clock, we commenced to pass the queer little Japanese fishing-junks, and at four o'clock in the afternoon, almost exactly, sixteen days after the departure from San Francisco, we were anchored at some little distance from the land, and the crazy little steam yachts and sampans were swarming all about us, eager to take the passengers and luggage ashore.

I heard much of the manner of landing at Yokohama, still, it was all very strange and weird. Before the Oceanic had anchored, a little steam yacht had run up alongside of us, and a Japanese, bare-headed, hair erect, his long, blue coat with the white hieroglyphics on the back in vivid color, was seen, coming out in the fishing fashion, caught hold of a rope, jumped up on the ladder, and ran up the side of the ship, like nothing so much as Mephistopheles. He proved to be the coolie from the Grand Hotel, and he took possession of the passengers, luggage and all. He was soon followed by others, and the steamer seemed to be taken by a queer company of chattering and bowing creatures. We were taken in a small steam yacht to within a little distance from land, and then getting into sampans, we were paddled ashore.

Seven young ladies besides myself, all coming out for missionary work, were soon put into rickshas, and the men were directed to take us to Miss Britton's Missionary boarding-house. The streets were very quiet, and everything was exceedingly strange and impressive. Suddenly all of our men stopped, and commenced talking in a
The Seventh-Day Baptist Cemetery in Philadelphia.

(Historical & Biographical.

(Concluded.)

The meeting settled on at this interview took place in Philadelphia, Feb. 8, 1804, at the inn in Cherry Alley, known by the sign of the "Horse and Groom," when the following proposal in writing was submitted to Haseel Thomas, who refused to sign:

"February 8th, 1804 by appointment Joel Dunn of Piscataway in East Jersey a representative of the society of Seventh-Day Baptists residing there.

David Ayars representative of the society of the same order at Cohasney in Cumberland County in West Jersey with

Haseel Thomas Esq. of the society of the same order at French Creek or East. Nanntill Pennsylvania being met at Philadelphia to compromise the claim to a lot of ground in Fifth Street in the city.

That is to say the David Ayars on the part of society at Cohasney willing to put an end to cost and trouble that may hereafter arise in consequence of the dispute about the premises offers the following viz:

That each claim of above societies produce their full and sufficient vouchers of their several authorities to the satisfaction of each, and that we agree to abide by the terms of the lease of the tenant now in possession.

And from the present time become mutual sharers in the powers and benefits arising there from so long as we continue to be incorporate bodies by ourselves or successors and in case this proposal is not agreed to the satisfaction of the above societies then the above proposal and all things therein proposed to cease and become void, otherwise to become valid to all intents and purposes witness my hand the day and date above written

David Ayars

I do agree to the principles and terms above proposes for and in behalf of the society at Piscataway

Date above

Joel Dunn.

No further attempts were made to effect a compromise. On September 6, 1806, Mr. Lewis, for the council for a rule to take as deposits in the case, which action was followed, September 10, by notice from Mahlon Dickinson, Esq. that James Simmonds joined the Jersey churches in defending the suit; and on November 27, the case came to trial. The result of this trial, as noted in the docket, reads:

"At Nisi Pirus at Philadelphia, a jury called who being duly empanelled returned tried sworn and affirmed upon their oaths and affirmations, report do say that they find for the plaintiffs and assumps damages to six pence with six pence cost."

Although the suit went against Simmonds, there must have been some compromise between the parties, which does not appear at the present day; for he remained in possession until 1810. In 1811, a portion of the ground was enclosed with a board fence.

Early in the year 1810, the Harmony Fire Company, composed of members of the Society of Friends, who housed their apparatus at the home of Mr. & Mrs. Sparks, on the corner of Spruce & Sparks streets, became desirous of obtaining a more central location, and selected the old Sparks lot for their new building. Some of the members of the company, knowing of the past litigation, had a committee appointed to visit Haseel Thomas, who then lived near the Yellow Springs, in Chester County, and claimant to represent all the Seventh-Day Baptists in the State, to obtain his sanction to their project. Thomas readily gave his permission, and after the company received the favorable report of their committee, they at once took possession, broke ground, and erected a house. On the 10th of March,1811, WM. P. Morris, Abraham L. Pemock, Jos. H. Wilson, Benjamin R. Washington and Samuel M. Dunn, representing the society of Seventh-Day Baptists in the state, being in possession of the ground, they signed an agreement with the Harmony Fire Company for the use of the same for the purpose of a fire house, the same to be built at the expense of the Company. This agreement was signed as an act of accommodation, and was later impeached by the friends. However, the company continued to maintain the premises as a fire house, and the society of Seventh-Day Baptists in the state considered the same to be a legal act, for the time being.

The Harmony Fire Company opened a door on the south side of their house, and used and occupied the whole of the lower end of the lot. So sure did they feel themselves in possession that in 1819, notwithstanding the many protests from the Jersey brethren, the company added a second story to their building, and neatly fitted up and furnished a room which became a favorable meeting place of many societies. On May 24, 1822, the Resolution Fire Company, one of these societies, made an effort to obtain what was left of the ground; and applied to W. O. Fahanostok, a German Seventh-Day Baptist in Harrisonburg, Penn., for his sanction. He, however, referred the applicants to the Shiloh congregation, who, no doubt, refused the request, and renewed their efforts to dispossess all trespassers, and have the lot enclosed.

In the intervening time, the ground seemed to be an unappropriated domain, upon which every neighbor thought himself at liberty to encroach. The Harmony Fire Company opened a door on the south side of their house, and used and occupied the whole of the lower end of the lot. So sure did they feel themselves in possession that in 1819, notwithstanding the many protests from the Jersey brethren, the company added a second story to their building, and neatly fitted up and furnished a room which became a favorite meeting place of many societies. On May 24, 1822, the Resolution Fire Company, one of these societies, made an effort to obtain what was left of the ground; and applied to W. O. Fahanostok, a German Seventh-Day Baptist in Harrisonburg, Penn., for his sanction. He, however, referred the applicants to the Shiloh congregation, who, no doubt, refused the request, and renewed their efforts to dispossess all trespassers, and have the lot enclosed.

Shortly after this date, Stephen Girard bought the property then continuing a dispute between the Jersey brethren; he then became anxious to get rid of his troublesome neighbors, negotiations looking to that result were opened, with representatives of the Jersey congregations, which resulted in a writ of ejectment being is
Girard now opened negotiations for possession of the lot by purchase or lease. The expenses attending the long litigation had proved so severe a drain on the brethren in New Jersey that they were forced to borrow money to press the prosecution of their claim. To pay off the company's losses of the two churches, together with Caleb Sheppard, Joel Dunn, and Jacob West, agents of the General Conference, executed a lease of the whole lot to Stephen Girard, for a term of nine hundred and ninety-nine years, from the twenty eighth of February, 1829, the consideration being “Five thousand dollars, and a yearly rental of six cents to be paid on the first day of January in every year during the said term if it shall be demanded. Upon the condition nevertheless that the northernmost half part of the street wall of the enclosure for the uses mentioned in the will of Richard Sparks.”

This lease no sooner became known to the Harmony Fire Company, than they put up a board fence against Girard’s house, and claimed and took possession of the whole lot. Girard retorted by tearing down the fence, and reconstructing it on the north side of the vacant ground, thus shutting up the door of the engine-house; but the members of the company were not slow in cutting this fence away. A riot seemed imminent, when all the participants were called before Mayor Elmore; but these measures only increased the bad feeling which existed between the fire company and Girard. Nothing definite came out of the matter until 1829, when, on the morning of the day set for trial of the ejectment suit, a proposition was made to the company by parties professing to be adverse to Girard, that, if the engine-house was removed by a certain date, they should receive four hundred dollars, besides their other expenses. This was acceded to under the impression that steps would be taken to do away with its hold on the lot. Soon after the evacuation of the premises, the company found, to their chagrin, that the whole transaction had been a sharp piece of diplomacy by Girard, who, in place of being ousted, at once took possession of the lot, removed the buildings, and enclosed the reserved part with a brickwall; and, as the Shiloh record further states, “and we have placed in said wall a monument to perpetuate the memory of Richard Sparks, the donor and many others buried in said lot who were ancestors and Benefactors of said lot to the seventh-day Baptists in New Jersey.”

The inscription on the plain marble slab, called by courtesy a monument, now fastened to the west wall of the enclosure, reads as follows:

“This Monument erected April 1829
By the Trustees of First Congregation
Seventh-day Baptists,
residing in the township of Hopewell,
in the County of Burlington, New Jersey,
and the Trustees of the Seventh-day Baptist Church
at Christ in Pennc stav, East New Jersey,
to perpetuate the Memory of
RICHARD SPARKS,
Who, in his Testament and last will and testament, directed to be observed for the use of the Society of Seventh-day Baptists, and was himself interred therein a. d. 1774, agreeably to his request in said will, with several other statements of the wishes of
Members of said Societies, who were laid within 25 Feet of the North End of the same.
In Memory of Jeannet SEIBERS Delaf., an aged widow of William West, who departed this Life, a. d. 1771.
In Memory of Rebecca, Daughter of James and Barbara Tomlinson, formerly of this City, but late of Cumberland County, W. N. J., who died a. d. 1772.
In Memory of John and Jannah, sons of Neheemiah and Eyance Ayres, formerly of Cumberland Co., W. N. J., and late of this City, a. d. 1793.
In Memory of REBECCA, wife of the Rev. Enoch Davis, late of this City,
In Memory of REV. Enoch Davis, late of this City, a. d. 1796.
And formerly of Cumberland County.

That part of the ground not reserved for burial purposes was also enclosed by Girard, and laid out as a garden for Thomas Sully, the artist, who in 1830 had taken up his residence in the house formerly occupied by James Simmons.

On April 22, 1830, the closing settlement in regard to the above lease was made between the two churches. The expenses of the litigation appear to have been $1,907.98, leaving $3,102.92 to be divided between them; of which the Shiloh Church received $1,500 on the part of the Piscataway Church, while Enoch F. Randolph on the part of the Shiloh Church received $1,602.92, with the understanding that from that date the Shiloh Church assume all responsibility in regard to the lease and bequest. The members of the Shiloh congregation congratulated themselves on the successful termination of the long-drawn-out litigation, as it was mainly by their efforts that the victory had been won; and it was thought that the matter had been definitely settled for the present. Such, however, was not the case, for two years had not elapsed since the entry in the church records before given, when the news was received of Girard’s death, December 26, 1831, and his bequest to the city.

The city had no sooner taken possession of the estate than the Harmony Fire Company made another attempt to regain possession of the lot, instigated, it is said, by some of the descendants of former Sabbatarians in Chester County; and, in connection with the scheme, a proposition was made to the city, with the view of obtaining $3,000, or $5,000, taking the ground that they had never actually given up the lot, and that, by virtue of undisputed possession for more than twenty-one years, the title then vested in the Committee on the Girard Estate really belonged to the Harmony Fire Company and other members of the company, to whom this petition was referred, reported in the following October (1835): “As the question of the right of possession in the lot referred to is now pending in the Supreme Court of the State, the committee are of the opinion, that it ought not to be prejudiced by a grant of any portion of the premises; and ask to be discharged from the further consideration of the petition. Nothing can be attempted to molest or annoy the Shiloh brethren in their claim to the ground.

A new danger for a time threatened this resting-place of the Sabbatarians. A cross street from Fourth to Fifth Street, below Market, had become a necessity; and a proposition was made to extend the street twenty-five feet from the upper end of the Sparks lot, which would have obliterated all the graves in the old cemetery. To prevent this desecration, a petition was presented to court, April 16, 1836, to extend “Greenlee’s Court, and Alleys, to Fifth Street; a jury was appointed, and a favorable verdict was rendered on the 23d of June following, which was, however, contested by the Sheaff family, as it would cut through their property; but the verdict of the jury was confirmed by the Supreme Court, August 25, 1839. The final order, however, was not made until June 22, 1841, when the present Merchant Street was opened.

During the agitation in regard to the opening of the new street, a further complication arose by the passing of an ordinance by Councils, under the act of 1794, prohibiting any further enclosures within the enclosure, thus virtually making the lot useless for the purposes originally intended. This coming to the knowledge of the trustees, they called on the city to put the lot and wall in good repair; but the final outcome was that the reservation was again reduced one-half, and December 13, 1838, “The Mayor, Aldermen, and citizens of Philadelphia, Executed an agreement with the Seventh-day Baptists, agreeing to keep open and reserve the northern most twenty-five feet in front by twenty-seven in depth, of the lot etc., that free access shall be had by the faithful at all reasonable times, and that they shall and will keep the said burying-ground in good order and condition and suitably enclosed, with a gate fronting on Fifth Street and will also cause the marble slab now erected to the memory of Girard Sully, Senior, to be placed in a conspicuous place,” etc. This document was recorded in the clerk’s office of Cumberland County, at Bridgeton, New Jersey.

The last effort to wrest the ground from the proper custodians was made in the year 1859, when the Eastern Market Company was projected. The trustees of the Sabbatarian Church, at Shiloh, however, again maintained their rights in the premises, and the new market-house was built around the lot, the enclosure forming an offset in the structure.

The enclosure is at the present time inaccessible, except through a window opening into an alleyway back of the Girard Buildings, which occupy the lower end of the Sparks lot. It is in a very nice state, though not fenced and let. It is in the very heart of the city, may be surmised from the fact that the writer, having, after much difficulty, obtained access to the enclosure, while cutting away some of the dead brier bushes to set a brick in the enclosure, found his way to the hospital, to his horror, discovered amongst the rubbish the moldering skeleton of a man, the tissue of which had long since formed the nec...
TO MAKE AMERICA CATHOLIC

No one can examine the papers at the late Roman Catholic Congress, without finding abundant evidence that it was the beginning of an organized effort for Roman Catholic supremacy in the United States, and hence on the American continent, as was said by Dr. Henry F. Bronson, L. L. D. on "Lay Action in the Church." The paper, as published in the New York Freeman's Journal and Catholic Register, contains some significant passages which I wish to quote:

The American system is also anti-Protestant, and must either reject Protestantism or be overthrown by it. Based on natural law and justice, our institutions are necessarily in conflict with the principles of the Reformation. This fact must be recognized, but it fails to harmonize the natural and the supernatural reason and revelation, calls reason "a stupid ass," and the future is totally disregarded.

No constitution can be in harmony with Catholic principles than one which is in accord with them. It is in accord with that constitution as is the Catholic, and while the State is not absorbed in the Church, nor the Church in the State, but there is external separation, they both derive their life from the same imperial principle of Catholic truth, and in their different spheres carry out the same.

But while the political and civil order of this country is not antagonistic to the Church, nor the Church hostile to its institutions, it is not pretended that the sentiments or morals of the people are more in accord with Catholicity than in other parts of the world. In fact, circumstances have nothing to boast of over the rest of the world, whatever may have been the fact in respect a hundred, or even fifty, years ago. American citizens, therefore, are not foreign born to adopt our morals or sentiments, when we speak of their duty to become Americans. What we mean is that they should study the American political and civil order, and labor for the interest of American civilization.

Not only are the sentiments and opinions of the majority of American people opposed to the Church, but many of the habits and usages of the American body of Catholics are offensive to those who oppose the American system and institutions. The actions and expressions of the American people are not in accord with the Church, and are condemned by its members. Catholics ought therefore to eliminate, from their body such customs as are both offensive to Americans and disproved of by the Church; study the American system and institutions, and conform to them; and let non-Catholics know the Church as she really is, and her influence will result in inculcating the ideal of Christian society be actualized on earth.

Let us mingle more in such works of natural virtue as our non-Catholic fellow-citizens are engaged in, and try to exert a Catholic influence by our own body of Catholics, by making ourselves better known, and at the same time that we co-operate in those good works, infuse into them that spirit of Catholic influence which we wish to produce, let us draw closer the bonds that unite us to one another, for union and concord among ourselves will then need strengthening, and will strengthen us in turn. Individually count it a little new-a-days to produce any great effect, we must form associations—local associations, and associations for special purposes; but, most of all, one grand organization of the entire Catholic laity of the United States, with regularconstituted officers and committees, meeting at regular intervals in a Catholic lay congress, for the purpose of manifesting and strengthening their Catholic loyalty and union, defending their rights, and by discussion and instruction helping those who need it.

Study that. Foreigners need not conform to our sentiments in order to become Americanized; Catholics should labor for the interests of American civilization; i. e., to make America Roman Catholic; they should mingle with non-Catholic; educate a Catholic influence, infuse "something of our holier religion" into their circle of friends and acquaintances, draw into closer relations; individuals count so little, etc. Read that last paragraph again; read it twice.

All this is right! If Protestantism is a mistake, and Romanism is the only true Christianity. But if the world will move in that direction, under the lead of Luther, Knox, and Calvin, if Protestants have any just cause for being non-Catholic, the case is very different. Catholics believe they are right; hence the congress means; Organized work among Catholic laymen, to eliminate from the American system—which is declared to be Anti-Protestant, and in complete harmony with Catholic pretensions, and to keep abnormal Protestant elements which took root around Plymouth Rock, thus bringing the American Republic into its normal state of harmony with Roman Catholicism.

This is not a time for mere rhetoric, nor for abusive words against Romanism. It is a time when Romanism and Protestantism must stand face to face, and recognize their fundamental, and irreconcilable differences. There can be no standard by which the problem may be solved, except the word of God, and the people are ready to yield to the claim of universal supremacy, as a divinely given right of the Pope... The papal power has been working quietly, many years, perfecting plans for supremacy in the United States. The Baltimore Congress is gradually realizing the outlines of its phase-lay organization, co-operation with non-Catholics, etc.; its purpose is openly avowed—to make America Catholic. Fair-minded men can find no fault with this, so far as the relations of men with men, are concerned. The world is in a state of transition, and the power that can yield it, is held to be by her. If Protestants are not willing to admit this claim, the battle is on; not a battle of vituperation, misrepresentation, and florid rhetoric; but a battle over outlying questions as to "are we not justified?" or whether the Bible should be read in the public schools.

All this is more skirmishing, of no value, unless it develops the main issue. That issue, concisely, is this: Is the Bible open, and to be studied, the ultimate standard of Christian Faith and Practice? If any man of power, Protestant or Roman Catholic, believes that there is common ground for the two systems in the Bible, this is the hour for him to step forward. The main point is whether Protestants and Roman Catholics can co-operate along a few lines of work, as citizens, but whether Roman Catholicism shall gain control in the United States, and hence of the Western Hemisphere.

What in brief is the one best, surest secret of a happy home? It is, that, is, should be a home wherein dwelteth righteousness, wherein dwell the fear of God, and the love of Christ. And since this is in our power, therefore the blessedness which is deeper and more enduring than happiness is also within our own reach.

F. W. Farrar.

CHRISTIAN watchfulness need not and must not be censurable watching, but a kindly, sympathetic interest that expresses itself as cordially on the street during the week as at church. We promise a constant, prayerful effort to help new converts on toward God, and shall point out the way. We cannot tell what power is latent in any one of them. When Saul came to Jerusalem, after his conversion, he attempted to join himself to the disciples, but they were suspicious of him until Barnabas vouched for his sincerity, and thus saved for God's service one who might have given up through discouragement. Archdeacon Farrar, in commenting on this incident, says, "Next only to the man who achieves the greatest and most blessed deeds is he who, perhaps himself wholly incapable of such high work, is yet the wiser and the greater for his struggles with the ingrains of others. We often do more good by our sympathy than by our labors, and render to the world a more lasting service by absence of jealousy and recognition of merit than we could ever render by the straining efforts of personal ambition."
The Sabbath Recorder.


THE SABBATH RECORDER.

The Southwestern Presbyterian, publishing in New Orleans, La., comes to our desk at the beginning of its twenty-first volume, enlarged to a six-column quarto sheet, standard measure. The Southwestern is a valued exchange, and we are pleased to note its improved form, and increased facilities.

Alfred University has many staunch friends, whose friendship is manifesting itself in a material manner. Among these friends is Mr. P. A. Burdick, the renowned temperance lecturer, whose goodwill and interest in the school is seen in the establishment of a permanent lecture course, free to students and teachers of the University. Mr. Burdick is so constantly among, and intimately associated with, the people of the Western University that as the new term commences, it is expected that he will be well able to furnish only the best. Two prominent men have already filled their places in the course, whose lectures reflected much credit upon the course, and were a source of instruction and entertainment. The third in the course will be given tonight (Thursday) by the Rev. Dr. D. W. C. Huntington, of Bradford, Pa., subject, “Rambles in Europe.” This is his first appearance here, but his reputation as an eloquent and instructive speaker in such a way that we can safely predict a highly entertaining and thoroughly profitable evening to all who may attend.

We frequently hear the remark that a college course of study is not conducive to the religious life. It is the very assertion that it is unfavorable to such a life. But something new has come, as a rule, from those who are least qualified to speak on such matters. President Patton, of Princeton college, recently said: “There is an undergraduate sentiment represented by the ripe scholars and the men of highest intellectual rank among us, that is not only unfavorable to Christian life, but also aggressively and earnestly interested in Christian work. So that, if your religious life is not strengthened and stimulated by your connection with the college, the fault will be with the college, but with you.” That which is true of Princeton college, is true of all our Christian colleges. That some college-bred men are irreligious and irreligious is no argument against the character of the particular college from which they may have graduated, against college training in general, nor more than the fact that some men reared in Christian homes sometimes go wrong, is an argument against Christian homes. The religious character of men is determined by the disposition of the heart rather than by the training of the intellect.

Many friends of our venerable brother, Eld. Lemar Andrus, will rejoice at the good report of his continued health and vigor, as given this week by our correspondent from Farina. Could personal inquiry be made concerning him, probably the first question from every friend, east or west, would be, “Does he still sing?” for at thought of him one must instantly recall his singing, so inspiring and so full of spiritual devotion. And this comes to mind, which he will pardon us for relating here. Many years ago, he, with others of our clergymen, was in attendance upon the session of the Ministerial Conference of the Western Association, at Little Genesse. In the parlor of Eld. B. S. Brown, of Canandaigua, there was a small party of college students, who, after the regular enumerators. Nor are the circumstances under which the present position is improved, and the church is seen growing, is his first report, from the Quarterly for the first quarter, 1890, with the imprint of the Presbyterian Board of publication and Sabbath-school work. The only author whose name appeared in it was “Penny.” This name appeared in every lesson and at the conclusion of each. Up to the end of that lesson, I read as follows: “One day Jesus was in Nazareth where he lived when he was a boy. On Sunday he went to church. He was asked to preach to the people.” Among the treasures for the young to store up is this wonderful example, “Jesus was in the habit of going to church on Sunday” (?) and referred to Luke 4:16.

The lesson story for Lesson 10, commences as follows: “Every Sunday while he was in Capernaum Jesus went to the synagogue and taught. One Sunday, a man was there who had an evil spirit long among the people. And with my feeble fingers clasp,” as is his first report, from the Quarterly for the first quarter, 1890, with the imprint of the Presbyterian Board of publication and Sabbath-school work. The only author whose name appeared in it was “Penny.” This name appeared in every lesson and at the conclusion of each. Up to the end of that lesson, I read as follows: “One day Jesus was in Nazareth where he lived when he was a boy. On Sunday he went to church. He was asked to preach to the people.” Among the treasures for the young to store up is this wonderful example, “Jesus was in the habit of going to church on Sunday” (?) and referred to Luke 4:16. The lesson story for Lesson 10, commences as follows: “Every Sunday while he was in Capernaum Jesus went to the synagogue and taught. 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EVDANIVELI BUDHARARE.
THE SWEDISH PAPER.

Thinking of it, and for the sake of giving information to the readers of the Record, I have felt both a duty and a privilege to write something about our Swedish paper. To say the least, I feel that the Tract Society is publishing such a paper. To such a way would say that such paper has now been published for the past five years. It has been issued at the Publishing House at Alfred Centre, N. Y., up to the present volume. During these years it has given great store to the Swedish language, without the aid of any correspondence. The Tract Society has published a number of Swedish papers, and the most popular is the Swedish "Evangeliet," which has been published for more than a century.

It is well known that the Swedish language is one of the most ancient languages in Europe, and that it contains many beautiful and expressive words. The Swedish language is also well known for its simplicity and directness, and for its ability to express thoughts in a clear and concise manner. The Swedish language is also well known for its ability to express emotions in a way that is both powerful and moving.

It is also well known that the Swedish language is one of the most popular languages in the world, and that it is used by millions of people every day. The Swedish language is also well known for its ability to express thoughts in a way that is both powerful and moving. The Swedish language is also well known for its ability to express emotions in a way that is both powerful and moving.

In conclusion, it is clear that the Swedish language is one of the most important and influential languages in the world. It is a language that is well known for its ability to express thoughts in a way that is both powerful and moving. It is also well known for its ability to express emotions in a way that is both powerful and moving. For these reasons, it is clear that the Swedish language is a language that is well worth studying and learning.

Eld. L. A. Peterson, J. W. Morton, P. Persson, A. Carlson and O. W. Pearson; two Americans and three Scandinavians, to provide matter for the paper. The paper is published monthly and contains articles on religious and secular topics. The paper is also well known for its ability to express emotions in a way that is both powerful and moving. The Swedish language is also well known for its ability to express thoughts in a way that is both powerful and moving. For these reasons, it is clear that the Swedish language is a language that is well worth studying and learning.

Our own Correspondents will be pleased to hear that we have received several communications from our readers in Sweden, who are interested in the progress of the Gospel in the United States. We hope that our readers will continue to support the work of the Tract Society, and that they will continue to encourage the publication of the Swedish "Evangeliet."
YOUNG PEOPLE'S WORK.

THE Executive Board of the American Sabbath Tract Society have requested our young people to canvass for subscribers to the Outlook, as it is now newly issued in a more improved form.

SAMPLE copies have been mailed to every Recorder subscriber and to every young people's organization. The secretary will request every young people's organization to take this matter in hand. We trust that her instructions may be followed by all.

Those interested in places where there is no organization of young people, and who may be willing to undertake a canvass in those localities will please write to the Secretary, Miss Agnes Babcock, Leonardsville, N. Y., for full information. We trust that all will be inclined to cooperate in this work and secure a large paid circulation for this, our most influential representative. If we support heartily ourselves, God will surely help us to make a successful canvass.

THE MISSION FIELD.

BY L. C. RANDOLPH.

Extracts from a talk before Conference on Young People.

One hundred years ago the English Parliament passed a resolution requiring the East India Company to do something for the elevation of the natives of India; but it was universally agreed at that time that the project of sending missionaries to that part of the world was not only the most needful, but useless that could be conceived. But the cause of God marches on and the decrees of Parliament cannot control the convictions of men. Over in America was a young man whose heart was burning within him for that part of the great world beyond the sea, sitting in darkness. He had graduated from college with the highest honors of his class and the world held out to him the most alluring prospects of success, but he laid his life on the altar of missions. His name was Adoniram Judson, and there are Christians who have not heard that name. With his wife and two others he went to India. They went against the earnest protests of friends. Their friends told them that if they would stay at home they had lives of great usefulness before them. If they could get themselves out of dark land their lives would be thrown away. But they went. One year passed, two years, three, four, five, six, seven years passed and no results; not a single convert, and the people at home said, "I told you so." But in the eighth year the first native convert was baptized and from that time onward the history of that mission is the history of the footprints of God. I wish that everyone of us could read the history of missions. It is a history of faith in God and his promises, willing self-denial, patient work, and wonderful results. That it is preserved for our own day to see the greatest movement in the history of missions. There are now in American colleges between three and four thousand young men and women who have taken the pledge, "I am going in my generation to be a missionary." It will be worth our while to consider what has led these young people to this decision. Almost all with whom I have talked said that for them the call to the work was the need of workers. It seems to be the grand opportunity of the ages. I do not know of any land which is not open to Christianity.

Look at Japan. Less than fifty years ago Japan was sealed to us. Now Christianity is welcomed. The Japanese have the greatest admiration for our institutions and are making rapid strides in civilization. The time is ripe. It is either Christianity or atheism for Japan. China is more advanced. Many missions are working in the same direction. India, the home of a people deeply religious, but whose religion has been awfully perversion and cruelty. Africa, the dark continent, of which the dying Livingstone said, "God bless the man or woman who will do something for the elevation of the world."

Of course our interest centers around our own little mission in China. It has been and is doing a work whose greatness we cannot estimate by the visible results. In how many souls the good seed has found its lodgment we never can tell until the great day. It has now a firm foothold and is prepared to do "greater works" than before.

I don't suppose it is necessary to defend missions to the Seventy-day Baptist people. We may be sure that God will not bless our work at home, if we selfishly hug the gospel to ourselves, refusing to send it to those who "have never yet heard." We never can have the millennium in America until the rest of the world is ready for it too.

Each of us has our own work. Some of us will be called to the foreign field. Some of us will preach the gospel in our own land. Most of us will find our work in the larger home field, the preaching of every day living, and praying and working for those who have gone to a special work. If we heartily support the work of God and pity the man who is so absorbed in his selfish schemes of life that he hears nothing but the clink of the gold, while the land is filled with the cries of the sick, the helpless and the dying.

A LITERARY ODDITY.

The "Brewers" should to "Malta" go, The "Booibies" all to "Scilly," The "Quakers" to the "Friendly Isles," The "Furriers" to "Chili," The little snarling, scowling "babes," That haunt the ball-room should be packed to "Brest," Should be packed to "Brest," To "Lapland," or to "Brest," From "Sparta" to "Brest," While the "Miser" waits His passage to the "Guinea" coast, "Spendthrifts" are in "Strait," "Spinster" should be "Malta" go, Wine-bibbers to "Burgundy," "Gourmants" should lunch at "Sandwich," "Wags" at the "Bay of Fundy," "Bachelors" at the "United States," "Maids" at the "Jade of Man," Let "Gardener" go to "Botany" Bay, And "Sloeblocks" to "Japan." Thus, for a hundred years, men and women Will then no longer vex us, And all who're not provided for Had better go to Texas.—Ex.

GOOD LITERATURE.

DRAMAS AND HISTORICAL NOVELS AN AIM TO THE STUDY OF HISTORY.

From the eighteenth century down to the present time every writer who has essayed to give moral instruction has naturally been an attack upon the novel. If we would believe some of these mentors the words novel and wickedness are synonymous, and the most lamentable general speaks as though to read a word of fiction is at least a waste of time which should be better employed. This warning was all true enough a century and a half ago when a modest girl, could not have openly read a novel; but when spoken now it is so perversely opposed to the truth that we cannot help being stirred to wrath whenever we meet with the advice usually given on this subject.

In the beginning of these papers we expressly stated that books were to be treated on their own ground. Books alone, taken out of their proper setting, is almost sure to break through this rule long enough to say a few words upon the morality of the average "Sunday-school Book," which in modern times has been offered as a substitute for the novel to the young people who would particularize their children's reading. However, we forbear only stating in passing that we cannot at all understand the man who would hold up his hands in horror at the idea of placing "IVanhoe" in the Sabbath-school library, and yet would admit "Arthur Bonnycastle." Nor can we enter into sympathy with the mother who would be shocked at the sight of her child reading "Oliver Twist," but who would smile complacently at the earnest little face engaged in drinking in such caricatures of religion and such silly and unnatural pursuits as are usually found in the monthly covered volume bearing the Sabbath-school label.

The novel is of the utmost importance as a part of literature. The value of the best specimens of this style is extraordinary in its good influence. But just now, leaving all other defense of fiction, let us consider the usefulness of the historical novel,—and its near ally, the drama,—as a help to that noblest of pursuits, the study of history. In treating this subject in this way it is impossible to consider the list of historical novels without mentioning one or two books that are so thoroughly well written that it is difficult to choose between them. The one is "The Woman in White," which stands head and shoulders above all the rest. The "Woman in White" was written by an old man, a novelist of some repute, and is the tale of a young woman who comes to live in a small English village and is accused of being a murderess. The man who is accused of murder is an old friend of the woman and is once more tried to make the woman confess. She refuses to be broken, and as a result is put on trial for murder. The book is a fine one, but it is not as good as "The Woman in White."
The page contains text related to education, history, and popular science. It discusses the importance of education, historical events, and various scientific topics. The text is difficult to read due to the handwriting style, but it appears to be discussing the effects of alcohol on the kidneys, the use of metal pipes in steamships, and the importance of education and history. The page also contains a section on popular science, discussing the effects of alcohol on health and the importance of self-examination in medicine. The text is dense and requires careful reading to understand fully.
LESSON X.—THE GREAT PHYSICIAN.


And in the synagogue there was a man which had a spirit of an unclean devil; and they cried out with a loud voice. And they besought him that he would depart out of the man. And he said unto them, Why do ye beseech me? I say unto you, that no prophet is accepted of his own people. And in like manner also the daughters of them that are about the table afforded him no entertainment. And he said unto them, I have set my servitude to be a light unto the Gentiles, that they may accept salvation out of the mouth of the Gentiles, and into the people of the Lord. And it came to pass, when he was alone, that they that were about him and his disciples asked him of the parable. And he said unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to destroy it? To one of his hearers as being with authority; and he stood over her, and rebuked the fever; and it left her; and immediately she arose and ministered unto them. And they were amazed; and saying, What things are these that we hear? for with authority doth he command and teach them. And he said unto them, What manner of discourse is this, that I hear among you? And they followed him. And all the scribes and Pharisees gave place unto him; and the religionists, and the tax collectors, and all men of good will. And ye see much greater things than these; for the days come, when ye shall say, Happy are they that hath seen the things that I have seen, and shall see. But I say unto you, That one greater than the temple is here. But when the Pharisees heard it, they said, This man receiveth sinners, and eateth with them. And he said unto them, Which is easier, to say, Thy sins be forgiven thee; or to say, Rise up and sin no more? But that ye may know that, if God will, he is able to save them that are sunk in the deep. And he spake many such things unto them in parables, and spake with them of the kingdom, and taught them such things as were to come. And the multitude was astonished at his doctrine. And immediately he called two more, which were following him. And he said unto them, Follow me; and they left all, and followed him. And it came to pass that he went forth by the sea side, and sat down, and the people gathered unto him, even to hundreds. And he taught them many things in parables, and said unto them in parables, He spake unto them in parables; borrowed the kingdom of heaven; and said, The kingdom of heaven is like unto a man, which was a king, that went to a marriage feast; and sent forth his servants to call them that were invited unto the marriage feast; and they would not come. Again, he sent forth other servants, saying, Say unto those that are invited, Behold, my supper is prepared, my guests are come, but they have found no man to eat with me. When the king saw that it was so, he had compassion on the poor and unlearned guests, and sent forth servants unto the highways and byways, and said unto them, Go and invite to the marriage feast such as were看来 always manifested in the define and beneficent character and purpose of the miracles. Having made this statement in regard to miracles we proceed. V. 35. And when they had passed over, Jesus said unto Simon, among his marvels is the man which had a spirit of an unclean devil, and cried out with a loud voice. During the service, while Jesus was preaching, the evil one was under its influence and controlling power, made disturbances. Ordinarily the man might be quiet and exult nothing dangerous in his condition. But when Jesus came to him the Deity began to argue with the man's demoniacal spirit and the evil one had to show its true character. We see the likeness of the source of the power, as in any individual, the controlling presence and power of the enemy that imparts the gift and destroys the peace and life of the person that is thus possessed. V. 34. Saying, Let us alone! what have we to do with thee, Simon of Nazareth? art thou come to destroy us? I know thee whom thou art; the Holy One of God. This man was evidently completely under the control of the evil spirit. He thought and felt and will, and hence spoke as the evil spirit would have him do. The first utterance was that of repulsion. He would be left alone; he would assert his independence and repel any invasion; his antagonism was instantly aroused. He felt that a supernatural enemy was using him to carry out a fiendish purpose. He immediately recognized the simple disease of the body or the mind, though these circumstances may always attend its presence, as a result in any individual, the controlling presence and power of the enemy that imparts the gift and destroys the peace and life of the person that is thus possessed. V. 35. And when he had stretched forth his hand to heal him, the evil one answered and said, Be it known unto thee, that God is a spirit; and the angels of God are ministers in the presence and divinity. We see the likeness of the source of the power, as in any individual, the controlling presence and power of the enemy that imparts the gift and destroys the peace and life of the person that is thus possessed. V. 36. And when he had stretched forth his hand to heal him, the evil one answered and said, Be it known unto thee, that God is a spirit; and the angels of God are ministers in the presence and divinity. We see the likeness of the source of the power, as in any individual, the controlling presence and power of the enemy that imparts the gift and destroys the peace and life of the person that is thus possessed. V. 37. And when it was day, he departed and went into a desert place; and he desired that he might be left alone. The work was a mercy, a work of tender love, for him to lay his hand upon each and by an act of his holy will and divine supernatural power to deliver each from one of the many diseases which the unclean spirit possessed. And curses came upon him, and he cried out with a loud voice, saying, What have we to do with thee, Simon of Nazareth? art thou come to destroy us? I know thee whom thou art; the Holy One of God. This man was evidently completely under the control of the evil spirit. He thought and felt and will, and hence spoke as the evil spirit would have him do. The first utterance was that of repulsion. 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He immediately recognized the simple disease of the body or the mind, though these circumstances may always attend its presence, as a result in any individual, the controlling presence and power of the enemy that imparts the gift and destroys the peace and life of the person that is thus possessed. V. 42. And they besought him that he would not depart out of their country. And he said unto them, He that is not against us is for us. And they were amazed; and saying, What things are these that we hear? for with authority doth he command and teach them. And he said unto them, What manner of discourse is this, that I hear among you? And they followed him. And all the scribes and Pharisees gave place unto him; and the religionists, and the tax collectors, and all men of good will. And ye see much greater things than these; for the days come, when ye shall say, Happy are they that hath seen the things that I have seen, and shall see. 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grip in our eastern towns. There are a few cases yet in our village, and it seems to go harder as it gradually lets go its hold on the people. Very few have died among us from the influenza itself, but quite a number have had pneumonia and other diseases. Great care had to be used to escape serious effects. We are all willing to bid it good-by, and without many of its annoyances. We have as yet no ice. The ice men and those who have to use ice in their business carry dejected faces, and draw with long sighs the story of an ice famine, and that if we have ice next summer it will have to be imported or manufactured, and consequently will be a costly luxury. Our public lecture course closes next week, with recita­tions and impersonations by the well-known celeb­rity, Leland T. Powers. Our course this winter has been unusually good and satisfactory. The Women’s Relief Corps of the Budlong Post G. A. R., are holding their Annual Fair this week. Last Sabbath and this Sunday, the 15th and 16th, the Quarterly Meet­ings of the Ladies of the Church, and the Christian Workers of the Seventh-day Baptist Churches of Rhode Island and Connecticut held their services with our church. Sabbath morning Rev. L. F. Costrell gave us a good sermon on God’s call for workers and the need of them at the present time. The service was followed by the session of the Sabbath-school. In the afternoon an interesting and soul-refreshing prayer and conference meeting was held by the young people, and in the evening a praise and prayer service, conducted by Rev. L. A. Withrow, who spoke in thought and expression, from Rev. O. D. Sherman, upon the good which comes to those who work with Christ and Christians. Sunday was occupied by the conference of Christian Workers. This organ­ization was formed at the recent meeting at this place. The purpose is to investigate truth and consider methods of Christian work. The morning session was opened by an excellent address from the President, William L. Clarke, on “Our work as a people and its present condition and needs.” This was followed by an able doctrinal sermon upon “The Personality of God,” from Rev. Dr. A. McLean. In the afternoon session, a large audience listened with great interest to a talk on “Reminiscences of a journey in the Holy Land,” by Mr. William Good of Boston, the husband of the eldest daughter of the late Descon N. H. Langworthy. In a graphic and char­ming way he gave an account of the journey that he and his wife, and others bearing them company, made through Palestine. He took us through as they went, speaking of places and scenery giving biblical and historical items connected with such a journey, incidents, etc., all of which was of deep interest to the Bible reader and scholar. This was followed by an able, concise and well read paper on “The colonization of the state of Kansas” by Miss Amelia Potter, of Out­water. The evening session was opened by a praise and prayer service led by Rev. L. F. Randolph, followed by a paper upon “The ad­ventures of the topmost study of the Scriptures,” from Dr. McLean. The closing paper by Miss Harriet Carpenter, of Ashaway, on the “Relation of the young people to the church,” was a well considered, and finely presented production. The sermon and papers were fol­lowed by discussion as time permitted. This question and the ones that have come in joint with our church, and our people felt that they had enjoyed rich feast of good things.

J. CLARKE.

First Verona. — The Bible-schoo1 of the First Verona Church made their superintendent a gen­uine surprise party on the afternoon of Thurs­day, the 18th inst. About fifty members of the school, with a few others, unceremoniously took possession of the manse, and proceeded to have everything their own way until about twelve o’clock. Everybody seemed happy, and the evening was pleasantly spent in social visit­ing, music, etc., the children delighting them­selves in innocent amusements. A bountiful collation was provided and partaken of by all present; after which Brother Arthur A. Thayer, the assistant superintendent, made an excellent speech of the occasion, in order, and concluded by presenting Elder Backus with $22 in cash, in behalf of the school, as a token of their appreci­ation of his services as superintendent. The surprise was complete, but the Elder responded as well as he could to the testimonies. This is the second year that the kind friends for their visit and gen­erous donation. The next morning sundry articles of value, which had been left, were dis­covered about the house which increased the donation to about $30. The affair was a success in every way gratifying to all concerned.

New York.

Alfred Centre. — The interest manifested in spiritual things in our midst, especially among the students, is greatly increasing. Besides the regular Friday evening prayer-meeting, which is gaining both in attendance and interest, several others of scarcely less importance are being held. Sabbath afternoon the Christian Endeav­ors enjoy most refreshing seasons, the vestry being often quite crowded. The Sunday evening student’s meeting, which a few months ago was attended by scarcely more than a dozen, now numbers from one to his hundred and fifty, a large proportion of those attending par­ticipating in the exercises. Wednesday evening is devoted to a special church prayer-meeting, whose power and influence are on the increase; and on Thursday evenings the Senior Class of the University meet in the prayer circle. Never since we have known the school has there been such a deep feeling among the young people of the school and community. The field is rapidly ripening for the harvest. Pray for us that we may receive wisdom and guidance from on high and be enabled to gather in the precious harvest.

S. W. WELLSVILLE. — After having been laid up for nearly three weeks by the prevalent influenza, supplying my appointments for two weeks on the Sabbath, and taking up my appointments at outposts, I have been able for two weeks to re­sume my work. Last Sabbath I administered baptism at this place to a mother of about 50 and her daughter of 18, both of whom unite with the church, and still others are expected to fol­low. For these tokens of the Master’s favor continued we give him all the praise. During the first week of my illness Mrs. Clarke was taken violently sick, and we despaired of her recovery; but through the blessing of God she is gaining and will recover if nothing new sets in. Mild weather continues, and, occasionally freezing, instead of being the character of this winter upon this field.

Alfred Centre, Feb. 19, 1890.

J. CLARKE.

First Verona. — The Bible-school of the First Verona Church made their superintendent a gen­uine surprise party on the afternoon of Thursday, the 18th inst. About fifty members of the school, with a few others, unceremoniously took possession of the manse, and proceeded to have everything their own way until about twelve o’clock. Everybody seemed happy; and the evening was pleasantly spent in social visit­ing, music, etc., the children delighting them­selves in innocent amusements. A bountiful collation was provided and partaken of by all present; after which Brother Arthur A. Thayer, the assistant superintendent, made an excellent speech of the occasion, in order, and concluded by presenting Elder Backus with $22 in cash, in behalf of the school, as a token of their appreci­ation of his services as superintendent. The surprise was complete, but the Elder responded as well as he could to the testimonies. This is the second year that the kind friends for their visit and gen­erous donation. The next morning sundry articles of value, which had been left, were dis­covered about the house which increased the donation to about $30. The affair was a success in every way gratifying to all concerned.

Rhode Island.

Westerly. — The “la grippe,” in its march westward still lingers with an almost unyielding
MISCELLANY.

A LIVE VALENTINE.

By Mary E. Broder.

"We're going to send her the nicest ones we can get," said Olaf, as he stepped into the Cupids and pretty verses on them. Won't she be surprised, too? Guess no other teacher in Dakota will get such nice ones. But that's Miss Toby, the best teacher that ever lived!" These sentences came from a group of schoolchildren gathered around a large lignite coalstack near the Dakota schoolhouse.

Olaf Jansen made the fires. He was a big Danish boy, whose shock of yellow hair and chin beard gave him a theatrical appearance, though his fair forehead and ruddy cheeks were wholesome-looking, and the big blue eyes under his shaggy brows the honest one ever saw. Olaf had a big, honest heart, too, and it beat loyally for the bright, pretty teacher. He was as sad over her absence as any particular morning she was kept at home sick of a cold; and as he sat by the stove, opening its door now and then to throw in a chunk of lignite, he would think of the other schoolers, to send her a pretty valentine. But, unfortunately, he had no money with which to buy any.

He tried to make one with red ink on a sheet of note-paper, drawing a circle in which he could copy some stanzas from the Third Reader. Over the circle he drew a pair of storks, starting at each other in what he considered a very affectionate manner. True, doves were represented more frequently on this humble production, and the kind teacher who has been so good to us will say,—the kind teacher who has been so good to us.

But the scholars laughed long and loudly at this humble production, and Olaf, coloring up to his ears, thrust the sheet between the other schoolers, who the next day would discourse confidentially about Olaf's attempts. But Olaf knew how to draw storks better, and, besides, he had an especial fondness for these well-remembered birds of the imagination.

But the scholars laughed long and loudly at this humble production, and Olaf, coloring up to his ears, thrust the sheet between the other schoolers, who the next day would discourse confidentially about Olaf's attempts. But Olaf knew how to draw storks better, and, besides, he had an especial fondness for these well-remembered birds of the imagination.

Little Boots's real name was Jamie, but nobody thought of calling him that since he had put on his new felt-lined boots, which had been a state present. He was short and fat; and had you seen him in his thick Dakota wraps, you might have thought him a very plump pincushion, with a round head on top and two little boots beneath.

There were three things that Little Boots loved best,—candy, his pretty sister, and Olaf Jansen.

This particular Valentine's Day had been an especially memorable one for the schoolboy, for on this very morning he heard a clear "chink" wind blowing. Who would have thought that so sudden a change was at hand? He listened to the breeze, fast to apprehend the coming evil. He noticed a low, ominous cloud rolling around the chimney, and from his seat near the window he saw a dark cloud of clouds rising up from the northwest. He held up his big red hand, and said bashfully: "I tink ve haf vat you call von of those blizzards."

The young lad who had taken Miss Toby's place the day looked up with an anxious face; and even while she looked the sunlit seemed to fade away, and the air grew chilly, though one side of the big stove glowing like a bright cheek. Around the chimney the snow grew so loud and hoarse as to nearly drown her voice when she bade the children to don their wraps and hasten home.

Many younger children were packed closely in the sleigh of a farmer, who fortunately chanced to pass by just then. Little Boots was the last one to jump in. "You jump in too, Olaf," said the young teacher, with her charges nestling around her.

"Oh, Olaf," he said, "I'm not much room. I walk. It won't be so very long ago already before I get home all right!"

The sleigh grew in the morning; larger, crouching like wild beasts preparing to spring upon their prey. The snowflakes came thicker and faster, and presently both earth and sky seemed a white, blinding, bewildering mass.

But Olaf trudged on serenely. Suddenly a sound that was different from the wind's shriek fell upon his ears, clear, crisp, and pitiless. It seemed to come nearer,—again, almost at his feet! There leaped up out of the snow a small, round, black object! "I tumbled out of the sleigh, and nobody stopped to pick me up!" blubbered the child.

And so it happened. A rough bough of the sleigh, and Little Boots, who was near the end, was pitched out, and, in the blinding storm and general excitement, nobody noticed him till it was too late to go back.

At first Olaf thought he would retrace his steps to the school-house, where it was warm. But he had civilized customs for days, what would they do for food? No; he must take the chance of reaching home.

He took up his arrows, and hurried on. How cold it was! The wind flew by like a race-horse. The snowflakes stung his cheeks. Olaf had a head like a heavy barrel. Again and again he was obliged to turn back to the wind, which seemed to blow from every quarter. His hands and feet were numbed by cold. The moisture of his breath turned into ice on his tippet. He was often tempted to lie down and rest. Then he would recall the decided shake that Mr. Teacher had sent the snowflakes flying from them, saying, as he did so:

"No; you will not be that I sleep! The little lad would die, and then what would the teacher say,—the kind teacher who has been so good to me?"

As he struggled along he prayed for help; for Olaf was a good boy, who knew that it is always safe to trust God. And presently help came.

He heard the voice of Miss Toby, and soon came to several men, who, hand in hand with a rope, had sallied forth from a house in the hope of catching him before he was blown out. Happily, it was the place where Miss Toby was boarding. She was lying on a lounge, sick in body, but still more sick in mind with worry over her little brother.

Olaf carried Little Boots in. He was as red as a whip, and white as a sheet, whiteness from the frowning pain, but otherwise he was unharmed.

The young Dane deposited his charge in a chair, proceeded to remove his wraps, and, in reply to Miss Toby's grateful exclamations, he said modestly, yet with a twinkle in his blue eyes:

"The other children send you pretty cards and pictures. And, pretty Sister, Little Boots was all I haf to pring you! You tink you like him so well as the other valentines, hey?"

And Miss Toby was quite sure that she did.—S. S. Times.

As incident related of Nicholas Poussin, the distinguished French artist, will be remembered by all as a note of right endeavor for every sphere of life. "I have often admired," said Vigneul de Marville, Poussin's biographer, in the first year of his life, "the love he had for his art. Old as he was, I frequently saw him among the ruins of ancient Rome, on the Capitoline, or along the banks of the Tiber, sketching a scene which he had been to paint; and I often met him with his landscapes, full of stones, moss or flowers, which he had brought back, that might show them exactly from nature. One day I asked him how he had attained to such a degree of perfection in his art. "In the fields," he replied, "among the greatest painters of Italy. He answered, 'I have neglected nothing.' The man who would achieve his object must put his heart into the work, and neglect nothing."

THANKS to God there is something beyond the philosophy of the men who see no Providence, know no Saviour and trust no God. Among them, there are those, faith goes up and goes to work; and when man is helpless, is a present help in every time of need.

BURLINGTON ROUTE.

UNSUBSCRIBED SERVICE.

The Burlington Route is the only railroad running handomely equipped through trains from North-west, Iowa, to Chicago, St. Louis and Peoria to all principal points North-west, and every intermediate town. Tickets on the Burlington Route can be obtained at any ticket agent of its own or connecting lines.

GENERAL COMPLAINTS.

[Article discussing general complaints and issues]

W. STILLMAN, ATTORNEY AT LAW, Court House, Alexandria, Va.

THIRD-SUNDAY BAPTIST TRACT SOCIETY.

WESLEY, R. I.

SUNDAY: DAPIER HAND BOOK.—Contains a full-page half-tone reproduction of the Seventh-day Baptist, church, and other missionary tracts distributed. Cost, 20 cents. Sold by the publisher, 5 cents; at the better Baptist bookstores.

TRACTS.


SUNDAY-ADVENTURES OF ITS ENEMIES AND FRIENDS.—By Rev. A. M. Potter, D.D., editor of the Pennsylvania SAB. Cost, 20 cents. Sold by the publisher, 5 cents; at the better Baptist bookstores.

FATHER'S DAY EVENT, A series of songs on the subject of the Sabbath, by Rev. G. H. Bowden, D.D., editor of the Pennsylvania SAB. Cost, 20 cents. Sold by the publisher, 5 cents; at the better Baptist bookstores.

THE ROYAL LAW CONFESSOR, By Edward H. Symes, D.D., editor of the Pennsylvania SAB. Cost, 20 cents. Sold by the publisher, 5 cents; at the better Baptist bookstores.


A BIBLE-READING LETTER, A sermon delivered at Melbourne, Asia, June 16, 1866. By Rev. W. D. CLAYTON, D.D. Cost, 20 cents. Sold by the publisher, 5 cents; at the better Baptist bookstores.


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Domestic.

The prospects for the unemployed Pennsylvania miners is more cheerful than ever.

Hon. Hannah Hamlin has subscribed $4,500 to the building fund of the G. A. R. Headquarters.

Senator Spooner's bill to regulate inter-State commerce carried on by telegraph has been favorably reported.

Two years ago it cost the Boston and Maine Railroad $100,000 to keep its track truck. This winter the snow-plough has not made a single trip.

As a specimen of California's variety of climatic resources, it is stated that two hours' travel will take one from twenty feet below to the orange orchards of Placer county.

The anti-Mormon victory in Salt Lake City recalls the fact that twenty years ago the gentle vote there was only 1,400, while the Mormon vote was 21,500. Two years ago the poll stood 3,484 gentile to 10,375 Mormon.

President Davis has done, and is still doing, much for Mexico. His latest plan for upbuilding its commerce is an excellent one.

The Seventh-day Baptists have elected a new bishop in England. The ladies will be particularly interested in the new Woman's Institute membership to Walworth, Wis., and, while quite young, remiss in her patronage to Alice DeWitt, wife of J. Dewitt, in the 38th year of her age.

Since the year 1890, the people of the United States have paid to the officials of the census $4,000,000,000. This money represents the tax known as a "custom duty" upon common interest in the wealth of this country, which entered into the daily consumption of the people.

The date palm is successfully cultivated in Hillsborough county, and the produce is sent abroad which entered into the daily consumption of the people.

The Chinese wall is the largest wall in the world. It was built by the first emperor of the Tain dynasty, about 2,200 B.C., to protect against invaders.

After forty years of suspension of paper money, the English Government has decided to return to it, as more convenient currency.

Mr. Henry M. Stanley has been elected a member of the Russian Geographical Society.

Twenty battalions of infantry and thirteen batteries of artillery of the volunteer army in Ireland are to be called out for training in field operations.

In Northern Africa has lately been discovered a river that has been worn a bed through the rock 300 feet deep, and the bed makes a perpendicularend 500 feet, but all around are deep, yawning chasms and gigantic peaks.

London is to have a tower 1,000 feet high, or 300 feet higher than the Eiffel Tower at Paris. The same Chicago elevator company that built the elevators for the Eiffel Tower will also supply six new-ellators for it. The enormous profits of the Paris enterprise is the inducement to make London capitols out of it.

Since 1849, G. A. R. headquarters, Washington, D.C., has been in continuous use in which the national convention was held.

The anti-Mormon victory in Illinois is by Rev. John H. Kilborne, 1,425; A. C. T. Perry, 1,192; L. L. Alden, 1,085; Ph. B. The ladies will be particularly interested in the new Woman's Institute membership to Walworth, Wis., and, while quite young, remiss in her patronage to Alice DeWitt, wife of J. Dewitt, in the 38th year of her age.

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