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THE BRIGHT SIDE.
BY MARY BASSETT CLARKE.

Look on the bright side, 'tis ever the right side,
Doubt and discouragement conquer no foes;
Some clouds will gather in all sorts of weather,
From spring's early dawning, to stern winter's close.

'Tis the sunshine with showers which awakens the flowers,
And labor will strengthen the sinews of youth;
Through the black cloud is shining a bright silver lining,
And victory rides on the banner of truth.

Little skill on the wave would the mariner have,
If storm-ripples never disturbed the blue sea;
But the good ship must ride through the stormiest tide,
And ruler and lord of the tempest must be.

Though a shadow may fall on our pathway so small,
Shall we think the whole universe shadowed in night?
While the smoke dims our eyes, far up the blue skies
The sun and the stars shine eternally bright.

To look moody down, to murmur or frown,
Will make neither burden nor sorrow more light;
The golden-hued morning, the green hills adorning,
Will dawn on the longest and dreariest night.

When shines on our vision the sweet fields elysian,
Where love and peace dwell with no fears to annoy,
What we in our blindness called Heaven's unkindness,
Shall crown us immortal with beauty and joy.

—Autumn Leaves.

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Sabbath Recorder.

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J. P. MOSHER, Plainfield, N. J., Business Manager.

"It aught of good thou canst not say Of thy brother, foe or friend, Take thou then the silent way, Lest in word thou shouldst offend.

If there is any person to whom you feel a special dislike, cultivate the habit of looking for and mentioning that person's good qualities only.

This world is one great school, filled with pupils; and for every one who wants to learn, there are many teachers—multitudes of teachers—and tuition free!

A SMALL object held between the eye and the sun will hide that immense luminary from sight. So a small sin will hide God's face and leave the sinner in darkness.

Speak not evil one of another, brethren. James 4: 11. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice. Eph. 4: 31.

As a child walks confidingly, and with a sense of security, while its hand grasps that of its father or mother, so every child of Jesus should walk in perfect trust and safety, led by the Father of all.

FAITH is a staff to support weary pilgrims in their journey heavenward. Destroy that support and you lose his chances for reaching the Land of Rest. The Bible is his ground of faith. Do nothing to weaken and destroy it.

"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Here all true prosperity begins. This will prove a great advantage to all who disregard this natural God-appointed order.

Some one has said, that the first duty the Christian owes to God, is to be happy. If this is a duty, how earnestly we ought to strive to do it, by becoming cheerful, happy, joyful, in view of the exalted privilege of being a Christian, or a child of God; a citizen of his government; yea, a member of his own Royal Family!

The love of controversy is so great with some men, that unless there is some one to oppose, or some opinion to combat, they are scarcely able to set themselves about any ordinary duty. It appears to matter little what opinion is expressed, the opposite must follow. We have known ministers whose sermons were almost invariably of this nature. If there was no real or tangible opponent, one must be imagined, a man of straw must be erected, against whom arguments like javelins might be hurled. Not a few correspondents for the press write so pugnaciously that their valuable thoughts have to be liberally modified by the editors or rejected entirely. The angelic message of "Peace on earth and good will to men," and Paul's instruction to the Romans (12: 18), "As much as lieth in you live peaceably with all men," seem to be forgotten in the great desire to controvert some one's opinions or doctrine. There are times when controversy works more evil than advantage, and the extreme tendency is unprofitable and sedentary productive of good results.

The death of Rev. A. J. Gordon, D. D., an eminent Baptist minister of Boston, Sabbath morning, Feb. 2, occasioned great surprise and sorrow. Dr. Gordon was only fifty-nine years of age, and had been pastor of the Clar- endon Street Church for the past twenty-five years. He received his education at Brown University, and Newton Theological Seminary. He was greatly loved by his people for his social and intellectual qualities and his tenderly sympathetic nature. He was the author of several books: "In Christ," "Grace and Glory," Sermons in 1881; "The Life that now Is and That to Come," in 1888. His last book, strangely enough, was issued on the day of his death, and was entitled "The Ministry of the Spirit." No doubt, that day he enjoyed, in bliss, the "Blessedness of the Spirit." Dr. Gordon was a firm believer in the near-coming of our Lord, and in faith healing. But while he went far beyond most of his brethren in these particulars, he still retained their confidence and love. He leaves a wife, daughter in great sorrow, as well as a large church, and denomination, and friends without number.

A brother asks, "What does it mean to be called of the Lord to preach the gospel, and how is this discerned?" Every person who is born into this world has some work to do. He comes by the will of God, into a world of sin; a world of moral darkness. It is God's will that all men shall do right, that all men shall be honest, faithful, diligent laborers in his vineyard. They come into this world called to do God's work in any capacity in which they may have an opportunity, and for which they may have natural and acquired fitness. In this sense every man is the Lord.

Besides this general sense in which all men are called, there is, no doubt, a special call by which certain ones are chosen to do special kinds of labor. This call is felt as an impression, an inclination, a strong and sometimes overwhelming conviction of duty. Paul was so deeply impressed that he could not safely turn aside, but said, "For necessity is laid upon me; yea, woe is unto me if I preach not the gospel."

To be called of the Lord to preach the gospel would seem therefore in our opinion to comprehend several important points. (1) There should be enough of natural endowment or ability to enable one to become a successful leader and instructor. (2) There should be a desire to become qualified through study and experience to wisely lead and instruct. (3) There should be a strong conviction that this particular field of gospel work is the one in which he can best serve God. (4) These natural and acquired qualifications should be sufficiently marked to override other considerations in his fitness for that holy calling. In other words, the call of God, as above indicated, and of the brethren should leave no doubt in the young minister's mind respecting his call to preach the gospel.

We have received two or three letters from persons who are not satisfied with the answers given in the Recorder of Jan. 17th; to questions regarding the proper way to address a brother in the church, and the proper attitude of one praying. As we understood them, did not object to the use of the word "brother," but on the contrary favored it, but simply took the common view that the Scriptures nowhere enjoin its use. It would hardly be wise for us to adopt the language of Scripture, at all times, in addressing our fellow-men. Our Saviour could easily and properly call those with whom he was conversing "hypocrites," and sons of the devil; and Paul called the high priest a "whited wall." But these were not given as examples for us to follow.

There is no doubt whatever that it was a common custom to kneel when praying, but it is just as evident that people also prayed standing, and were not forbidden to offer their prayers in this posture. 1 Sam. 1: 26; Matt. 6: 5; Mark 11: 25; Luke 18: 11. In the answer given in the Recorder of Jan. 17th, a reference is made to Solomon's prayer, as recorded in 1 Kings 8: 22, showing that Solomon stood while offering another account of the same incident recorded in 2 Chronicles 6: 12, 13, states that he kneeled while offering that prayer.

Joshua (7: 6) rent his clothes and fell upon his face, and put dust upon his head, and set his face between his knees, in an attitude of humiliation and worship. In Nehemiah 8: 6, "All the people [standing] answered Amen, Amen, with lifting up their hands; and they bowed their heads, and worshiped the Lord with their faces to [toward] the ground." Nowhere in the Bible is there evidence that men were reprimed for praying in any particular attitude, nor that any particular position was enjoined as exclusive of other positions. "But thou, when thou prayest, enter into thy closet and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

All right-minded citizens will rejoice over every evidence of gain in the temperance reform, as against the workers of iniquity in the saloons. For several years it has been evident to those who have been conversant with temperance movements in the United States, that certain Southern States were clearly in the lead in practical good results in attempting to suppress intemperance. From personal observation and study of the question in some of the Southern States where the law prevails, we have found some very encouraging indications of gain for the cause of temperance in the suppression of the saloon and consequent drunkenness. In Georgia, Alabama, Louisiana, Mississippi, Texas and Arkansas, the question of license or no license has been submitted to the people by municipalities, counties or districts, with most excellent results. In the North, many radical temperance men cry out against "local option," but what is local option but the voice of the people finding direct expression at the table of one in prayer. Union answers, can the traffic ever be prohibited in our country in any other way? Prohibitory laws must come, if they ever do at all, through the votes of the people. If this end shall be attained by counties, until the whole State and Nation
become practically prohibitory, then what we all so much desire will be attained.

In the South it has been found that "local option" laws are elements of safety and protection against the outrages of the negroes, who usually commit all manner of lawlessness and criminal deeds under the influence of rum. Liquor will make all who indulge in it unreliable and dangerous; but certain classes of people become veritable fiends while under its influence. This fact has convinced the North that they will do better to keep it down, and the North would do far better if this evil were eliminated from party politics and made an issue by itself, as in the South. When this question, rum or no rum, becomes the real and only issue in any locality, untrammeled by other political questions, not legitimately connected with it, we may hope for a union of forces against the saloon that has not yet been realized, except on this single basis.

In some of the Southern States, Arkansas for example, the sale of liquor is continued in the following ways: (1) by a majority vote of the citizens of the county; (2) by special enactments prohibiting the sale within a radius of from three to ten miles of a church or a school-house; and (3) by petition of a majority or the adults in a county, town, every woman being permitted a vote in this petition. In this way the saloon has disappeared from a majority of the counties in Arkansas. In twenty-two counties the sale is thus absolutely prohibited, and in the greater part of the rest of the county it is in the same way greatly restricted.

Thus from Georgia to Texas local option is doing far more toward the practical suppression of the rum traffic than is being done in the Northern States. May we not learn some valuable lessons from the way our Southern brethren are grappling with this gigantic evil?

OUR STATISTICS.

For several years there has been a growing conviction with many that our annual reports of the statistics of Seventh-day Baptists do not properly represent those who should be so designated. It is a little humiliating, because incorrect, to see Seventh-day Baptists, according to our churches and have never had an opportunity to connect themselves with any church of that faith.

Now in view of the importance of securing approximately correct statistics for our next Conference, we ask and urge that all pastors, clerks, and others interested in getting fair and accurate statements, begin at once to look this matter up in their own localities with a view to making prompt and full reports whenever called for. Let us have a report that will comprehend all communicants and those who are not, but who are properly to be reckoned among us. The Corresponding Secretary will be glad to furnish an extra blank column for all such people who now stand outside the church, but really not outside our faith.

NEWS AND COMMENTS.

A PACIFIC telegraphic cable from California to Hawaii is being considered.

A new dormitory for women is to be built in connection with the University of Chicago.

MRS. FRANCIS E. WILLARD and Lady Henry Somerset are now making an extensive lecture tour in the United States.

MRS. SORO, of Ohio, is said to be the wealthiest man in Congress. His income is said to be about $1,000,000 per year.

EX-QUEEN LILOUOKALANI has abdicated, renouncing all claims to the throne and taking the oath of allegiance to the Republic of Hawaii.

There is much destitution and suffering among Ohio miners. Out of employment and out of food, 1,200 people are reported in danger of starvation.

A train was deliberately robbed near Hutchinson, Kansas, Feb. 5th. All the passengers were murdered and their belongings escaped.

February started in very cold. Arctic weather was reported from the North-west and Canada. In the latter place 52° below zero was reported the 4th inst.

February 6th was noted as the coldest day in New York since 1880, and it was generally agreed that once in 15 years is often enough for that kind of weather.

Joseph Cook, Boston's great lecturer, is now delivering his twentieth course of Monday night lectures, in the Park Street Church. His prelude to the first lecture was on Turkish atrocities in Armenia.

There is evident satisfaction among advocates of civil service reform with Governor Morton's prompt removal of 800 employees in the Department of Public works in New York from the sphere of politics.

EUGENE V. DEBS received a salary of $9,000 as president of the American Railway Union. Who paid his salary? These men do not believe in large salaries that will enable some men to become rich while others remain poor.

The Winchester Repeating Arms Company of New Haven, Conn., shipped to Hong-Kong, China, the 5th inst., 1,500,000 rounds of rifle ammunition. This is the third large shipment of the kind from this company since the war began.

"Green goods" men, or those who are trying to dupe silly people, and induce them to buy counterfeit money in large quantities for a few hundred dollars, are becoming quite common. Everyone who stops to parley with these men will be badly bitten, and deceived.

The leaders of the insurrection in Hawaii are in custody. Ex-Queen Liliuokalani has also been arrested, and pleasant evidences that communication were found stored about her premises. She will probably be banished from the Islands, and may yet become a resident of the United States.

In connection with a few words of appreciative notice by our good brother Helms, of the Cottage Pulpit, which, in behalf of Seventh-day Baptists, we hereby gratefully acknowledge, we also reprint, as did the Cottage Pulpit, our expose of faith and practice. It is well for all to frequently re-read these articles, and the Scripture passages upon which they are based.

CONTRIBUTED EDITORIALS.

A man may forget God while he is free and prosperous, careless and unburdened. But when the strain of trials comes, as it does come, when heavy responsibilities rest upon him, when childish eyes look questioningly and confidingly into his, the deep need of his soul asserts itself and he cries out for God.

Boys and girls, young men and women, not only for your own sakes, but for the sake of the future and of those who shall come after you, keep your heart and life pure. Most young men and women of healthy instincts dream more or less vaguely of sometime having a home of their own. For the sake of the sweet woman you will one day call wife, boys, live nobly. If your life is impure now, the time will come when you would give your life to change the life of the noble fellow who may sometime win your love, girls, and for the sake of innocent hearts coming after you, be pure and earnest now.

The Holy Ghost revival we have prayed for has come to Milton. Over sixty have expressed their purpose to live a new life or have asked for prayers. During the excellent service the audiences are beginning to tax the capacity of both audience room and Sabbath-school rooms, there being from three to four hundred present on good nights. Even the two blizzards we have had do not seem to discourage the people, there having been a constant attendance present on both nights. The three churches of the place are united with great harmony in the work. There is a spirit of deep consecration on the part of Christian people, and a spirit of prayer which must bring greater results in the future.

Doctor Parkhurst never said a truer thing than when, after expressing his dissatisfaction with reform in politics, he said that the only hope in the proposition. Half-way men are not of much account either in personal life or in reform of public rottenness. Putting in a good man here and there, having a spasm of virtue once in a while, is as hopeless as shaving off the beard of the waves of the ocean with a twelve-inch woop. Nothing but
thorough work and “keeping everlastingly at it,” will usher in the better day that we pray for on Friday night and forget during the rest of the week.

This might be illustrated from the experience of a “reform” elderman in the city council, who, in order to bring the citizens of a certain ward overcome their lassitude, and by a fine spirit elect a clean and public-spirited man to represent them. He enters upon his duties with honest intentions.

Who has heard

Well, I find that the majority of the council are leagued together to make money. If he wishes to get the most ordinary improvements for his own ward, he must maintain a conciliatory attitude toward this majority. He must have patience. On the one hand he may make a hopeless fight against dishonest transactions, and in return be hooted down, snubbed in committee, foiled in all of his own efforts at legislation, and even refused recognition upon the floor of the chamber. On the other hand, he may quietly attend to any business of his own ward, register his vote against every steal, co-operate in everything in the slightest degree looking toward decency and economy, and earn a reputation of being a man who “never did anything.” And this is the way, few honest men usually do.

When the citizens of a city or a State or a nation wake up to the situation sufficiently to make a united, systematic, persistent strike for good government, there will be an outlook for the regeneration of polities. We will get good government just as soon as we are willing to pay the price.

PRAYER IN THE PULPIT.

That there is a good deal of inappropriate and incoherent prayer offered in the pulpit is a fact which devout and thoughtful Christians have opportunities of knowing when they worship in their churches on the Sabbath. Indeed, some ministers seem to make special efforts to avoid all forms of direct prayer, and indulge in rambling reflections, introspections, and disquisitions on Providence and mankind in general, giving the Lord minute information on the moral state of the world, and advising the congregation as to the methods he should employ to put things in proper order.

Ministers who thus pray in their pulpits overlook the fact that they are there to voice the personal sufferings, whether uttered in flowing diction or incoherent ramblings, do not meet the occasion, and are therefore inappropriate and out of place. Often their form is more that of an address to the congregation than of a prayer to God, and it suggests the thought of a Boston paper, in an account of a memorable occasion many years ago, that “Edward Everett made the most eloquent prayer ever offered to a Boston audience.”

Such prayers—if prayers they may be called—do not utter the desires and longings of devout spiritual worshippers. They cannot anticipat what their pastor may happen to say in the pulpit, nor follow him with minds and hearts ablaze with mutual interests; and hence this part of the service is often more of a performance or the mere listening to an address, than a worship in which all can devoutly unite and lift their hearts in supplication to God.

Order that this part of the service may be such that all can unite in it to edification, pastors should make it a subject of careful study. Offer prayers that will express the wants of an entire congregation as important a part of a pastor’s ministrations as the preparation of sermons; and yet many pastors who are very careful in the preparation of their sermons give little or no attention to the preparation of their public prayers. It seems a strange state of facts, that such pastors are more respectful to their congregations than they are to God.

Pastors should make special efforts to acquire a grace place for a public and private occasions in their varied ministrations. The Sabbath day is an important day on which many neglect. The Lutheran Observer.

THE ROSE.

For the Sabbath Recorder.

I am weary of the garden,
Said the rose,
For the winds and the sighings,
All my playmates round me lying,
And my leaves will soon be dying,
Youth, I fear, to the snows.
But I hear my mistress coming,
She will take me to her chamber,
Where the waxy-rose chambers
And I’ll blend with the rose chamber.

Sweeter fell her lily fingers
Than the rose ever did,
Ah! how feebly resisted,
Smothered may they all been assisted.
As all blushing I was twisted
By the rose, the prettiest of the two.
That are they,
And when evening came she placed me
All of rare and radiant metal,
And let her red lips set
On my leaves till such proud petal
Touched her face,
And I shone about her slumber
Like a light,
And I said, instead of weeping
In the garden vigil keeping
Here I’ll watch, and here will sleep
Every night.

But when the morning with sunbeams
In the mirror where she behead,
Her brown hair, I saw how jaded,
Old and colorles and faded.
I had grown.
Not a drop of dew was on me,
Never one,
From my leaves no odor started,
All my beauty was hid.
I lay pale and broken-hearted
In the sun.
Still, I said her smile is better
Than the rain.
Though my fragrance may forsake me,
To her bosom she will take me,
And with her arms she will make me
Young again.

So she took me, gazed a second,
Half an hour,
Then alas! can hearts be so harden?
Without even touching garon,
Threw me back into the garden,
There to die.

And the jester in the story
In my fall,
How the housewives pitied me,
How the seeming jessamines hid me,
And the long, dark grasses hid me.
There I lay beneath her window
In a vase.
Till the earth worm or mouse trailing,
Meke me then at twilight falling,
As the wind was white and wavering
To the moon.
But I hear her friends sitting
In their hair,
And I know you soon will lift me
In the garden, and make me
Into ashes as they drip
My petals in the garden.
So I pray them in their mercy
Just to take,
From my sails, or, near it,
The last living leaf and bear it
To her feet, and let me wear it
For my sake.

THE SABBATH RECORDER.

[Vol. LI. No. 7.

The Railroads and Sunday.

By A. H. Lewis.

Rev. Dr. Putnam, writing in the Evangelist, says:

The saddest thing to me and the one fullest of menace in the whole situation, is the fact that our railroad system and its great and influential officials or for the common employee.

The fact is that conscientious convictions in regard to the Sabbath day, his whole moral nature is thereby undermined and his convictions as to common honesty and chastity and every other virtue are weakened.

The railroad men and the laboring people generally have taken the Sabbath for the day upon which they meet for the transaction of the business of their lodges and unions and other organizations. This practically leaves no place in the life for the cultivation of the religious and moral elements of their nature.

The railroad managers have taught their men disregard for the Sabbath and for their own moral convictions. The result is a weakening of the manhood of their employees at all points, and thus their mismanagements and plottings of labor agitators in their secret lodge rooms have had undue influence.

Who began the teaching which ends in the destruction of conscience? Historically and logically, there is but one answer. Those teachers who have lived long and which so vigorously asserted that the Sabbath was only a "figment of Judaism," and that Sunday has taken its place, rightfully. Having swept away the Sabbath, these religious teachers can find no common ground on which to base their observance of Sunday. The reasons adduced vary through many shades, from absolute no-Sabbathism, to the Puritan change-of-day theory. But the prevailing theory, sometimes disguised, is no-Sabbathism. This has left much room for conscience.

Now it is popular to urge Sunday-observance on the ground of "natural law," the need of a "rest day," etc. This leaves each man to decide when and how he needs to rest, while it fails to lay any obligation whatever upon the irreligious, non-religious, and the competitors of commerce. The Church has suffered long and deeply through this false no-Sabbathism, and the destruction of Sabbathism in the Church has removed the indistinct restraint which a conscientious church has on those outside of it. But if our non-religious know that the defenders of Sunday-observance desire Sunday trains, and patronize them, in person, and by way of business, as to freight and otherwise, they naturally conclude that it is all right to continue Sunday trains. This result must continue and increase for conscience is a matter of religion, and religion rests on the idea of divine authority. Laws designating "rest days," and dissertations on hygiene, are no basis for conscience. Undoubtedly Dr. Putnam is right, in the absence of conscience among railroad men in the matter of Sunday; but the religious teachers who trample on the Sabbath, and invent unscrip­

You cannot dream yourself into a character; you must hammer and forge yourself one.—J. A. Froude.
The Great Confession.

By A. B. Lewis.

Charles A. Dana, New York, who is leading authority upon newspaper matters, recently issued his Sunday newspaper, before the students of Cornell University. His lecture was widely copied and commented upon by our contemporaries, religious and secular.

Among other things Mr. Dana said the following:

Sunday Papers.

The Sunday paper is a rather conspicuous object, and I have heard a good deal of discussion about it—such as whether it is right to make a Sunday newspaper, and if it is not right, why? I don't think anybody should become a party to a thing that is wrong by going and buying a newspaper that ought not to be made. This is not a question of what we may perhaps say in great part been settled, and although to objectors to the Sunday newspaper are still to be found, the public at large are decided that they want them and will have them. Anyway, it is an interesting circumstance that almost every large newspaper whose daily edition is expressed at less than the three cents, sells 50,000 copies at two of the three cents, sells on Sunday an edition of 100,000 or 125,000, or 150,000 at five cents, four cents or three cents and three-quarters being the wholesale price. Now, as long as the people will buy Sunday papers, I suppose they will be made. At the same time, considered as a question of conscience, and of moral and social duty, I am bound to say that I cannot yield to the objection. I do not see anything wrong either in making or in reading a Sunday newspaper. In fact, if I found anything wrong in the Sunday newspaper, I would denounce it; yet while there is liable to be something you would wish to have changed in any newspaper, and in the Sunday newspaper, we do not find the great fault in the Sunday newspaper. It is the picture of the world as it is; of the good men and of the bad men, the virtues and the crimes, and as the crimes of half a dozen are more than can be told more to the crimes of a thousand. I am glad it is the picture of the virtues of a thousand good men, it is to the crimes that a great deal of attention is necessarily paid. But is it wrong to report and to publish these things? Everybody will talk about them. The newspaper could not suppress them if they would, and if any one newspaper regularly refused to give an account of interesting events, or the crimes, or murders, the people would stop reading that paper and go on and get out one where they could find all the news.

The outlook for a Sunday newspaper is the greatest foe to the Sunday observance. It is the cause of the Sunday newspaper, which is now given so freely, the question becomes doubly interesting. This shows that the religious reform, which has some have heard for Sunday is not likely to go; it has gone. We are told that the Sunday newspaper is the greatest foe to Sunday-observance. That is not the whole truth in the case. Lack of conscience, touching Sunday-observance, with the Sunday papers.

Now it is clear that the teachings of the church concerning the Sabbath and Sunday form a large factor in this decadence, or else the church has grown desperately wicked in fact while holding to the true theories in the case. That the "Continental Sunday" is the offspring of the theories taught by the Dominant Christianity, both Romanist and Protestant, no one thinks of doubting. The Continental type shows that the original germ has not been removed, by the attempted "Puritan" remodeling. Sooner or later these facts will compel men to reconsider the questions from which they now onward.

The Sunday newspaper is not the cause more than the result.

Now, a moment let us consider the natural and legitimate outcome of this interview between Christ and his disciples. It was full of instruction, and the disciples, especially Peter's, was touched and tendered by what Christ had told them, and I have no doubt they were drawn closer than ever to the Master. The outlook for Christ's kingdom and the prospects for the church are not bright. They could not work together hand in hand with the presence of the Master himself to lead and inspire. And just now when they are ready to go out to work for Christ and to announce how he must go unto Jerusalem and be killed." v. 21.

Taking the situation into consideration, is it any wonder that Peter should try to dissuade him from such a course, especially at this auspicious moment? I must confess that there is no evidence in me to do the very same thing that Peter did, having had no clearer view of the incarnation, and I should consider myself ungrateful and possessed of little feeling for Christ and his cause had I not done so. I do not believe that he believed in Christ or that Christ so considered it; προχωρίανουνα ρυθμον, according to Dr. Clarke and others, is used in the sense of calling aside. It signifies also to receive in a friendly manner, to embrace. The point to be specially noted in the foremost mission's shall be made at all.

The Sunday newspaper is the greatest foe to Sunday-observance. That is not the whole truth in the case. Lack of conscience, touching Sunday-observance, with the Sunday newspapers.

Now it is clear that the teachings of the church concerning the Sabbath and Sunday form a large factor in this decadence, or else the church has grown desperately wicked in fact while holding to the true theories in the case. That the "Continental Sunday" is the offspring of the theories taught by the Dominant Christianity, both Romanist and Protestant, no one thinks of doubting. The Continental type shows that the original germ has not been removed, by the attempted "Puritan" remodeling. Sooner or later these facts will compel men to reconsider the questions from which they now onward.

The Sunday newspaper is not the cause more than the result.

Now, a moment let us consider the natural and legitimate outcome of this interview between Christ and his disciples. It was full of instruction, and the disciples, especially Peter's, was touched and tendered by what Christ had told them, and I have no doubt they were drawn closer than ever to the Master. The outlook for Christ's kingdom and the prospects for the church are not bright. They could not work together hand in hand with the presence of the Master himself to lead and inspire. And just now when they are ready to go out to work for Christ and to announce how he must go unto Jerusalem and be killed." v. 21.

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Western Association was held last October. This church was greatly strengthened and quickened spiritually than it was before the preaching of Elds. L. A. Platte, S. I. Lee, G. W. Lewis, and J. G. VanHorn. The meeting was protracted for about a week after the Association closed. There was a weekly prayer-meeting organized at the close of the series of meetings. A Public Prayer Meeting was organized through the assistance of Brethren VanHorn and Lewis. There are a number here who believe that the seventh day is the only weekly Sabbath, but have not moral courage to keep it. We went from here to Platte county, and there held a series of meetings which continued about 10 days, resulting in the conversion of five or six, and a number of others becoming awakened to see they were lost. I have preached once a month at the Delaware Church, and the surrounding area is very encouraging as to the building up of a church, the members having all moved off some twelve miles, except my own family. Made one visit to McDonald county, Mo., preached three times at the Bartlesville, and attended two attentive congregations. The Corinth Church has met twice this quarter. I have visited twice the last quarter. In October I could not visit them and attend the Association. They have no church house, and so have to hold their meetings in a school-house or some not protracted meetings this autumn or winter. On my last visit in December it was arranged to hold a series of meetings. But the writer preached five times and was taken very sick, and was unable to preach any more. There are a number here who are too weak to be able to keep the Bible Sabbath, but have not moral courage to do what they know and acknowledge to be right. Times are very close in money matters, and religion is at as low, if not lower ebb, than I ever saw it in South-Western Mississippi. We have a lovely inch of snow at this writing. Oh, for more of the spirit and consecration of our Saviour. Pray for this needy field and that I may be faithful.

From GEO. W. LEWIS.

To dear Brother,

Another quarter’s labor, with its anxiety, its successes and its failures, has passed into eternity; yet I can rightly estimate the results. But we have faith to believe that at least some good has been accomplished as fruitage of our efforts. Early in the quarter it was our privilege to visit the little church at Tyrone, Mo., and with them receive the benefit of our associational gathering. Surely it was an enjoyable occasion and greatly increased our enthusiasm in, and gave us a larger and definite conception of, our needs as an Association. May the Lord continue this effect in all our minds, till our needs are fully supplied.

As churches in Louisiana and Mississippi, we are doing what we can to maintain the Master’s cause and advance his holy truth. The interest is good in both of the churches, and the appointments of the same are well sustained. The accommodations, with us, were shocked and saddened in receiving the news of the death of their brother and colaborer, H. R. Saunders, who died recently in Delta, Colo. But though weakened in numbers, it will no doubt draw them closer to God as they meditate upon the uncertainty of time, and the frailty of human life.

At Hammond we have been greatly encouraged of late, by the incoming of several of our brethren and sisters, most of whom will no doubt make this their future home. At the comminution season last Sabbath, Brother C. H. Hummell and wife of Nor- tonville, Kans., were received into the church. Others no doubt will take a similar step soon. We have also been added to our list of active members in endeavor work, all of which is very encouraging to us as a church. But a full report of our present spiritual condition would indeed be incomplete did we not mention the results of a ten-days’ meeting, with two days held under the direction of the Rev. V. H. Welch, of Chicago, Ill. This Brother for the last 13 years has been making a specialty in teaching the doctrine of ‘Divine Healing’ of both soul and body, through faith and prayer, as given by the apostle James (5: 14, 15).

These meetings began December 28th, and closed last Sunday night. On the whole, they have been a grand success. Not so much in new conversions as in several marked cases of physical healing, and in a general spiritual awakening among a large membership of the church. Faults have been confessed, altars have been erected, and voices long silent have burst forth in praises to God for his power so mightily displayed. Such a spiritual feast as we enjoyed at our covenant meeting last Sabbath-day has never before been seen in Hammond, and many of us never saw its equal in all our journeyings. For this we give God the praise and ask him to aid us in retaining our present spiritual state, and in keeping the resolutions so recently made. We are not making so much progress in both physical and spiritual health, yet the meetings have affected the entire community as many from other churches were regular attendants at all the services.

Pray for us that our faith and enthusiasm may last, and that it be the beginning of better days with us as church and community.

From L. F. SKAGGS.

Another quarter has past. I have not visited the Providence Church since October. This is the church with which the South-

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Pray for us that our faith and enthusiasm may last, and that it be the beginning of better days with us as church and community.

Hammond, La., Jan. 9, 1895.

FROM E. H. SOCCHELL.

Enclosed you will find my statistical report for the quarter which has just closed.

This has been a very busy three months with me, and more has been accomplished than in other periods of the same length in the past.

The opening of the quarter found myself and family at West Hallock, Ill., our old home, whether we had gone for a short visit, by permission of the Welton Church. Upon my return home, I went at once to attend the Minnesota Semi-Annual Meeting at Trenton, being the delegate from the Iowa Annual Meeting. I enjoyed all the sessions of this meeting very much and did what I could to add to its usefulness. Since that time my labors have been in our own State, making visits, preaching, praying, and laboring in all possible ways to build up the Master’s cause.

The interest at Grand Junction is unusually good and has been deepening steadily for nearly a year. The Sabbath school services are well attended and much zeal is manifest in the Sabbath-school. The evening meetings I hold there are well attended and are increasing in interest. Nearly all the First-day people of the vicinity attend our evening meetings, and many of them take an active part in them.
Several persons who have hitherto been indifferent to religious matters are becoming awakened, and something, that has interested no one, has been done. Four of our young people have recently professed Christ and are now awaiting baptism. Two first-day young people have recently been converted at our meetings and are working with our people, as far as the world can see. One wanderer was reclaimed, while several others have indicated their desire to become Christians. Altogether the outlook is very encouraging. I go there next week to enter upon a series of revival meetings, and am praying that God will be with us. No one is gathered to him, but souls. Your missionary is heartily welcomed to all the homes in that community and is doing all he can for Christ and the Sabbath. Beginning with Thanksgiving service, we engaged in a series of revival meetings at Walton, which continued each evening, except one, until Dec. 29th, and with excellent results. For the first two weeks we had the help of Bro. E. A. Witter, of Albion, who did us much good by his preaching, words of counsel, and personal work. Near the close of the meetings, Bro. C. S. Sayre, of Chicogo, was with us for a few days and rendered us good service. The church has been greatly revived and benefited by these meetings, while eight wanderers were reclaimed, thirteen professed conversions and several others indicated their desire to become followers of Christ. Just how many will be added to our church is, as yet, uncertain, since some of the conversions were among First-day people. Next Sabbath we expect to receive the offering of all who will unite with us. We feel grateful to God for his timely visitation among us.

I have recently written to eight isolated subscribers to the Recorder who reside in Iowa and whose acquaintance I have not made, and who have sent replies from places far removed from these. Of this number, four are located in the Seventh-day Baptists, one has left the Sabbath and one never observed it.

During the quarter I have performed missionary labor and visited our people at Garvin, Gowrie, Grand Junction, DeMoin, Marion, and Cedar Rapids. I now have calls for revival meetings at Garvin, Shelleburg, and Calamus, and hope to be able to labor some time at each of these places.

The work is growing upon my hands and I am seeking a better preparation to perform all the labor possible upon my promising field.

During the quarter I have preached 32 sermons, held 48 prayer-meetings, made 53 visits, distributed 1,922 pages of tracts. May the Iowa field and its one laborer have your sympathy and prayers.

WELTON, Iowa, Jan. 2, 1866.

If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immaterial minds, if we imbue them with principles, with the just fear of God and love of our fellow-men, we engrave on those tablets something which will brighten to all eternity. —Daniel Webster.

**Woman's Work.**

**ONE STEP AT A TIME.**

By Mrs. MARY E. R. SANDERLY.

There’s no need to mope, my dears, and I in a homely bit of truth,

We were put to work at once, at mother’s knee,

In the happy days of youth.

It is, what if the road be long and steep, and we are weak and weakling,

On, or, though what the darkness gather deep, we take one step at a time.

A single step and again a step,

Until by sad degrees,

The milestone stand, we win at last Home, when the King shall please,

And the strong hand of God.

That the beauty, tendered spots,

Which can be made so thick and sweet

With our Lord’s forget-me-nots.

It matters little the pace we take, if we journey and daily see,

With the burden-bearer’s steady gait,

Till we reach our goal at last,

Or if, with the dancing foot of the child,

We keep the goal, in the eye of the soul,

Through the years of our pilgrimage.

And yet, in the trump of appointed days,

This thing must sometimes lie,

That we were passes and bewildered gazes.

For the road has led to the sea.

And the foeman’s trend is on our track

As once on the wondrous trail,

Where the children of Israel, looking back,

Saw Pharaoh’s chariots, and their pursuers.

Then clear from the skies our Leader’s voice, cried forward, "March on!"

Whatever we meet, with fearless feet,

Or the hallowed step of age,

And, with the grace of God.

Where the world has lain deserted,

Comes peace from the Lord’s own hand,

In His Blest Name and in His own way,

Though we cannot understand.

And we gather near the throne of grace

Oh, for the road so rough and climb.

With the trial and peril we well may cope.

One single step at a time.

*Congregationalist.*

"An average penny a week and a prayer," originated with Mr. William Carey. A century since he wrote it, and Christians have yet failed to "pray and organize up to the highest level of Carey’s penny a week." —*Life of Wm. Carey.*

**WILLIAM CAREY.**

The shoemaker who became the father and founder of modern missions was born at Paterspurgs, England, Aug. 17, 1761. There is reason to believe that his early ancestors were of a considerable social position, but there was very little evidence of it in the lot to which he was born. His father was a "tummy" Weaver living in a humble cottage at the time of his birth. A few years later however, he moved into the school house, where he taught William in company with the other village lads.

William early showed an eagerness for knowledge, often lying awake at night to work over his sums. He was devoutly attached to books and books, and procured such books and other helps as he could that would give him a better knowledge of their homes, habits, etc. His sister wrote of him, "As a boy he was of a studious turn and fully bent on learning, and always resolutely determined to make up any portion or particle of anything on which his mind was set." He called himself a peddler. On account of a peculiar skin affection, he was unable to work in the field as exposure to the sun increased his discomfort almost unbearable; so he naturally turned his attention to shoe-making, that being a special occupation in that locality. In this way he set about learning the craft which is almost hallowed by the number of great and good men who have been connected with it. Coleridge once said, "That shoemakers had given to the world a larger number of eminent men than any other handicraft."
further delay in matters pertaining to the evangelization of the heathen. The effect of his plea was such that a missionary society would have been formed at once, but for an incident which had an interesting consideration of the matter. On this account it was not until two years later in October, 1792, that such a society was really formed, when plans were made, solemn vows uttered, and a fund started to be used for missionary purposes. The profits thereof were thought to be the sale of Mr. Carey's paper upon "An Inquiry into the obligations of Christians to use means for the conversion of the heathen," which he had been asked to publish, was also to be added to this fund. Some money also received from friends in Birmingham who sympathized with the movement. A paper written by Mr. Thomas, who had been in India, concerning the religious condition of the heathen, fell into the hands of Andrew Fuller at this time. Mr. Fuller remarked, after reading it, "There is a gold mine in India, but it is almost as deep as the center of the earth." Then he asked, "Who will venture to explore it?" Carey replied, "I will venture to go down, but you," turning to Thomas, "hold the rope;" they solemnly promised to do, pledging themselves never to desert them as long as they lived. Arrangements were made with Mr. Thomas to accompany Carey and his family to India. Many and great difficulties delayed their starting on the voyage, but the way was finally opened and after a tedious passage of five months they reached Calcutta.

As Mr. Carey near Calcutta his enthusiasm for missions increased, as he thought of the great extent of territory lying all about him in the darkness of heathenism, and that his hope so long deferred of carrying the light of the gospel to them was about to be realized. He spent much of his time during the journey in studying the Bengalee language so that after only two months stay in India he began translating Genesis into Bengalee. After those who had come before them "to hold the ropes" at home were able to send several missionaries to assist Carey and Thomas. They united themselves into a company and divided their domestic and other labor equally. One of their rules was that every person in private trade, but that all be done for the interest of the mission. This was strictly adhered to, and in the years following, when Carey and his associates received quite large salaries, only a very small part of it, less than a third, was retained for private use, and the remainder was devoted to the work of the mission. Another rule of the company was that they should give themselves to prayer and the cultivation of personal religion. Carey felt that a complete knowledge of the languages used about them was necessary to successful missionary work. With the same resolute purpose which characterized him in boyhood, he set about the study of the languages of that country. At the same time he began the translation of the Gospels into Bengalee, and accomplished an amount of work in that line almost beyond our comprehension, translating the Scriptures into twelve languages and dialects. He was appointed professor and teacher of Oriental languages in the Government College at Calcutta.

But all this was used only as a means to an end. He continually worked for the salvation of souls by preaching and conversation, but it was not until fifteen years had elapsed that the missionaries were permitted to witness a single conversion from Hindooism. Upon the first occasion of the satisfaction of baptizing his oldest son, and Krishnu, the author of the communion hymn beginning: "Oh, thou, my soul for ever more
Must this worldlorn life pursue,
Let every idol be forgot,
For Jesus is the life.

This happy event was mingled with sadness, as during the administration of the rite of baptism, Mr. Thomas became so worked upon by this great event for which he had hoped and labored so long that it became necessary to put him in an asylum, and, further, Mr. Thomas's mental malady was so increased by the exciting events of the day that it was necessary to confine her to her room.

It must be noticed also that Mr. Carey did much to raise the social condition of India. It was largely due to his efforts that child sacrifice and the Suttee immolation of widows became illegal; that the Benevolent Institution for instructing the children of indigent parents was founded and a leper's hospital established; that a mission was opened for converts for whom open schools for natives were also established. Reference has been made to Mr. Carey's tastes as a naturalist; this taste grew upon him and was the strange, mysterious character in boyhood, which he had been called to accompany him in the darkness of heathenism, and that his mind the fullest play possible, just until twenty years later.

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An ancient old denomination of Christians, of earnest, contemders for the faith once delivered to the church, and the Seventh-day Baptist Church of the United States, England, and the Continent of Europe. Few in numbers, a little despised here and there, by the spiritual giants all, because their Lord is girt about with truth! It is a hopeful sign when such a body of holy men and women move forward.

It will be interesting to our readers, no doubt, to see the articles of belief as sub- scribed to by the Seventh-day Baptist, and print them below as we find them in one of their publications.

EXTRACT FROM FAITH AND PRACTICE, adopted by the SEVENTH-DAY BAPTIST GENERAL CONFERENCE at its Annual Session in 1860.

I. Of God.—We believe in one God, self-existent, infinite in wisdom, power, justice, and goodness; the Creator and Governor of all things; Deut. 33:27, Psalms 90:2, Isaiah 44:6, 1 Tim. 1:17.

II. Of Jesus.—We believe that Christ possessed both a divine and human nature, and was therefore both the Son of God and the Son of man. Matt. 1:1, 2:1, Luke 1:32, Romans 1:3, 4, Galatians 4:4, 5, Colossians 2:9, 10.

III. Of the Holy Spirit.—We believe in the Holy Spirit, whose office it was to instruct the prophets and apostles, and, with a knowledge of the mind of God, and who is the regenerate and sanctifier of mankind. John 14:26, 15:26, Acts 2:38, 5, 9, 10; 2 Corinthians 3:17, Colossians 3:16. Acts 2:1, 2, 3; 4:31; Ephesians 3:16; Romans 8:26, 27; 1 Corinthians 2:2, 10; Ephesians 5:18; 1 Thessalonians 4:7; Titus 3:5, 7; 1 Peter 1:21; 2 Peter 2:2, 52:1, 2, 3; 1 Corinthians 1:5, 6.

IV. Of the Holy Bible.—The Holy Bible is the Word of God, inspired of God, and the revelation of how God wills to be known and worshipped. Deuteronomy 4:26, 27; Acts 17:11; Romans 15:4; Colossians 1:26, 27; 2 Peter 1:20, 21; 2 Corinthians 3:18; Revelation 22:18.

V. Of the Death of Our Lord.—We believe in the death of our Lord Jesus Christ, as a satisfaction for sin, paid in the place of and for us sinners. John 3:14, 15; Romans 5:8; 2 Corinthians 5:21; Ephesians 1:7; Hebrews 9:28.

VI. Of the Resurrection of Our Lord.—We believe in the resurrection of our Lord Jesus Christ, when he rose from the dead, not only from the grave, but in a glorified body of the same substance as the heavenly bodies, in order that he might be the head of the dead in order to have dominion over the heavenly bodies. 1 Corinthians 15:19, 47; 2 Corinthians 15:23; Colossians 1:18; Ephesians 1:22; 1 Peter 3:22.

VII. Of the Ascension of Our Lord.—We believe in the ascension of our Lord Jesus Christ, that he ascended up into heaven, and is now the Head of the Church, the Celestial Body, whose members he administers on earth, and the Saviour of his people. Acts 1:9, 11; Ephesians 1:20; Hebrews 9:28.

VIII. Of the Holy Supper.—We believe the Lord's Supper is an ordinance of the church, to be continued in the church, Matthew 26:20, 1 Corinthians 11:23, 26.

IX. Of OUR MESSIANIC PROMISE.—We believe the Seventh-day Baptists have a special promise invested in their church, which is that they (and their children) shall inherit the kingdom of heaven, promised to Abraham and his seed, Genesis 12:3, 7; Galatians 3:8, 16; Romans 4:13, 14; Hebrews 6:13, 14; Matthew 25:34; Acts 1:6; Romans 15:12, 13, 21; Galatians 3:22, 29; Hebrews 8:6; Colossians 3:14; 1 Peter 2:9; Hebrews 11:16, 17; 2 Peter 1:3, 11; 2 Thessalonians 1:9, 10.

X. OF THE RESURRECTION BODY OF THE SAVIOUR.—We believe the saints shall be raised with spiritual, incorruptible bodies, Titus 2:13, 14.

—The Cottage Pulpit (Nashville, Tenn.)

NEW SUNDAY LEGISLATION AT ALBANY.

BY A. H. WILSON.

The American Sabbath Union, represented by Rev. Dr. Albro, is urging the passage of a bill to counteract the movement in favor of legalizing the saloons in New York City on Sunday afternoon. This bill forbids the opening of any place where liquors are sold, or purport to be sold, on Sunday. It forbids the putting up of "any screens, blinds, shutters, or other arrangements, to screen any building from view, or to cover any ground or stained glass window, or any other obstruction, in such a way as to interfere with a view of the business conducted upon the premises on Sunday."

The penalty named in the bill is "for the first offense, a fine of not less than $10 or more than $20, or imprisonment for not less than ten days or more than twenty days, and for any subsequent offense by both such fine and imprisonment."

This petition, the circulation of Sunday saloons, pro and con, formally before the legislature of New York. The result is to be awaited, not prophesied.

SUNDAY AND NATIONAL LAW.

BY A. H. LEWIS.

We are told by many that more stringent Sunday laws, by the national government direct, are needed as the beginning of "Sabbath Reform." One must smite, perforce, at this considering the attitude of the national government to the question of "Sunday in America," and the like. The same is true when we note what Congressional legislation does for that distinctively national territory, the District of Columbia.

It is now said that a very serious defect has been observed in the liquor laws of the capital, for that the attorney for the District of Columbia is not mistaken in his opinion. He says there is nothing in the present law to prevent brewers selling liquor on Sunday, provided it be sold in original packages and drunk upon their premises. Such selling by brewers is now done openly.

The agitation in favor of the bill for the opening of the court buildings and other government buildings containing things of interest to the people, on Sundays, which was started at the last session of Congress, has been revived by the action of the House Committee on Public Buildings and Grounds. One of our exchanges says, "While the opponents of this bill are unquestionably in the majority, its withdrawal is most regrettable, and its defeat is most tragic, if they are not carefully watched will find an opportunity to sneak the bill through when the attendance of its opponents happens to be small."

On the contrary it is probably true that the majority desire it and that it will soon be accomplished.

So far as it has been tried, national legislation in favor of Sunday is quite as powerless and quite in favor of "Continental methods," as State and municipal legislation is.

TRACT SOCIETY.

Biennial in January, 1862.

NEW YORK.

Church, Nile, N. Y.

Affiliated Baptist, T. Y.

Salvation, N. Y.

Established Baptist, Providence, R. I.

Tabernacle, N. Y.

Church, W. N. Y.

Tabernacle, Cen. City, N. Y.

Church, City, N. Y.

Church, W. N. Y.

Church, New York City.

Sabbath, N. Y.

Sabbath, N. Y.

Sabbath, West Hoboken, N. J.

Sabbath, Lake Hopatcong, N. J.

Income from Permanent Fund.

Bank, 102 Broadway, N. Y., Account of Pledge.

Church, 102 Broadway, N. Y., Account of Pledge.

Church, 102 Broadway, N. Y., Account of Pledge.

Church, 102 Broadway, N. Y., Account of Pledge.

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Church, 102 Broadway, N. Y., Account of Pledge.
**Young People’s work**

**ECHOES FROM CHRISTIAN ENDEAVOR WORK.**

Just fourteen years ago, in the city of Portland, Me., the first Young People’s Society of Christian Endeavor was organized with but forty-eight members. But so active were those members, that to-day a vast army of Christian Endeavorers encircles the world, having more than two thousand committees, numbering two million, two hundred and twenty-three thousand, eight hundred members.

If we stop here, however, the story is but half told, for how full of rich promise is the face of the Young People’s Department of the Sabbath Recorder. When everything in business was dark and discouraging, forty-thousand young people, soldiers of a heavenly King, gathered at Cleveland, Ohio, to review a year’s work. What does it mean to the pastor of the land, that during that year the Christian Endeavor ranks furnished one hundred and eighty-five thousand new church members to strengthen their hands, and bear the responsibilities of church work? Then to turn to the financial side,—for Christ’s Church has her money. And to those who are interested in their own denominations, we find that about a quarter-of-a-million dollars has been contributed by them to missions. The work, indeed, is a great one; our conventions have been thronged with those who are enthusiastic in the vineyard, and crusades for temperance and better citizenship have been started.

Not only are the young people doing good in wide fields, but also in their own churches. Never were Endeavorers so heartily and intelligently interested in their own denominations.

By what methods has this great work been carried on? By the aid and efficient work of the different committees. First in order is the Lookout Committee. A difficult task is theirs, and yet how glorious, for they induce young lives to fortify themselves by daily prayer and Bible study; to take up Christ’s work, and speak for him whenever an opportunity is presented. Some one has said that, to the Lookout Committee, evangelist has become the proudest of titles, and a soul the richest of rewards. Also it is said that they are the young systematically at work for the young.

God is breathing that wonderful spirit of prayer upon the hearts of the young, arousing them to the blessed privileges of prayer, and it is along this line that the Prayer-meeting Committee seeks to work. They are inducing the young people to let their voices be heard often in public prayer, and to speak more boldly for their Master.

And so we might go over the work of all the committees,—the Social Committee trying to show how bright and cheerful our religious is; the Flower Committee, with its messengers of love and beauty; the Missionary Committee seek to publish the story of Life over land and sea; and the Literature and Temperance Committees, each with its own important work. Then there are the Juniors. What can become a Juniors’ work, which is not stimulated so early in life to the Master’s service?

Branches of Christian Endeavour are found among the sailors, in the army, and among the police, and the life-saving men. Even the Red Man of the West joins the mighty band. All over the world, from northern lands to torrid Africa, and from east to west, strange tongues unite in singing “Onward, Christian soldiers,” while even Australia and the islands of the sea join in the great refrain.

MABEL MITCHELL.

**SYSTEMATIC BIBLE STUDY.**

For several years the writer of this article has keenly felt the need of a systematic course of Bible study; a study not of the Bible only, but of the best literature about the Bible. There is probably no conscientious person but feels that he would like to know better the actual truths of the establish, or literary; but to earnest young people we think the feeling comes with peculiar force, of a desire for a systematic study of the Scriptures, a course pursued with the same definiteness of system as that with which we study the works of modern progress. To be sure opportunity is afforded for such study in the pursuit of the weekly Sabbath-school lesson; but we think that few ever become good Bible scholars from the Sabbath-school lesson methods usually followed. The weekly Bible-school is a large and energizing factor of modern religious life, yet we think that in, by far, the most of cases unless young people extend their study considerably beyond what is usually done in the pursuit of the weekly lesson, they will not be able to have a thoroughly modern progressive thought.

As before said, the writer has long felt the personal need of a conscientious course of Bible study, a course not consisting entirely or in considerable part of readings from the Bible itself. It is not to be expected that to be—has a thoughtful and systematic study of Biblical literature and history in connection with readings from the text of the Scriptures itself. We have repeatedly suggested this need to others of our people older and more experienced and more learned, but no satisfactory suggestion has reached us; in fact, it has been a matter of surprise as well as disappointment that so very few suggestions of any kind were forthcoming.

It is difficult to see how a religious organization may be expected to stand as such unless there be intelligent study on the part of the constituency of that organization, of the underlying principles which are the basis of its existence. The finger of the world or of the liberal religions is sometimes pointed in the direction of the Baptists, saying, “they think if one but observe the Seventh-day Sabbath he has done the great thing;” as Beatrice Harraden’s “Disagreeable Man” says, “has made the great sacrifice.” The narrowness at which this finger points may be loathed, yet may be true there is a possible grain of truth in it. But I have no argument with those who refuse the imputation. I contend only that we need to be more conscientious, persistent students of the Bible; not students who seek only to be established in orthodoxy or truth, but those who study for the truth and the whole truth. There is less need for defense of the truth of the Bible against the advances of science than for an honest seeking after the truths of the Bible, and of the truths not only in the Bible but in science, in history, and in human experience. We either advance in a knowledge of the truth or else we stagnate and decline. What is back-sliding but disintegration of principle, stagnation, forgetfulness of the truth? And truth is kept brightest and best in the active condition of use. It is not, in human experience, an absolute thing to be reached and then left to take care of itself. Christian people ought always to have a higher and yet higher ideal of truth toward which they are striving.

In such a state of mind the writer hailed with delight a circular issued by the American Institute of Sacred Literature, of the University of Chicago, setting forth a plan for a four-year’s course in the study and religious application of the Bible. Agreeable to human experience in regard to all good things, we felt impelled to go tell our friends of this good thing: and the request of a friend that we should call attention of a greater circle of friends to this opportunity through the columns of the Young People’s Department of the Recorder is the cause of this article being written. The general plan of the four years’ reading is suggested by the following headings: “The Life of Christ,” “The Foreshadowings of the Christ (Old Testament History and Prophecy),” “The founding of the Christian Church,” “Old Testament Literature.” Each year’s work is a unit in itself. The work of the first year, upon the life of Christ, commenced October 1, 1894. Inasmuch as readings prescribed for the months of July, August, and September of each year, there is opportunity for making up work by those who may commence the course late. A membership fee of fifty cents, to cover expense of postage and helps provided, is the only expense aside from the cost of the books. The books for 1894–5 are as follows: In the Time of Jesus, Seidel, $0.90; Sketches of Jewish Social Life, Edersheim, $1.00; Harmony of the Gospel, Stevens and Burton, $1.25; The Life of Christ, Han- dley, $0.60; The Charter of Bushnell, $0.60; The Influence of Jesus, Phillips Brooks, $1.00; The Biblical World, July 1894–5, $1.50. The item of expense may doubtless be an obstacle to some who would otherwise be glad to pursue the course. But it should be remembered that no money is obtained without sacrifice, and oftentimes the good is measured by the sacrifice. And perhaps it may be expressed in the opinion that comparatively few who read these lines, who would really like to take this course, would have to make much sharper sacrifices than the writer of this paper that I have placed few volumes upon my library shelves in which I took more real satisfaction in the placing there than in the cost.

A postal card addressed to the American Institute of Sacred Literature, University of Chicago, will bring circulars, more fully explaining the work and the method.

D. E. WILLARD.

**YEAL COLLEGE HAS 2,413 STUDENTS IN ITS VARIOUS DEPARTMENTS.**

Of these 788 came from Connecticut, 126 from Massachusetts, 147 from Pennsylvania, 123 from New York, 120 from Illinois, 123 from Ohio, and 90 from New Jersey. The rest came from nearly every state in the union, and from sixteen foreign countries. The wide geographical and national variety represented by this assembly of young men will prove a great advantage to the student. They help broaden his ideas.

**MEANING OF THE PRECIOUS STONES.**—The meanings attached to the different precious stones which follow are: Amethyst — the amethyst, sincerity; the blood-stone, courage; the sapphire, innocence; the emerald, integrity, love, content; the pearl, tears; the diamond, purity; the opal, sorrow; the turquois, happiness; the malachite, prosperity.—February Ladies’ Home Journal.
Children's Page.

A BOY'S BOOKCASE.

The tragedy of which this is the record occurred in a small Tennessee town, in an old house, surrounded by a green hedge, and an attic. In this attic was a room with a single window looking out from under a gable upon the white blossoms of the apple tree. The room contained a three-seat wash-stand, a dilapidated rocker and a bookcase, the latter, however, being the only furniture in the room. There were no books on the shelf, the only attribute of the family about which the children knew nothing. The proprietor of the little old second-hand store of the town, and clothed and fed the family, lived in a small cottage nearby. And she was cheerful, too, with all.

But toward the first of May Mrs. Hardin was set to watch her children in the way they should go, made dresses for many of the ladies of the town, and clothed and fed a husband and two children. And she was nearing 20, with it all.

About four o'clock that afternoon Mrs. Hardin saw in her work-basket a sealed envelope. She was astonished. Still more so when she opened it up and found her heavy bank. She opened it, and a quantity of silver money mingled with several bills fell out. She could not remember where to send the money. Counting it, she found that it amounted to twenty-five dollars, the very sum she needed. Lenski, her husband, had been pressed to buy something for the home so unmistakably under the influence of liquor that she at once dismissed it.

"Must have been Tom," she thought; "he is sorry for what he said, and has taken this way to show it. But I hardly thought he had saved so much." A load was lifted from her heart as well as her mind. But an hour later Tom came home arrayed in his new suit of clothes, came in exultingly and proudly, and said that she had given him credit to which he was entitled. It was a nice puzzle. There was the money, but woman-like, she was not satisfied with the way it came there.

Jimmie Ha'Tadin, I think, hit upon the right idea. She made no allusions whatever to Tom's disposition of his money, but went quietly into the attic, and there found Jimmy there dreaming over his stories of enchantment.

The western sunlight trembled through the drapery of the apple blossoms and streamed in a sort of mottled splendor through the gable window. It fell upon Jimmie's face as he lay in the shabby rocker fast asleep before his treasure-house.

His mother looked at him pensively for a moment. How wan and weary and homely he looked! And just on his cheeks the tired eyelids were two jewels, wrought from an infinite pain and crystallized by a love free from the taint of self—twos tears turned into diamonds by that glory in the west. The mother's heart went out to the sad, lonely heart of the child rocking there in the cradle of tender sleep.

Then she looked from him to the bookcase, where he kept his soul. It was empty.—Walker Kennedy, in The Independent.

THE DOG LAUGHED.

The proprietor of a Third Avenue store owns a little black kitten that cultivates a habit of squinting at its master's eyebrows, like a bear or a fox, and then laughing. And so the feline companions proved as if it had taken lessons from a pupilist.

A gentleman took into the store the other evening an enormous black dog, half Newfoundlander, half collie, fat, good-natured and intelligent. The tiny black kitten, instead of being frightened, retreated, gave up its post or shelter, retreated, gave up its post or shelter, gave up its position, and sauntered away, completely and absolutely in defeat. The contrast between the two was indeed amusing. It reminded one of Jack the Giant Killer preparing to demolish a giant. Slowly and without a sign of excitability the small dog walked off, and his chain would allow him, and gazed intently at the kitten and its cold posture. Then, as the commodiousness of its position struck him, he turned his head and shoulders around to the spectators, and if an animal ever laughed in the world that is, did it. His face was neither barked nor growled, but indulged in a low chuckle, while eyes and mouth beamed with merriment.—New York Telegram.

One reason why a boy wants to quit his bookcase, as Jimmie H. would have done his, is that the dog of the family is sitting as if he had something to say to her; but she paid no attention to him, and he went out, only to return and repeat his silent exit.

By the way, if you want really to make a boy laugh, you should give him something he can call "a joke," and you greatly decrease the danger of his leaving the farm—Ex.
Home News.

Wisconsin.

MILTON.—We have had very cold weather for the past week, thermometer about 15° below zero at 7 o'clock A. M.; this morning 20° below. We have good sleighing. Beginning with the end of the week of prayer, we have been holding union gospel services in our church, continuing every night in the week excepting Mondays. Bro. L. C. Randolph, pastor of Chicago Church, has been leading them and with good success. He has been faithfully assisted by the members of all the churches. Every afternoon during this week there were eight cottage prayer-meetings held in different parts of the village. So you see some of the Christian people here are earnestly seeking God's blessing and we are expecting it, indeed we are already having it. I never saw a church where the members came forward more unanimously to the support of the pastor and evangelist than they do here. They had been praying for weeks and months for such a manifestation before the meetings began.

Iowa.

GARVIN.—As it has been quite a while since anything has appeared in the Recorder from this church, I thought some might like to hear how we are getting along. We have had some very cold weather this month, and very changeable. We still hold our Sabbath services, with quite good attendance and interest. We have a prayer and conference meeting following our Sabbath-school. Sometimes a First-day minister comes in and preaches for us. Eld. J. T. Davis has been here several times and preached while here. Elders Hillman and Baird-off each were here and preached for a while. Eld. Cottrell was here a few days and held meetings, and for all of these we feel truly thankful. This is all the preaching we have had since Eld. Soowell left us, one year ago last November. He has stopped off here several times to attend to business, and if he had time he would call on all he could, but has not held any meetings. We were always glad to see him.

A Bible-reading was started the first of the month, to meet Sabbath-schools, at Bro. J. D. Van Horn's, in which there is good interest, with from 8 to 20 in attendance. Although we feel rather discouraged at times, we know it is to those that endure to the end that receive the reward. Remember us, dear friends, that we may overcome every obstacle, and bear patiently every burden, that we may receive the "Well done," from the blessed Saviour.

We feel the hard times, but very few have anything to sell, and many have to go in debt for everything; but we are hoping to have a good season this year. If we do, we hope to pay off our debt, and be able to do more for the cause of Christ.

January 31, 1865.

Minnesota.

DOODGE CENTRE.—Cold weather has at last visited the North Star State. It was thought one while that we could lend our fires to the freezing and suffering people of Florida, and the snow bound of New York and adjoining commonwealths. But twenty and thirty below zero informs us that charity begins at home. However, at this writing we have had no deep snow, and both wagons and sleighs are yet in use.

In the last Home News from this place, it was said in substance that the German population of the state was reduced by the prosperity of the wholesale liquor traffic here in spite of the vote no-license. Of course our laws make it impossible for a no-license town to keep the traffic out when legs and bottles are sold, but some think the Germans are only a fraction of the continent. One of the men said that it would not be over one-third. That is, two-thirds of the drinking people are native Americans. We are not prepared to say definitely. Perhaps it does not matter. If the effort is made to have the temperance citizens here, and some Americans who would do well to repent and let alone intoxicating drinks.

By the way, Dodge Centre is honored by having the President of the State W. C. T. U., Mrs. J. D. Fry. Mrs. Fry is a public speaker of much ability, and gave a very good talk on "Cold Storage," etc., and outlined some necessary work for all the states. This is a bill prepared looking to a change of the laws giving the people the power in precincts to vote out both wholesale as well as retail, a thing which may be the "half loaf" some folks talk about. If it is good bread let us have a half loaf, but we are still bound to work for the whole loaf, and as far as the Dodge Centre Seventh-day Baptist Church is concerned, it is pretty well united in demanding the prohibition of the manufacture and sale of intoxicating liquors as a beverage in the whole nation.

The last Recorder, in its News and Comments, referred to the late Senatorial Contest in Minnesota as determined by the "Scandinavian vote." His Excellency, our Governor, visited Dodge Centre last autumn and in a public speech gave us to understand that he expected to be elected Governor and serve term out." But we were quite certain that was political talk for present effect. If his speeches in Washington and the Dakotas and other parts of the nation, if similar to the one delivered here, the report will need to be well acquainted with the common rules of grammar and arrange his sentences well before publication. After all, Mr. Nelson may know "where he is at," and Minnesota might do more, but politicians are not troubling us here very much. There is other talk in town. The Y. M. C. A. are about to put up a new brick block for its use. Our Seventh-day boys were not notified of the intended organization, but are now invited to help raise the money. The officers and management are properly looked after by the First-day element. No-lawism has been a prominent feature in the instructions given by this organization to the State leaders and the Congregational pastor told the writer that he thought some pretty loose theology had been proclaimed.

As a church we are rejoicing over victories for Christ in other parts of our beloved Zion and are praying for "shower of blessing" here. Another Rochester lamp and a fine new clock have been given the church, gifts from parties who do not give their names.

H. D. C.

The gold sweepings of the mint represent yearly fortunes. Straty minutes are the gold dust of life. Are you a minute saver?
The sanctity of the day is menaced by What else does he see?.. We need "national cijsh)n6r in the past, he need "national ~"ourthAvenue, 1,500 of Minnesota, evangelists a good thing with thy niight.' , ,that' prevail because of numerical strength are'sending and ending Jan. 16, 1895:
Number o(seamen present evenings......................... 614
1,500.

During the last month were received:
1. "papers.......................... 12
2. "papier and paper from Adamsotre, N.Y.
3. "cake and doughnuts from Westerly, R. I.
4. "papers from Farinas, Ill.
5. "batty bags and wrisletts from Milton Junction.
6. "wrists.......
7. "bars of soap, quilt, wristlets, and evergreen from Brookfield, N. Y.
8. "boxes of cakes, doughnuts, and ditty bags from neighborhood, N. Y.
9. "box of doughnuts and cheese from Asbaway, R. I.
11. "ditty bags from Little Genesse, N. Y.
12. "boxes of cakes and nuts from Madison, Wis.

We had the satisfaction of knowing that the gift came almost entirely from the Seventy-day Baptists. Most of the comfort bags contained a portion of Scripture, either a Testament or the Gospel of St. John. About 1,500 gifts were bestowed in all.

It will be noticed that the attendance for this month was unusually large. This is, indeed, gratifying to those interested in the Mission; and those most interested in the Mission and its work realize that there is a great lack of funds, without which the Mission cannot be successfully carried on.

The incidental expenses since last report have been $6 75.

SALOONS THE VESTIBULES OF HELL.

The Rev. J. R. Davies preached at a large congregation in the Fourth Avenue Presbyterian Church, Twenty-second street and Fourth Avenue, on a recent Sunday morning on "The Sabbath and the Saloon." After speaking briefly on national honor and national dishonor in the past, he said:

"We are approaching a crisis with regard to the Sabbath in our land. The sanctity of the day is menaced by powerful organizations and can only be preserved by the fulfillment of every political promise, to open saloons on the Sabbath-day. It is no time to halt between two opinions. We have the Scandinavian popu-

lation of Minnesota, Iowa, and the Dakotas. We need several strong, consecrated men and women—in those States, missionaries or evangelists who understand the language spoken by the flourishing mission.

Whatever thy hand findeth to do, do it with thy might.

If we haven't the money, we must have it. If you don't know of any persons to send, seek for them, educate, prepare them for one of the six classes in our missionary fislid that we, as a people, know of. We are looking with hopeful eyes and hearts toward the South. That is right, but we may have just as good success, and perhaps better, by turning our eyes westward.

NEW MIZPAH.

Monthly report of the work done at the New Mipah Mission, beginning Dec. 17, 1894, and ending Jan. 16, 1895:
Number of seamen present evenings......................... 614
Total........................................................................ 696

The Hasty Word.

To think before you speak is so wise an axiom that one would think it would be impossible to multiply it by repetition. And yet in how many cases the hasty temper flashes out in the hasty word, and the latter does its work with the precision and the pain of the swift stiletto! Singularly enough, the hasty word often wounds those who love one another dearly, and the very closeness of their intimacy affords such a weapon, and the latter does its work with the power which they now have on the subject of the present day.

It is too soon to know the issue of the Sunday afternoon opening in New York of which Mr. Davies spoke. Those who favor the legalizing of the saloons then claim that the present law leads to immense corruption by way of "a living money." This has been proven beyond question.

Before the investigation is through it will be shown that the law which forbids honest labor on Sunday puts a premium on the business of these "vestibules of hell."
CORRECTIONS.

In the last half of the sketch of "Henry B. Crandall and His Ancestors," appearing in the March number of the Record, an error was committed in a number of the several statements which should be corrected. Instead of saying that Mr. Crandall's second wife, who was formerly Miss Emeline Corderman, "bore him one child," it should be said that she bore him three children, only one of whom, a daughter named Ada Francisca, is living. This wife died July 11, 1885, not 1895. The frame house that Mr. Crandall erected near his old log house was built soon after 1854, not 1864. In the sentence, "He was greatly interested in the passing events of the community and of his country," the last word should be changed to "country"; then follows the clause, "to the latter of which he gave, even in his final days, the devotion of an earnest patriot." W. C. W.

CORRESPONDENCE.

To the Editor of the Sabbath Recorder.

I herewith send an obituary of my mother, with some remarks which I prepared to send to Bro. Wheeler for the Recorder, but as it is more extended and more bulky than I anticipated, will send direct to the office, and this may be the introduction. Bro. Wheeler may also make mention of what I have stated in regard to our meetings in his report, as I have been isolated for a long time, and am tired of living that way, and I am rejoicing in the prospect of being united with those of like precious faith. I have been a Baptist for thirty years, and a Sabbath-keeper about ten years. My wife is in full harmony with me, and our two oldest children are ready for baptism. We are anxious to organize a little band here that we may be in a position to administer the ordinances, and thus form a nucleus about which we may collect those who are willing to keep the commandments of God, even in this "crooked and perverse generation," and who worship God in spirit and in truth.

But whether we organize or not, I desire to be identified with the first day of the week, the Sabbath, and to be found actively engaged in removing the chaff of error from the truth of God. "The harvest truly is great and the laborers few." And I am impressed with the importance of doing what our "hands find to do" with all our might, while it is "called" day, for it seems the twilight darkness of night is gathering about us in various forms. "The morning cometh and also the night," the watchman tells us, and, according to God's order, the night cometh first. It certainly is the time to "blow the trumpet in Zion," I.e., would be Zion, but misguided, Sunday-Sabbath Zion, and "sound an alarm." And, indeed, it is alarming, the extent to which they are carrying the Sunday question in "my holy mountain," let all the "sins in the breast of Judah" be revealed. They shouldn't they tremble at their prospect, for the day of the Lord cometh, for it is nigh at hand; the "day" when his Sabbath will not be trodden under foot as now. May the Lord speed "that day"—the day of which the ancient prophet spoke on the highest mountain; the day that pawns the dawning of the morning, through the darkness which we are now passing, which is described as a "day of darkness and gloominess," a day of clouds and of thick dark-ness; but, "the morning is spread upon the mountains." Joel 2:1, 2. We know that the morining cometh, for the watchman, who has his position on a high tower, and takes his view from that elevated position, sees its first glimm. Brethren, that will be a happy morning, whether we shall ever be called "the day of Jehovah," or the Sabbath, the question. We need to be aroused to a re-doubling of our diligence, seeing that the enemy is so well organized, so active, and so numerous, "in the valley like grasshoppers, in the top of the hills like locusts." We need the "sword of the Lord and of Gideon," "a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers," and so by use of the lamps (tracts) and the trumpet (spoken word) the Lord will per chance cause confusion in the camps of the enemy, and save every man's sword against his fellow," and thus give us the victory. This must be our hope, for we cannot meet them with numbers, except the "host of God be with us." 1 Chron. 12:22, 2 Kings 6:18.

Now to conclude. While it is proper to blow the "trumpet," and "sound the alarm" by the spoken word, the lamps also are necessary to lighten the dark places, and to lead out of the darkness. So if you will send me a quantity of Sabbath tracts, I will be the "empty pitcher," so far as in me lieth, and will "blow" everywhere that the light may shine, not only in Denver, but in all that great city of Babylon, which comprises all First-day Christendom.

Yours in loyalty to him who is Lord of the Sabbath.

W. H. WALLACK.

WORSHIP.


ALONE.

Since she went home—
Longer the evening shadows linger here,
This winter night was left to me,
And even summer skies are chill and drear.
Since she went home.

Since she went home—

The robin's note has reached a minor strain;
The old church, now silent, tells the year,
And laughter sides with hidden, bitter pain,
Since she went home.

How still the empty rooms her presence blessed,
Untouched the pillow that her dear hand pressed;
My lonely heart hath nowhere for its rest,
Since she went home—

The long, long days have crept away like years,
The sunlight has been dimmed with doubts and tears,
And the dark nights have raised in lonely tears,
Since she went home—


THE QUEEN OF ITALY'S TACT.

One day last year, in one of the festivities which celebrated the silver wedding of the King and Queen of Italy, the German Emperor was driving with King Humbert through the streets of Rome, writes Arthur Warren in a prefixedly illustrated article describing the home life and personality of "The Bonnie Queen of Italy." Cobalt is her favorite colour of Italy is called, in the February Ladies' Home Journal. There was no parade. The two monarchs are described as "an air, an elegance, a sense of the ironical," and the Queen, who is much more monarch with a laugh, "you are the King! Can't you call out your own troops when you like?"

"Oh," replied the King, not caring to have the issue pressed, "here comes Marguerite, we will ask her!"

The Queen's carriage, with Her Majesty and the German Empress, was following, so they waited for it. Then the King, with a quietly humorous show of deference, referred the matter to the Queen, who took it in the predicament instantly, and, gravely addressing the Emperor, said: "You see we are close to the Vatican, and I fear the Pope if we were to call out the troops. He is not accustomed to such displays under his window, and I should not like to alarm the old man."

There was no salute that day. I have heard Queen Marguerite called the "personification of Charity." When one of her friends advised her to be economical "because one never knows what may happen," the Queen replied: "No; what comes from the country must go back to the country!" She is an enthusiastic and discriminating patron of art, and has done much to encourage the manufacture and the production of silk embroidery in Italy; she is actively interested in the industrial development of the country and also contributes liberally to hospitals, and orphan and blind asylums, and goes to the children's hospital and tells stories to the youngsters and brings them toys.

Special Notices.

The next Quarterly Meeting of the Southern Wisconsin and Chicago Seventh-day Baptist Churches will be held in the church of the former, commencing Sabbath evening, Feb. 22, 1895, at 7 o'clock.

Sabbath evening, preaching, E. M. Dunn.

Sabbath morning, 10 A.M., Rev. L. C. Randolph.

12 M., Sabbath-school in charge of Superintendent Alphonso school.

F. M. P., Rev. W. C. Whitford.

Evening after the Sabbath, prayer, and communication, let by L. C. Randolph and S. H. Babcock.


2.30 P.M., Rev. Young People's Hour.

T. P. M., Rev. S. H. Babcock.

All persons contributing funds for the New Mission Rooms for seamen will please notify Mr. M. C. Russell, of the Treasurer. Please address her at Plainfield, N. J.

The Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of West Church street, at 2.30 P. M. Sabbath-school following preaching service. A special invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath.

The First Seventh-day Baptist Church of New York City holds regular Sabbath services in the Boys' Prayer-meeting Room, on the 4th floor, near the devast or, Y. M. C. A. Building; corner 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A.M., followed by the regular preaching services. Stranger's are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, New York, N. Y.

The Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington streets, at 3.30 P. M. Sabbath-school at 3.30 P. M. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's address, L. C. Randolph, 6124 Wharton Ave.

The Sabbath-school Board of the Seventh-day Baptist Church requests that your necessary request shall be submitted to the Superintendent and General Secretary the Board of the Seventh-day Baptist-school of the North-Western Association a letter on this matter, and through their Superintendents or Secretaries communicate with Rev. H. D. Clarke, Dodo Gates. In no case should it be sent to any one except such an institution. Two or more schools near each other may unite in such a profitable convention.
MRS. MORGAN'S QUARTER.

"Only twenty-five cents." It seemed so small to Mrs. Morgan when she thought of what the others would give, though when she remembered the barrel of flour, the box of tea, the shoes for Kit, the medicine for Janie, and Tom shivering without a covering, she wanted much more.

When she thought of all these things it seemed to her that she and Mr. Morgan were doing far more than twenty-five cents for the cause of missions.

"I don't believe that I will go to that circle," she said to herself, "and then I won't have to give anything; the ladies will laugh in their sleeves to see me put it in the box with their five and ten dollar bills. The Lord knows I'd be glad to give more, but I honestly and truly cannot; so I'll just stay at home and sew."

But somehow Mrs. Morgan did not quite make up her mind, and she settled herself to work.

"You know you are a coward," said Mrs. Carter, "that, because the door I humbly and earnestly ask thee to help thy less fortune, she rose from her shoes for a little in Incidents which she had something, but Mr. JimsInith in a gen-

"Mrs. Thompson's mission circle meets this afternoon, and I want to do a few errands; so please give me ten or fifteen dollars.

"I suppose the most of it is for the mission circle," he said laughingly.

"I'm not going to give but a dollar, anyway," thought Mrs. Thompson; she could not only a quarter and a very little smaller change. She saw her take the quarter and dissimulate the box with a joyful, wistful expression, and the hot tears filled Mrs. Thompson's eyes.

"She finds the comfort just as mother did," she thought. A minute later, and a crisp ten-dollar bill dropped softly from Mrs. Thompson's hand into the box. "But my mother and Mrs. Morgan gave it," said Mrs. Thompson to herself.

Mrs. Morgan never heard of her part in it, but what did that matter? She knew that she had done what she could—Gospel in All Lands.

FIERED AT THE WRONG MAN.

Mr. Jimssmith, the lawyer whose name is a household word in Chicago, recently moved to an suburban home. He is highly pleased with it in a general way, but so many agents endeavor to make him feel it is rather a bore. The other day he opened the door to twelve agents, who came to show him some new apparatus that was half over, and when he was summoned to the door for the thirteenth time, he was mad enough to fight a herd of porcupines. A tall, eyeless man dressed in black con
duced to the door and started to say something, but Mr. JimsSmith interrupted him.

"You don't need to tell me what you have to sell, because I don't want it. I don't need a burglar-proof clock, nor a boot-jack that has a music box in it, nor a steam-wind ing can-opener. I don't—"

"My dear sir, you are miseous—"

"Oh, you don't need to hear me. I am a lawyer. I tell you I don't want a gate that may be taken from its hinges and used as a bedpost, nor any use for a combined currcumb and mustache cup. I have a full supply of medicine and hair restorer; and what's more, my wife doesn't need a redfish or a flaring billiard ball."

"Oh, really, sir, this is a most extraordinary—"

"Of course, it is extraordinary, but I don't want it. I suppose it can be used to grattle horse-radish and tune the piano, but I tell you I don't need it. Perhaps it will take the grease spots out of clothing, pure appies, and chase dogs out of the yard, but you'll have to go somewhere else to sell it. I believe that a man of your age and respectable appearance should go around to the neighborhood and ask people when the whole neighborhood is full of wood that ought to be taken out of the house. I have tried to sell a man a fire escape when you can make one dollar a day in that business."

"I am not an agent."

"Then what are you?"

"I am the pastor of the Orthodox Brethren Church, and I came over to get acquainted, not knowing that you were running a private establishment. Good-day."

Chicago Tribune.

MARRIAGES.


DEATHS.

Amos P. Thompson's obituary notices are insert ed free of charge. Notices of deaths are restricted to one sister, and are limited to twenty lines, per line for each line in excess of course.

SABBATH.—Thompson W. Saunders was born in Pennsylvania. He was married to Adrianna Adams, N. Y., Jan. 28, 1815.

He came to this country in 1836, and was married to Susan Vvinstory in 1827. One son was born to them, and in 1848, Mr. Saunders' only son having died in 1849, he married Mrs. Asb of the Withersburg, N. Y., Viscount Burgundy, Church. He was a man of more than ordinary ability. He had been a teacher, a merchant, and a successful farmer. He always took a lively interest in education and vital measures of reform in the community and the nation. He was loyal to the Church and the denomination, devoted to the Sabbath cause, and kept himself well informed of its progress. He died of paralysis, leaves a wife, four brothers and sisters. E. J. B.

Letter Notes.

Dr. Putnam will pay his respects to chles and delivered the next issue of The Ladies' Home Journal, "I consider the Disabled SOLDIERS' Home Reformer," to be "one of the clearest de
ditions ever issued of the work of the Union, and is being made, and to sterilize and undermine them when they are made."

COOLY DARE'S Conceptions of the literary phases of American life are to be contained in a medley to appear in the next issue of The Ladies' Home Journal. The article was originally called "The Disabled Soldier's Home," and was the novelistic impression of American women, but this plan was altered and the article by the Rev. Mr. King will give Dr. Doyle's ideas of "Literary As-

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