THE SABBATH RECORDER.

REV. L. R. LIVESTONE, Editor.
Rev. L. G. Randolph, Chicago, Ill., Contributing Editors.

ONE STEP AT A TIME.

A single step and a single step, your safe starting.
The milestones passed, we win at last.
That the briery, tangled spots
To his master's call.

One of the nestest little Hand Books we have seen has been issued by the Congregationalist, Boston, for 1896. It contains 64 pages of condensed information relative to Congregational churches, Daily Bible Readings, Prayer-meeting Topics, etc., besides many items of general interest.

In the changes and delays incident to the task of removal of our publishing works it is possible that we may not be able to issue next Recorder promptly on time, but we will do our best and if there is any delay we can only hope that our friends will "Let patience have her perfect work."

We are pleased to notice the changed and improved appearance of one of our esteemed exchanges, the Christian Secretary, Hartford, Conn. It came out last week in its Christmas dress, and in the size and form of the majority of our religious exchanges. We wish the Secretary continued success and increasing usefulness.

We are again in the midst of the holidays. Our wish is that all who read the Recorder may be as "merry" and as "happy" as is consistent with a devout recognition of God's tender mercies and your own Christian obligations. Let each one endeavor to make all you may chance to meet happier at this time. To some these days will be full of sorrow. Comfort them and you will be happier and better for the service.

A few words to our young people. It is true that you have your own departments, as "Young People's Work" and "Our Young Folks," in the Recorder, but we want you to read the first page of the Recorder also, and all the pages so far as you can. The editor often desires to speak to young people by his own special page, and so this week he has a word for you concerning the Y. P. P. M. Please read it. Next week something more.

THE SABBATH RECORDER.

FIFTH-DAY, DEC. 27, 1894.

We rejoice that the good work of the Lord is going on in several of our churches. Our evangelists and pastors are working faithfully, and souls are being reaped from lives of indifference and sin. It is a marvelous change when men and women cease living solely for self and become zealous, faithful, happy Christians. God bless the work and the workers.

A man of experience once said, "When you begin to argue with a man and he talks loud, walk off and leave him; you cannot convert him." There is much wisdom in that advice. If all quarrels were nipped in the bud, in that way, there would be fewer estrangements and less serious troubles. To continue to argue until the natural rise in temperature causes heated remarks on both sides is unwise. Let the one who can keep cool quietly withdraw, and leave the passionate man to his meditations. He will soon lose his heat and be more companionable.

The History of the English Paragraph, a modest title for a book of 300 pages, and doubtless many who read such an advertisement in this issue of the Recorder will wonder what interest can be said on that theme. To those who have carefully read the above noted book by Edwin Herbert Lewis, Ph. D., University of Chicago, the question is answered. "The History of the English Paragraph," is a masterly dissertation, revealing a vast amount of pains-taking study and research in the realm of English literature. This work is clear, analytical and discriminating. It is a model in historical research, critical comparison, and, itself a beautiful illustration of the present development of sentential and paragraphical construction. To those who would become thorough students of English literature this treatise will be of great value.

These are appropriate days for reading. Business men are now posting their books, taking account of stock, balancing accounts, that they may ascertain their real financial condition, whether they have gained or lost by the year's transactions. A careful examination will enable them to decide what changes in methods or plans may be needful.

It cannot be less important that all people use some of the closing hours of the old year for a similar examination of their spiritual standing. How do we appear under the searching eye of the Omniscient One? We have not been transacting business during the old year exclusively for ourselves. Even if we have not forgotten our obligation and in any measure supposed that we were our own masters, it is not so. God is our rightful Master and he will sometime call us to a strict account for the use of our time and opportunities in the year 1894. It was written up before this year closes. We will have our plans for our labor for the coming year carefully made, not forgetting that we are stedwards to whom our Lord has entrusted much and of whom he will certainly require much. "Te thou faithful unto death and I will give thee a crown of life."

There is an organization known as "The American National Red Cross," with Miss Clara Barton, Washington, D. C., President. This society is not a secret order, but one of the most humane and open organizations of our times. It has for its object, "The relief of suffering by war, pestilence, famine, flood, fire, and other calamities of sufficient magnitude to be deemed national in extent. The organization acts under the Geneva Treaty, the provisions of which were made in International Convention, at Geneva, Switzerland, August 22, 1864, and since signed by nearly all civilized nations, including the United States, which gave its adhesion by act of Congress, March 1, 1882. It was ratified by the Congress of Berne, June 8, 1892, and was proclaimed by President Arthur July 30, 1889. There are forty-four separate nationalities which now adhere to this treaty. Japan gave its adhesion to the treaty of Geneva in 1885. In 1889, at the third reunion of the Japanese Red Cross Association, His Majesty, the Emperor, was tendered and demanded the Presidency. In accepting the Emperor spoke as follows: "I am more than honored by this distinguished assembly, in receiving and accepting this honorable position. It will give me great pleasure to be an active worker in an active Association."

To many, indeed, most Americans, some of the recent disclosures connected with the existing war between Japan and China have come like a revelation. All are surprised to find such an advanced state of civilization, and such remarkable evidence of progress in the Japanese people. We gladly print the following notification to the Japanese army, issued September 22d, by the Japanese Minister of War. It will be read with interest and pleasure. China not having accepted any such treaty and being ignorant of those enlightened principles will doubtless do many things contrary to the merciful provisions of said Treaty. But we trust that the Japanese soldiers will heed their instructions. It is to be hoped also that the Turks may be induced to accept the same humane provisions before the present investigations into their recent outrageous cruelties, tortures and slaughter of Armenian Christians is ended. Read the following instructions issued to the Japanese army:

The following notification to the Japanese Army was issued September 22d, by the Minister of War:

"Intelligent operations being properly confined to the military and naval forces actually engaged, and there being no reason whatever for hostility between individuals because their countries are at war, the common principles of humanity dictate that succor and rescue should be extended even to the enemy's forces who are disabled either by wounds or disease.

"In obedience to these principles, civilized nations in times of peace enter into conventions to mutually assist disabled persons in time of war without distinction of friend or foe. This humane union is called the Geneva
Constitution, or more commonly the Red Cross Association. Japan became a party to it in June, 1890, and her soldiers have already been instructed that they are bound to treat with kindness and helpfulness such of the captives as may be disabled by wounds or disease.

"China not having joined any such convention, it is possible that her troops, ignorant of these enlightened principles, may subject diseased or wounded Japanese to merciless treatment. Against such contingencies the Japan Treaty might be of use on their guard. But at the same time they must never forget that however cruel and vindictive the foe may show himself, he must never disregard the rules of civilization; his disabled succored, his captured kindly and considerately treated.

"The Japanese soldiers to be disabled by wounds or sickness that merciful and gentle treatment should be extended. Similar treatment is also due to those who offer no resistance to our arms. Even the body of the enemy should be treated with respect. Even the body of the Japanese troops must be regarded as a party to it in June, 1890, and her soldiers have already been instructed that they are bound to treat with kindness and helpfulness such of the captives as may be disabled by wounds or disease.

"We cannot too much admire the course pursued by a certain western country in which a large number of its young men has taken the only school of college grade, within its thousands of young men and boys, and that the school has been able to afford a satisfactory supervision of the O. T. A., and the preparation of its annual report to the Board of the American Baptist Church, Plainfield, N. J., at the last Board meeting.

"If ye love me keep my commandments. The commandments are not all negative, or prohibitory. They are also preceptive, they require the observance of certain duties, and observation shows clearly that those who are active in those things mentioned in the pledge are constantly developing in their spiritual life. They "grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ." We rejoice that love is essentially active, and will find expression. Activity must result in growth. A lazy Christian will no more thrive in Christian graces than a lazy man in business; he will surely come to poverty and perhaps to starvation.

"In the matter of this paper we will try to point out some of the influences of the young men's prayer meetings over the active membership as well as over the associate members and others.

"THE SABBATH RECORDER

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, New Jersey, on Sunday, Dec. 9th, 1894, at 2:15 P. M., with the President, Charles Potter, in the chair.


Correspondence was received from W. C. Dar- 

The letter from W. L. Clarke was taken from the table, and on motion of the first part of the letter concerning the changing of the day for the annual session of the Society, was referred to the Secretaries as a committee to confer with the Executive Board of the Conference in relation thereto. The second suggestion in reference to calling Dr. A. H. Lewis to devote his entire time to the cause of Sabbath Reform, was on motion referred to the Corresponding Secretary for incorporation in the annual report to the Society, for their consideration at the annual session.

Voted, that owing to the request of the Librarian of the New York State Library at Albany, the Board supply the same with a series of our publications. A. H. Lewis was appointed committee thereto.

Moved, that the Committee on Publishing Literature, appointed to hold in their judgment, the decision of the Committee to continue the plant in this city. Carried.

The yearly engagement of the Field Secre-
The Sabbath Recorder.

LETTER FROM KANSAS.

To the Editor of the Sabbath Recorder.

Let me, through your columns, thank those who have written, converting the fragment which is

my having expired, it was voted that he con-
tinue to serve the Board till Jan. 1, 1895.

On motion, A. H. Lewis and C. C. Chipman,
were appointed a committee with power to ar-
range for the removal of the appurtenances of
the New York office to Peoria. The Treasurer
reported bills due $547.70 which were ordered
paid. Minutes read and approved. Board adjourned.

Arthur L. Titusworth, Sec. Sec.

SPEARVILLE, KANS.

FAITHFULNESS.

In a sermon preached in his own pulpit, by
the writer, and published in the Recorder for
Oct. 26, 1894, the opinion was advanced that
the text, 2 Tim. 2:11-13, formed part of a first
century hymn that the early Christians were
acquainted to sing, and the wish was expressed,
that this objection be well found and might have been
deprecated as a piece of public (or a piece of
the text, 2:11-13, as the writer supposed it.
As the hymn might possibly have been
lightened, but afterwards it became enlightened
and he upbraided himself for it. The Christian
should cultivate his conscience and
make it tender and responsive to the truth
and the requirements of God. To divide God's
commands into "essentials" and "non-essen-
tials"; to change the ordinances of God's
kingdom and tone down the requirements of
Christianity is impossible; all will tend to
utter the conscience. If every Christian
will ask himself in every relation and activity
of life, "Is it right?" and not, "is it
important?" "Does Christ require it?" and not,
"is it essential or politic?" "Will Christ approve
it?" and not, "What will men think of it?"
There will be a more tender, responsive and en-
lightened conscience and consequently a higher
spiritual life. Unless a man is
converted, God will not look upon him as a
child of the kingdom.

FROM D. H. DAVIS.

SHANGHAI, Nov. 10, 1894.

Dear Brother,—I was pleased to read in the
Record of September 27th, your note calling
attention to our request for special prayer on
behalf of the Empress-Dowager, of China, who
would reach her sixtieth anniversary on the
7th of November. If there is anything in
a bright and beautiful day propitious of fortune
and favor we may expect her Highness, the
mother of the Royal Family, to enjoy a large
share of blessing. It is evident that the beau-
tifully they added much to the pleasure of those
who participated in the celebration and
the religious exercises held in her honor. Ten
years ago she was the recipient of honors from
her people. According to the established cus-

tom of the land these honors were conferred at the age of fifty, and then at the
completion of each succeeding decade, the
demonstrations increasing in splendor accord-
ing to the dignity of the age attained.

When we consider that there is nothing in
Chinese form of government to stimulate
patriotism, and again that there is a wide-spread
spirit of dissatisfaction with the present rule,
and that on account of the war now pending
with Japan, the country is in a very disturbed
condition, it seems almost a wonder that the
people were willing to make any demonstration
at all. At Shanghai, while the display was not
as grand as on some occasions, still it was quite
generally participated in, and showed that the
people, notwithstanding their dissatisfaction,
were willing to render honor to their Queen.
Missionaries and native Christians were
especially interested in the occasion because in
perfect harmony with the customs attending
such festivities, they could make the occasion
a grand opportunity for sending the Word of
Life and Light into the home of the Royal
family. From the very first this project seemed
to receive the hearty support of all Christians in
China and especially that of the native Chris-
tians who were asked to contribute toward the
obligation to which the number of contributors is reported to be about eleven thousand, and the amount
raised about $1,100.

The following description of this Imperial
presentation edition of the New Testament is
given in the Chinese Recorder: "It has solid
silver covers beautifully embossed with bam-
boo leaves and is incised with Chinese decora-
tions. The silver casket lined with old gold plumb, and the
whole is enclosed in a tuck-away box. On the
left hand upper corner of the cover are the
characters for 'Complete New Testament' in
raised gold, and in the middle an oval plate
on which are incised the characters for 'Scriptures for the Salvation of the World.' A congratulatory sentence, stating
that the book is the gift of the Christian
women of China, is engraved on a gold plate
on the cover of the casket. The total amount of
silver used was twelve pounds. The size of the
book is 10x13x2 inches, and cost altogether
some $1,100."
which the heathen and the Christians were about six times a week. While Christian was honored for her position and the age she had attained, and prayed that God might be pleased to prolong her day, still far above all this they desired that she might attain life everlasting too. In the book which the Christian man of God had presented to her.

In the F. M., of the same day a mass meeting was held in the M. E. church, where several hundred were gathered to hear certain persons speak. The occasion was one of very great interest, many earnest prayers were then and have been continually presented to the throne of divine grace, that God would bless this effort to the salvation of the royal family, and the good of Christ at large. It has been shown to me that God could not fail to give a listening ear to the united petitions that have gone up to him on this behalf. We know that he will answer although it may not be in our own way and time.

FROM R. S. WILSON.

This quarter has been one of great interest to me. I preached two sermons at Whiton, 30 miles north-west of here. At the first of the quarter there was tire with me and I preached several times. We held meetings from Wednesday till Sunday night. Quite a number of young people came forward for prayer. We would have stayed longer but there was to be another meeting to begin the same day as we closed, and I came home from there leaving Brother Hills at Alberville, twenty miles west of here. I suppose he will tell you about it in his report. I came home and stayed here until the second Sunday in August and I was ordered to go thirteen miles south to a church called Pinheors, to help in a meeting. I went and was there seven days and preached five times. We had three conversions. Brother Hills preached in my place while I was away from our church, and when we were at Whiton the meeting here was conducted by one of our young ladies and Walter Greene, a young man. They said they had a good meeting. We then dismissed our meeting, by the vote of the church, one Sabbath, to help in a First-day Baptist meeting here in our own town, having received a letter from the pastor of the church, asking us to come. We have missed two Sabbaths in succession of preaching at our own church on account of a tent meeting here. The tent was set up within about 200 yards of our chapel. It was to be a Union meeting, and I was invited to help and did, so the meeting was held two weeks and there were 52 conversions. Two of our young people were converted and will join our church next Sabbath after baptism. The Sunday following a young man by the name of Palmer, of Rome, Ga., called for a Seventh-day Baptist church to join our church on Sabbath-day. He said his parents were opposed to his joining the Seventh-day Baptist Church, but he was 21 years old. He is strong in the faith and is a man of more than ordinary ability. We hope and pray that he may be a blessing to the church and the community where he lives. [This young man is now a student in Alfred University, December, 1894 Ed.]

We have great reason to rejoice over the prospects at present, for they look very encouraging.

FROM DR. SWINNEY.

Dear Brother.—Last week in the dispensary in the native city, Miss Tan entered in advance of her mother and quietly gave me a letter. It was placed in my pocket, and each day I read it the next morning, found it so clear in Christian life and thought, that I hope to translate it for publication soon. Following Miss Tan were two patients almost exactly alike in their sufferings, having been in the hospital some time which had remained since inoculation for small pox in childhood. Diseases are thus continually propagated, because their manner of inoculating is to take the scabs from off the body of the sick and place them in the nostrils of the child, who then inhales the virus through the breathing into the lungs, and thus directly into the blood, will produce a severe and thorough effect, carrying with it also the diseases from previous persons. The most trying form of skin disease resulting in this way is the above mentioned "So kwa," of which in all these years I remember but one case that did not follow inoculation. This form of eczema well settled in a serpuliform system seems difficult to eradicate, excepting by patient and long continued treatment.

In the dispensary here at the hospital yesterday, the student girls were much interested in a case of gangrene of the finger where the "life of demarcation" was already clearly formed. Immediately after this the little day-school girl came in, who was in the hospital in the spring until called away by the death of her mother. After she had recovered from an immense abscess in the thigh, treatment was continued for eczema of the scalp which she had had for six years, and which caused her to come this time for medical aid. Her eyes shone and face beamed with happiness while telling me her father was now willing she should attend the day-school again.

Zak Clovis Sah the blind preacher, after talking to the people while, entered for treatment of the tumor in the throat, which had troubled him for a long time, and more seriously so this summer.

Then a company of scholars from a neighboring mission-camp came with me to the dispensary, asking for their examination and treatment. In the midst of the busy forenoon a call came to visit a woman in the native city, which could not be refused, obliging me to leave those in the waiting room until my return. Among the patients here this autumn, is one who has given us much pleasure. She is the woman who a few months ago, here with us, bravely suffered the agony one has to endure in breaking off the opium habit. Her coming this time was for special treatment resulting in much improvement. We find her a bright charming woman endearing herself to us by her pleasing ways, and great eagerness to know more of the gospel.

Learning to read the characters became a great delight to her; very soon she was able to read and commit to memory several hymns. A few days ago she asked if I would give her a little book on the doctrine, which is printed in large characters for little children. I was in such glad haste to give her one, I could not wait to buy it in Shanghai the next day, but asked Miss Burdick if she would give us one from her school; this book has been her constant companion ever since. The student girls say when they awake in the morning she is already sitting up in her bed pouring over her book. When the sitting-room is crowded or walks on the veranda this book is in her hand. As she advances page after page in its study, she is continually asking any one of us that happens to pass by her, what this or that character is, until now she is able to read a large portion of it. Everyone sees how much better she understands the meaning much better than one would suppose, after living all her life in heathen darkness.

A few evenings ago at prayers the one hundred and forty hymn was chosen, when Mrs. L. asked me, 'is this the same hymn she was entirely rushed into the ward causing some consternation in our number of fear she was ill, but we were quickly reassured by her immediate appearance with beaming face and hymn book in hand, when, after singing her favorite hymn, she joined heartily in this very stirring hymn of song.

But yesterday a cloud over cast our bright sky when her husband came for her, saying she must go, because all their arrangements were made to move very soon to a distant province. She has not yet fully recovered, and is in the building of such tender strength after truth that it did not seem possible for us to give her up. The two student girls went to assist her in putting together her clothing, and their tears flowed as freely as her. After coming into the sitting-room Lucy Tung tried to comfort her, saying, though her sorrow and tears are great in parting, yet if we followed the teachings of the Bible and believed in the Saviour as our Saviour to cleanse us from sin, we could all meet in the happy world above for an endless eternity, begging her blessings upon what may, we trust, be a happy life in God. While we were going down the stairs with her I thought of the great contrast between her condition in coming into the hospital the first time—with no knowledge of the gospel and an opinion taken from cut now, a lovely woman bearing our love and esteem and with the gospel truths already planted in her heart. I thought, our joy in the great awakening in this woman and the wonderful change in her, was of itself sufficient to repay us for the work and care since. We went on down along the path to the gate talking of God's great goodness and love, and urging her to read and pray daily, and also to come some day and visit us before she left her distant home. I found the student girls had run along down the dispensary stairs, through the consulting room on to the veranda near the gate, but were unable to control their feelings, sufficiently to appear, so they stood behind the pillars of the veranda, giving us a look and calling out their good-bye again and again. The oldest girl—Evel's daughter—continued her weeping so long that she was quite weak and wore out in the evening.

Thus we all felt that a dear friend had gone out from our midst, one lovely in her ways and heart; it is a pity to see any of us at all. We miss her, though often of it. While we were leaving her, we would pray to God to keep her so and let her be happy in her home. 

The manifestation of Christ is greatest to those who keep his commandments.

NOTHING so clears the vision, and lifts up the life, as a decision to move forward in what you have learned to be entirely the will of God.—John G. Paton.

Giving is a matter of faithfulness to God. It is also a matter of faithfulness in its acts, as much a religious act as praying and singing and an orderly walk.—Rev. J. M. Stiffler, D. D.
from Dr. Rosa Palmberg.

Dec. 21, 1894.

The Apostle of Japan,
Yokohama, Nov. 29, 1894.

Mr. and Mrs. Wilford, Dear Friends:—I am going to drop you just a line from Yokohama, Japan. We are just outside the harbor, waiting for the doctor and the pilot. I have had a very nice trip, except being sea-sick about half the time. Every one has been kind to me, perhaps the more so that I have been traveling alone. There are over twenty missionaries on board, and I have made some very nice friends among them, especially a Mr. and Mrs. Scottit, English, who are on their way to their mission at Wew Chow. They know most of our missionaries and are great friends of Mr. and Mrs. Fryer. We stop at Yokohama all day, and may go with them to Tokio, if they let us in. They say that there are torpedoes laid down in the harbor, so that to be safe we will have to have a guide. Our boat is a perfect palace. Those who know say that it is finer than the Atlantic steamers, though not so large. She seems so safe that we never have felt the least fear, even though some of us have re-named this ocean “The Terrible” instead of “The Pacific.” There has been a great deal of sea-sickness.

I intended to write a lot of long letters, but all the time that I have not been sick. I have spent in strenuous efforts to convalesce and regain my strength. I am all right now; I can eat as much as any one, and I can see even in my physical condition would allow. We have had Church of England service each Sunday, led by Bishop Scott, of Pekin, China. The missionaries have held other meetings.

What seems thin is not thin; what seems mine is not mine; whatever thus belons to God, and whatever I have belons to God, you and I must use what we have according to God’s will.—E. W. Dale.

Have you understood the right of property God has in what he has redeemed? Have you had the saving knowledge—thou art a friend of the undersigned! Ask God very humbly to speak to you. Listen very gently for it.—Andrew Murray.

“Missionary work,” the Church Monthly reminds us, “is not to be done at one’s ease nor with the fragments of our wealth and the remnants of our time. It demands all the energy and faith and prayers of the church. It is a dead lift, demanding the redeeming grace of the Almighty God, working through man, doing his best. The church is slow in awakening to this fact.”

The Apostles Paul was one of the world’s most eminent “visionaries.” In every emergency a vision was sure to dawn upon his eye.—E. G., at Damascus, and Tross, in Corinth, before making a speech;—holding the duty and privilege; and how fortunate for him and for us that no sooner had he beheld than he could not. He did it: “I was not disobedient unto the heavenly vision.”

The London Missionary Society has decided to purchase a ship for its work in Ceylon, at a cost of $80,000, with an annual cost for maintenance of $7,000. The sailing vessel will be sent to the work of the taking the whole group known as Polynesia, including all the islands of the Pacific within the tropic east of Australis, to

which New Zealand, Micronesia, New Hamburges, Fiji, and others belong, seventy-five years ago they were all heathen. Now more than three hundred islands in the South Seas, there are more than 500,000 converts, and they are sending a large number of native missionaries to the unevangelized islands about them.

America less than two centuries ago was nothing in the world of nations. It was a continent full of heathen to be fought for by the European nations. It was not giving promise of what it now is. Africa is now a country full of wild people, the object of national competition for many centuries. If it is the next century that we must make a show and a half shall do for Africa what the past century and a half has done for America, our mission work there will be well recompensed.

Rev. A. B. Hoberst.

Home News.

New York.

Five Corners.—Thursday, Dec. 13, 1894, the Five Corners’ Aid Society, of Alfred, N. Y., spent an enjoyable day at the home of Mr. James W. Moland. About thirty partook of the dinner, from which $2.67 was received. At the business meeting the Treasurer gave a very clear report for 1893 and 1894, showing that $35 had been appropriated for the church carpet, and about $15 toward furnishing a room in the parsonage. Last winter they sent out clothing valued at $15, besides giving freely to those near by. This society is a busy one, meeting in the forenoon in winter, and early in the afternoon in summer, to knit, sew, or quilt, as the case may be. In this way articles of clothing and bedding are kept on hand to give to any in need.

Richburg.—F. L. Smith, Walton, N. Y., has been holding union revival meetings in our churches here from Dec. 1st to 17th. He has for about eight years been working in the churches in winter and in gospel tent in the summer. He worked for a time under the direction, or in the employ, of Mr. Moody, and has served as State Evangelist in California. He came here from Baltimore, and has feared to be satisfied, and he believes that God has a special work to do for this people. He is a very happy man. The fourth commandment of the Doctrines as God gave it and Christ and his apostles lived it. We were very glad he could labor here for two weeks, and very sorry he could not have stayed longer. There will be some added to the churches, but the Lord only knows how great the good done to souls here by his efforts.

We know that the world cannot measure the value of one soul. Many have expressed new interest in salvation. Richburg soon recovered from the diphtheria scare, and is doubtless one of the healthiest towns in New York. This gives us ‘the ball’ against large attendance at the meetings, but we sincerely thank the Lord and Bro. Smith for the work done in the meetings.

M. G. S.

Adams Centre.—The Bible Institute held here the 5th and 6th of December, and conducted by L. R. Swinney and J. A. Platts, was most successful. The idea of an Institute was fully carried out so far as time would permit.—real work in instruction was done. The subject throughout was the Bible, and its treatment was progressive and cumulative.

The first evening L. B. Swinney showed what the Bible is (1) 1 as to its form—the books, their number and character; (2) material—God’s revealed will; (3) spirit—love. J. A. Platts then gave an interesting address on “The Bible Tree, or Fales.” Thursday morning Mr. Swinney continued the discussion of what the Bible is, considering the original languages in a manner very interesting, using the blackboard successfully to impress and make clear his thoughts. J. A. Platts then followed with what the Bible does. It brings to the world God, Father, Son, and Holy Spirit. At the opening of the afternoon session Bro. Platts answered interesting questions from the question box. Bible-work, What is it? was next considered by Bro. Swinney. (1) Study, (2) live, (3) give the Bible to others. A. B. Practice followed on what Bible-work does. (1) glorifies the life, (2) makes Christlike, (3) reveals Christ to the world. Bro. Platts illustrated Sabbath-school teaching from the week’s lesson. Bible-workers, Who are they, was discussed by J. A. Platts at the close of the discussion. Thursday evening. Bro. Swinney, in conclusion, with stirring words, urged the need and importance of the work, and that by God’s help we should do the work—be workmen that need not to be ashamed. Such a course of instruction and drill on the Bible, Bible-work, and Bible-workers, cannot fail to be stimulating and helpful in any church, and it is to be hoped that these brethren will continue the good work so successfully begun.

Rhode Island.

Rockville.—The revival meetings here have been closed, and after two weeks labor at Cancoch, Brother Hoffman has begun a series of meetings at Niantic, where, as we understand, the prospects are very promising. Brother Hoffman’s labors were quite successful in Cancoch. Some 18 or 20 expressed hope in Christ during the two weeks he labored there. Last Sabbath, the undersigned baptized 10 there, one of whom went from Rockville, being prevented by an accident from going forward at Rockville when so many of the converts were baptized here. We have baptized so far, 36; 28 of whom have already united with the church in Rockville, and others contemplate doing so. Thus far there has been an addition to the church in Rockville of 34. When all who contemplate uniting here have received, the number will probably reach 40.

Our meetings are excellent. About 80 have been at our Sixth-day evening meetings for the last two weeks. God has wrought a gracious work in Rockville, for which we rejoice and bless his holy name.

Brother Huffman is a judicious and successful evangelist. He is an able preacher; a logician, too; and fervent in his love and work, after convincing the intellect. And what is a very essential feature of his work, he leaves the church is a very happy state of feeling towards the pastor. We have all learned to love him, and we earnestly wish him God speed wherever he goes. More anon.

A. W. Beard.

December 20, 1894.

The devil probably feels that he has done a good day’s work when he has persuaded a talent man that he can’t do anything God will notice.

—Rum’s Horn.

Religion is nothing if it is not a rule of life and of the whole life; a man is not religious at all if he is not religious in every part of his nature, at all times, and in all circumstances.—Lyman Abbot, D. D.
A HAPPY NEW YEAR TO YOU.

A happy New Year! Oh, may it be

Peace, and plenty, and good cheer;

And truthfully, enter thy happy New Year!

Three cheers! thy Father shall guide

Peace, be thou, preserve thee, and always guide

Owend and upbraze along the right way

Vigiously leading thee day by day.

Happy, happy! thy Saviour shall be

Ever more present and present with thee

Happy, happy! His Spirit thy guest,

Piling with glory the place of his rest.

Happy, happy! Though shadows around

Shall dwindle, and darkness, like a cloud

Of the glorious voice that saith, "Hail to thee!" Then joyously enter thy happy New Year!

-Francis Ridley Havergal.

SOME one has said: "One of the best New Year’s resolutions to make is this, ‘Not to speak of mistakes which make no difference.’"

Too often an argument over the merest trifles will destroy the joy and harmony of the home. Let us watch our thoughts and our words, that we do not bring sorrow or discord—or even a shadow into our homes.

"NEARER, my God, to thee." Let this be our prayer as we begin the New Year, so soon to dawn upon us, and by the grace of God, by the strength which comes from "abiding in him" we shall do better service for him in the future. Surely we can continue to praise and give thanks for his loving kindness and tender mercies so abundantly showered upon us in the past. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

WHERE has the year gone? It seems but such a little while since we wrote the date, Jan. 1, 1894. How have we met the opportunities for doing and being, as the days have come and gone? As we begin the New Year, 1895, let us remember that we have it in our power to make each day the richest and sweetest of all the days of our lives in which we have been blessed, to burn our houses and goods for the insurance. But at last, "by hook or by crook," by "robbing Peter to pay Paul," or in some other way, the accounts are all settled, and the long expected day arrives, usually in a drizzling rain. Then the gateman, with the bright and splendid attire of those thronging the streets; for every one must "dress up" on that day, even though they have to hire for the occasion.

I well remember my first New Year in China, and my first New Year’s caller. The gateman at the dispensary came up early in the morning, dressed in a long silk robe, shaking his own hands, he bowed low before me, and, bumping his forehead against the floor, wished me a Happy New Year. Afterward I said to some one, "I did not know he had such fine clothes." "Oh no," was the reply, "he has not; those were hired."

To many wives and mothers, the New Year brings anxiety and sorrow, because of the gambling done at that time. Nearly every one indulges in this vice, and the husband or son leaving home on New Year’s day, drearest of all, that sum of money will often return after a few days, clothes and money all squandered. When passing through the street at this season, one will see in nearly every shop, a group of young men gathered around a table, some watching, others participating with eagerness. With the money piled on the table before them, flushed, and breathless, they play on and on till one has lost all, although some shops are closed, upon entering, one will also find men engaged in the same way.

The feasting usually begins with a meal the evening before New Year’s day, called the Year’s Supper. The day following is always observed with feasting and is continued as much longer as one’s means or circumstances will allow. Much visiting is done at this time. Inviting one’s friends to dinner one day, and perhaps being invited out the next. Wine is frequently served at these feasts, unless, among Christians who have learned to be temperance people.

The variety of food and manner of serving vary greatly. I have eaten with the common people when a meal was served something like this: Each individual at the table was furnished with a bowl of rice, and the rest of the food, consisting of pork, fowl, fish, and vegetables, cooked in a variety of ways, in all seven, or nine dishes, is placed in the center of the table. From thence a quantity is transferred to each guest by a small plate, by dipping-sticks in the hands of the host, if at the man’s table, or hostess, if at the women’s. Fruit and nuts are usually placed on plates at the four corners of the table, while sweet-meats of various kinds are also served.

Again, when among the better classes, the feast has been served after this manner: All sit down at the tables, gentlemen and ladies in different rooms. The tables are spread with fruit, nuts, and candles, while chopsticks, spoon, fork and knife are at each place. The persons are at each table, and small waiters in various places. A servant brings in a dish of food, perhaps shrimps, or ool, or dove’s eggs, or something else fine, which is placed on the table. Each one is helped to a small quantity, when it is taken away and another course is brought. This continues until at least fourteen kinds have been brought in and sampled, after which a fine array of food is placed in the middle of the table, consisting of pork, duck, fish and other appetizing things. But, so far as I have observed, these are not expected to be eaten, but are rather meant to be admired. A few moments are taken away by the servants, while you look on wishing you could make a good square meal out of them.

It is perhaps needless for me to say I much prefer the mode of serving first described. The Chinese have spent more than all the New Years spent in China, are those connected with the evening meal of the year, which we enjoyed with the girls in the Boarding-school. It was their custom to invite the members of the mission at that time, and we always had a good supper and happy time.

Lucy Fitz Randolph.

DODGE CENTRE, MINS.

In the summer of 1877 a theological student, who had just taken his diploma from Alfreed, was touring in Wisconsin, and being advised that there was a Seventh-day Baptist Church at Dodge Centre destitute of a pastor, was persuaded to turn his steps thither.

He stopped with the Rev. Joel Tappan, who kept a sort of half-way house for the New Jersey and other Eastern young men, who might seek their fortune in this part of our Western domain.

Sabbath came and the young preacher broke for the first time the bread of life to this frontier congregation, and being advised to gather according to custom in their church house.

Perhaps seventy-five or more greeted the lad from the East, and listened to his crude sermons upon the text: "But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." He read a chapter from Jude or Peter about the evils of the last days, etc., and afterward thought he had not made a judicious
selection, when he learned that the church had been recently rent by advent doctrines.

The church house was large enough for the congregation, but seemed to the boy from Alfred quite plain, with its bare floors, simple benches, and the old-time clock. The curiosities in which the people came to church were also quite unlike the buggies and carriages of Alfred and Shiloh, New Jersey, where as soon as a young man had any spending money it went into a fine horse and carriage. Here, almost without exception, the people all came to church in a lumber wagon. This answered many purposes. With a rack it drew in the farmer's hay and threshed grain, and with a wheel and a stake, entered judgment as to which sacks market, the family to church or town, to annual meetings, and the young men and women on their trips for pleasure.

This Eastern youth discovered that it wasn't going to do to put on any airs with this agricultural people; that they wouldn't appreciate any foolishness, and that if he wanted to stand in with them he would need to pull off his gloves and throw aside his cane, if he had any, roll up his sleeves and make himself generally useful to the community. He answered the call for help in the harvest field, and the week following his first sermon went six or seven miles out on the prairie to help gather the golden harvest of wheat that spread out in every direction. Four days, at $1.50 per day, were they necessary. At night he crawled up into the garret of a farmhouse, and the debts that were incurred, made some difficulty in paying the rent. He began to look up. The debts that were growing the young people didn't like, or both, they were not long in finding a way out of them.

The weather has been beautiful, roads fine. Last night a slight snow fall, and to-day I am speeding westward to make short stops at Grand Junction, Ia., and Humboldt, Neb., then pull in to Topko, Kasa, where my address will be (621 West St.) till after Christmas,

The charge for the light of God's bush, for the work of the Lord, and the propagation of the Holy Gospel is really won, here and there. The church in this town is making an effort to secure the county seat.

During the past two years our church has been entirely thronged with the people of the Sabbath, they were taken on the yearly plans.

A day's run to Trenton gave 823 to the pledge roll of the societies.

Four days hore. Four sermons, six new subscriptions to the paper, will owe two or three hundred on their parsonage, and were burned out by the drought this year.

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James Knight, Garvin, Iowa, wants to sell a good 60 acre farm near town for $80 an acre.

They are discussing the church building. The young people are all for it, and the old folks are against it. They have a lot of money, and can't find anything to do with it.

HANG

Who? The Lord's-day Observance Society! What for? For breaking Sunday by taking pay for lecturing on the Sabbath. The charge for the light of God's bush, for the work of the Lord, and the propagation of the Holy Gospel is really won, here and there. The church in this town is making an effort to secure the county seat.

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The Sabbath Recorder

[Vol. L, No. 52]

THE SABBATH RECORDER.

[From L. C. Randolph.]

The Bible takes some of the most conspicuous examples of worldly success, turns them inside out and gives us a glimpse of hollowness and rottenness and the bitterness of despair.

Lot got to be mayor of Sodom or an alderman at the least. He had plenty of political "influence," but he could not influence his associates to get salvation. He was carrying out the worldly choice he had made years before,—a choice which left God out of the account. He not only could not save others, but he got swamped himself. He lost nearly all of his own family and barely escaped himself with one or two wretched daughters.

Years ago Robert Ingersoll stood by the coffin of his brother, who had been the playmate of his childhood, and these are some of the words which he put on record: "Whether in mid-ocean or 'mid the breakers of the farther sea, or 'mid the breakers of the farther sea, when all his life each and all. And every life, no matter if its every hour be filled with love and every moment jeweled with joy will at the last become a tragedy as sad and dark and deep as can be woven of the warp and woof and mystery of death. And then too the bitter ice-cold peaks of two eternal mountains. We lift our wailing voices in the silence of the night and hear no answer but the bitter echo of our cry."

Dwight L. Moody had a brother who became an earnest Christian man in the latter years of his life and brought many other Christians. This brother died and at the funeral services when all was finished and the lid was about to be placed upon the coffin, Mr. Moody stepped forward and poured forth a stream of praise and thanksgiving for this life which had been so fruitful and for the wonderful peace and joy which had come to him in God's service. When the body was lowered to its resting place fifty young men, many of whom had been converted through the influence of this man, came forward and dropped beautiful white flowers into the grave in token of the glorious resurrection. And Mr. Moody, as he thought of how his brother was dead, "yet speakseth," cried out: "Glory to God! Glory to God! O, death where is thy sting? O, grave, where is thy victory?"

We sometimes find people who say they want to be Christians—have tried to be—but have not received the blessing. A young man said to me the other night that God had never answered a prayer of his. He had asked God to save him and feel a bit better. He kept still and let him do the talking until he let the secret out. There were several people toward whom he was harboring bitter feelings. He would not forgive them and did not want to be forgiven for his own wrongs toward them. That was something he had made up his mind he would never do. A man cannot be a Christian until he is prepared to ask God to help him say the Lord's prayer from his heart: "forgive us our debts as we forgive our debtors."

A man cannot be a disciple of Christ and set up his stakes around a certain territory that he will not surrender. Half way is a slippery spot. You must either advance the rest of the distance or fall back.

The Lord never took the contract to save any man in his sins. The only salvation the Bible knows is from sin.

There are people who say they do not believe in revivals. Well, perhaps they don't. It seems hard to please some folks. Like the children in the market place, who would not dance when their comrades piped and would not weep when they mourned; they are bound not to be suited anyway. When the regular services of the church go on in the usual order it is too dull. When an evangelist comes to assist the pastors in special services they don't believe in excitement. If a man wants to criticize he usually finds something to say and we must not take him too seriously.

Different men have to be wise in different ways. Some men are reached the moment you have convinced their judgment. Others have to be melted down until they can be run in a new mould.

Machine and godliness, and righteousness are the four sides of the same great thing. In a certain sense the words are synonyms. They arrive at the same place from different directions. They all mean the same thing only they look from opposite standpoints.

There are a great many un-Christian things in this world; but there is nothing more un-Christian than for a man to wrap himself up in his own wealth while others are starving. That applies to something more than material wealth too.

A man may lock up his heart and throw away the key, but some day his little blue-eyed girl will find it.

The work is not yet done at Walworth. Pray for us. Last night we held a men's meeting which was in some respects the most wonderful meeting I ever saw. We are praying for the blessing to break in still greater power. Baptist soon.

AN OPEN LETTER TO L. C. RANDOLPH.

Dear Brother—I was pleased with the opening sentence in your editorial for December 6th. Put the Christian standard high? But my heart grew sad as I found our Western Editor forsoaking that high standard and getting down upon his knees, tearing up the flowers and even the olive branch of peace that has grown for thirty years in the soil of Andersonville as well as in that of Rock Island, and hunting a ground swell of patriotism in the rottenness of long since petrified patriotism. And then that mute as sand washed in between the rotting patriotism of Andersonville and the war songs of secession. I am so glad that you assure us that it is not a Seventh-Day Baptist mule. And I am glad that it is away in Canada and I hope you will let it stay there. Don't bring him into Chicago for it may do as much harm as the historic Chicago cow; and be sure not to send it down south for every old Confederate knows the braying of a mule whether he has any music in his soul or not. And be sure we have no use for Seventh-Day Baptist mules in Dixie. Do you speak ex-cathedra when you say, "It is a startling fact that the war of secession did not produce upon the Southern side "a single verse or bar of music that the world could recognize as such?" It was not because the people were not brave, gifted, and lovers of song; but because the incubus of slavery rested upon the land.

Like causes are said to produce like results; therefore we infer from the above that because the incubus of slavery rested upon the colonies when they seceded from England, therefore there was not on the colonial side a single verse or bar of music that the world could recognize as such.

But then my brother there is a difference of opinion about these matters. Many are of the opinion that some of the songs of the Confederates are of high order, and will endure while wars and wars of war songs on either side are of but little consequence. But the raking open of old sores by some of my Northern brethren is of great importance. I have lived in the South fourteen years. I know the people of the South-west as I know the people of the North-west, by living among them. And I know that the people of the South-west, (and I do not doubt of the whole South also) are as loyal to the Union as those of any other section. And I know also that to many the memory of the lost cause is fragrant with the perfume of peace. The most of the soldiers did not enter the army for the perpetuation of slavery, but for what they understood to be State Rights under the constitution. For that principle they fought and suffered, and were defeated. The Emancipation of the slaves was an incident of the war. And the emancipation of the slaves has proved a far greater blessing to the white race than to the negroes. Not many, if any, of the old slave-holders would be willing to again accept the cares and the responsibilities of slave owning. And there is no thought of negro slavery in the mind of the average Southerner when he speaks of the lost cause. Remember also that a majority of Southerners, like yourself, have reached the years of manhood since the war was ended, many of them remember the war time privations of themselves and their mothers, and that their fathers and their older brothers died on the battle field. There are many precious though bitter memories connected with that war. But the manifestation of any feeling of bitterness is very seldom seen. And the old soldiers of the Southern side live in friendly social relation. Southerners with but few exceptions treat Northern people, who conduct themselves so as to be entitled to respect, just as well as they do Southerners. But no one will gain the good will of the Southern people by intimating that they belong to a more noble race, or by trying to show blood marks which were long since washed away with tears. We can afford to treat with contempt the vile slanderers of political demagogues so common in the campaign like the war time ignorance of the North. But Christians especially Seventh-Day Baptists, cannot afford to foster a spirit of sectional jealousy or prejudice. Southern people are sensitive, (call us over-sensitive if you will) and as jealous of Southern interests and reputation as any other section. And we think with full as good reason, and with as little to be ashamed of. But we do not think the pages of a religious journal the proper place, nor the followers of Jesus the proper persons to stir up or agitate sectional or political fends. But let us be bound to the higher issues.

Every article published in the Recorder reflecting upon the South as a less civilized section than the North is not only unjust but if true would be out of place in a journal devoted to disseminating the religion of
 Doubting Castle.

If every one, who, like Bunyan’s Pilgrim, becomes incorporated in Doubting Castle, should, upon making his escape, imitate the example of Christian and Hopeful by erecting a sign of warning beside the stile, what a help it would be to all those who follow! There are so many stiles that lead into the grounds that surround the castle, that many are enticed to pass over, when, if a sign were placed by this stile as a warning, they might thus be saved many years of painful struggle. Satan is ever on the watch and places danger before each at intervals he places by the side of our path a stile, beyond which the grounds are made beautiful and attractive. The weary pilgrim is allured near to look and finally to enter just for pleasure. Only a moment, that is all. Once over, time passes unheeded by. Attractions succeed attraction and we wander farther and farther from the highway, until the stile is out of sight and—well, we find ourselves in the unrelenting grasp of Giant Despair and by him shut up in his castle.

I passed over one of those stiles, but not for pleasure; for I had become a Pilgrim to enter the King’s Highway. The way that I was traveling was not unpleasant, although rough and steep. I found the stile one afternoon while sitting in my room engaged in the study of the classics as found in the college curriculum. The thought arose, were not the miracles, recorded in Scripture, as much the product of the imagination as were those recorded in Virgil? I stopped studying. The voice of the tempter lured me on. I thought, I followed. I doubted. This was new territory to me. It looked pleasant, but a few steps more and doubts concerning the existence of the Creator were forced upon me. Years passed by. I was ashamed to own my doubts, hence I became a fool, for it is written, “The fool hath said in his heart there is no God.”

I was not satisfied, I longed for the good old way. I cried and he heard me. He revealed himself to my consciousness. I could no longer doubt. Once again, I entered the grounds of the giant. The stile was lack of watchfulness and indulgence in what I might have. I had not taken the grounds long before I stumbled and fell. There I lay helpless, not able to rise. I called for help but no answer came. Day after day I called, “Lord save or I die,” but still no answer. I called to mind Scripture passages which had heretofore given me consolation. Still no comfort came. I continued to call. I would not be quiet. At last a still, small voice rose, and the voice said to say, “My son, hear me. When I say to a wicked man, Thou shalt surely die, if that man turn from his wickedness, and do that which is lawful and right, he shall surely live.” I seized with eagerness upon the promise, but my faith was so small that I could not satisfactorily retain my hold, but by holding fast, my faith grew stronger and I followed in the direction of the voice till I came once more to the path from which I had strayed.

Look out! All the stiles lead away from God and heaven. The only path that leads to the heavenly home is the straight one. Let your eyes look straight ahead, and as near you the end way will grow brighter and brighter until at last the pearly gates will open and the glad songs of the redeemed shall greet you as you enter. Brothers, erect your sign by the stiles.

A Pilgrim.
YOUNG PEOPLE'S WORK.

Our medical missionary, Dr. Emma H. Hamborg, reached Japan, Nov. 30th. Four or five stormy days would bring her to her friends in China.

WHAT ARE YOU YOUNG PEOPLE IN YOUR CHURCH DOING ALONG THE LINE OF SOME SPECIAL EFFORT TO SPREAD THE GOSPEL NEWS AT THIS GLAD SEASON OF THE YEAR?

ARE YOU GOING TO HAVE A REVIVAL IN YOUR CHURCH THIS WINTER? YOU WOULD LIKE TO SEE ONE? YOU THINK ONE IS NEEDED? VERY WELL, THEN GO TO WORKING AND PRAYING FOR IT. IT WILL NOT COME UNLESSE YOU HELP TO BRING IT.

FOR THE PRAYER-MEETING COMMITTEE.

Dear Endeavor Friends: I am reminded by the Correspondence Committee that it is nearly time for another report. You ask me to write a word concerning the work of the committee here. The society is quite strong and in good working order.

The committee work is especially well carried out. Each committee keeps a scrap-book in which is preserved newspaper clippings in regard to methods of work. After each election of the old committee new committees are formed with the newly elected one, passes over its scrap-books and answers questions about the methods it has used. Each committee has a regular time for meeting.

You know how the Endeavor prayer-meeting is apt to get into "rule." Weak after week each meeting is practically a duplication of the last. The leader reads the lesson, makes a few comments, and declares the meeting over, expressing the hope that all will take part and make it a profitable one. Beyond doing this comparatively easy thing, the leader is apt to practically wash his hands of all responsibility in the affair. The same few offer prayer almost every week, the same ones take part in the same way. The society is fortunate whose youth societies do not acquire the "verse reading" habit. The new prayer-meeting committee here recognized the trouble and resolved to have more variety in the meetings. First, they selected their leader and at the time for their regular prayer-meeting meetings, asked the leaders for the four meetings of the next month to meet with them to help devise methods. This plan they have continued each month since. The idea was to have very few prayer-meeting conducted in precisely the same manner. For instance, some meetings had two leaders, one teaching the positive and one the negative phase of the question. Now and then at a meeting the members were requested to remain seated while taking part. One was a prayer-meeting consisting entirely of prayer, scriptural passages containing prayers, and hymns, which were essentially prayers, such as "More love, O Christ, to thee," etc. Occasionally a leader would call the roll requesting each member to take some part in response to his name. Sometimes the leader and the leader, during the week, personally request certain members to take specified parts in the next meeting.

Now and then three minute papers on the lesson-topic are arranged for. The missionary committee合适ly prepares a lesson for the programme for the missionary meeting. Union meetings of local societies are held.

The "Suggestions to leaders," in the Golden Rule, have proved especially helpful. One leader selected five of the questions, for answer in the meeting, making several copies of each. These he handed to different members a week beforehand requesting them to be prepared to give answers in the next meeting. Then after reading the lesson and making some remarks he read the question, passing after each answer and remarks a very easy and enjoyable. One very enterprising leader got up a printed programme which he had distributed at the morning services. It contained the numbers of the hymns to be sung at the Endeavor prayer-meeting. It did not call for a lot of rule reading, and an outline of the topic for discussion with suggested questions.

You see the aim has been variety while carrying out all the while the purposes for which the prayer-meeting is intended. The interest has steadily increased and it takes a much more weighty excuse to keep members from meetings than formerly. Hoping that these ideas may be of some use to you, I remain yours for Christ and the Church,

J. G.

THANKSGIVING SERVICE AT WESTERLY.

The four following papers are a part of the Thanksgiving service of the Y. E. S. Q. E. of the Pawcatuck Church:

SOMETHINGS THAT HINDER US FROM BEING MORE THANKFUL.

It seems to us that we are, as a rule, too proud to show our thankfulness, even if we do feel it. Instead of thanking the Lord for all his benefits to us, we only think of the other things that do not happen and this way cover and evade the things of others.

Again, are we willing at all times to do as Psalm 105:1 says, "O give thanks unto the Lord, make known his deeds among the people?"

It seems to me that we are favored, and our prayers answered many times of the Lord, and we call it the result of circumstances, or something else, instead of thanking God for it. We are often selfish; that is, so much wrapped up in self that we forget to look above and higher than our own narrow minds.

One thing else, we do not read the Bible always as if it came from God. St. Paul felt thankful that the Corinthians received the Bible, as coming from God, and not from those who brought it to them. Let us read our Bibles more, and in that way we should find more to be thankful for. We have not the faith we might have on account of all these things; so let us lose them and pray for more faith. There are only a few of the things that hinder us from being more thankful.

PEOPLE WORSE OFF THAN WE, AND WHAT WE SHOULD DO FOR THEM.

It is a fact that there are people worse off than we are, although personally we sometimes think that our condition is bad enough; still the fact remains that there are many people whose condition is much worse than ours. In a certain sense of exact comparison I suppose there can be only one person in the world who is so badly off that there is no one worse off than he.

But there are different ways in which persons may be worse off. Some we can plainly see and others we are unable to see. One man is more unfortunate in this world's goods; many to such an extent as to wait for the necessities of life, and of others we may not know how badly off they are. They may be in poor health, or they may have no hope in

Christ, and may not care to have any. These people are much worse off than we are.

The question as to how to help them will require considerable thought. We should willingly contribute funds to relieve the most unfortunate cases, and a Christian spirit in all. Some may be in need of food or clothes, and if the Lord has blessed us with the means to supply these we should willingly contribute funds to relieve. To those who are in need of clothes, we should make known his deeds among the people? .

PEOPLE WORSE OFF THAN WE, AND WHAT WE SHOULD DO FOR THEM.

In thinking of what classes of people are worse off than we are, our minds naturally turn first to the heathen, as it must always seem to us those unfortunate beings who do not know our God and who, according to the understanding of God are of all men most miserable. Just as far as we regard our religion as the most necessary thing in our lives we do look upon those people who do not possess the essential truths

WHAT SHALL I RENDER UNTO THE LORD FOR ALL HIS BENEFITS TO ME?

"What shall I render unto the Lord for all his benefits to me?" This is a very difficult question to answer. In this age, when our lives are made so comfortable and pleasant there is very little thought given to self-denial and sacrifice. Our minds are so much occupied with our own petty cares and daily occupations that we hardly take time to even feel thankful for all the blessings and benefits that our kind heavenly Father has bestowed upon us. It is frequently only when misfortunes and sorrow come upon us that we are led to think more seriously of the things that we have.

The blessings that are constantly bestowed upon us are of so many kinds that I hardly know how to enumerate them. But first of all the possession of a sound healthy mind is one of the greatest blessings we can have, for with this we can study the life and works of Christ, and understand to a certain extent the wonderful sacrifices he has made for us. A person from whom the mind the light of reason has gone is one of the saddest sights to be seen. Then what delight it is to take in the glory of this world. We can behold the beauties of nature, the ever-changing foliage, the landscape, the beautiful sunsets, with their varied tints, and the broad, restless ocean, wrecked with different kinds of ships. The power of speech is also a great blessing, as with our tongues we can tell of the goodness of our heavenly Father, although there are times when this rare member had better be dumb, as we say so many things for which we are very sorry.

When I think of all these blessings I feel very wealthy and wholly dissatisfied with my life. It would seem a small recompense if I were to give my whole life to his service. Sincerely I ought to be glad to do whatever I know he would have me do, and have my words, deeds, and whole life glorify him who has done so much for me.

WHAT SHALL I RENDER UNTO THE LORD FOR ALL HIS BENEFITS TO ME?

In thinking of what classes of people are worse off than we are, our minds naturally turn first to the heathen, as it must always seem to us those unfortunate beings who do not know our God and who, according to the understanding of God are of all men most miserable. Just as far as we regard our religion as the most necessary thing in our lives we do look upon those people who do not possess the essential truths
of Christianity as worse off than ourselves. The sufferings of these people and the barbarities practiced in heathen lands under the name of religion are in some measure known to you all. I need not dwell upon the crimes practiced by those in power in order to have you realize that they are a class of people worse off than ourselves. The question of what we should do for them is next in order, and in our day it is not difficult to answer. In the earlier days of our country, before organization for the propagation of the gospel to the heathen had been formed, the question of what they could do must have come before the devoted Christians as one hard to be answered. But now that nearly every country in the world is open to the propagation of the gospel by missionaries, and the different denominations of Christians have a greater or less number of their members representing them on the foreign field, it is easier to say what may be done to help the heathen.

In the first place, we can give ourselves, if our Master calls us to this work. The thought of going out as missionaries ought not to be such an impossible one to loyal Christian Endeavorers as it evidently is to us. Why should not some young man or woman from this society strive to follow her example, we unite in endeavorers as well as some young man or woman already here? The roads have flown up and are rough, but: are fast being smoothed down. The weather has turned so bright and beautiful we think of sending for California people to come and spend the winter with us.

There is sunshine in our souls and out too, we hope it may last. The young people from the school have been in almost every night and taken part in the meetings. To-night is the night for their regular annual social, and our meeting is the night in order that they may attend both. The Holy Spirit is here and is at work in the hearts of many, the feeling is good between the two societies and churches and the two pastors, as it usually will be when they are truly at work for the Lord more than for self or railroad.
THE TRUE RING.

"Wanted, a clerk at 650 Washington street."

"Speaker," said a notice that appeared in one of the morning papers of a large city. Many a young fellow who had been seeking employment, and was ready to rise early, got up to see Fred Barker read it at the breakfast table the day after it appeared; his sister Louise said: "Oh, Fred! I hope you will go out. Of course you can get the place if you are not too late. You can take a letter from Uncle Horace; his influence and your appearance will settle the matter. I heard your speech at the city hall. It was real fine, but I'm sure he can find nothing to object to in my handsome, well-dressed brother, and the boys will certainly at Fred's fair face, smooth locks, and well-fitting suit."

"Perhaps I'll call around there after awhile," Fred said carelessly.

"Please hurry and go now, won't you?" his sister said: "I'm afraid somebody has snatched up the place before this time.

Fred finished his breakfast in a leisurely way, put a few extra touches to his already careful toilet, lighted a cigar, and sauntered forth.

"Better throw away your cigar before you go in. Mr. Mitchell may object to that," said Louise, who stood at the door as he passed out.

"I'll have to take you as I am," Fred said with a low voice; "all gentlemen smoke. I do not propose to be a slave to him or any other man.

He called in at his uncle's office on the way and procured a letter of recommendation. Thus equipped, he felt confident of success.

Just behind him there walked with brisk step a boy of fifteen, a year or two younger than himself. This was Bob Nevers. He had too often seen the advertisement, and was on the way that very minute to 650 Washington street. He was the eldest of a family of children whose father had died at the beginning of this long winter. David had tried hard to find employment, had improved every moment in doing odd jobs for which he had studied the papers and answered advertisements until he was well nigh discouraged. The places were sure to be filled by persons too much the right age for him, and the letter he applied for in everything he heard of him from any hope of success, he had risen very early that morning, made haste in his toilet, and his mother was breakfasting put himself in the nearest possible order to go to Mitchell & Tyler's.

When he appeared at the breakfast table looking quiteWatched, his mother thought he was a son to be proud of, the handsomest boy in the whole city, yet his face was actually homely by the possess of features was concealed; his clothes were coarse, and he had no fancy necktie, no flashing pin, or gold cuff-bands like the typical young gentleman who now walked before him.

What was the reason that among the large number of boys who filed in and out of Mitchell & Tyler's private office no one of them had yet been selected to fill the vacant clerkship? Mr. Mitchell himself knew why; he had asked some plain, straightforward questions of them,—"Where do you spend your evenings?" "Do you play the piano? etc., etc., for Mr. Mitchell had declared to his partner, "If there is a boy in the world who has good habits and the right ideas, he is going to hunt him up if it takes all winter," so it turned out that many of the boys could not give satisfactory answers to such questions, answered others, when Mr. Mitchell sounded their knowledge of figures, were not readyreckoners. They came and went for an unimportant, and as soon as the door was opened the next morning candidates came flocking in like birds.

And now it was Fred Barker's turn. He stood before Mr. Mitchell, his head on his hand, his cigar removed from his mouth, it is true, but the smoke curling upward into the mercifully open air; his entire face, look of confidence, he felt confident of success.

"What have you to say for yourself?" Mr. Mitchell read it, then asked a few questions. Meanwhile his practical eye was taking in all these figures, as the large seal ring, the flashing necklace. He knew in a twinkling where Fred Barker had been and that if it would take more money to indulge his taste than he could honestly earn.

"To Fred's astonishment he presently heard, "I do not think, young man, that you are just the one we have in mind for this place."

Then he knew it was bowed down.

The next boy who was admitted did not advance with such an overconfident air. He held his head in his hand and spoke in a modest, respectful manner.

"Have you any recommendation?"

"No, sir, I have none," David answered a little doubtfully. "We have not been long in the city."

"Well, you need none, if I can trust my eyes," said Mr. Mitchell; "you are by nature a bright, frank face and the manly air of the boy impressed him most favorably; he was still more pleased when he drew him into conversation and learned what books he was fond of, and how he was going on with his studies evenings, although he has not proposed to leave the high school and earn his living."

Mr. Mitchell had very sharp eyes; he took note of the well-brushed garments, the shining boots, the delicate snow-white clean finger nails—even by such small things as these is character read—and above all, the look of sincerity and honesty shining from the blue eyes.

"Well, David," Mr. Mitchell said, as he got up and walked backward and forth, "what if I were to tell you that you can have the situation providing you will work a part of every Sabbath?"

It was a most cruel test. The boy hesitated—just a moment—then he said, while his color rose and his voice choked, "I should say, that I cannot accept it."

"Not even when your mother needs money so badly?"

"No sir, my mother would not use money so earned. She has always taught me to obey God and trust him, come win or lose."

"That has the true ring, pure gold," said Mr. Mitchell, bringing his hand down on David's shoulder. "My dear boy, I want you, and I do not want you to work for money on the Sabbath. I will pay you ten dollars more a month than the last clerk received, because I am glad to do everything I can to remember my mother's teachings, and fears to disobey her Lord."—Christian Work.

A FAMILY CUSTOM.

"I was brought up to have wine on the table," said aristocratic Mrs. Nevers. "and I have kept up the custom in my household. Boys will never fall into the habit of drinking too much if they always have wine and brandy as free as water."

Nevertheless, Mrs. Nevers' oldest son, Robert, took pride and delight of the family, fell into dissolute ways, to the extreme mortification of his lady mother. Yet, when a grand temperance meeting was held and Robert became interested in the meetings, Mrs. Nevers said to her beautiful, only daughter Alice:

"If you will go to the meetings, whether I have Robert a drunkard or have him speak at one of these common meetings, I will not need to get drunk, mother," said Alice. "A few days ago as I was walking down Main Street I saw my brother Robert, so I know what he is."

""Alice!"

"My mother, and I hold up my head and walked on saying to myself. This is the beautiful fruit of the aristocratic old family custom of having wine at the table."

"Alice!"

"I know you are horrified, mother, so was I, but that was I. I said. I have inherited much of the family pride, and it would be the proudest day of my life to see my brother Robert leading this reform that is stirring the whole city."

"And have his name in the Times as one of the pledge signers, I suppose?"

"Certainly, darling, if mother is willing. I hardly expected a follower in my own family; besides, the most popular young society man in the city, had been converted at the meetings, had signed the pledge, and spoken at some length and very eloquently from the platform.

"I shall go to-night," cried Alice, with animation. "Say, boys, to her brothers, let us all go and lead the applause. I never was so happy in my life;" and as her brother Robert at that moment entered the breakfast room perfectly sober for the first time for months, she threw herself into his arms.

"May I go to-night, Bob, and hear you speak, and do you wish me to?"

"Certainly, darling, if mother is willing. I hardly expected a follower in my own family, besides, the most popular young society man in the city mentioned this exhibition of genuine feeling.

"Oh, I am willing for anything," replied the mother.

"And we are all inclined to follow our lion in pledge taking," said the younger brothers.

Robert shook hands with them all around without a word, and turning to his mother said:

"Then, mother dear, you are willing to have me remove my quarters from here to the new temperance hotel?"

"For what reason, my son?"

"Because I can no longer sit at the table where there is wine."

"So I am to be vanquished, am I, with all my tradition of wine?"

"Not at all. I simply announce that I am to leave."

"But it comes to choosing between my son and the wine, of course there is but one thing to be said, the wine must go."

"What misery we all might have been saved had you said that years ago, mother."

So the family custom gave way to the reign of gospel temperance. Robert is still a temperance worker, and doing all he can to remember his mother's teachings, and fears to disobey her Lord. —Selected.

CULTIVATE a loving manner. If there is one libel on Christ, it is a disagreeable Christian.
LESSON 1.—JOHN THE BAPTIST REBELED.

For Sabbath-day, Jan. 5, 1895.

LESSON TEXT.—Mark 6:17-29.

GOLDEN TEXT.—Fear not them which kill the body, but are not able to kill the soul. Matt. 10:28.

INTRODUCTORY.

This lesson seems to follow in time close to that of lesson eleven of the last quarter. Whether by the prodding of the facts last told, or reports from other sources Herod heard of Jesus and his great work, and naturally it awakened in his heart a remembrance of the pious dead who had spoken. Conscience is ever on the alert to reprove sin, and to make those who have sinned afraid even of shadows. Herod's awakened conscience would be introduced and introduction to the cruel story told by our lesson.

Thurs.—A. D. 28, shortly before the Passover.

PLAIN.—Macassers on a fortress on the southern borders of Peræa.

PERSONS.—Herod, Antipas, Herodias, his wife, Salome, his step-daughter, John the Baptist, and others.

OUTLINES.

1. The Cause of John's Imprisonment. v. 17-20.
2. The Uneasy Revel. v. 21, 22.
3. The Rash Oath. v. 23.
6. The Burial. v. 29.

THE CAUSE OF JOHN'S IMPRISONMENT. "For Herod himself had sent forth and laid hold upon John: an introduction to the story telling why Herod thought Christ was John... For Herodias' sake." Probably as her request. "His brother Philip's wife." His niece, and by unlawful marriage, his wife. "For John said unto him, It is not lawful." Contrary to the law of God and the preaching of the Baptist. "And when the king was ex¬
ited, he was afraid, and65 he said, What shall I do?" Because the king could not bring himself to act immediately. "For Herod feared John... and when he heard him. Even the time of imprisonment is used by the forecaster as time for preaching. "He did many good things." Gathering humanitarian interest.

THE UNEASY REVEL. "And when and a convenient day." Convenient for the purposes of Herodias. Made a great supper. A banquet for some special purpose. "And when and the daughter of the said Herodias." Salome by name. "Come in and danced." Probably sent of her mother to perform the uneasiness part of the enterprise. "And he had a desire to ask a favor of him... And pleased Herod and those that sat with him." Through wine and debauch, they were in just the mood to do the unexpected.

The Rash Oath. v. 23. "And he heard unto her." Confirmed to her by solemn promise. "Whatever thou shalt ask of me.

The Cruel Request. v. 24. "And she went forth, Out of the banquet hall. And said to her mother. Her mother was in waiting to know what to ask for. "What shall I do for thee?" You sent me forth now, what is it you desire? "The head of John the Baptist." She had a ready answer. 25. And she came in straightway, with haste. For fear the king might recall his permission. "And asked." Made the bloody demand.

The Oath Performed. v. 26. "And the king was exceedingly sorry," For the lesson given in v. 20. 7, "Yet for his oath's sake." Pride in his word. And for their sake which sat with him, Fear of their reviling. "He would not retract before her request." And immediately. Lest his resolution should fail. "Sent an executioner," One of his guards (marginal). "And he went and beheaded John in prison." From the place where they were. 28. And brought his head in a charger. A large dish. And gave it to the damsels. As proof that the request had been performed. And the damsels brought it to her mother. Because it satisfied her request.

The Burial. v. 29. "And when his disciples." John's disciples. "Hear'd of it." They had been scattered since John had been imprisoned. "And they came." To the place of execution. "And took up his corpse." Did not turn from him though his body was disfigured. "And laid it in a tomb that he had prepared." And laid it on a bed in a tomb, a tomb he had prepared.

LEADING QUESTIONS.—1. Fear not to do the right; fear to do wrong. 2. Sin does not like reprood. 3. Sin comes very near when the Devil is near. 4. Does not make us wiser, nor more promising. 5. It is better to break your promise than to do murder. 6. Be careful of the man-pleasing spirit. 7. Conscience never lies.

The lesson is an excellent one against carelessness and rashness. It appeals to the young. Do not let the pleasures of the moment hold upon you short of that they lead you into sin. It was a careless moment to Herod; he did not stop to think what the result might be, and let his conscience and error. Let the warning come home to each one of us.

THE WEEK OF PRAYER.

Topics Suggested by the Evangelical Alliance for the United States. January 6th-13th, 1895.

A large number of sub-topics are given only by way of suggestion. It is expected that each leader will make selections.


Wednesday, January 9th. Nations and their rulers. Prayer: for national righteousness and peace; for the putting away of legislative sanction to vice and all immoral traffic; for all needed reforms, social, industrial and political; for all in authority; for religious liberty. Dext. 4:6-8, Psalm 67, Prov. 14: 5-18, Rom. 1:17-28, Mark 9:28-40.

Thursday, January 10th. Foreign missions. Prayer: for all missionaries and missionary societies; for more labors; for the conversion of Jews, Mohammedans and heathen; that the war in the East may open new doors to the gospel; that the African Rail Traffic may be suppressed. Luke 23:46-49, Matt. 27:36-38, Psalm 29:27, 28.

Friday, January 11th. Home missions. Prayer: for home, and city, missions, and for missionary societies; for a larger appropriation of the Holy Ghost; for increasing fellowship among believers, and for more active cooperation among churches. Acts 1:5-8, 21-13, Eph. 4:1-16.

THE SABBATH RECORDER.
One night a man took a little tapper out of a drawer and lighted it, and began to ascend a long, winding stair... "I am going to show the ships out at sea where the harbor is," said the man... "For we stand here at the entrance to harbor, and some ships far out on the stormy sea may be looking for our light even now." "Alas! no ship could ever see my light," said the little tapper; "it is so very small." "If your light is small," said the man, "keep it burning bright, and leave the rest to God." —From "The Walsingham." 

Millions of minute rays make up the pure, white sunbeam, that lights and blesses the earth. So the Christian light in us must be composed of little tendernesses, kindly looks, loving words, generous thoughts, holy prayers, deeds of daily heroism in being and doing.

These hours of the soul's communion with truth and God are the precious hours of life. Sacrifice anything rather than these heavenly impulses. Give up anything that interferes with the work of the people of God. Give up anything rather than these heavenly pulses. Give up anything that interferes with our support of every body. Give up anything rather than these heavenly impulses, which lack the means to exploit the product of their brains, are advertised free of charge in the hope of aiding them to find a purchaser or a partner.

The market reports of the Tribune, I say, acknowledged to be the best in the country, will maintain their old standard; and the capacity of foreign news letters, essays upon home topics, book reviews, articles on news and checkers, and miscellanea will be presented every week.

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REV. J. T. DAVIS desires his correspondents to address him, until further notice, at Perris, St. Charles Co., California, near which place land has been secured for the colony which has received prominent mention in the Recorder.

The regular meetings of the Executive Board of the American Sabbath School and Lecture Union are held at the session room of the Seventh-day Baptist Church in Plainfield, N. J., on the second Sunday of each month, at 3 P. M. All members are requested to keep this appointment in mind, and visiting friends are always welcome.

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