The Eternal Cross.

By George W. Phillips, D. D.

ROSS Eternal, sign prophetic—
Of the grace of God to win
Human life to life immortal;
Break o'er earth the spell of sin.

Cross in Nature, pain in travail,
Wreckage strown on endless strands;
Seems divine its mystic meaning,
Lo! the age-long symbol stands.

Cross inlaid on ancient altars,
Veiled in lambs and victims meek;
Priest and prophet tell its story,
Pledge secure to all who seek.

Cross of Christ, Love's power and passion,
Stooping low to lift our load;
Crown our common tasks with sainthood,
Lead the way to God's abode.

Cross, of human life the glory,
Laid wherever sin meets love,
Bearing it, up-borne upon it,
Rise we to Christ's joy above.

—The Congregationalist.
The Sabbath Recorder.

A. H. LEWIS, D. D., - Editor.
J. P. MOSHER. - Business Manager.


We were talking of the study of English literature. The conversation awakened pleasant memories of boyhood. The bits of literature which we had learned by heart and which were oft repeated during the first ten years of life, now appear as great teachers of truth and tenderness—we could not have lived eight years old when it was learned—yet remains in memory as a theological lesson concerning death, especially the death of children. It began thus:

It must be sweet in childhood to give the spirit back to childhood;
Before the feet have grown familiar with paths of sin.
Or to garner up the bitter balm
I knew a boy whose feet had trod the blossoms of some seven summers;
And when the eighth came round and called him out to dwell in its light.
He sought his chamber to lie down and die.

The rest of the poem told of his last requests made to his mother as death came on; out of it all there remains a calm, sweet, restful faith in the salvation of children. As a boy, we had no thought as to what the “pale, unhappy, and beyond a certain sadness that "one whose feet had trod the blossoms of some seven summers" should be called away from this pleasant world. Now, when half a century has gone since we learned the words they are a rich revelation of the Divine love for all of God's children.

Parents and teachers can little realize the worth of single stanzas, or stories, or descriptions which appear in the best of our literature, in molding the character of young children. That which they may repeat almost as a parent does will enter into thoughts, purposes and destinies with great force. Herein lies the value of Scripture texts and Scripture stories. In childhood we take in far more than we can assimilate, along all lines of truth. It is doubly unfortunate and very ill judged, always easier to be taking in, is not furnished with the best which our literature can provide, not so much for the moment as for the future life. If the boy be the father of the man, much more are the materials which the boy’s mind and heart feed upon in the earlier years the creators of destiny as to purpose and character. Tired mother, waiting to hear the childish prayer, at times it seems to you that it is useless and that the utterances of your babe are meaningless; but it is not so. All after years will be brighter and better because of the lying works because the baby eyes were directed heavenward by the earthly mother.

As the result of these same petitions uttered in days of early childhood, the child, when older grown, is often led to believe again in the watchcare and blessing of the Father's love, and drawn again to the One who cares for and keeps those whom he loves.

The power of indifference under many circumstances is greater than any other force. The evil which rise and riot find their least of life in the indifference of good men. The spiritual and moral work, which, undermining character, destroy manhood and corrupt society, find full sway because those who ought to be opposing them are indifferent. The indifferent man is an enemy of good. Negative goodness has some merit, possibly, but it has no power to stem the tides of evil. Perhaps it is better to be negatively good than to be positively bad—but we doubt it. The crying need of these days in all lines of moral and religious reform is less indifference on the part of those who are morally strong and especially those who are professedly good. It would not be fair to lay all evil results to the charge of indifferent men; but it is fair and honest to attribute a large share of the world’s troubles to the power of indifference. That this power worked on in the days of Theodicea, the Gospel is explicitly as a white lion still active and cares most to be let alone. So long as indifference will leave evil free to make its plans, evil holds the field and gains constant success. God's estimate of indifference is seen in his message to the Laodiceans (Rev. 3:15-18) and the summary of that church estimate is in these words: "I would thou wert either cold or hot."

Young man, when you want the place another man occupies, or a better one, you must do your work and do it better than he does. This world is willing to pay for excellence; but it cares little and will pay no great price for mediocrity, or that which is below mediocrity. Above everything else, human success lies in doing good work. You say it costs too much. It may seem so to you; but that is not a true statement of the case. Excellence does cost—time, patience, labor, self-denial; there is no end to the cost of excellence. But, on the other hand, there is no end to what excellence may attain. Finished work remains to bless and beautify the earth; unfinished work is a stumbling stone. The Egyptians, the Pyramids stand to greet the coming centuries, one after the other, because of the excellence of the work done in their building. Walls of sun-burnt brick crumble in a decade; ten thousand decades fall upon the Pyramids and leave no trace. The same thing is true in every department of human experience. If you desire to find higher place, greater strength, be willing to pay the price of preparation. It is useless to hope for your desire to be granted otherwise; neither brilliant genius nor earnest wishes can attain to great heights, great excellence, to strong faith and to that hope which hopes against hope and compels victory out of defeat. The Master was made perfect through suffering, which is but another way of saying that his life paid all the price which divine greatness demands of the one who was made meet dwelt among men that he might teach men the only true road to infinite riches and endless greatness.

It is sometimes said that "Bacon speed was born in the cloisters of England." All that is best in a language comes to birth in proportion as the thoughts of the people are high and noble. The English of the common version of the Bible is surpassing strong and beautiful, because it deals with great truths and great experiences, and gets a spiritual side to the study of language which we little appreciate. Religious thought: throughout the history of the world has given birth to the richest and most beautiful forms of expression. Poetry which deals with material things, landscapes, sunsets, ocean-storms and similar themes, is weak and ephemeral compared with any form of religious poetry. The Psalms of the Old Testament are gems of expression because they deal with hearts and thoughts; Milton's "Paradise Lost," Bunyan's "Pilgrim's Progress," Dante's "Inferno," and all literature belonging to this class will live on when written which deal only with earthly emotions and earth-born themes, will be buried in oblivion. For the man of experiment, it is worth while to entertain only pure and lofty thought and to study how these may be clothed in fitting language. That indescribable something we call "style" in literature indicates not only the degree of perfection with which the writer clothes his thought, but the character of his thought as well. Judged by the higher standards of truth and spiritual experiences, he who has learned to think upon great themes will have little trouble and need have no fear as to the style in which his thoughts will find expression.

When the Anti-Canteen bill was passed, the brewers were greatly distressed because there would be no funds to supply the soldiers with comforts such as they had been supplied with and which were a benefit to the men. For the six hundred and thirty-seven silver dollar the soldier spent for liquor there would be a profit of five cents, with which to supply him with chocolate bon bons and the like. Nevertheless, the Anti-Canteen bill was passed, and now the government has done wisely and well by appropriating $700,000 for the purchase of all extras and delicatessen that a soldier needs. Thus, it comes about that a soldier will not be compelled to make himself drunk every night in order to have sugar in his coffee the next morning.

The practical obligation and the Christian duty to help each other has found wide expression in Germany in the matter of insurance. Even though many influences connected with the movement may not be purely Christian, the movement is commendable. For example, it is said as to common laborers in Germany that nine million of these are insured against accident; seventeen million against sickness and thirteen million against old age. The benefits of this protection can scarcely be overestimated. Between 1855 and 1900 it is said that almost two million people were assisted through this form of insurance, at a gross expense of six hundred and three million dollars. It is also said that four million working men are relieved each year at an aggregate expense of two hundred and sixty million dollars. Outside of the cost of administration, there has been contributed, by this magnificent system of insurance, two hundred and ninety-six million dollars by the working-men themselves, over two hundred and seventy-four by the underwriters and sixty-three million dollars by the imperial government. The report for November, 1900, shows that these working-men have received three hundred and twelve millions of dollars more than they have paid.
out in premiums; the system may have its imperfections; but surely it has its benefits, especially in relieving suffering and want on the part of women and children, which, otherwise, would be too heavy for life to bear.

Rev. George Seelye, late pastor at Berlin, N. Y., is now established in his work as manager of a branch in the American Sabbath Tract Society at Petenodac, N. Brunswick, Canada. In his last communication he speaks of the kindness which he has received ever since he now feels, so far removed from those of their own religious faith, and asks that they be remembered in the prayers of their brethren, that strength and wisdom may be granted for the new work now in hand. The winter has been severe, all lines of communication being blocked up by heavy snows. Brother Seelye is a man of strong faith, and the work undertaken by him—he also represents the Missionary Society in evangelistic work—we have no doubt will be pushed with earnestness, wisdom and faith. He has already reached large numbers of people with our literature, through the mail and otherwise, and the good seed is being sown far and wide.

We regret to learn that Rev. F. F. Johnson of Stoneham, Ill., while on a recent visit to the South of Tennessee, had his right arm broken below the elbow by the kick of a vicious mule. The bone was badly shattered, and there is fear that the arm may never be of much use again. We learn from the same letter that during this visit to his childhood home in Tennessee, Mr. Johnson preached large congregations on several occasions, and that in two different places he was called to preach upon the Sabbath question. He also distributed a large amount of Sabbath and evangelistic literature; thus much good seed was sown. Our readers will join in the expression of warm sympathy for Bro. Johnson, and trust that the broken arm may be restored more fully than he now fears.

SEVENTH-DAY BAPTISTS AND SUNDAY OPENING

At Petitcodiac

The Recorder urges our young people to note with care the following facts when considering the question of joining in the petition and protest for the closing of the Pan-American Exposition on Sundays:

1. In refusing to join in this you do not interfere with the consciences of those who will visit the Exposition. All who are conscientious in the matter will stay away whether the Exposition is opened or closed.

2. If the managers are conscientious in the matter they will close the Exposition without your petition.

3. Whatever you are asked to do is to petition the managers to close the doors against those who are not conscientious as to Sunday, including Seventh-day Baptists, Seventh-day Adventists, and Sabbath-keeping Jews. You can have no conscientious scruples against visiting the Exposition on Sunday, hence you will not have to act against an act as though it were wrong when you do not believe it to be wrong. To do that is very close to the line where hypocrisy begins.

4. It is already announced that the failure of Congress to grant financial aid to the managers has settled the question in favor of Sunday opening, showing that what the Buffalo papers said on the morning after the proposition for aid was introduced at Washington is true, that the issue with the Managers is Cash, not Conscience.

5. If you ought to join in this petition, out of regard for those who are conscientious concerning Sunday, you ought also to join in petitions against all similar labor and recreation by railroads, and all other forms of business. There is no more reason why the Exposition should be closed on Sunday than there is why railroad stations, parks, libraries, and museums be closed on that day. The warmest friends of Sunday, some of whom charge you with being un-Christian because you are a Seventh-day Baptist—as Mr. Hathaway, Secretary of the Society which asks you to join in this petition, has done—could ask no more, for in doing so you would yield, in theory, all that the friends of Sunday ask. Such a course is as illogical as it is disloyal to the Sabbath, whose claims and sacredness Sunday denies and seeks to put out of sight.

6. It is assumed by those who ask you thus to petition that it will be for the moral and religious good of the masses to close the Exposition on Sunday. But the Exposition is not to be a place of immorality or irreligion. It will have a common interest of all. It will have its saloons and dance-houses. On the contrary, it is to be a place of instruction, rational enjoyment, and high-toned entertainment. Wherein then is it any more immoral or irreligious to open it on Sunday than on Wednesday? Manifestly for no reason except for the sake of the Sabbath, which is not a Sabbath as the Bible, the fourth commandment and the example of Christ, there is no immorality in doing on Sunday what it is right and proper to do on any day. Upon the assumption that it is wrong to open on Sunday you are asked to join in a petition to have done that which the Bible, the example of Christ, and your faith as a Seventh-day Baptist denies!

7. You cannot do this without weakening your own regard for the Sabbath and setting a snare for the feet of your own brethren, who are weak in faith. Not a few Seventh-day Baptist young people are pressed already to pay a price for the wish to visit the Sabbath. If you join in this petition you say to them, Sunday is worthy of so much regard that devout Seventh-day Baptists join in petitioning that it be kept free from the demands of business and instructive entertainment, in the interest of religion and morality. He who is asked to join in a petition to have done that which the Bible, the example of Christ, and your faith as a Seventh-day Baptist denies!!

8. For the irreligious and non-conscientious the Exposition will be preferable in every way to the saloons and pleasure resorts outside.

9. The question which our young people are called to meet in 1901 is not a new one. They have been faced with a new one. For half a century Seventh-day Baptists, in one way and another, have been proselyted and urged to join in upholding Sunday, because the "Majority of good people believe in it." This plea was prominent at the time of the World's Fair in Chicago. The writer has met the question several times before committees of the National Congress, when the friends of Sunday failing to secure acquiescence on our part have denounced us as joining hands against Sunday, for evil. This plea, sent to our young people by the American Sabbath Union, whose secretary denounces our obedience to the law of God as bigoted and un-Christian, is another of the many ways in which we are asked to become disloyal to the Sabbath, because other people want our aid in sustaining the failing fortunes of Sunday.

PERSISTENT PURPOSE.

We hear a great deal of talk about genius, talent, luck, chance, cleverness and fine manners playing a large part in one's success. Leaving out luck and chance, we grant that all these elements are important factors in the battle of life. Yet the possession of any or all of them, unaccompanied by a definite aim, a determined purpose, will not insure success. Whatever else may have been lacking in the young men who have been successfully, as we shall find that they all had one characteristic in common—doggedness and persistence of purpose.

It does not matter how clever a youth may be, whether he leads his class at college or outshines all the other boys in his community, he will never succeed if he lacks this essential of determined persistence. Many men who might have made brilliant musicians, artists, teachers, lawyers, able physicians or surgeons, in spite of predictions to the contrary, have been completely shut from the avenues of success because they were deficient in this quality.

Persistence of purpose is a power. It creates confidence in others. Everybody believes in the determined man. When he undertakes anything his battle is half won, because not only he himself, but everyone who knows him, believes that he will do it, however difficult he ever sets out to do. People know that it is useless to oppose a man who uses his stumbling-blocks as stepping-stones; who is not afraid of defeat; who never, in spite of calumni or criticism, shrinks from his task; who never abandons his purpose; who keeps his compass pointed to the north star of his purpose, no matter what storms may rage about him. What good would it do to
oppose a man as Grant? One might as well attempt to snub the sun. There were many more brilliant men in the Northern army, but no other was so dogged, so persistent in purpose as Grant. He could see but one thing—the triumphant end. It did not matter how long it might take to reach that end. It must be fought out on that line if it took all summer.

Napoleon was much more brilliant than Wellington, but was not a match for him in dogged persistence. The iron duke could stick to a losing campaign with as much determination as to a winning one. He didn’t know how to beat a retreat.

The persistent man never stops to consider whether he is succeeding or not. The only question with him is how to push ahead, to get a little further along, a little nearer his goal. Whether he lead over mountains, rivers or morasses, he must reach it. Every other consideration is sacrificed to this one dominant purpose.

The success of a dull or average youth and the failure of a brilliant one is a constant surprise in American history. But if the difference, if closely analyzed, we shall find that the explanation lies in the staying power of the seemingly dull boy, the ability to stand firm as a rock under all circumstances, to allow nothing to divert him from his purpose, while the brilliant but erratic boy, finding the rudder of a firm purpose, neutralizes his power and wastes his energy by dissipating himself in several directions.

CHRISTIAN UNION.

Much is being said at the opening of the century concerning the necessity and privilege of greater unity of action among Christians. For many years the Reconciler has urged that those denominations of Christians whose polity and creed are essentially the same have no ground for the divisions which appear. That there should be so many families of Baptists is entirely indefensible. Among the Presbyterians, where the divisions have reached a point of almost infinitesimal smallness, and where certain great truths and questions of polity are identical with all, the case seems most sad. It is certainly to be hoped, for the good of the cause of truth, and in the advancement of righteousness, that the earlier years of the new millennium may see greater cooperation, if not organic unity, among these different branches of Christians. Of course, many of these divisions have come because of some disturbing question of doctrine not touching practical life. In matters intellectual and philosophical, opinions differ widely in minor matters, while heart experiences in matters of vital importance are closely allied. The best illustration of this is found in connection with church music.

Many people sing with great devoutness and veneration, written by those with whom they could have little agreement in point of doctrine. For example, the world sings “Jesu, Lover of My Soul,” with great comfort; that was written by a Methodist.

“Blest Be the Tie that Binds” was written by a Baptist preacher, who, having resigned a given pastorate, and having peaked its members to leave the church in which it had been, was surrounded by his weeping congregation, whose tears and prayers broke his determination. “The only experience he wrote that blessed hymn. “Hail! to the Lord’s Anointed” was written by a Moravian, representing a people most devoted in mission work; with such strong doctrinal lines. More peculiar still is the fact that he who reigns in the sweet thoughts expressed in “Neer My God to Thee,” forgetting that the hymn was written by a Unitarian. “Rock of Ages” was written by an Episcopalian; and “Lead Kindly Light” by one who was struggling in such soul-experiences as carried him from the Episcopalian church into the Roman Catholic. Hence the hymn, “Lead Kindly light amid the encircling gloom,” loved by Protestants everywhere is a product of Roman Catholicism.

If the church of Christ is to be brought into closer union, these devout lips and consecrated hearts will play no unimportant part in securing that unity.

WHO HAS THE PEARL?

About the year 1854, Rev. H. H. Baker, now the editor of our Popular Science Column, issued a Scripture Commentary entitled “The Pearl.” It deals with the leading questions of Christian faith, which are treated in a very practical way. The writer, a boy, secured a copy, and for some time it was his one commentary to every experience he began preaching. The book was in sixteen small volumes, put up in a neat case. A few were found in a single volume, with good leather binding.

The Sub-committee of the Tract Society which has in charge the securing of files of all our publications, is anxious to secure a few copies of The Pearl, as a part of Seventh-day Baptist literature; therefore, this notice, in which we request those persons having copies of The Pearl, either in the sixteen volume set, or in the single volume, who are willing to part with them for the sake of our libraries, to communicate with Corliss F. Randolph at 185 North 9th Street, Newark, N. J.

ODO TO THE ROBIN'S JOURNEY NORTH.

The robin comes to welcome spring. His journey North has ended. To find her home, to sweetly sing, And warble in the shade.

Who gave the gentle, lovely bird Her chart, to find the way? Or who has ever heard, Almighty Wisdom say:

Go forth, my lovely trusting one, Fledged and forth; as he betake to heaven, All who my helpless, And seek my help in prayer.

No atom shall hinder on the way, Or cease to be my care. Nor shall they on the journey stray, The children of my care.

Secure from every earthly ill, I lead to realms bright. All who my helper are And battle for the right.

Then like the lovely trusting bird, In confidence and love, Grows the Word, And home in heavens above.

Dr. E. R. Mason.

818 Madison St., Syracuse, N. Y.

March 20, 1901.

The negative part of a conversation is often as important as is the positive.—Theodore Winthrop.

PERSONAL INQUIRY COLUMN.

To the Editor of the Recorder:

Why do the Seventh-day Baptists of to-day fight and labor for one being called “latent sin,” or “indwelling sin,” and at “sanctification,” when their forefathers recognized each, and wrote hymns deploring the first experience and imploring God for the second experience? For instance, the great Dr. Stennet finds that he has “latent sin” in his heart, and under poetic inspiration cries out in verse:

Sanctifying Grace. Round us, dear Lord, Our spirits drain; Break, break our erring grace, O break the charm And set the captive free; Break, break our erring grace, And haste to rescue me.

Again, why are we denying what our forefathers wrote about, and believed in, and experienced and taught, and laughing and ridiculing these great worthies in the face for the terms they used to express it? Why are we advanced upon the faith of the early Waldensians, whose faith and spirit filled testimonies brought persecution from the powers that be, or are we drifting from the faith?

Theodore A. Gill.

Our correspondent quotes at length from Dr. Stennet and from Francis Bampfield to show that they believed in “inbred sin” and in “sanctification.” We have no space for more of these extracts, since they do not pertain directly to the question of our correspondent.

Answer.

So far as the Recorder knows or believes, the imitation that Seventh-day Baptists have done or are doing that which the question of our correspondent implies is wholly without foundation, and is merely a sort of mental exercise in a greater or less degree, restates its religious faith; and forms of expression change with each succeeding generation. Upon the question of the importance of early decisions or experiences which have taken place in the history of Seventh-day Baptists. The Recorder does not hesitate to express the opinion that neither officially nor unofficially have the Seventh-day Baptists ever laughed at or ridiculed either the faith of their forefathers, or of any of their brethren, or of others now living, in connection with the themes suggested. To charge them with this is most evident injustice. The charges implied by our esteemed correspondent must be due to some unfortunate private expression made by some one unknown to the Recorder, as they are due to his own over-excited feelings upon the subject. Seventh-day Baptists believe in the sinfulness of the human heart, in the need of forgiveness and regeneration through Jesus Christ, and in sanctification through the Holy Spirit. If they do not make the same technical definitions, the correspondent does, or use the forms of expression which their ancestors of three centuries ago did, they still have not departed from the fundamental faith of the gospel, nor from a belief in all those spiritual experiences which the word of God portrays. We feel sure that the knowledge of our correspondent concerning the history of Seventh-day Baptists, and his charges against them, will be as much the highest sanctification of life requires.
Father forgive us, but as we are apt to be partial to ourselves perhaps hearkening to the attentions of a Saviour or other, and to make every allowance in his favor that he is in the established religion of his country or with whom you are acquainted to accept of the least sincere acknowledgment from and the party who may be supposed to have offended if in the least convinced them to be in the wrong to ask forgiveness and become reconciled to each other.

For Dear Brethren where there is strife and contention in a Church it tends to the dishonor of God and religion and if such breaches are not speedily stopped it will draw a line of demarkation in religion and that we may prove that we have attempted and will attempt to stop the breach and thereby prevent the divisions and difficulties for if we bite and devour one another we may take heed lest we be destroyed one of another. We should be rather anxious to hear that you should fail in your attempt of a reconciliation as perhaps it might tend to make the breach wider.

This is the common opinion of this division that there is a place among both parties we conceived would have cause to repent it and it would tend greatly to the discredit of our Denomination we are almost the last of all the Churches as some of our sentiments and practices however just and true are unpopular, and we conceive too much disregard by other Christians therefore we are under the highest obligation to be exemplary in our lives and thereby manifest to the world that we are the people we profess to be and we are to remember that when we have offended our Lord and we have asked how shall my Brother sin against me and I forgive him till seven times Jesus saith unto him say not unto thee seven times but until seventy times seven.

And if you will write to the Brethren that if a man be overtaken in a fault ye which are Spiritual to restore such an one in the Lord and if he be penitent and has been also been to the Lord and has been come to repent and to have another sin against me and so forth I will then speak to the Lord and the Lord will decide and I will then tell you what the Lord will have me to do.

Dear Brethren the peace and unity of your Church we have much at heart and we most ardently pray that God of grace and peace to you and to those in sympathy with what you are doing to establish it on the best foundation. Finally farewell the brethren so be it of good comfort be of one mind live in peace and God of love and peace shall be with you.

We subscribe ourselves Your affectionate Brethren in the bonds of the Gospel

To the Church at Cohansy

Nathan Rogers Eldr.
Thomas Fitz Randolph.
A. Z. Dunham.
David Dunn.

Noah Martin.
Deacons.

Nathaniel Fitz Randolph.
Johnathan Fitz Randolph.
James Dunn.
Averokee Dunham.
David Dunn.

Johnathan F. Randolph.
Joel Dunn.
Barziller Randolph.

David Dunham.

Reverend Mr. Nathan Ayers Pastor of the First Church at Cohansy

February 7th, 1799

Nathan Rogers Eldr.
Jacob Martin
Deacons.

Johnathan F. Randolph.
Joel Dunn.
Barziller Randolph.

Nathaniel Fitz Randolph.
David Dunn.

Pleasant Valley October 24th 1788.

Dear Brethren we having received your inserters we being informed that you will have the kindness of allowing such of these insertions as you think proper to be published we are glad of it and we have the honor of suggesting to you that the great objects of the Church are to display and to promote the love of God and man. On these heads all are accountable for what they write and what they do. It is not necessary we understand to say that we have not attended to these in the way that we could have wished.

We have the honor to say that the Quarterly Meeting of the Church of Christ held in the Month of March last near Shiloh in the Province of Pennsylvania was attended by a large number of persons. We have the honor of sending to you a vast number of insertions from that meeting which we have some hope and reason to expect will be found useful. We will add to this some insertions which have been published at Shiloh.

Among the insertions which were published at Shiloh was the following which we have the honor to send you:

Emmaus and New York.

Baltimore.

Our sentiments are fully and truly the sentiments of the other Brethren.

And we have the honor to add that we have the pleasure of sending to you a vast number of insertions from the Quarterly Meeting of the Church of Christ held in the Month of March last near Shiloh in the Province of Pennsylvania. We have the honor of sending to you a vast number of insertions from that meeting which we have some hope and reason to expect will be found useful.

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Baltimore.
**Missions.**

By O. L. Whitmore, Cor. Secretary, Western, R.I.

In the Recorder of March 11 we published a paragraph on the Missionary Page in regard to churches among us without pastors and ministers among us unemployed. There were some pertinent questions asked pertaining thereto that we would like to see answered.

In this paragraph we wish to urge the small churches, by combination when two or three churches are adjacent; or alone if there can be no joint effort, to settle pastors. The Evangelistic Committee of the Missionary Board has striven to strengthen new churches by evangelistic work among them.

But no church, small or large, can be strong, and make healthy growth, by evangelism alone. What our small churches need in order to maintain themselves, hold the fort, not go to decay and death, is a good settled pastor. They can never make a vigorous healthy growth by evangelistic spasms. The evangelist comes, and after his work is done he goes. Then of all times they should have right along regular steady Sabbath services and pastoral labor. These churches have enough interest in their own spiritual life and growth, in having for themselves religious services and privileges; interest enough in the salvation and Christian culture of the young people among them; enough life, energy and push, to put forth strenuous efforts to have pastors. These churches must not be too fastidious in the choice and settlement of pastors. They may wish to have the strongest and ablest ministers among us, but they cannot have them. The large self-supporting churches command them and have them. But shall the small churches do without pastors because they cannot have the strongest and best? Because they cannot have the minister they want, will they say we will have none at all? If a farmer needs a horse and wants a $200 one, but is not able to have it, will he go without a horse when he can afford and get a $100 one that will do him good service? Nay, verily. Why do not our small pastorless churches act on the same principle? There are enough unemployed ministers among us, good, men to fill pastorless churches. Why build there are so many pastorless churches, and so many unemployed ministers?

**Dear Brother:**

"Good news from a far country," no doubt, is always welcome. So, with great pleasure and with thanks to God, I feel bound to tell you that Sabbath last four persons were added to our church. They live at Brekken, Zealand. I started off Sixth-day last week, early in the morning, to arrive there before the Sabbath-day broke on. After the candidates gave reason of their hope in Christ and their desire for baptism, they were immersed in the sea at ten o'clock at night, because they knew that on Sunday two hundred were received into the church with the laying on of hands and we sat down with them around the table of the Lord. Dear brother, that Sabbath being passed, we could not but testify, "Our cup did overflow with blessing!"

So the number of our church members at Brekken is now fourteen. I may say they are clever people, outspoken Christians, Seventh-day Baptists who are an honor to Christ and his cause, although very poor in worldly goods. There is one youth of ten years old who was brought to the public on two tablets and we fixed them on the scaffold. Hundreds by hundreds—it was near the railroad station—read the short sentences and often received a tract or Bookseller. But on the sixth day I was invited to call on one Bressen, a deacon, who took away the tablets. I consented immediately, if I had done something unlawful by my publication. This the mayor could not say, so I went home. But immediately after this visit the bourg-master ordered the building-master for the town to raise me '-a scaffold of wood and put down by police-men within two hours. Of course the architect obeyed. But in the next session of our city council this affair caused a lively agitation, and the papers brought this news, to our great joy, through the country.

The members of our city council who belong to the so-called Christian (anti-revolutionary) party were among our opponents. I got last week good tidings from Argentina. Again two disciples of Christ living there found by means of our Dutch monthly, De Boeker, the Bible doctrine of the Sabbath and baptism, and keep now the Sabbath, looking out for an opportunity to be baptized.

My daily correspondence is quite lively. On my journeys it happens often that people learn something new, new for them, concerning Biblical Christendom, and ask for more information. Then I send them lectures and now and then a few or more lines in order to keep up their attention. The Gospel-car was resting during the winter. First-day of this week Bro. Schouten took up again this work. Cannot some financial help of the church be obtained for that labor. Hects from me a number of copies of De Boeker, De Boeker. During the winter time the usual 200 copies were sent out by me; except some 225 copies, regularly used by Bro. Bakker at Rotterdam, and a friend at Amsterdam. I should say I stand in great need of a helper. But I try to use all my time and my strength in my Master's service, and he certainly will give me what is good in his eyes.

I wrote much more than I expected. Excuse me if I took too much time. God bless every testimony by word and action for his truth and name!

**Haarlem, March 7, 1901.**

**THE OLD SELF AND THE NEW SELF.**

Everybody finds it hard to tell what he means by himself. He thinks he knows until he tries to tell somebody. Then the best he can do is to use some words like soul and body, I and me, flesh and spirit. But ask him how he knows himself, and he is puzzled. If any person ever should lose his identity it is doubtful if he could ever find it, for he would not know what to look for! I can easily tell the color of my eyes, the color of my hear, the shape of my face, and my color, and my "self." But it is not easy to tell how any real self is. The "I"? A number of strange, abnormal persons have been found who were two selves in one, two distinct natures, two wills, two names. We call this strange disease "double personality." But while it is a sad disease in its extreme form, yet in many of its phases it is mild. The happy self is very different from the sad self, the victorious self from the defeated self, the self in the triumph of resisted temptation from the self in
the passage of remembrance. We sometimes say in all soberness, "I hardly know myself." Paul has much to do, and he is divided people. It was the very thing which marked off his old life—the life he had come out of his new self. There are two selves, two "I's," fighting within him for the mastery. Each has an empire and law of its own. That which "I" do is different from the second "I." Self number one sees the right, loves the good, chooses to live under the divine law. Self number two wants an immediate gratification, is a rash and stubborn self, and wants to live under the law of appetite and the pleasures of the flesh. How are these two divergent halves to be brought into one empire and under the sway of one law? This is Paul’s problem. His answer to it is in the creation of a new self. He does not go to work to cut off the old self, and to nourish and cultivate the good self. But he has found a way to become a new self altogether, so that he can say, it is no longer "I" that live!

If the poor little acorn, which gave up its independence that a mighty oak might rise above the scope of its grave, could speak, it would say, "It is I now. I was once a branch for the forces of life to work through, and I gave up my life to this great power of life which piled fibre on fibre, and wrought this new creation—this oak." So far is Paul from the mystery of the new creation. The old self is the point through which the spirit of life in Christ Jesus works to make a new personality, which is no longer under the law of sin and death, and the old self goes as the new comes. The secret for him of the power of Christ unto such a salvation as this is in his appeal of love. Paul has this confession to offer for the death of the old self and the life of the new. "He loved me and gave himself for me." "We are more than conquerors through him that loved us."

Many of us have seen during the last few weeks a new star blaze out until it outshone every other star of the firmament. It was not a "new star"; it was only an old star with too little power of light to reach us, which had suddenly plunged into a swarm of star dust which fed it with the original stuff of creation. Our lives are poor and thin and shrunken; they are torn with the strife of a divided self, until they are brought to new creation by the original power of life. "If thou couldst see the man God meant, Thou nevermore couldst be the man thou art, content."—The American Friend.

WOMAN’S WORK. 

Mrs. Henry M. Maxson, Editor, Plainfield, N. J.

"WHATSOEVER IS BEST"

I know as my life grows older, And mine eyes have clearer sight, That under each earth there grows somewhere There lies the root of right. That each sorrow has its purpose, By the sorrows off unknowingly; But the tears of joy bringe morning. Whatever is, is best.

I know that each sinful action, As sure as the sun brings shade, Is somewhere, sometime punished, Though the wrong has never been discovered. I know that the soul is aided Sometimes by the heart’s unrest, And to grow means often suffer, But whatever is, is best.

I know there are dreams Of the great eternal peace, And all things work together For the final good of man. And I know when my soul speeds onward In its great eternal quest, I shall say as I look back earthward, Whatever is, is best.

—Author Unknown.

TRIBUTE OF RESPECT.

The Ladies’ Benevolent Society of Milton Junction feel a deep sense of loss in the death of our sister, Mrs. James Pierce. She was a loyal and devoted member, always interested in every department of our work, and with liberal hand, giving cheerfully of her means to aid in every good work. When circumstances premitted she was present at our meetings to help and encourage, but when not able to be present she would often communicate from her work that she could do at her home. Her quiet, unsuspecting manner, her unselfish and faithful Christian life has been and ever will be an inspiration to us all.

Her memory is blessed. To her husband and family in their sorrow and to her sister who so tenderly ministered to her in her illness and who is the last of her family, we extend our loving sympathy, commending them to our Father, who is the source of all comfort and who can soothe the aching heart as none other can.

We have been requested to present this tribute to the family, to be published in the Woman’s Page of the Recorder, and be recorded in the minutes of our Society.


MILTON JUNCTION, Wis., March 15, 1901.

LINCOLN HELPED HER.

The death at the Rhode Island State Institution for the Insane of Nancy Scott, aged seventy years, which occurred during the last week of May, brings to memory a story of Abraham Lincoln which has never been published.

Way back in slavery days Nancy Scott and her husband were slaves on a Virginia plantation owned by one of the prominent and wealthy F. F. V. of the commonwealth. Nancy was the trusted housekeeper of the family. While young she was married to a young slave on the same plantation. Her marriage occurred about the beginning of the Civil War, and after the first few months of fighting her husband disclosed to her his intention of running away and working his way North, seeking a means of livelihood; he bade her remain where she was until he could communicate with her. He went, and when he became established where he was sure of supporting her he would send for her to go to him. Months went on until one day a dusky little one came to Nancy’s arms. When the baby was a year old, Nancy decided to try and escape and travel North, hoping to hear some news of her baby’s father. She left her cabin one night at nearly dawn, carrying her little one in her arms, and passed slowly across the country which was the fighting arena for more blood and liberty territory in the South. She was trying to make her way to the Potomac River and there, at some obscure landing, take a boat for Washington. Such a place she reached one hot day. When the boat arrived she went aboard, keeping as much out of the passengers as she could. There was a group of men seated on the quarterdeck. Among them one whose lean, gaunt figure and dark, seamy face somewhat attracted her notice.

When the boat neared Washington she left her place below among the freight and timidly went up to the gangway. The steamer had arrived at her dock, and the passengers were leaving, but the group in which the dark, rugged man was seated had not yet dispersed.

Nancy Scott went forward toward the gangplank, but before she had reached it the purser stepped forward, and said harshly: "Here, you woman, where are you going? Where’s your ticket?"

Paralyzed with fear, she hesitated.

"You’re a runaway nigger, and you can’t go ashore; you go below, and we’ll see about you later."

But the dark, seamy-faced man, with the tired eyes, came up then and said quietly, "What is the matter?"

The tears streamed down Nancy Scott’s face as she said she only wanted to go ashore; that she was searching for her husband, her little one’s father.

"Tell me your story," said the dark man. In simple words she told him of her separation from her husband, the birth of her child, her weeks of weary waiting; and the eyes of the dark man grew soft with pity.

Turning to the purser, he said: "Let this woman go ashore." Then taking her by the arm he walked by her side until the street was reached. Giving her some money, he told her to send and communicate with the eyes of the dark man grew soft with pity.

Turning to the purser, he said: "Let this woman go ashore." Then taking her by the arm he walked by her side until the street was reached. Giving her some money, he told her to send and communicate with the eyes of the dark man grew soft with pity.

"Tell me your name, sir?" begged Nancy Scott.

"My name, my good woman, is plain Abraham Lincoln," said the man, and turning away he lifted his hat "justlike I was a grand lady," and left her.

Nancy Scott, with the help of the pastor of a church for colored people, found her husband; he had vainly tried to communicate with her many times; he had not dared to go in search of her. He was employed in a hotel, and able to care for his little family comfortably.

Later he died, and Nancy found employment with the family of a Treasury clerk, with whose family she came North—The Christian Work.

IF MEN WERE WOMEN.

"If I were a woman," said a man worth quoting to a Southern correspondent, "I would think nothing better worth my while than to have people’s minds and liberal education. I do not mean by that I would be satisfied with nothing less than a college training, though that is good in its way, and I
would know history and geography and literature, with enough arithmetic to attend to my own accounts and business affairs, should occasion require. If I were a woman, I should consider myself very incompetent to take up the lines of household management without a good working knowledge of cooking and cleaning and sewing. If I were a woman, I would learn to do every bit of work that is generally conceded to lie within woman's domain."

"If I were a woman," says another man, both writers giving their views to the Detroit Free Press, "I would inform myself upon the topical and current events. I would know something about the latest books, the latest plays, a little about music and a little about art, even if I could not know much about any of these things. Then when my husband or my children or my friends were ready for a half-hour's chat I could be counted on to be companionable. I would never discuss the servant question, and I would never tell about the little hitch in the domestic machinery."

This man's ideal woman stands out very clearly. She is the companionable woman.

CLIPPINGS FROM "GOOD CHEER."

Count that day really worse than last? You have made the right. Through which you waddler much frost at every step.

Education costs less than ignorance.

Cheerfulness is sunshine on the inside.

THE WAY TO HAPPINESS.

Oh brother! are you asking now.

The hills of happiness to find?

Then answer: They lie beyond this yon—

"God helping me, I will be kind?"

In lightening the burdens of others we are likely to make our own less heavy.

Whisky is trouble in a liquid form.

A cheerful face is an illustrated sermon.

It is better to rejoice with wholesome song than to cry aloud.

When spring comes, weeds may rise up.

FROM 1851.

[The Sub-Committee on "Tell us of our Publications Have found that the Minutes of the North-Western Association were never printed, because some portion of the copy was lost. They are printed here, hoping that the material thus preserved may be made available in the work of the Committee.]

Minutes of the Fifth Anniversary of the Seventh Baptist North-Western Association.

Convened at Christians, Fourth-day of this week, Oct. 1st, 1851, at 10 o'clock A.M.

The introductory discourse was preached by Eld. Samuel Davidson, of Farmington, Ill., from Ezra 43:12; after which the Association was organized by choice of S. Davidson, Moderator; A. W. Coon, William Clark, Corresponding Secretary, A. M. Maxson, Clerk; the Association adjourned to 1 o'clock P.M.

Prayer by V. Hull.

AFTERNOON.

Met pursuant to adjournment.

Prayer by J. M. Todd.

Letters from the churches were then read, from which were derived the following statistics:

Milton, added 7; rejected 0; deceased 3; dismissioned 5; total 180. Constituted 1840.

Albion, added 0; rejected 5; deceased 3; total 97. Constituted 1850.

Warren, added 10; rejected 0; deceased 1; total 94. Constituted 1850.

Farmington, added 11; rejected 0; deceased 1; total 92. Constituted 1850.

Berlin, added 5; rejected 2; deceased 0; total 38. Constituted 1850.

Fennville, added 0; rejected 3; deceased 0; total 6. Constituted 1850.

Rome, added 0; rejected 0; deceased 0; total 44. Constituted 1840.

The Committee on Petitions presented the following report:

Resolved, that the minutes of this meeting be printed, and that eight dollars be raised for that purpose and referred to the Committee on Finance for apportionment, according to the resident members of the churches reported.

Resolved, that A. W. Coon and Stillman Coon superintend the printing and distribution of the minutes.

The Committee on Finance reported the following:

Resolved, that the report be received and adopted.

Resolved, that when we adjourn, we adjourn to meet with the church in Albion on the fourth day of the week before the first Sabbath in October, 1852, at 10 o'clock A.M.

Resolved, that we adjourn to one o'clock P.M.

Prayer by A. C. Spicer.

AFTERNOON SESSION.

Met pursuant to adjournment, and after prayer by V. Hull, the Committee on Finance reported the following, which was adopted:

Your Committee on Finance would respectfully report that we have apportioned the sum of eight dollars to the several churches as follows:

Milton church... $33.00

Albion... $1.00

Farmington... $0.00

Berlin... $0.00

Warren... $0.00

Resolved, that Morris Crandall be the Recording Secretary the ensuing year, and S. Coon Corresponding Secretary. Treasurer's report called for. No report.

Tract Agent reported that he had on hand of tract money one dollar and fifty cents.

Prayer-meeting adjourned to to-morrow morning at 9 o'clock.

Association adjourned to to-morrow morning 10 o'clock. Prayer by A. M. Maxson.

FIFTH-DAY, Oct. 2.

Met pursuant to adjournment. Prayer by A. W. Coon.

Minutes read of yesterday, and approved.

The Committee on the State of Religion reported the following, which was received and adopted:

The Committee on the State of Religion, reports that many towns of the state have been converted, not only in the revival of some of our churches, but also in the conversion of sinners. Our numbers have been increased the last year one hundred and twenty-two; which is a most encouraging report. Still we regret that all have not been revived, and that there is too little ardent piety and self-consecration to the service of God among us. The subject of the Sabbath is attention of some of those who are looking for truth: several have resumed the traditions of men since our last Annual, and embraced the Sabbath of the Bible. In conclusion, we remark that we have much to induce us all to renew our diligence and take courage, having the assurance that if we venture all on the promise of God, the cause in which we are engaged will finally triumph in spite of all that may oppose.

S. Coon, Chairman.

Resolved, that the minutes of this meeting be printed, and that eight dollars be raised for that purpose and referred to the Committee on Finance for apportionment, according to the resident members of the churches reported.

Resolved, that A. W. Coon and Stillman Coon superintend the printing and distribution of the minutes.

The Committee on Petitions presented the following report:

That the next Annual Association be held with the church in Albion, to commence on the first day of October, 1853.

Resolved, that the report be received and adopted.

Resolved, that when we adjourn, we adjourn to meet with the church in Albion on the fourth day of the week before the first Sabbath in October, 1852, at 10 o'clock A.M.

Resolved, that we adjourn to one o'clock P.M.

Prayer by A. C. Spicer.

The Committee to revise the Constitution reported a revised code, which was adopted and ordered to be printed with the minutes.

E. H. Bond was appointed Treasurer for the ensuing year, and a collection was taken up to the amount of $109.53.

The third, fourth, fifth, sixth and seventh resolutions were severally spoken to by sundry brethren, and adopted.

The balance of the minutes of the North-Western Association were mislaid or lost, and the balance of the resolutions were not noticed in various places there is an evident intention to correct the false impressions that one might get from reading the other Gospels. One of these false impressions is, that Jesus ate the Passover with his disciples and there is no part of this shred of evidence. John teaches clearly that he ate it on the evening before, and that he himself died on the cross at the very moment when the Passover lamb was being slain, between the two evenings (Exod. 12:6—Hebrew and R. V. margin), of the 14th of Nisan. God's real Paschal Lamb, Jesus, of whom all the other Paschal lambs were only types, therefore, was slain at the very time appointed by God. This shows that Jesus died on Wednesday, just as the next day was about to begin, at sunset. He was then on the cross, and his being between 3 o'clock and sunset, Wednesday afternoon.

Mr. R. A. Torrey adds a part of the afternoon of Wednesday to the night, and calls it one day of twenty-four hours. He makes the day a little lengthy, and Dr. Daland makes it a little short, since two nights and one day do not make "three days and three nights." Jesus Christ was a man of truth.

The incidentals that it was on Wednesday and not on Friday that Jesus died are so many, that we take a volume to expound them properly. The traditional theory that Jesus died on Friday, and that this was Passover-day, makes it necessary to conclude that Jesus took a long journey from Jericho to Bethany on the Sabbath, for John distinctly tells us that Jesus came to Bethany six days before Passover (John 12:1). If the traditional view is correct, the Passover came on Friday, and six days before was the Sabbath. Of course it was impossible for Jesus to take such a journey on the Sabbath. In reality, his triumphal entry into Jerusalem was on the Sabbath. This was altogether possible, for the Bible elsewhere tells us that Bethany was a Sabbath's journey from Jerusalem (Acts 1:11; Luke 24:50), but farther yet, John tells us in so many words that the entry of Jesus into Jerusalem was on the next day after his arrival at Bethany (John 12:12). That Sabbath on which Jesus entered Jerusalem was the 10th of Nisan, the very day on which God commanded the lamb should be taken up (Exod. 12:3); therefore, upon the 10th of Nisan, the day on which the Passover lamb was slain, and practically set him apart for death, they unwittingly fulfilled the Scriptures just as God's Word had provided five hundred years before.

Your brother in Christ and for the truth of the Sabbath.

J. G. Mahoney.

Richards, N. Y., March 24, 1901.

IN MEMORIAM.

Dea. John Byron Whitford was born in Berlin, N. Y., Aug. 19, 1836, and died at Nile, N. Y., March 20, 1901.

He was born a Deacon, and was married to Mary F. Summerbell. To them were born six children, the oldest of whom died in infancy and was buried at Berlin. The second son, Frank, graduated at Alfred last year, and is now Principal of the school at Little Genesee. Fred and Ferris have been attending Alfred University this year, and Willie and Fannie have been at home. All died of consumption during the closing hours of their father's life.

Mr. Whitford was baptized in his youth and united with the Seventh-day Baptist church at Berlin. The church, recognizing his sterling manhood and concern and zeal, ordained him a deacon, which he consented to do several years prior to his ordination to that office, Oct. 14, 1877.

When he removed from Berlin to Richburg he joined our church at that place, and when, in 1882, he removed to Nile he united with us, faithfully serving in the church as deacon and in other capacities for nearly 20 years. He was appointed Post-master at Nile during the administration of President Arthur, and retained the office till death. For several years he has been a member of the Board of Education, and at the time of his death was an honored member of the Friendship Town Board. In early life Bro. Whitford taught a select school at Berlin, and frequently, as teacher or superintendent, served the Sabbath-schools with which he was connected. He was a scholar and a man and a believer in higher education for all classes. He was high-minded and unselfish in disposition, and preferred to suffer injustice rather than appear to others to be harsh or severe.

During the last months of his life he was an earthly life, as we began to realize that Bro. Whitford was not to be with us long, we realized more than the value of life and how much he had done in his quiet way for the cause of righteousness. During these months of failing health his love for his family and for the church of God was frequently expressed. The influences and memories clustering about his life will continue with a desire of acquiring time to live purer and unselfish lives. Funeral services were held at the home on Thursday evening, his pastor being Rev. W. E. C. Whitford, and at 7:15 the body was taken to Berlin, where it was laid at rest in the family lot in the village cemetery. W. D. BURDICK.

THE CONFERENCE ENTERTAINMENT PROBLEM.

The reader's attention is called to an article on this subject in the Recorder for March 4, page 138, under the heading: "The Problem is yet solved," and to the letter made in the closing paragraph. A meeting of the Committee will be held for Sunday, April 14, in the Plainfield church school, at 10 o'clock A.M. As many members as can possibly do so are urged to attend. All who cannot come should, as other interested friends are earnestly asked to send to the Committee's Secretary, Frank J. Hubbard, 109 W. Fifth St., Plainfield, suggestions, opinions, information, etc., concerning the matter, by an early mail. It is desired to have something settled as possible in order to consider and report upon to the committee, if they will; and everybody must hope that this practical and really important and great question may be settled at the next Conference in a manner reasonably satisfactory to a large majority of our people in homes.
Young People's Work.

Y. W. C. A. CONVENTION, BINGHAMTON, N. Y.

(Concluded from last week.)

On Friday morning, after the opening exercise and morning meeting, "The Hour of the Day," which was the Convention hymn, Dr. Adam again preached a strong sermon—"The Divine pattern in life." Hebrews 8: 5. "Who serve unto the example and shadow of heav- enly things, as Moses was admonished of God, when he was about to make the taber- nacle, for see, saith he, that thou makest all things according to the pattern shewed unto thee in the mountain." Moses was called up into the mountain to see the pattern for the tabernacle. This is a parable on our lives. Just as he had to go to see the pattern and wrest from the people the materials, then mix them together for the tabernacle, so in our lives we get our pattern from God and work it out. There is an individual pattern for each life. Ours is a God of endless variety. It is as an imitation of any other life ever lived on earth. Your pattern is suited to your heredity, temperament, environment. Many people get Saul's armor on David, but God wants an armor suited to your form. Many people are discouraged because they cannot do as other people do. Beware of departing from your own pattern. It is the thing after the love of Christ that binds us to God.

It is an awful thing at the last moment to be saved by grace; to be standing here filling a little niche, when I might have been there in a larger, because I have been careless in finding out his plan.

When is it revealed? Every hour, in one sense. In another sense, the whole plan is revealed in a moment; perhaps at a great crisis, in sorrow, in reading a great book, in a great meeting. You cannot trifle with these hours. Years are pressed into mo- ments.

Did you ever walk along a country road in the dark and wait for a flash of lightning to show the way, then walk on in the memory of that light? So in life we must walk in memory of the lightning flash of revelation. Whether we follow it or not, we cannot get away from it. Moses saw it. It was his to go down into the plain and work it out. There is a temptation to come down from the pattern of vision and keep it apart from life. There is no such thing as sacred and secular.

Perhaps some of us have a difference, an absurdity between the vision and the life. Perhaps, because we have not lived the vision. Not so; we must not judge our own practicability in the light of another's experience. Or, you say, "It would be singular," yes, "unprecedented." The tabernacle was unprecedented. Moses succeeded in get- ting it all down and mixing the pat- tern. Look at the mixture in nature—the brook, the diamond,—a mixture of carbon and imprisoned sunlight—music, poetry,—an imprisonment of thought in words. Art, the wondrous mixture of paint and canvas, Brooke and Langworthy of "Momor by moonlight," truly Godlike from the amount of things we do. It is the mixture of what God has revealed with the common things of life. Compare art and mechanism—a hand organ to the music of Paderewski. Some lives, good lives, may be called "God's minute ideas into them. It is not the point of passing muster as a good woman.

RESULTS.

What is the result of all this? When we bring God's idea down into our daily lives.


2. It takes away imitation which makes us too liable to copy others. Thus we realize that God's pattern for us is best. Ability is paralyzed by fear. It is often not so much a question of power that troubles, but getting a grip on our powers. We are not to be singular for the sake of being odd, but we are not to con- fess with flesh and blood, when we know in our own heart and conscience a thing is right. Many a great possibility has been spoiled because we have come down from the mount and conferred with flesh and blood. Moses might have said, "I'll forget it." Many people are trying to forget vision to live it down. Like the great symphony, whose bills of music bear us along with powerful inspiration, but we forget it. This working out of the pattern is the main line of Providence to us.

The problem to Moses was to go down and work it out even unto the passing and the hanging of the curtain. The test for us is not to have some things according to the pattern, but all things. All our lives have some things according to the pattern. How about our desks and the arrangement of papers on them. It comes down to that or nothing. What about the letters you have to answer? Are we writing to the lonely, hungry souls whom our letters would help so much? The trouble is we are Christian in spots. How are you using your spare hours, spare moments, your money? Reading, social conduct? Are they according to the pattern?

The trouble is there is waste land in our lives that is not drained off. Closed cham- bers of the soul, which the Master has never entered. It is when we try to follow in all things that we are freed from the conven- tion, et al, sense of religion. But how do we do it? By the spirit of God with us here to guide us. It is as wrong to pray for his down-coming as for the Scribes and Pharisees to pray for the coming of the Messiah. We have the Spirit in us. He will guide us according to our capacity to be guided, if we trust him. He teaches us the Bible. Many of us are in dark cata- combes, lost without a guide. The Holy Spirit will give us light. The trouble with us is not lack of light, but lack of intense desire. We say our lives are common, colorless. The scene of Waterloo is a common field. With- out a great event that occurred there, we would not know it. So is the commonest life changed with the Holy Spirit as guide. A tempered union of God's will with common things transfigures life.

Sabbath morning Dr. Adam preached on "The life of service," from the text, Joshua 6: 20, "So the people shouted when the priests blew with the trumpets, and it came to pass when the people heard the sound of the trumpet and the people shouted with a great shout, that the Lord overpowered the people went up into the city every man straight before him and they took the city." The land of Canaan, typifies the work God would have us do. The walls of Jericho typify our difficulties. It is a mistake to think that doing God's means will be easy. It is one of the crying needs of the time for every Christian to believe that he is a minis- ter of Christ. The gospel of Christ is the only regenerating work. Prof. Drummond failed in his college settlement work because he did not follow the example of Christ, and if anyone had the energy and magnet- ism to succeed in such work, if that alone could do it, it was Drummond.

People do not go into this work of soul- winning because they do not want to be con- demned to a life of failure. They go into organizations where everybody goes. It doesn't mean much. It doesn't commit them. We want to commit ourselves, burn the bridges behind us. We try to live lives of compromise. Begin to work, and you will hurry to prayer and the Bible. Try to win souls. Twill drive you back to the Word of God. The reflex influence of working for souls is prodigious. To win souls gives us a property right in the kingdom. What does soul-winning mean?

It is not meant to live the Christian life. Living is not enough.

2. We must pray. There is a vast deal of unconscious transgression when we promise to pray for each other and don't do it.

3. We must speak for him. This is a lost art. It is not a matter of ability, but of divine power. We are always called above our ability. Moses was, and so all through the Bible people have been called to do things above their ability. Martin Luther was not a polished man. Catherine Booth was a timid woman. The method: "The people shouted and the walls fell." It was divine power that made them fall, but what was the human attribute? The only attribute to do anything for God is the sanguine attitude. Men and women do not fail from lack of ability, but lack of faith in the possibility of success. Golf players must be sanguine. Think you are going to make a good stroke or you will fail. Our no matter; how will you understand the game? There is too much of this small-box of spiritual discouragement. Nothing is doing more harm than the pessimistic attitude of earnest, believing people. Christ is the greatest optimist the world ever saw. Not presumptuous faith, but faith in reality, resting on the Word of God. He has promised us the souls of men.

Browning says: "Faith greets the unseen with a cheer." They shouted before the walls fell. We must see the victory of winning souls before the victory comes. If I haven't faith in what I am doing, I have no power. Never lose heart. The heart can never be defeated. It is not diffi- culty, but discouragement, that defeats us. Discouragement demurs the gunpowder so it won't blaze. Men don't believe in the possi- bility of what they are doing. This optim- istic attitude gives power with the world, too. Napoleon long succeeded by his very audacity, but we are in a winning cause. The sword of the Lord and of Gideon is ours; let us use it.

On the evening after the Sabbath the Bing- hamton Association tendered us a very de- cent welcome in the field. Our train was at the Lady Grey's School, a noted boarding and day school for girls. The large house was originally the Brandywine Inn. It retains much of quaint and curious interest. Music
and refreshments were furnished, and Miss Price and Miss Barnes, Secretaries of the American Committee, spoke on views of our work.

Sunday evening we gathered in the farewell-meeting, but Miss Babcock said, "We are sure of meeting somewhere, so we will make it this way." I wish you might have heard the varied testimonies as to what had most benefitted each girl. Some time was spent in prayer for special meetings, which were to be held in different Associations. Miss Babcock closed her remarks by saying, "Many of the ladies have been so happy, so bright, so gay, I have power that in us until we just launch out with Hallelujah!"

Then the beautiful Association circle was formed. All the delegates joined hands around the large room, and sang "Blest be the tie that binds." The words seemed fraught with new meaning, and while the strains of the song welled away and tears and smiles still rested on our faces, the Convention of 1901 was declared adjourned.

PRESS OUT THE WINE OF LIFE.

BY REV. F. VAUGHAN.

Dear friend, whose presence in the house, Whose gracious words design, Come, visit us, and when dull work lassies, Revive our souls and let us see Life's waters turn to wine.

"Have you ordered the champagne, that you may still be merrier than usual at your New Year feast?" mockingly asked a rich pessimist of a neighbor of small means, on whose more looked down as a hopeless ne'er-do-well, because, as he declared, he was "always grinning from ear to ear."

"I'm not obliged to order wine," was the reply. "We keep a press at our house, and make wine all the year round." Aaa! Another pessimist. "Perhaps that's what makes you so light-headed. But what do you mean, anyway?"

"Yes," answered the bright-faced man, "that's exactly what makes me so light-headed, and light-hearted, too. In fact, every member of my family is thoroughly intoxicated most of the time with the wine we produce."

"What kind of a press is it?" And what fruit do you use?" were the next questions.

"Well," came the reply, "the materials we use in building our press are faith in God, faith in and love for one another, love for our fellows, and a determination that, having done our best, nothing should or shall cause us to worry. The fruits we use are unselfishness, thoughtfulness, courtesy to all, our own and others alike, industry in working hours, rest and recreation in their seasons, and the will to admit human irritation, or anything which tends to darken one hour of our days. There are different names for the beverage we thus make. Some call it joy; others, happiness; I call it the wine of life, and, as I have said, every member of my family is almost constantly intoxicated with it. Does your champagne, and the other costly things your wealth can buy, give you and yours this divine intoxication? If not, take my advice, and set up, as a Neapolitan, to your face and kind of wine press. It will prove the best investment of your life." The pessimist went home thinking he might have been mistaken in his bright-faced neighbor. —SUCCESS.
old woman next to her wise staring wide-eyed child.

"Deed!" she burst out, "that's the mes'儿can't think I ever said. Why, Mis' Brown, if the rest of 'em's like that, you won't have to wait long befo' you'll have money nuff to take you mow anywhere."

"I don't want none," said Aunt Matilda in tones of suppressed excitement, "will you watch dese yer flowahs fo' me till I git back? I'll be back right soon; 'I anybody comes, jes' tell 'em fo' what they'll pay.'"

Bluffs and arbutus had grown suddenly insignificant in her eyes. A moment more and she would have been out of her room. Her enthusiasm and excitement would allow toward the Smithsonian grounds, the basket of eggs on one arm and an empty tin pail on the other. She hastily sought out one of the green benches in a sheltered corner of the park and glanced warily around as she took out an egg, very much as one of her "Plymuff rocks" would have done if it had found a quiet spot in which to devour some special delicacy.

Her fingers shook as she broke an egg into the pail; she scarcely dared to look at first, but presently lay eagerly for the sound so pleasant to black ears and white, but none came. She looked around again, but still no one was in sight. There were only the light yellow masses of the forsythia bushes near by and the scarlet glow of the Japanese quince. She broke egg number two, and another and another. Aunt Matilda in her prime had been more distinguished for her sweet temper and faithfulness than for her mental acumen, which had not increased with the years. So it was not strange, after all, that she sat on the green bench till her basket contained only broken shells, and that when she looked around again the yellow and scarlet blossoms shone through a peculiar mist. She did not hear a light step on the sandy walk, coming toward the green bench, nor look up when it stopped short. Then a soft hand touched her shoulder and a girlish voice spoke. "Why, Auntie, what's the matter?"

Aunt Matilda looked startled, the voice had such a strangely familiar ring. It was the pretty Southerner who had bought her "bits of spring," and worn the bunch of blues now in her belt, and her voice seemed to call up far-off memories.

And then the story came out brokenly, with little gapes of bewilderment mingled with the disappointment, for she could not understand yet how she had been tricked; the pretty girl explained indignantly as she listened, with no trace now of the pretty Southern accent in her husky voice.

"It's too bad, Auntie, but don't cry—please don't cry."

"I—I 'spect to git to Gawgaw jes' as soon as I could—an' I thought 'I'd design had money in 'em I wouldn't have to wait so long—ah! Mis' Jackson! Aunt Matilda, as if she could not quite trust herself to a louder tone, 'an' this ole niggah jes' set her heart on seennin' de place again—massa an' mistress an' Miss Blanche, oh, my pretty Miss Blanche, not to say nunnin' 'bout Mas' George, an' him with a pleasant spoken young gent'ly—man."

She was not looking now into the sweet girl's face, if she had been she might have noticed an odd expression.

"Such a pretty place," she went on, "an' all o' us, an' peppy, an' so."

"Now don't cry, Auntie," cooed the sweet voice, and after a little more girl-witchery Aunt Matilda's tears were dried, and she was back at the stall which she had left so light-hearted an hour before. The bluffs looked droopy now, as if their spirit too had been shaken.

"Good-bye, Auntie," said the pretty girl, "I'll be back this way in a little while."

Very soon indeed she was back, and a tall, dark-eyed woman with her, the first sound of whose voice brought to Aunt Matilda a curious mixture of uncertainty and joy. The dark-eyed woman said something low to the pretty girl, and then, taking the black hand in a slim, gloved one, "Aunt Matilda, don't you know me?"

Aunt Matilda looked at her with her heart leaping, there was too quick enough to see through all the change the years had wrought.

"Miss Blanche!" she gasped.

There was the usual bustle and noise around them. The Maryland and Virginia farmers guarding their wagons outside the great, low building erected for their horses, market-men passing in and out of the doors, and an army of men and women entering with empty baskets and coming out with full ones—but Aunt Matilda bearing the soft Southern voices and looking into the two kind faces dealt with them all besides. She had been so alone in the world just a few moments before, and now, somehow she was sure that she would never be friendless any more.

That very evening she stood in the airy well-appointed kitchen of a house on Iowa Circle. There were other dusky faces there, moving about with an accustomed air, but she could hardly keep her composure. They had not known her mistress befo' de war when she was Aunt Matilda's own beloved Blanche. She had not the glorious prospect before them of being spirited off to the Georgia plantation before the next snow came to Washington. She carried her head with dignity, but her heart was singing all the time with childish delight.

"I reckon I'll make a custard of some of these yer eggs," she announced suddenly, as she took the cover from the shining tin pail that had been on the windowsill, and looked out on the familiar old friends, the Cornelia's fog and the golden-goose's eggs sho' nuff 'r this niggah!!"

With which enigmatical words Aunt Matilda set the dear little to the tune of "The Interior."

Catarrh Cannot be Cured with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh in a blood or constitutional disease, and is cured by Internal remedies. Hall's Catarrh cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh cure is a medicine, it is a nostrum known, with the best blood purifiers, and is prescribed by one of the best physicians in this country for years. It is used as a daily prescribed by the best tonics known, combined with the best blood purifiers. The following is a very simple compo- sition of the two ingredients is what produces such wonderful results in curing Catarrh. Send for twen-

F. J. CHENET & CO., Props., Toledo, O. Sold by druggists, price 75 cents.
Hall's Family Pills are the best.

NORTONVILLE, KEB.—Scarlet fever among children, and La Gripp among all classes has been rather common during the past winter, and they have been arbitrary indeed and no respecters of persons.

Our Legislature passed some very valuable bills with reference to temperance-law enforcement during the session recently closed. Our friend E. B. Griffin, who is a member of the Lower House, did much effective service in this and other lines of legislative activity.

It had been fondly hoped that Kansas might be creditably represented at the Pan-American Exposition of the coming summer, but the Legislature was seized with a spasmodic feeling of economy, and failed to enact the necessary bills. Our brother L. F. Randolph, Editor of the Nortonville News,
was chairman of the committee appointed by the Governor to have charge of Kansas interests at the Pan-American.

At present we are in the midst of "beautiful spring." Farmers are busy and all are looking forward to rich returns for the labors of seedtime with bright hopes and anticipation.

On the second Sabbath of March we held our first regular service in our new church in town. It is pleasant indeed to have a place of worship of our own after being so long without one. Our old church was torn down last July, since which time, through the kindness of the Methodists and Presbyterians, we have used their buildings for our services.

Our parsonage is soon to be moved to our church grounds, a distance of about two and a quarter miles. Thus the prospect is that we shall be settled in due time under conditions more favorable for doing the Lord's work than at present.

The writer has been acquainted in several societies where new church buildings have been erected or old ones removed or remodelled, where the spiritual life and conditions of the membership required so little detrimental effect from such changes as here at Nortonville in the present case. We have a full congregation at our Sabbath morning service, which is immediately followed by a nearly ideal Sabbath-school. Two strong Evangelical societies meet on Sabbath afternoon, a Junior and a Senior. We have a largely-attended, "live" prayer-meeting, where workers meet to secure spiritual power and uplift, where the pastor is not obliged to urge and coax his people to do their duty, but has been compelled to devise plans, out of the regular order, by which all may have opportunity to do their part in the time allotted for the meeting. All, from children—of whom a goodly number attend—to the oldest, feel at home and have an interest, and freely take part. These and other pleasant and encouraging conditions greatly cheer the heart of the Nortonville pastor.

S. E. and L. A. THIRD PAYMENT ON STOCK DUE.

The third annual payment to the stock of the Sabbath Evangelizing and Industrial Association is now due, and members are requested to forward the amount of their subscription to their local agent, or send direct to Orra S. Rogers, Treasurer, Plainfield, N. J.

Those who subscribed one year ago are requested to pay their second installment.

Those who subscribed since our last Conference may forward their subscription during the summer.

In writing, kindly state whether you are paying for your second, third or fourth series of stock, that the treasurer may check up his books with yours.

As the proceeds of the first year's coffee crop were used in reducing the indebtedness, the payment may be called for in paying running expenses.

We shall be glad to hear from those who have not had the pleasure of assisting in this great work. Subscription blanks and full information will be gladly sent for the asking.

SABBATH EVANGELIZING AND INDUSTRIAL ASSOCIATION.

The world thinks more of condition than of character.—Buswell.

DOUBLE BARRELED SHOTS.

BY UNCLE REMUS.

FATHERS AND SONS.

There are two ends and sights in life. One is to see a son not walking in the steps of a good father, the other is to see a father who does not try to lead or train his son in righteousness.

To bring fathers and sons to understand each other and to teach each other's burdens is a consummation devoutly to be wished. To this end I bring a message.

TO FATHERS AND TO SONS.

1. Be a father to your son—to the whole of him. Provide for all his wants. Don't think you have done your duty when you have put him to spend his meat and milk bill. If all there is of him is stomach, then you have not been a good father. But your boy is more than a stomach, more than a pocket-book, more than his brain. He is a poor farmer who hoes corn and leaves the lambs to die in the cold spring nights.

Your boy is a god-child, and it is a poor father who feeds his stomach and cultivates his brain and neglects his soul. Too often the rule of our spending is dollars for the body, dimes for the mind, pennies for the soul. You are a father of your boy, i.e. a protector. Be a father to the whole of him.

Care for him yourself. Do not farm him out to strangers. About the neekesting thing one can do is to bring a child into the world and leave him, in a barren land, to hew his own way to reared. It is equally seeking for a father to delegate to other fathers the care of his son. A large percentage of our fathers are not in this reason, so many sons turn out bad. Fathers are busy doing something, not half so important. Shut up your store, rather than neglect your own son.

2. Be interested in that in which you wish your son to be interested. A son nearly always votes the same ticket that his father votes? The reason is not hard to find. The father talks his opinions at the table, takes a party newspaper, attends the party prances, marches in the party processions and shouts at proper time for his party's candidates and bets a hat that his party will win.

You can't make your son a Christian, and be a hypocrite yourself. I have known a father to vote against the retention of his pastor, because the pastor wasn't teaching his son. The father was to blame. God had appointed him a priest over the spiritual life of his son, and he was spending his time making money. A man must be interested in what he wishes his son to become. A son follows in the steps of his father, not after his unworthy self.

If you want your boy to be a Christian, fill your house with Christian books and papers, and read them. Don't talk about them, but read the Bible until it daily breathes into your own soul. Don't urge him to make Christ his Master, when you are yourself weak and proud and unforgiving. Be a Christian yourself, then talk.

3. Be a chum to your son. Two things a father should strive to gain from his son: obedience and confidence. A father who is a chum to his son will see his boy grow up at least as good as he is.

Chumship mellowing into the life of another with the sympathy and affection of comradeship. It means patience and interest, real interest, not forced.

A chum knows the habits of his chum, goes swimming with him, helps him with the school work, sits down on a log, talks to him about the evening lamp. Next in point of influence, the hobbits, and habitats, and associations of a boy are fascinating. Then, when it is your boy. Better come to know him, than to study the habits of Beets, pets, political associations, and the heavens above and the earth beneath. A boy is more interesting than an angel or an animal, because he is both. At your back he has no protector, no more interesting than any animals that Ernest Noto-Thompson has met. Study him, know him, spend hours with him. It will save him, and you too.

Fathers and sons! We are marching along through life together—new recruits and old veterans. We have common enemies. Our interests are one. Patience, sympathy, obedience, love: may these abound!
Popular Science.

ST. H. BAKER.

The Planet Mars.

Inasmuch as the planet Mars is just leaving, to be absent for about two full years, it comes to us to speak well of "the ruddy planet" since it is our nearest neighbor in the galaxy of worlds.

At the present writing, the earth and Mars are only about thirty-five millions of miles apart, but as the orbit of Mars does not use the sun for its center, he will continue on his journey until at least thirty millions of miles more have been added to the distance between us.

In a former article we referred to, and gave a description of, the newly-discovered canals on Mars. During the planet's visit this winter, some of the astronomers have changed their opinions. Mr. Lowell believes that what were called canals are really streams of dark vegetation, ranging from forty to fifty miles in width.

Another astronomer calculates that canals are fissures in the crust on the surface, and still another that they are optical illusions.

Mr. Schiaparelli, who discovered those markings, and supposed that they might be canals, still strictly adheres to the opinions then formed, and is backed up by Mr. Flammarion, who, is perhaps the greatest observer in the world.

Mr. Schiaparelli made the discovery that at these canals appeared to be double; this discovery was antagonized by Antoniadi, who claimed that the double could be revealed by the aid of the telescope. The telescope theory appeared not to be satisfactory because while some are double, others appear single, while it is claimed that the telescope should "show the canals all double or all single."

These "canals" on Mars may yet cause astronomers to revise their conclusions as to land and water, but that planet, with which some appeared in orange and pink they called land, and the areas that looked gray or green were believed to be oceans. Lately, it has been discovered that the canals appeared on what was believed to be seas, and the colors on the planet for some cause appear to be changing.

It has generally been considered that only a small portion of Mars is covered with water. Further and more minute discoveries may show that bodies of water are entirely wanting.

At the polar regions of Mars are seen white patches and then, they come and disappear; this suggested ice and snow, which at a proper season would melt, but as Mars was farther from the sun than our poles, and a much older world, that phenomenon of ice and snow could not scientifically take place. Some one suggested that which was seen was carbonic acid, being transformed from a liquid to a solid, and then back to a liquid again. To accomplish that would require a very different climate from that surrounding our poles, where is solid ice all the time, and our climate does not change so often as that of Mars.

Professor Campbell concludes that there is not much atmosphere on Mars. The thick dense clouds can be seen as on Venus. Intensely bright spots are sometimes seen on Mars for a few minutes and then disappear. These spots may be mountain peaks, on which there may be stations for wireless telegraphy, to meet those on our mountain peaks for establishing inter-communication.

Sir Branch Ball says, that the nearest point on Mars is at least thirty-five millions of miles from us, and the wireless telegraph men will have only till August 20 to catch the planet at that distance, as soon after it will add a million of miles a month to that distance.

Should it be deemed practicable to signal the people by a flag, the flag would have to be at least three hundred miles long and two hundred miles broad, and the flag-pole reach five hundred miles high; then with a good telescope the people of Mars might, on a very
clear day, both here and there, distinguish the flag flying on Peaks Peak, looking about one inch square.

Is it because the moon is dead as Julius Caesar, and not inhabited, that our scientists and observers are not turning their attention to signaling, or telegraphing, "the man in the moon," and who is pretty busy at hand, generally only about seven hundred and twenty thousand miles; that is not very far for lightning, when urged on by Niagara Falls.

MARRIAGES.

BARCOCK—Newburn.—At the home of the groom's parents, on March 13, 1901, by the Rev. Geo. W. Hiles, Mr. C. L. Barcock and Miss Lottie F. Newman, all of Nortonville, Kan.

DEATHS.

Whitford.—Dea. John Byron Whitford was born at Berlin, N. Y., Aug. 19, 1836, and died at his home in North Y., March 20, 1901. A more extended notice elsewhere.

McDANIEL.—Grace Elizabeth, daughter of John Van, Benschoten, and wife of Charles McDaniels, died Jan. 22, 1889, in North Y, and died in her native village, on March 6, 1901.

She was married to Charles McDaniels Feb. 14, 1900. She leaves a husband, an infant daughter, a father, two brothers and a large circle of relatives and friends to mourn her decease.

"It is but a step between me and death." J. D. Chandall.—In Ashaway, R. I., at the home of her father, Rev. E. B. Chandall, March 13, 1901, M. Estelle Chandall, in the 38th year of her age.

Once the angel of death has called at Ashaway and taken one of the quiet, but earnest, ones from among us. A member of the church for a number of years, she was a strength to it, because of her faithfulness and trust. A member of the C. E. Society, she tried to perform her duties in that body in a cheerful and helpful manner, and both church and society will feel her loss. In the community she was recognized as one who was trying to live as her Saviour had commanded. For some time her health had been failing, but as long as she could go at all, she kept about her daily duties. When she did give up, it was but a few days later. The sympathy of the church, and the entire community is with her aged parents, with whom she has always been, and with her brothers and sisters, who have her loving daughter, to comfort them in their bereavement. The funeral services were held Wednesday, March 13, at 2 P.M. C. B.

BURDICK.—In Ashaway, R. I., March 14, 1901, Charles Frankland Burdick, son of Charles and Anna Burdick, of this town, in the 19th year of his age.

The deceased was a life-long resident in this vicinity, and for many years a member of the First Hopkinton Seventh-day Baptist church, and known as a helpful Christian. He had been twice married, first to Tacy A. Palmer, and after her death to Ellis F. Merritt. By the former he had two children, Daniel F. Burdick and Mrs Charles F. Burt, both of whom, with his brothers, survive him, and are residents of Ashaway. This brother was always of a happy disposition, one who was willing to do good to man without expecting anything in return. He had always been very robust in health, but was sick only about a week, his case having been from the very first among those not expected to survive. He passed away as he lay in His God, whose rod and staff will comfort him to the last. The funeral services were held Sunday, March 16, at 1.30 P.M. C. B.

HUMMEL.—Louise B. Hummel, wife of George Hummel, died in Shiloh, N. J., March 4, 1901, at the age of 58 years, 8 months and 14 days.

She was born in Philadelphia, where she lived until two years after her marriage to Bro. Hum- mel, in March, 1863. In 1895 they removed to Shiloh, where they have since made it their home. Sister Hummel has been in poor health for some years. On the day before her death, while sweeping the house, she received a stroke of paralysis, became at once unconscious, and remained so until the end. She leaves a husband and two daughters to mourn her loss, besides a grandson, who, since his mother's death, has lived with them and was very much attached to his grandparents. A kind neighbor and an affectionate wife and mother has entered into rest. The funeral was largely attended at the Shiloh church. Discourse from Pan. 35: 14.

Special Notices.

North-Western Tract Depository.

A full supply of the publications of the American Sabbath Tract Society can be found at the office of W. B. West & Son, at Milton Junction, Wis.

SABRETT—Yard Seventeenth-day Baptist Church, London. Address of Church Secretary, 46 Talman Road, Denmark Hill, London, S. E.

Sabbath-keepers in Syracuse and others who may have Sabbath services in the Le Moyne building, on Randolph street between State street and Washington avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. Pastor's address, Rev. M. B. Kelly, 5455 Madison avenue.

SABBATH-KEEPERS in Utica, N. Y., meet the third Sabbath in each month at 3 P. M., at the home of Dr. S. C. Maxon, 22 Grant St. Preaching by Rev. G. W. Lewis, of Verona Mills. Other Sabbath-keepers, the Bible-class alternates with the various Sabbath-keepers in the city. All are cordially invited.

Seven-day Baptist Services are held, regularly, in Rochester, N. Y., every Sabbath, at 3 P. M., at the residence of Mr. Irving Saunders, 516 Monroe Avenue, conducted by Rev. R. S. Powell, whose address is 4 Sycamore St. All Sabbath-keepers, and others, visiting the city, are cordially invited to these services.

Seven-day Baptist church of New York city held Sabbath services in the Memorial Baptist Church, Washington Square South and Thompson St. The Sabbath-school meets at 10.45 A. M. The preaching service is at 11.30 A. M. Visiting Sabbath-keepers in the city are cordially invited to attend Sabbath services. Geo. B. Shaw, Pastor.

1293 Union Avenue.

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

I. L. POTTER, Pastor.

1201 Canisteo St.

REFERENCE LIBRARIES.

The following list of books is recommended to Pastors and preachers for a thorough and systematic study of the Sabbath question. These books are offered on a cost price basis.

Paganism Surviving in Christianity. 15
A Critical History of the Sabbath and the Sunday. 15
Baptist Tract Society, 1/6
Sabbath Commentary. 50
Swift's Discourse on Sunday. 50
The Critical History of the Sabbath and the Sunday. 55
Lipsius' Political History. 15
The Sabbath-school and the Sunday. 60
The Catholicization of Protestantism on the Sabbath Question. 25
Sabbath Texts of the Bible. 25
Life and Sermons of Jonathan Allen. 30
Life and Times of Jonathan Edwards. 40
Proposed price, f. o. s., Newfield, N. J. 60
Address: American Sabbath Tract Society, Newfield, N. J.

WANTED!

Minutes for the Following Years:

CONFERENCE—1841, 1845, 1846, 1852.

TRACT SOCIETY—1845, 1848, 1847, 1845, 1851.

MISSIONARY SOCIETY—1845, 1846.

PUBLISHING SOCIETY—1851, 1852, 1854, 1855, 1860, 1857, 1858.

EDUCATION SOCIETY—1856, 1857.

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Plainfield, N. J.

OCTOBER 1, 1901]
ALFRED UNIVERSITY.

One Hundred Thousand Dollar Centennial Fund.

Alfred University will celebrate its Centennial in 1936. The Trustees expect that its Endowment and Property will reach the One Hundred Million Dollar figure by that time. To aid in securing this result, a One Hundred Thousand Dollar Centennial Fund is already started. It is a popular subscription scheme of many small gifts. The fund is to be kept in trust, and invested for the benefit of the University. The Trustees issue to each subscriber of one dollar or more a certificate signed by the President and Treasurer of the University, certifying that the person is a subscriber to this fund. The names of subscribers are published in this form in the annual report to the subscribers are received by W. H. Curran, Treasurer, Alfred, N. Y.

Every friend of Higher Education and of Alfred University should have his name appear as a contributor to this fund.

Prospective Centennial Fund. | $100,000.00
Amount needed, June 1, 1908.  | $98,000.00
Edgar H. Cottrell, President.  |
Secretary Harry M. Cottrell.  |
Amount needed to complete fund:  | $1,952.00

Salem College...

Situated in the thriving town of Salem, 14 miles west of Buffalo, on the B. & O. Ry. This college is one of the finest in the state, and is one of the leading educational institutions in Western New York, and its graduates stand among the foremost teachers of the state. SUPERIOR MORAL INFLUENCES prevail. Three College Courses. Three departments. Special Teachers' Herber Classes each spring term, open to the regular class work in the College Courses. No better advantages in this respect found in the state. Classes not so large but students can receive individual attention needed from the instructors. Exposes a marvel to chessmen. Two thousand volumes Library, all free to students, and plenty of apparatus with no expense. Special Certificates to graduates on some conditions as those required from students of the state Normal Schools. Courses in three states are represented among the study body.

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Milton College...

This term opens WEDNESDAY, JAN. 9, 1901, and continues two weeks, ending MARCH 2, 1901. It is followed by a vacation of one week.

Instruction to both young men and young ladies in the Preparatory studies, as well as in the College, of the principal courses, as follows: The Ancient Classics, Modern Languages, and the Scientific. Two teachers added to the Faculty—all the old members being retained.

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Club boarding, $1.40 per week; boarding in the College, $1.40 per week, including rent and use of furniture.

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