

OUR POSITION.

We heartily thank those of our exchanges who have made honorable mention of the Sabbath Recorder, as conducted by its present managers. We shall not only strive to make the Recorder an intelligent exponent of the doctrines of the Seventh-day Baptist Denomination, but also one of the best religious journals in the country.

As Seventh-day Baptists, our appeal is to "the law and to the testimony." All matters of faith are matters of revelation. Faith and opinion are essentially different from each other. We accept, undoubtedly, the declarations of Scripture, and make them the source of our faith and the rule of our action; but human opinions are to us as our opinions of them are.

In our creed, we leave a wide margin to opinions, but, for faith and practice, hold rigidly to Scripture statements. We allow in the interpretation of the Scriptures, no petting, no trickery, no "whipping the devil around the stump." That form of interpretation which makes the Scriptures say just what the text does not say, we condemn and oppose. As to the commandments and precepts, we do not mistake them. Who, with a longing desire to know, that he may do the commandments of God, need mistake them? The difficulty does not arise from any ambiguity of statement in the Book, but from some defect of the mind, often produced by an unsanctified heart.

Self-interest, in some form, often takes such full possession of us that we are blind to the simplest teachings of Scripture. Let us illustrate this by a reference to this article in the Divine Code: "As ye would that men should do to you, do ye even so to them," and where but in the selfishness of the human heart lies the difficulty of understanding it? And yet, nineteenth-centuryists, if not nineteenth-centuryists, of earth's hickories, heart-burnings and strifes, come from the violation of this simple law; and yet how many seek to justify these violations, by the law violated! Now, who that loves that law better than himself, need mistake it? Is it not manifest that self-love is here the blinding and perverting force?

Let now this principle be applied to the popular interpretations put upon the fourth commandment, and who can see that they come from a desire to make the commandment justify the habit, rather than to get at its teachings. How plainly does the fourth commandment enjoin the keeping of the seventh day; so plainly that even the mind of the child grasps it instantly. In myriads of instances, children have called the attention of their parents to this, and asked them why they did not keep it. In some cases, the child goes away satisfied with the answer, but in many others, the weakness, and evidently contradictory character of the answer only increases the difficulty.

Seventh-day Baptists are not non-adhering because they insist on adhering to the plainly declared word of the Lord. What authority has the Bible when its clearly expressed laws are set aside? What are the Scriptures for, if they are not to be our guide in matters of faith and practice? And is it not our duty to protest against setting aside their plain teachings? It is real charity when, in love, we obey and urge others to do the same. We do not believe in multiplying divisions in the household of faith. They create divisions who go from the Word of the Lord, and nothing can heal them but to return to the Scriptures. We plead for unity of faith and practice, and are ready to strike hands with any who come to the Bible.

OUR DUTY TO THE SABBATH SCHOOL.

When we took our pen to write, we meant to say that the Sabbath School was now the strongest converting and training power of the church; but some one might dispute us and say that such a statement was colored—that it drew on the imagination; and so, to save controversy, and have our words unchallenged, we will say that the Sabbath School is one of her greatest forces for the purposes named. This, we think, will not be disputed, and if the statement is admitted, this necessarily follows, that this force should be employed to the greatest possible advantage. In order to this, the system must be studied, and put into the best possible working order. Religious matters need to be systematically and arranged in an orderly manner, as well as anything else. Here, as elsewhere, friction retards progress.

But what we most wanted to say, just now, was to appeal to those members who refuse to give to this institution their influence. In some of our churches, there are yet many excellent persons, who, as we think, seriously err in this matter. We believe they have not prayerfully considered the subject. They have not raised the question, "Have I a duty to do here?" These persons have hitherto thought that it was a matter of indifference whether they committed themselves to this work or not. This, we think, is a mistake, and a very grave one, for every member of the Kingdom of Christ has a work to do for Him. The law in reference to this is the same with all. All are not required to do the same

amount of work, but of each it is demanded that he do what he can, and if there is a field where all can work, surely this is the one; and yet, in many of our churches, there are large numbers of the membership who have not, in this respect, been aroused to duty. We would that these brethren could come to see that they are acting unwisely, if not sinfully. All, both teachers and scholars, are weakened by the course they pursue, and consequently, the good that otherwise might be done, is not done. Let these brethren consider that, if as many souls are not converted as might be by their co-operation, the fault is theirs, and that there is a view of this question which has only been barely mentioned, and that is, that you have a personal interest in the matter as concerns your own religious development. Among the agencies employed for this purpose, this stands as one of the foremost, and you need its influence. It will turn your mind toward yourself, your fellow men, and your God.

The worth of the souls of men, and your duty in this direction, will come before you. You will become interested in the Scriptures more and more, and a sense of their preciousness will increase with you, and hence they will bring you nearer and nearer to God. Then, for the sake of others, for your own sake, and for the honor of God, ask yourselves prayerfully whether, in this respect, you are doing your whole duty.

THE SEVENTH-DAY BAPTIST NORTH-WESTERN ASSOCIATION.

The Seventh-day Baptist North-Western Association convened pursuant to adjournment, to hold its Twenty-sixth Anniversary with the Church of Albion, Dane Co., Wis., June 20th, 1872, at 10 o'clock A. M.

The Introductory Sermon was preached by M. B. Kelly, from a part of the 4th verse of the 4th chapter of Matthew. Text—"Thou shalt love the Lord thy God, with all thy heart, with all thy mind, with all thy strength, with all thy power; and thy neighbor as thyself." The Association was then called to order by N. W. Gardner, Moderator of the last session. Prayer by Varnum Hull.

On motion of W. L. V. Crandall, the Moderator appointed a Nominating Committee, consisting of S. Carpenter, D. P. Curtis and M. B. Kelly.

On motion of J. E. N. Backus, and after prayer by J. C. West, the Association adjourned until 2 o'clock P. M.

AFTERNOON SESSION. The session was opened by prayer by A. R. Cornwall.

The following report was submitted by the Nominating Committee, which was adopted:

Resolved—That the following churches, viz: Milton, Albion, Walworth, Christiana, Rock River, Watsonia, Wasioja and Ashland, Carleton, Carleton, Transit, Farina, Pardee, Long Branch, Lima, Villa Ridge, Stone Fort, Enon.

A letter from the Church of Harisburg, Ill., requesting admission to the North-Western Association was presented by M. B. Kelly.

referred to the Committee on Education. The consideration of Miscellaneous Communications being resumed, after remarks by James Bailey, J. C. Rogers and Varnum Hull, it was voted to admit the Seventh-day Baptist Church of Adams, Wis., to the North-Western Association.

The right hand of fellowship was then given, by the Moderator, to James Bailey, as the representative of the Adams Church.

The Moderator announced the following appointments of Standing Committees, which, on motion of I. T. Rodgers, were approved:

On Petitions—J. E. N. Backus, Zina Gilbert, H. M. Haven.

On Finance—G. W. Burdick, A. J. Wells, W. L. V. Crandall.

On Education—W. C. Whitford, A. R. Cornwall, O. U. Whitford, L. E. Livermore.

On Obituaries—S. Carpenter, J. C. Rogers, H. B. Lewis.

On nominating Essays, Delegates and Prayers—E. D. Clarke, R. G. Burdick, Arza Coon.

The Annual Reports being called for, were presented in the following order:

The Corresponding Secretary reported that he had held no correspondence of special interest, or that should properly come before this body.

usually attended by large numbers, and well considered practical, and earnest sermons were presented.

The membership of these bodies showed slight increase this year. In some of the Churches revivals have prevailed; and in all which were represented, the ordinary Education Societies for as much as have been steadily and faithfully employed. It was apparent to your delegate that our people in these Associations have been earnestly engaged to advance the cause of Christ, and especially those ideas and measures which it is our duty to promote.

The need of a more thorough consecration to our work, and of a deeper spiritual experience, to be made set before us, was ever before our eyes.

The denominational agencies, our Missionary and Tract Societies, are not only being more fully supported, but are performing a more useful service.

The Report of the Clerk of the Association was received, and referred to the Committee on Finance.

The bill of Geo. B. & J. H. Utter was presented, and referred to the Committee on Finance.

On motion, and after prayer by H. B. Lewis, the Association adjourned to meet to-morrow morning at 8 o'clock.

SIXTH-DAY—MORNING SESSION. Met at 8 o'clock, prayer by O. U. Whitford.

The regular order was waived, for the transaction of other business.

The Treasurer presented his report, as follows:

From what your delegate saw and heard he was deeply impressed with the necessity of earnest, persevering Missionary labor upon this field. There is not that sense of a good night being done, cannot see another brother being converted. The expenses of your delegate to this meeting was \$42 00.

On motion of J. W. Stillman, this report was received, and the financial part referred to the Committee on Finance.

The delegate to the Southern Illinois Yearly Meeting made his report, as follows:

To the Seventh-day Baptist North-Western Association.

Dear Brethren—In accordance with your appointment, I attended the Yearly Meeting of the churches of southern Illinois, which was held at the residence of the Rev. J. W. Stillman, in Dec. last.

The four churches of that section were represented, and a profitable and profitable season was enjoyed. This organization was effected preparatory to the formation of a new association, to be called the Southern Illinois Association, to be organized in the near future.

On motion of J. W. Stillman, this report was received, and the financial part referred to the Committee on Finance.

On motion of W. L. V. Crandall to adopt, remarks were made by Wm. C. Whitford, J. E. N. Backus, Daniel Hakes, A. R. Cornwall, O. U. Whitford, H. B. Lewis, H. M. Haven, E. P. Clarke, and J. W. Stillman.

The time for adjournment having arrived, the further consideration of this report was postponed until 2 o'clock P. M.

On motion, after prayer by J. C. West, adjourned till 2 o'clock P. M.

not feel at liberty to comply with their request.

In conclusion I would say, that had we an efficient man on the field now, we could see another brother being converted. The expenses of your delegate to this meeting was \$42 00.

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The time for adjournment having arrived, the further consideration of this report was postponed until 2 o'clock P. M.

The first resolution was read, and remarked upon by James Bailey, M. B. Kelly, Geo. E. Tomlinson, W. L. V. Crandall, C. M. Lewis, and H. B. Lewis.

On motion of E. P. Clarke, the further consideration of the resolutions were postponed until First-day morning.

The consideration of the report of the Sabbath School Board was resumed, and after allowing the Corresponding Secretary to make a slight alteration, was adopted.

The consideration of the report of the Committee on Education was resumed, and upon suggestion of W. C. Whitford, was amended by including the paper originating in the Eastern Association, contemplating a Bi-centennial Fund. After remarks by A. R. Cornwall, Varnum Hull, Wm. C. Whitford, and L. C. Rogers, the report was adopted.

The hour of adjournment having arrived, on motion of J. E. N. Backus, the session was continued half an hour.

The report of the Committee on the State of Religion was resumed, and adopted without remark.

On motion of N. W. Gardner, the Clerks were instructed to insert in the minutes the post office address of each church.

The Committee to Nominate Essays, Delegates and Preachers, submitted their report, as follows:

Your Committee on nominating Essays, Delegates and Preachers, respectfully recommend the appointment of L. E. Livermore as delegate to sister Associations, and Wm. C. Whitford as delegate to the Southern Illinois Yearly Meeting.

On motion of L. E. Livermore, the regular order was waived to allow the transaction of other business.

At a meeting of the Board held at Rock River, August 27th, 1871, a special committee was appointed to find a man to preach at the next day's meeting.

At a meeting of the Board, held on the 20th, 1871, the special committee reported that they had found a man, the result of which was the appointment of Wm. C. Whitford as delegate to the Southern Illinois Yearly Meeting.

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Miscellaneous.

THAT LITTLE FENCE. Old farmer Smith came home in a miff from his field the other day. While he was in the miff, he spoke of his life.

And ran for shelter into the old shed that the boy had come out of. Just as he passed her, she made a dash at my pearl chain and broke it, but did not get it off my neck.

teeth and claws work with lightning rapidity. Adversaries within six feet of him were to be slain. His battalions came on to meet a similar fate, and in an hour several bushels of hair, toe nails, and fiddle strings, alone remain.

MORTALITY IN THREE GREAT CITIES.—A New York journal draws a comparison between the lists of mortality of the leading cities of the world for a single week in the month of May. The cities are Paris, London and New York. Summarized they are as follows: London counts 1,168 deaths, with population of 3,251,800; Paris 812 deaths, with a population of 1,535,500; New York 646 deaths, with a population of 842,300.

THE OPEN POLAR SEA. J. H. Fowler, of Paris, Texas, in the Scientific American, presents this theory of the open Polar Sea, which is not without interest to scientifically disposed minds.

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NETTIES HALF-DOLLARS. Aunt Cynthia Norris gave me a little purse full of silver half-dollars, as a birthday present, and grandma said she had a hollow to buy paper dolls and sugar plums with a few of them.

HORSE HAIR. Horse hair is brought to this country from South America, and portions of Europe. The greater part of all imported comes from South America, being obtained from the immense numbers of horses, which, in a wild state, roam over the prairie and range of this country.

SEPARATED FOR THIRTY YEARS. About thirty years ago a colored man, says the Lancaster Express, escaped from slavery in the State of Maryland, and immediately made his way to Canada.

ALSIKE CLOVER.—Mr. M. G. Peck, Pontiac, Mich., seeded some thirty acres of land with alsike clover, a year ago last spring, with wheat. The season was unusually dry that year, and the crop was small.

ODDS AND ENDS. The Erie Dispatch states that there is a mocking-bird in that city, which is liable to be taken for a fraud. It is an intuitive bird, and has learned the sound of a police whistle, and can give it with great accuracy.

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