

L. Huffman added interesting remarks concerning Southern Illinois and other points. In compliance with the request of A. E. Main, Stephen Burdick was invited to offer prayer in behalf of the fields above mentioned, as also in behalf of the spiritual consecration of those who have volunteered to go out and labor on the mission field. The resolution was then adopted.

AFTERNOON SESSION. The Association was called to order by the Moderator. Singing by the choir, "Jesus, pilot me." Prayer by O. D. Williams.

The report of the Committee on the State of Religion was presented as follows, and adopted after remarks by A. E. Main, J. L. Huffman, and L. C. Rogers:

Your Committee on the State of Religion respectfully report, that the religious condition of the churches composing this body, as revealed by their letters, is, in several particulars, encouraging. That harmony and peace, the fruitage of growing brotherly love, exists in all the churches, that the public worship of God in the use of the ordinary means of grace, and ordinances of religion, is enjoyed by all of them, and that the prayer and conference meeting, the measure of the churches religious interest, is maintained in most of them; also that there is a growing interest and efficiency in our Sabbath-school work, emphatically the hope of the church. And while these things encourage us to hope for more spirituality and larger growth, we are greatly humiliated with the evidences of our weakness and depletion which the letters of the churches disclose; for while a few of them have gained numerically, more have lost by death and other wasting causes, making our loss for the year, sixteen. In view of this fact, we are led to inquire what are the causes of our diminution? Has the dear Father, the great Head or our dear churches, gone back upon his promises? Has the gospel committed to us lost its power to save men? If God, his promises, and the gospel, remain unchanged forever, then the causes of this embarrassment must lie with us. Is it not true, that while most of our churches maintain prayer-meetings, that only a small proportion of the membership attend them, although all are equally bound by covenant obligation to do so? Has the spirit of worldly-mindedness blinded our spiritual vision in any measure, to the great work of life, the glory of God, involved in salvation of man?

Beloved brethren and sisters in all our churches, let us prayerfully study our true moral status, humbling ourselves before God, earnestly seeking the baptism of the Holy Ghost in preparation for our great work, so that the coming Association year may be one of greater and more efficient work, gathering the golden harvest for Jesus.

A. W. COON, J. CLARKE, C. M. LEWIS, Com.

The report of the Committee on Education was presented, and adopted as follows:

Your Committee on Education respectfully report: While we have no denominational schools in the Association, in at least four places where our churches are located, there are important graded schools, in whose direction and patronage our people share. We are also glad to note the fact that there is a good degree of interest among our young people in securing the higher advantages of academies and colleges. A goodly number of our young people have attended the University at Alfred, during the past year. We heartily commend their example in this respect, to others. We believe that there is a growing sense of responsibility, as there ought to be, to sustain and patronize our own schools.

A. B. PRENTICE, B. D. CRANDALL, ORSON WHITFORD, Com.

The report of the Committee on Essayists, Delegates, etc., was presented as follows, and adopted after remarks by J. J. White and C. D. Potter:

Delegate to the Western and North-Western Associations, J. M. Todd; Joshua Clarke, alternate. Delegate to the South-Eastern and Eastern, J. J. White; C. M. Lewis, alternate. Essayists, "The relation of the law and gospel in the salvation of men," A. B. Prentice; "The Divine Attributes in their relation to the origin of Christianity and the development of Christian character," Joshua Clarke. Preacher of the Introductory Sermon, J. J. White; J. M. Todd, alternate.

Respectfully submitted, J. B. CLARKE, C. D. POTTER, B. G. STILLMAN, Com.

The Essay of C. D. Potter was then taken up for consideration, and the following resolution was presented by J. Clarke:

Resolved, That we request for publication in the SABBATH RECORDER, after revision by the writer, a copy of the able Essay of Dr. C. D. Potter, and refer it to the Board of the American Sabbath Tract Society for preservation in such form as they in their wisdom may deem best.

After remarks by J. J. White, L. C. Rogers, J. Clarke, J. B. Clarke, and C. D. Potter, the resolution prevailed.

The fifth resolution was then taken up, and adopted, after remarks by L. C. Rogers, J. L. Huffman, C. M. Lewis, C. D. Potter, and Stephen Burdick.

The sixth resolution was taken up, and adopted after remarks by L. C. Rogers.

The seventh resolution was taken up, and adopted after remarks by O. D. Williams and A. B. Prentice.

The eighth resolution was remarked upon by J. J. White, A. B. Prentice, C. M. Lewis, A. E. Main, and L. C. Rogers, and was, for want of further time, on motion, laid on the table.

A beautiful song was at this point finely rendered by J. J. White and brother.

The ninth resolution was then taken up, and pending its consideration, the Association adjourned to meet at 7.30 P. M.

EVENING SESSION. Called to order by the Moderator. Singing by the choir. Prayer by Byron E. Fisk.

The regular order was then resumed, being the motion to adopt the ninth resolution, which was adopted without discussion.

The hour for preaching having arrived, the choir sang, and prayer was offered by C. M.

Lewis, and a sermon was given by S. H. Babcock, delegate from the North-Western Association.

A vote of thanks was tendered to the friends of Scott for their kindness and hospitality.

A. B. Prentice earnestly invited as many of those present as could, to attend the next session of the Association at Adams, after which some time was spent in social conference, led by J. L. Huffman.

After singing by J. J. White and brother, and prayer by the Moderator, the Association adjourned to meet with the Church of Adams, at 10 1/2 A. M., on Fifth-day before the second Sabbath in June, 1882.

J. M. TODD, Moderator.

C. D. POTTER, Recording Secretary. H. M. MAXSON, Assistant Recording Secretary.

The Seventh-day Baptist Central Association to Sister Associations:

Dear Brethren.—The Forty-fifth Session of our Association, held at Scott, N. Y., is drawing to a close. The session has been a very full one. Every church, save one, has been represented by letter or delegates. The reports from the churches show that harmony and a good degree of missionary zeal prevail among the membership, and that interest in Sabbath-school work is on the increase. While no extensive revivals were reported in most of the churches, a steady growth in spirituality is noted. All the business sessions were characterized by a deep devotional spirit. All the business transacted had for its object the enlargement and efficiency of Christian work. Several important essays were read. The discussion of these and of the resolutions disclosed the fact that our people are waking up to the demands of Sabbath reform and missionary work as never before. The preaching services, the Bible-school exercises, and the conference meeting developed a deep feeling of religious obligation, both among professing Christians and impenitent sinners. Quite a number of the latter expressed a desire for salvation. In the religious services and the business meetings we were greatly assisted by your delegates, whom we gladly welcomed. We reciprocate your kindness by appointing Eld. Stephen Burdick to represent us in the Western and North-Western Associations, and Eld. J. J. White (Eld. C. M. Lewis alternate) to represent us in the Eastern and South-Eastern Associations. To these brethren we refer you for further information concerning us.

Praying God to bless you in your coming gatherings, we remain, dear brethren, yours in Christian regards.

By order and in behalf of the Association, A. B. PRENTICE, Cor. Sec.

BIBLE-SCHOOL EXERCISES ON SABBATH AFTERNOON. Addresses upon topics of the Sabbath-school lesson as follows:

- 1. The Journey and the Absorbing Theme, S. H. Babcock. 2. The Blindness and the Sadness, Ira L. Cottrell. 3. The Rebuke, J. L. Huffman. 4. The Scriptures Expounded, B. E. Fisk. 5. The Surprising Revelation, A. E. Main. 6. Hearts Thrilled and Inflamed, L. C. Rogers.

RELIGIOUS EXERCISES.

Sixth-day evening, preaching by Ira Lee Cottrell. Text, 2 Chron. 20: 15. "Thus saith the Lord, be not afraid." Sabbath evening, prayer and conference, led by the Moderator.

Sabbath morning, preaching by A. E. Main. Text, "What think ye of Christ?" Matt. 22: 42; also Phil. 3: 7-11, followed by the ordination of Bro. L. S. Hazzard as deacon of Scott Church, and the Lord's Supper, conducted by A. W. Coon and J. Clarke. In the ordination services, Stephen Burdick offered the ordaining prayer, J. B. Clarke gave the charge, and J. J. White the hand of fellowship. Evening after Sabbath, preaching by L. C. Rogers. Text, 1 John 2: 1. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous," followed by conference.

First-day morning, preaching by J. L. Huffman. Text, Matt. 22: 42. "What think ye of Christ?" Second-day evening, preaching by S. H. Babcock. Text, Matt. 20: 4. "Go ye also into the vineyard."

LIST OF DELEGATES.

Adams—A. B. Prentice, Mrs. A. B. Prentice, Lucy Prentice, Charles Potter, C. D. Potter. 1st Brookfield—Stephen Burdick, Henry W. North, Jesse Burdick. 2d Brookfield—J. M. Todd, DeWitt C. Coon, Chas. P. Maxson, Orson Whitford.

Cayuga—E. B. Irish and wife, Mrs. Lillie A. Irish, Clifford—A. W. Coon. Cayuga—J. Clarke, J. B. Wells, H. M. Maxson and wife, B. G. Stillman and wife, Geo. T. Stillman and wife, L. H. Babcock and wife, G. D. Johnson and wife, D. T. Coon, wife and daughter, Leonard Coon, wife and daughter, Denison York, A. V. Burdick, J. Clark Crandall, Barney D. Crandall, Amelia Holcomb, Diana Hubbard, Celia Stillman.

Lincolnton—Stillman Burdick and wife, Halsey Stillman and wife, W. A. Wilcox, DeWitt Burdick, Mrs. L. H. Pool, Mrs. Ira S. Crandall, Benj. H. Stillman.

Oswego—Joshua Clarke, LaFayette Church. Scott—J. J. White and wife, E. H. P. Potter and wife, S. C. Stillman and wife, Dea. John Barber, L. S. Hazzard and wife, D. D. L. Burdick and wife, Geo. M. Frisbie, W. E. Barber and wife, Geo. W. Green and wife, W. N. Babcock and wife, A. L. Whiting, Wilber Maxson and wife, H. E. J. Potter and wife, Albert Clarke and wife, Chas. S. Clarke, Kate C. Clarke.

West Edmeston—J. B. Clarke, J. S. Coon, Mrs. Martha Coon, Ransom Brown. 1st Verona—C. M. Lewis, Hiram Palmister and wife, Welford Perry and wife, Chas. Holcomb and wife, Hattie Green, Cora Williams.

QUALIFIED LEADERS.—In a family, a town, or a church, a born leader is an invaluable boon. The equality of all in rights is a precious doctrine, but all men have not an equal right to leadership. That is a born gift, and not extensively bestowed. To fill the place with incompetent persons is to introduce chronic trouble; to find those whom God has equipped for the purpose, is to inaugurate a reign of peace and prosperity. The people hear their voice, and love to follow. In this respect, some churches are highly favored, having wise men to plan and execute; while others are perpetually cursed with the services of men intent on being at the head, but without any qualifications for the place.—Zion's Herald.

MORE copies of the Scriptures were distributed in Japan during the year 1880 than during all the years, taken together, since Commodore Perry succeeded in opening the empire to Western civilization and Christianity.

Missionary Department

Conducted by the Corresponding Secretary for the Board of Managers of the Seventh-day Baptist Missionary Society.

REV. A. E. MAIN, Corresponding Secretary, Ashaway, R. I. REV. GEO. B. UTTER, Treasurer, Westerly, R. I.

SHALL we have a missionary in the city of Chicago?

THE collection for missions at the Central Association was \$33 09, and at the Western, \$21 04.

It is not often that the missionary spirit rises higher than it did at the Central Association on the afternoon of First-day. With this spirit we shall live and grow; without it, we can not prosper.

CLARK'S FALLS, Conn., is almost a Seventh-day Baptist mission station. The Bible-school on Sabbath afternoon is superintended by a Seventh-day Baptist; and three Sabbaths out of four the preaching is by Seventh-day Baptist ministers.

THE teacher of the Infant Class in Scio, N. Y., has been telling the children about our missionaries and their work in China; as a result, one dollar, most of it having been contributed during a month, comes to our treasury for the mission in Shanghai. We hope they will go on in this good work.

It seems that some who are willing to contribute on the Sabbath for missionary and Sabbath reform efforts, think that Sabbath collections for the pastor's support is too much like worldly business. We see no difference except that the missionary is farther away than the pastor, and does not receive the money quite so soon. Is it not all for religion?

WE can not be faithful and neglect to send the gospel into regions beyond; but let us not forget the importance of the fields occupied by many of our feeble churches, and the trials and discouragements of those who here seek to maintain their ground. One of the duties of the hour is to co-operate with these brethren in an effort to secure the regular preaching of the Word, and pastoral leadership.

DUTIES OF THE PRESENT HOUR.—No. 2.

The second suggestion I have to make, regarding the duty of the hour, is that we ought to have greater confidence in the power of truth. With light we associate the idea of life, with darkness the thought of death, recognizing the existence of a necessary connection between them, as cause and effect. God is the center and source of all truth and right; the soul, having the image of its Maker, needs truth for its aliment. True intellectual and moral growth embraces all progress. They who believe, teach, and live the truth, are helping to lift men Godward, for the Savior's prayer was, Sanctify them by thy truth.

Sometimes it may be wise and necessary for a minister to advocate a theory respecting some great doctrine, as the atonement, in order to oppose a theory believed to be false and harmful; but his will be the greatest power, I believe, who teaches most Scripturally the great and fundamental truths of the Bible, relating to sin, redemption through a crucified and risen Lord, regeneration, providence, and kindred facts of the revelation and government of God. Sometimes it is duty, as now, to specially emphasize particular truths, as the Sabbath and temperance; but let us find our highest inspiration in beginning, not with the particular truths or duty, but with the sublime idea of a holy, eternal, and universal law, in harmony with God its author, and with the nature of things, a law, every jot and tittle of which is essential to the highest development of every moral being. Every individual truth and duty found to be in accord with this conception of law must be universal, just, and good.

We ought to recognize a law of progress in theology as well as in other departments of thought. It is the province of physical science, not to make, but to discover facts and laws, which are not new but as old as creation, and, in obedience to the principles of true science, guard against substituting theory for fact. It is for theological science not to advance beyond, but in the Scriptures. The field for research is not small, nor the opportunities for progress few. Truths before unknown are to be discovered; new applications of doctrine to duty made; better, truer, methods of stating old truths adopted; and the facts of physical science found to corroborate the facts of religious science. The latter says that God is sovereign, that

he hardens men's hearts, and visits upon children the iniquities of their fathers; the former testifies to the universality of law, and the natural and inevitable consequences of transgression. Men have turned away from old statements of theological truths, and sometimes from the truth itself; it is for us to help bring men back to truth by recognizing the law of progress in the knowledge of God, who speaks to men in his Word and works. We do not need the Sunday to put us in harmony with progressive religious thought; but the Sabbath of the ages so interpreted as that we may "serve in newness of spirit, and not in the oldness of the letter."

We ought to rest all truths and duties on the broad foundation furnished by rightly apprehending the true spirit of the Scriptures as a whole. The great principles of temperance and human freedom are supported by the spirit and doctrines of the Bible in its unity. Men tried to justify slavery from the Bible; but Divine Providence, in the logic of events, gave a truer key to the interpretation of the Scriptures than these men possessed. Men are trying now to oppose temperance reform with the Bible; may the speedy overthrow of the terrible evil of intemperance compel a better explanation of God's Word. Men seek to defend the Sunday by a minute exegesis of particular passages; let us, however, not think that the true Sabbath doctrine is to fall unless this or that passage can be brought to its support, but rest it on the idea of an eternal, unchangeable and universal law of God.

HOME CORRESPONDENCE.

From T. L. Gardiner.

SHILOH, N. J., June 8th, 1881.

Received last night, \$100 from a "Friend," Shiloh, for the China building fund. I will forward that and more, soon, to the Treasurer. Shiloh grows. We are having good evidences of this in more ways than one.

T. L. G.

From C. A. Burdick.

PORTVILLE, N. Y., June 9th, 1881.

Dear Bro. Main.—It is sometime since I received your request that I would state what I regard it to be my duty to do as a missionary in reference to the spread of Sabbath truth. A crowd of work has occasioned a longer delay of my answer than I intended. I felt that I could not answer so searching a question hastily; I needed a little reflection that I might clearly discern between the naked question of what my duty is, and what my practice is. Happy is he whose practice is in harmony with his sense of duty. But as you do not ask what I do, but what I regard it my duty to do, in reference to the spread of Sabbath truth, I will try briefly to answer that question.

First, negatively, I do not believe it is my duty to give to the Sabbath question prominence over all other topics relating to Christian life. True Sabbath-keeping must have a ground-work of love and loyalty to God and to truth. There must be such a surrender of self-will to the divine will that the soul is moved to ask sincerely what his will is. To awaken this love and loyalty to God and to truth, to move men's hearts to loving obedience to all God's requirements, seems to me to be the main work of the gospel minister whether he is a missionary or a pastor. It is not half so difficult to convince men's minds as to the day of the Sabbath as to make them willing to obey.

Yet, affirmatively, I do believe that all practical truths and duties that are covered up or neglected, demand more attention and effort to bring them to bear on men's minds and consciences than those truths that are recognized and accepted. The true Sabbath has been covered up by men's traditions, in the greater part of the Christian world, and to a greater or less extent, neglected where it is not hidden from knowledge. Now I believe that in whatever community my field of labor lies, it is my duty to promulgate the true doctrine of the Sabbath by preaching, by private conversation and by distribution of tracts, giving it attention proportionate to the ignorance or the neglect of it which prevails in that community. I think that duty does not require precisely the same course to be pursued in every place. To illustrate. In my last field of labor before the one I now occupy, I preached to a much larger proportion of non-Sabbath-keepers than I do now. I then had two principal preaching points, at both of which I delivered discourses on the question of the right day to be observed as the Sabbath, and distributed tracts. But now my position does not differ materially from that of an ordinary pastor, except in the fact that I have several churches under my care instead of one. These churches require my main time

and efforts, and need much more; so that I can do but little outside work. In those places where I do sometimes preach, to congregations mostly made up of Sunday-keepers, the question of the Sabbath has been considerably agitated previous to my coming here. In this case I regard it to be my duty to choose, mainly, subjects that lead to the enforcing of the principles of strict and willing obedience to all of God's commands, as an essential condition of divine acceptance. I think it my duty to address the heart and conscience so as to persuade men to be willing to obey all of God's requirements, and to enforce principles which clearly involve the keeping of the fourth commandment, and in such a way as to naturally lead the thinking hearer to make the application for himself. I think it also my duty to distribute Sabbath tracts when opportunity offers, a duty which I have neglected since coming on to this field.

But I think my most important duty respecting the Sabbath, in my present field, is to try to promote proper observance of the Sabbath in the churches; and accordingly I have preached on that subject to each of the churches under my charge, except that of Oswayo, if that may still be called a church. And at this point I am constrained to confess that I am sometimes disheartened and almost discouraged by the loose views and looser practices on the Sabbath which prevail among many of our own people. Belonging to each of these churches and also to neighboring churches, are members in good standing, so far as the records show, who grievously dishonor God's Sabbath, and bring it under reproach; some by devoting a part of it, it may be a small portion, to secular business; some by occasionally and others by frequently using the whole day for worldly business. This is well known by the community around. What courage can I feel under such circumstances to press the claims of the Sabbath upon Sunday-keepers who are observant of these things?

Again, such have been the influences upon the young, that the Sabbath has but a feeble hold upon many of them, and as they go out into the world, and many of them leave it altogether. The case may be different in other parts of the denomination, but from my standpoint it looks as though while we are trying to extend our branches we are dying at the heart, worm-eaten by loose Sabbath observance.

I would not recommend less effort to spread Sabbath truth, but hope more attention may be given to elevate the standard of Sabbath observance. It is an excellent thing to multiply adherents to the Bible Sabbath provided we possess sufficient vitality within to vitalize the whole body.

C. A. BURDICK.

From O. U. Whitford.

WALWORTH, Wis., June 7th, 1881.

REV. A. E. MAIN: Dear Brother,—The Chicago mission for the last three months has been under the direction of a committee appointed by the Quarterly Meeting of the Southern Wisconsin Seventh-day Baptist Churches, held at Milton the last week in February. According to that arrangement, the Quarterly Meeting is looking after that mission, rather than the pastors of the Milton, Milton Junction, and Walworth churches, with Bro. T. B. Williams.

At our last Quarterly Meeting held with the Walworth Church, the last week of May, the present and future prospects of that mission, and the favorable opportunity for the promulgation of Seventh-day Baptist views in Chicago, now, were considered with a good deal of interest and earnestness. It is the opinion of all the brethren interested and engaged in that work in Chicago, that to accomplish what ought to be done, and as it appears now, can be done with right kind of labor, that there ought to be some suitable brother permanently stationed in Chicago. There is need of some one to be right on the ground, visiting, distributing tracts, corresponding, writing articles, and improving every opening for making our cause known. The present agitation of the enforcement of the Sunday law, and the susceptible condition of the people in respect to the Sabbath question, make it a favorable, I might say, golden opportunity for such a laborer. Mere supplies by these pastors and Bro. Williams will not accomplish what a permanent laborer on the field can do. I do not believe that mission will get any above its present status until still labor of a continued and permanent form is done. Every time I go into the city, I find so much that ought to be done I often wish I could remain over the week.

What is your opinion of a suitable man being put into Chicago for a year, at least, for trial? and if proving successful, then we have clearly the way pointed out for further work there. I am requested by the brethren of the Quarterly Meeting, and by the Chicago Mission Committee, as their Corresponding Secretary, to write you how they consider the matter, requesting you to lay it before the Missionary Board, for their consideration, and also if they regard it best to have a laborer or missionary stationed in Chicago, whether they could assist pecuniarily in supporting such a missionary there.

Do you not think that more can be accomplished in advancing our cause, by putting suitable men into the centers of business, trade, and life, like New York, Philadelphia, Cincinnati, St. Louis, Chicago, and other cities, than in the country places and by-ways of our land?

Will you please reply to this communication at your earliest convenience? O. U. WHITFORD.

Education

Conducted by Rev. J. A. ... half of the Seventh-day Baptist

"LET THERE BE LIGHT"

CO-WORKERS

Baccalaureate Sermon, del. BY J. A.

"We are laborers together with you."

God, the absolute Being, and the perfect Personality, power, and plan.

1. Power. God is essence, self-originate, spontaneous, eternal—fructifying, sustaining, informing, and sprouting universal nature of essence, substance. This life-power lives in through all extent. All ment, are born of this filling all, and living Man, the child of God, is endowed with a like life energy, a like self-able of starting new street effects. Infinite life-power is the primal life-power is the primal man manifestations.

2. Plan. Life-energy finite, presupposes, den it the product of power not work blindly, chaotic to an archetypal plan, and direct his power, his doing. The universe expression and realization, the physical universe according to this implan growth, the oak must grow, maple, maple; apple, fruiting fruit after its high prerogative of fruit cause, are lifted from to that of freedom, from where the must gives vought. Upon them is live, and grow, and according to the divine become voluntary co-

3. Purpose. The vplies purpose, or ans the plan is a forecast, planned would become thing played. Plans plans. There must be a clear prevision and thereto, in all wise and

What is the ultimate in view of which Deification and in providence, est good of universal est good, in the ultimate, the highest perfection, Deity, the perfect, his own perfections in sonalities. This cap the divine perfection intrinsic excellency of ple created being, the the highest good. The result of free activity aim of all action is tfection, both subjective universal being, by omg intrinsic excellency est ideal of that being fection, becomes, the reason, the highest, the highest behests of fection is threefold of the will, in right bility, in blessedness nions blending; pers beauty of holiness, which give capability threefold form, cons cency. The perfe of existencies are n tions, for the perfe

4. Human agency, thus attained, and a fied in seeking the being, and the ultim the ongoings of prov end, and the laws s ideal purpose and g tion, being the bel manity, the highest same end should b deavor of every h seeks to suppress all good possible, con dom, and subjecting, overruling, gu his co-worker, sho perfect all latent, them more and mo

Education Department.

Conducted by REV. J. ALLEN, D. D., Ph. D., in behalf of the Seventh-day Baptist Education Society.

"LET THERE BE LIGHT."

CO-WORKERS WITH GOD.

Baccalaureate Sermon, delivered June 26th, 1881.

BY J. ALLEN.

"We are laborers together with God."—1 Cor. 3:9.

God, the absolute Being, the infinite Creator, and the perfect Person, reveals, in all his works, power, and plan, and purpose.

1. *Power.* God is essential life, power, a free, self-originate, spontaneity—omnipotent, omnipresent, eternal—from whose fullness and sustaining, informing, and organic power, has sprung universal nature, in its manifoldness of essence, substance, matter, life, worlds. This life-power lives in all existence, extends through all extent. All power, force, movement, are born of this divine, living energy, filling all, and living in and through all. Man, the child of God, the supreme Father, is endowed with a like nature of everdurable life energy, a like self-originate cause, capable of starting new streams of influences and effects. Infinite life-power is the primal expression of all divine manifestations. Finite life-power is the primal expression of all human manifestations.

2. *Plan.* Life-energy, whether infinite or finite, presupposes, demands plan. Without it the product of power is chaos. Deity does not work blindly, chaotically, but according to an archetypal plan. His ideals fashion and direct his power, becoming the law of his doing. The universe is their objective expression and realization. In this realization, the physical universe must develop according to this implanted plan. In their growth, the oak must grow oak; pine, pine; maple, maple; apple, apple; figs, figs; each fruiting fruit after its kind. Spirits, in their high prerogative of free will, self-originate cause, are lifted from the realm of necessity to that of freedom, from things to persons, where the *must* gives way to the sway of the *ought*. Upon them is imposed the behest to live, and grow, and act, and bear fruit according to the divine plan, doing which they become voluntary co-workers with God.

3. *Purpose.* The very idea of plan implies purpose, or an end in view of which the plan is a forecast. Otherwise everything planned would become a play, ending in the thing played. Plans demand aims, and aims plans. There must be an ultimate aim and a clear prevision and forecasting in respect thereto, in all wise and worthy action.

What is the ultimate aim or final purpose in view of which Deity works both in creation and in providence? Evidently the highest good of universal being. This highest good, in the ultimate analysis, is, doubtless, the highest perfection of such being. Deity, the perfect person, seeks to realize his own perfections in universal finite personalities. This capability of growing into the divine perfections constitutes the intrinsic excellency of finite personality. Simple created being, though a good, can not be the highest good. This is attained as the result of free activity. Hence, the ultimate aim of all action is the attaining such perfection, both subjectively and objectively, in universal being, by developing and perfecting intrinsic excellency according to the highest ideal of that being. Seeking such perfection, becomes, then, the highest law of reason, the highest inspirations of love, and the highest behests of conscience. This perfection is threefold: of the reason, in wisdom; of the will, in righteousness; of the sensibility, in blessedness—through their harmonious blending; personal perfection, or "the beauty of holiness." The powers of spirit which give capability of perfection in this threefold form, constitute its threefold excellency. The perfection of all lower forms of existencies are ministries, helps, inspirations, for the perfection of spirit as person.

4. *Human agency.* The highest good being thus attained, and all spiritual behests satisfied in seeking the perfection of universal being, and the ultimate end of creation and of the ongoings of providence being to this same end, and the laws springing from this high ideal purpose and guiding to its consummation, being the behests imposed upon humanity, the highest of finite agencies, this same end should be the aim and high endeavor of every human being. As Deity seeks to suppress all evil possible, culture all good possible, consistent with human freedom, and subjecting evil to good, by restraining, overruling, guiding, inspiring, so man, his co-worker, should seek to develop and perfect all latent possibilities, assimilating them more and more to the divine original,

all because of the intrinsic excellency of these divine perfections. This divine purpose becomes the highest law of human purposes, activities, and progress. Humanity, in its on-flowing life, should be the unfolding and realization of the divine plans and purposes. The epochs in this progress, Cousin well says, "are divine decrees, promulgated by the voice of time. History is the revelation of the divine government as applied to humanity, its judgments, divine judgments." All the laws guiding its ongoings are beneficent in their ultimate outcome, and for the greatest possible good and the highest perfection of humanity. This race progress is expressed in civilization.

5. *The mode.* The mode of working for the ends of perfectness is by growth, development. Creation started from chaos and is leisurely advancing on the lines of a progressive, growing development towards perfection. Embodied life has grown in complexity of structure and diversity of function and manifoldness of action, in the upward scale of being through life atomic, life crystalline, life vegetal, life animal to soul life, and ultimately to its highest earthly consummation, spirit life in man. He is its microcosm, capable of indefinite progress, thereby giving significance and glory to the whole.

This living process being essentially germinant, growing, multiplying, a simple segregation, like sand particles driven together by waves and trodden down by storm's heavy foot; the exterior compacting of hard particles, rock-like; the onflowing, ever increasing volume of a river, a drop from which, though dropped never so carefully up in the hill country, whence rivers spring, can not gush forth a perennial fountain and run a river; nor yet an edifice framed together of dead parts by an outside artificer, and when completed nothing awaits but immobility and decay; none of these are fit emblems of this living growth. Atom and crystal are lifesome and prophetic of higher life-forms. The germ, the spore, the seed, with enfolding germinal, organic, and reproductive life-power, will, on the supply of proper conditions, spring up, fragile at first, subject to be eaten away by smallest insect, trodden down by foot of beast. Give time and genial conditions of growth; let earth and air nourish, let dews distil, let rains descend, let sunlight shine, and the life-energy takes and converts all into growth. Lichens and mosses and ferns spread greenness over barren rock and through dismal swamps, till the whole smiles in the new dawn of beauty. Grass spreads over plains, climbs the hills, descends into the valleys, and rejoices all cattle. The wheat kernel multiplies and supplies bread for all men. The acorn sprouts and grows through winds and storms, first a thing of beauty, then of strength and grandeur, multiplying as the ages tread slowly by, becoming a crown of glory to all hills, a strength to all navies, a shelter to all homes, a warmth to all firesides. Not only vegetals, but animals, men, the race, the universe, follow the same law of progress by growth. At first embryonic, delicate, fragile, but, under the guidance of benignant providences, by slow processes, gathering strength, beauty, manifoldness of function and use.

As God thus works toward the ends of perfection by leisurely developments, so must man work. Every soul is created to grow into the divine ideal and fill out the divine purpose, by growing deeper, broader, higher, many sided, many powered, with depth of thought, largeness of sympathy, devotedness of purpose. We can not make ourselves what we please; but we can grow into what God intends us to be—beautiful and full of divine purpose. Every one needs thus to unfold in harmony with himself and his surroundings.

Again, in this growth or progressive development, descent, outcome, fruitage, is a universal law. The inheritors of the present are ever entering into the labors of the past. The present, in becoming the past, leaves a legacy of achievement and influence and tendency for the future, to be taken and appropriated by that future, as it becomes the present, and to be augmented, improved, and passed on. Each age and each individual of that age enters into the labors of all. All sow; all reap. Each sows for all; each reaps for all. What the ages have been makes us what we are. This is true of individuals, communities, organizations, institutions, nations. From all toil, sacrifice, suffering for human weal; there spring, with perpetual growth, principles of human greatness, human progress and civilization. Out of the ashes of the dead past springs the living present. Past progress becomes the source of greater future progress. The lives of the great souls of all ages flow into all receptive souls that come after, thus continuing to live and work through the ages in ever-increasing

efficiency. Great living can never die. Abraham and Moses and John and Paul and Luther and Wickliffe, all great workers and laborers, though great and effective in their ages, are greater, more effective, more manifold workers in this age. The stream of their influence has deepened and broadened and clarified. It is flowing into and ennobling all the finer and more perfect types of progress and civilization.

6. *Growth becoming institutional.* In order for individual growth and culture and effort to become civilization, or race culture and progress, they must be embodied in organizations and institutions. Individuals can, by thought and word and deed, start influences and tendencies that shall flow onward; but in order to render these enduring, growing, fruit-bearing, they must be embodied in systems, organizations, institutions. A single individual is as a plant, springing up, maturing, and dying in a single Summer. Institutions are as trees growing through the years and the ages, gathering, as the years go by, strength, beauty, and value. Man is the dewdrop, disappearing in the morning sun; institutions, springs, flowing perennially, swelling into great rivers, becoming perpetual ministries to man. Institutions, being embodied principles, tendencies, industries, are essential to human progress and civilization.

The history of mankind teaches that those individuals who have lifted humanity to higher planes of civilization have been those who not only discovered and invented, but who, likewise, organized their discoveries and inventions into new institutions, thus embodying and perpetuating the fruitage of progress to become the seeds of higher civilizations.

As the result of these manifold forces, modern society has become wonderfully complex in its dependencies and mutually helpful in all its operations. As Prof. Stanley well says, while the word mankind never passed the lips of Socrates, Plato, or Aristotle, they seeing only individuals, tribes, barbarians, and hostile nations, we see mankind many ways severed, but bearing one image of God, and moving to one destiny. As in the heavenly bodies, where the ancient astronomer saw only separate spheres in the sky, modern astronomy sees a single system, balanced in itself and harmonized by one centralizing attraction.

In this humanity, thus balanced and harmonized by one centralizing attraction, moving to a common destiny, it is not physical power that is to bear sway in the future as it has done in the past; but mind, free, educated mind, controlling and directing, not only the elemental forces of nature, in their varied applications, but mental and spiritual forces, as well. The strongest, the best, the noblest living can be lived only in and through these varied and complex organic human relations, wherein it is the glory of heroic and sacrificial souls to waive personal ends, sacrifice convenience to enrich the common weal, giving the high communion of souls, the lofty converse of spirits for educating and perfecting humanity.

7. *Effective co-workers.* To become effective co-laborers in this divine work for universal perfectness, one's work must joint into the divine plan, and move on with the divine purpose, as expressed in the march of providence, shaping human progress. Such a one must tread to the rhythm of this movement; then will his life become significant, and crowned with true and permanent success. A child once desired to become a painter, that he might help God paint the sunset skies. It is the mission of all to help reveal, each to the other, the divine glory with which the universe is aflame, and thus become co-artists with God. Moving against the divine purposes, human effort is as water spilled upon the ground; moving with that "stream of tendency by which all things fulfill the law of their being," that is, moving with the powers and purposes of God, each one becomes an host; against them, but as dust beneath the flaming wheels of his chariot. As in the physical world, bodies moving against the all-pervasive law of gravitation have to be toilsomely lifted as dead weights; but when loosed from the grapple of the lift, how noiselessly, yet with what ever-increasing celerity they rush earthward! All the subtle attractive influences of gravity stir and thrill all their minutest atoms, giving them ever-increasing velocity and momentum. All individuals, organizations, institutions, moving against absolute laws are dead weights; but moving with them, what ever-accelerating energy and increasing power do they display! Emerson says, "Hitch your wagon to a star, and all the forces of the universe will become its steeds." Lives thus hitched to those great principles upon which human progress depends, will find themselves moving easily and grand-

ly. Such can never be mere flood-wood, drifting sluggishly into eddies and stagnant pools, or rotting among the effete things of the past, nor dead-heading at the expense of progress, nor wadded along by popular breezes; but rather riding lifesomely upon the crested, combing waves of human advancement, sailing on the advanced tide, well ahead of the world's great flotilla. Such do not ride in any worn-out vehicle, though it has run a hundred years, wanting a day; but rather, Elijah-like, go up into the chariots of God, as they flash along the highways of Providence, up the steep acclivities of progress, far above the graves of the dead past. Such, though reviled and persecuted in their own age, have gone up to the world's spiritual thrones.

8. *Specialties.* Effective labor, as related to humanity, is indicated through the common human spontaneities. To every youth comes the absorbing and not infrequently greatly perplexing question: My life-work, what shall it be? That sphere is too contracted; this, too one-sided. One calling is too frivolous, another too groveling; another of doubtful utility, or with bad tendencies. Perchance, the means are insufficient to the ends, the foundation too feeble for the superstructure. Give a work congenial, adapted, noble, satisfying, and joyfully will he work. To every one honestly and earnestly seeking to know his particular and definite life-work, there come such longings, questionings, prospectings. Without a place and a work one is pitiable indeed. Discontented, vascillating, nerveless, or spasmodic in effort, till some definite and assured call lifts him to his feet; then he becomes purposeful, energetic; therefore successful and happy. Henceforth he has a standing place, self-support, self-respect, soul growth, social value, public service.

Thus, the choice of the particular line of this labor becomes one of the most difficult yet imperative decisions of life. Important interests and consequences cluster around such decisions, not only physical, but spiritual, not only to the individual, but to society. This choice must be made too, in youth, with its inexperience, assisted, it may be, by the counsel and caution of friends; yet, with all aids possible, the choice may be but as the uncertain casting of lots respecting unforeseen events. Life is too short and powers too feeble to warrant leisurely and objectlessly ranging among many or diverse pursuits. Seldom, likewise, does a person possess that many-sided faculty and tact which will enable him to become an adept in diverse pursuits, and a successful driver of several trades harnessed either tandem or abreast. This tendency is the prolific source of quacks and quackery. One calling well filled, girdled by those labors imposed upon all by common human interests, is generally all-sufficient.

9. *Aptitude.* One's special mission is to be ascertained, not by spinning it spider-like out of the brain, but by searching diligently for the divine call, not only in the still small-voiced sense of duty, but as expressed in bent, taste, aptitude, as well. Adaptability, liking, are considerations of prime importance in determining one's calling. As in physical nature, Deity, with a few simple elements, has wrought the world's wondrous variety of utility and of beauty, so with an underlying uniformity and likeness in humanity, newness and variety is revealed in the peculiarities and tendencies of each individual. One, sun-like, illumines and vivifies; another, tempest-like, sweeps and thunders over the earth; others, dew-like, distil refreshing influences. A few stand, palm-like, solitary and grand, shedding beauty over vast wastes; other few, graceful elms, singing pines, majestic oaks, grow grand by heat and cold and storm; others, still, with the likeness of the willow, sensitiveness of the poplar, meekness of violet, delicate loveliness of anemone, the ethereal sweetness of eglantine, or clinging vine-like. As each several plant diversity has its office in the economy of nature, so each several individual diversity has its office in human progress and civilization.

Callings have a like diversity. Possessing generic unity, they diverge into species and varieties, with individual peculiarities, so that each may find among the group of allied pursuits to which his bent tends, some one adapted to him. One, finding thus his work, can work it better than any other.

Every calling promotive of the general weal is both useful and honorable; yet, in respect to intrinsic nobleness, they differ as stars differ in glory. Those pursuits, while keeping in check the lower forces, develop and nurture those higher powers that make to the elevation of humanity, have the greater dignity. They are to be coveted as the better gifts, provided aptitude and capability warrant. Many a lowly station has been deprived of a good occupant to furnish a poor

one for a higher. Better be asked to come up than to go down. The lowliness of the lot matters less than the spirit with which it is filled, and the virtues nurtured by thus living. To conform ourselves gracefully and cheerfully to the sphere in which Providence has placed us, and give ourselves earnestly to its work, doing faithfully and well the present duty, however humble, is both useful and noble, and this may open to other and, perhaps, better spheres. If we do thus the one thing which the passionate energy of our whole being calls us to do, and doing it in harmony with the organic laws and guiding tendencies of the universe, we work rightly. This is true living.

10. *Preparatory culture of aptitudes.* In order that success may crown effort, the knowledge of one's calling must be both accurate and extended, both theoretical and practical. While one should know something about many things, he should know everything possible about one thing, his work. All kindred pursuits and knowledges; indeed, all culture, may be laid under contribution. The basis of all wise activity is a knowledge that enables one to know himself, the world, and the God of both, and that enables one to use himself and the world according to the divine plan implanted therein. To this end he must first have that knowledge which lies in the line of his aptitudes. If his aptitudes lead him to work with and upon men, the knowledge of man, historically, through all avenues of civilization, is an unsurpassed source of "light and stimulus. The historic study of the capabilities and performances of the human spirit are lessons of capital importance. When such knowledge is assimilated in mental growth, it becomes vital and formative. It feeds, vitalizes, and strengthens one's own activity. The knowledge of the world is likewise vital and invigorating, especially to those working with and upon its forces. Religion gives the vital knowledge of God. Every one is born with aptitudes for receiving vital knowledge through one or more of these sources, by studying man, nature, God. The great and complete spirits who have equal aptitudes for all, are rare. It is the business, in education, to discover and develop these aptitudes. All means of knowledge are correlated, and have equal worth and dignity in their appropriate spheres, and should be united, but held in subjection to aptitudes. In proportion as a human spirit sweeps this broad circle, in that same proportion will it have life and growth and vigor, and be manifoldly enriched in all directions. No part of this circle is common or unclean; yet its sweep is so vast and human faculties so limited, that it can be comprehended and become formative only in its general and fundamental principles, and the chief attention must be given to a single aptitude, or group of aptitudes, in order for an individual to get the best culture for use. To get the best for each, the aptitudes of each must be found and nurtured, while broadened, enriched, and strengthened through the awakening and strengthening of the non-aptitudes. The aptitudes of each individual, point, like the magnetic needle to the pole, to some kind of knowledge. Let this polarity be found, strengthened, and used. In this way, and this only, can each become the most efficient co-worker with God, the author and designer of these aptitudes, and implanted in each expressly as being the best agency possible in carrying out the divine purposes. All are most easily vitalized and enthused by those studies lying in the line of these divinely implanted aptitudes. As the correlation and transmutation of force gives chemical affinity, heat, light, magnetism, electricity, all from the same fluent force, operating in manifold and diverse phenomena, so, in spiritual life, its phenomena appears either as head-power, the light of truth, rejoicing in the philosophies, or as heart-power, the heat of feeling, emotion, blessed in superabounding love; or as hand-power, jubilant in works, in all utilities. The object of education is to aid nature in perfecting and expressing these individualisms, not to destroy them. The office of culture is to co-operate with Deity in perfecting a manifoldly endowed humanity in its richest diversity. Neither culture nor labor should produce what is scientifically known as arrested development, by dwarfing the aptitudes, in educating and working away from them. These should be strengthened and the non-aptitudes brought into harmonious but subordinate relations.

11. *Power, taste, habit.* Again, all complete education must give power, taste, habit. No culture is complete and effective, in the highest sense, until it has been so wrought into the fiber and texture of being, so gone down to the roots of being, as to become a second nature, and sprout up into powers, tastes, habits. These are the chief effective forces resulting from education. Power, ex-

... and need much more; so that I but little outside work. In those where I do sometimes preach, to com- mostly made up of Sunday-keep- question of the Sabbath has been ably agitated previous to my coming. In this case I regard it to be my duty, mainly, subjects that lead to the of the principles of strict and will- ence to all of God's commands, as a tial condition of divine acceptance, if my duty to address the heart and ee so as to persuade men to be will- by all of God's requirements, and to principles which clearly involve the of the fourth commandment, and in ay as to naturally lead the thinking o make the application for himself. It also my duty to distribute Sabbath then opportunity offers, a duty have neglected since coming on to

... think my most important duty re- the Sabbath, in my present field, is promote proper observance of the in the churches; and accordingly I eached on that subject to each of the under my charge, except that of if that may still be called a church, this point I am constrained to con- I am sometimes disheartened and discouraged by the loose views and practices on the Sabbath which pre- many of our own people. Be- to each of these churches and also to ring churches, are members in good so far as the records show, who ly dishonor God's Sabbath, and bring reproach: some by devoting a part may be a small portion, to secular some by occasionally and others by ly using the whole day for worldly

... This is well known by the com- around. What courage can I feel uch circumstances to press the claims Sabbath upon Sunday-keepers who vant of these things?

... such have been the influences upon ng, that the Sabbath has but a feeble on many of them, and as they go-out world, and many of them leave it al-

... The case may be different in oth- of the denomination, but from my mt it looks as though while we are o extend our branches we are dying heart, worm-eaten by loose Sabbath-

... did not recommend less effort to spread truth, but hope more attention may to elevate the standard of Sabbath ce. It is an excellent thing to mul- herents to the Bible Sabbath provided sufficient vitality within to vitalize le body.

... C. A. BURDICK.

From O. U. Whitford.
WALWORTH, Wis., June 7th, 1881.

Brother,—The Chicago mission for three months has been under the di- of a committee appointed by the Meeting of the Southern Wisconsin- day Baptist Churches, held at the last week in February. Accord- arrangement, the Quarterly Meet- oking after that mission, rather than ors of the Milton, Milton Junction, lworth churches, with Bro. T. R.

... last Quarterly Meeting held with worth Church, the last week of May, ent and future prospects of that mid- the favorable opportunity for the ation of Seventh-day Baptist views go, now, were considered with a good interest and earnestness. It is the of all the brethren interested and en- that work in Chicago, that to ac- what ought to be done, and as it now, can be done with right kind that there ought to be some suit- ner permanently stationed in Chic- ere is need of some one to be right ground, visiting, distributing tracts, nding, writing articles, and improv- opening for making our cause

... The present agitation of the en- of the Sunday law, and the sus- condition of the people in respect to ath question, make it a favorable, I golden opportunity for such a la-

... Mere supplies by these pastors and illiams will not accomplish what a nt laborer on the field can do. I do ve that mission will not any above nt status until such labor of a con- n permanent form is done. Every o into the city, I find so much that be done I often wish I could remain week.

... is your opinion of a suitable man be- to Chicago for a year, at least, for d if proving successful, then we have way pointed out for further work

... I am requested by the brethren of erty Meeting, and by the Chicago Committee, as their Corresponding to write you how they consider the requesting you to lay it before the Board, for their consideration, if they regard it best to have a la- missionary stationed in Chicago, they could assist pecuniarily in sup- such a missionary there.

... I do not think that more can be accom- advancing our cause, by putting men into the centers of business, life like New York, Philadelphia, St. Louis, Chicago, and other in the country places and by ways

... please reply to this communica- earliest convenience?

... O. U. WHITFORD.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, June 30, 1881.

REV. N. V. HULL, D. D., - - - EDITOR.

All communications, whether on business or for publication, should be addressed to "THE SABBATH RECORDER, Alfred Centre, Allegany Co., N. Y."

A. ROBBINS ON THE SABBATH.

The more important point in Bro. Robbins' seventh letter is intended to show the absurdity of the idea that the Sabbath-day is the seventh day of the week, and not a seventh part of time simply.

The only other objection I wish to consider at present, I know not how to state better than by quoting the language of Dr. Hull, editor of the SABBATH RECORDER.

"And so when God blessed the seventh day, he blessed a seventh part of time; but this is not all, he blessed a particular and well-defined seventh portion of time."

Again, in criticising the third article of this series, in the RECORDER of May 19th, Dr. Hull says:

"It is true the proportion of time to be observed is one day in seven, but this is not all the truth. It is a particular day of the seven. He rested on the seventh day, and that day he blessed and sanctified."

The import of these quotations, as we understand them, is that, regarding the week as a circle of time, a definite and particular segment of that circle has been blessed and sanctified as the Sabbath-day for all nations and for all time.

"Suppose that in some island of the Pacific Ocean a man lives who believes that the law of the Sabbath demands the observance of the seventh day."

If God did not finish his work on the seventh of the creation days, when did he finish it? And did he not rest on this day from all his work which he had made?

But it is essential that the Sabbath-day should be a certain day, one by itself, so clearly marked that another could not be mistaken for it, and for this God put on it the seal of his blessing.

At Mount Sinai also, he put his Sabbath in position so exalted, and called attention to it in so solemn a manner, telling them to remember and keep it holy, that none could mistake it.

this attempt to mix things so plain in themselves without praying God to be merciful according to the prayer of Christ when he said, "Father, forgive them, they know not what they do."

The statement of Dr. Kendall Brooks we noticed when it first appeared, and need not here repeat what we then said.

IMPORTANT DECISION.

Judge Tilden, of Cincinnati, recently rendered the following important decision. He says:

"For a long number of years the observance of Sunday as the Sabbath has been discussed by some of the ablest theologians in the country, and I may add that the popular mind is now as unsettled upon the subject as at the outset of this long controversy."

"The State recognizes the necessity of setting apart one day in seven as a day of rest and relaxation from the ordinary duties of life, and the whole Christian world has wisely fixed upon Sunday as this day of rest, so that it should not antagonize with the views of those who conscientiously believe that the first day of the week is holy time and divinely ordained as the Christian Sabbath."

"That Court decides that the Legislature did not intend by this statute to make its observance a matter of religion any more than if this day of rest had been fixed on the second instead of the first day of the week."

"It is true (painful as it may be to some minds) that there is no such thing as a legal Sabbath-day in Ohio. That Court decided, in the case of Bloom vs. Richards, 2 Ohio State, 387, that 'The statute prohibiting common labor could not stand for a moment as a law of this State if its sole foundation was the Christian duty of keeping that day holy, and its sole motive to enjoin the observance of that duty.'"

THE July Wide Awake is well calculated to make the boys and girls impatient for vacation-time; and the boys especially will pronounce the Frontispiece by Miller and Hayden, "A Summer Day," almost as good as a day in the country itself.

A VOICE FROM A NEW FIELD.—From a letter recently received, inquiring about the history, belief, and statistics of our denomination, we make the following extract, hoping that some one of our ministers may find it in their way to make the much desired visit:

"We would like to have a Seventh-day Baptist minister come here and preach on the Sabbath question. There has never been a sermon preached on that question in this county that we know of; and we do not know that there is a Sabbath-keeper in the county except ourselves."

K. F. & S. A. HIGGINS. RAYMONDS, Union Co., Ohio.

GOOD COMPANY (\$3 a year; Springfield, Mass.) for May has a long installment of "In the Land of the Midnight Sun" by Lieutenant Frederick Schwatka, commander of the Franklin Search Expedition.

THE July number of the North American Review bears the usual characteristic of timelessness. Carl Schurz leads off with a suggestive paper on "Present Aspects of the Indian Problem."

THE JOURNAL OF THE AMERICAN AGRICULTURAL ASSOCIATION, Vol. I, No. 1, contains a large amount of valuable information for farmers and others interested in agricultural pursuits.

THE Antiquarian and Oriental Journal for April is one of the richest that has come to this office. To those interested in the particular fields of study occupied by this journal, it must be of great importance.

THE INTERNATIONAL REVIEW for July is received, and presents a variety of excellent articles. President Daniel C. Gilman, of Johns Hopkins University, says of this Review: "There is no American periodical, of the monthly type, which gives regularly such substantial comments on important themes."

Communications.

THE CENTRAL ASSOCIATION.

The recent session of the Central Association held at Scott, was quite largely attended. Every church, except Preston, was represented.

Fifth-day, at evening, I. L. Cottrell preached from 2 Chron. 20: 15, "Be not afraid nor dismayed; for the battle is not yours but God's."

The conference meeting on Sabbath evening was conducted by the Moderator, J. M. Todd. As one after another spoke of his Christian experience, referring to tender memories of the past, and to present love for Christ and his people, the interest rose so high that it was difficult to find a place to close the meeting.

Sabbath morning, A. E. Main preached from Matt. 22: 42, "What think ye of Christ?" He gave us Paul's estimate of Christ, Phil. 3: 7, 8, "What things were gain to me, those I counted loss for Christ."

After the sermon, Deacon Hazard was ordained by the Scott Church: the consecrating prayer by Stephen Burdick; the charge by J. B. Clarke, a former pastor of the Scott Church.

Sabbath afternoon was devoted to the Bible-school, J. B. Clarke, conductor. "The walk to Emmaus." S. H. Babcock spoke upon "The journey and the absorbing theme."

Cottrell addressed the school upon the "Blindness and sadness." He told the children the story of Elisha's servant who was blind to the fact that legions of angels were about them to protect them.

THE SCRIPTURES OPENED.—The Scriptures are sufficient to make us wise unto salvation. He then referred to many of the prophecies concerning Christ, which Jesus must have explained to these sorrowing disciples.

Evening after Sabbath, L. C. Rogers preached. Text, 1 John 2: 1, "If any man sin, we have an advocate with the Father."

interest was so great, the form of a conference meeting were rose for prayers.

Sunday morning, J. L. Huffman from Matt. 22: 42, "What think ye of Christ?" Our treatment of our opinions of him vary.

First-day evening, S. H. Babcock from Matt. 20: 4, "Go ye into the vineyard, and whatsoever is right, that ye shall do."

The essays by Stephen White, O. D. Williams, and elicited a good deal of interest, and as they will appear in the Recorder, further mention of them is unnecessary.

IS IT THE COMET OR... "June nineteenth, eighteen... This world to an end will be... was Mother Shipton's prophecy to which is appropriate the start...

The remarkable meteoric about the same time by some, and supposed, by some, to be 1812, was seen on the night of the 13th of August, 1812. Conductor Erastus Brown of the road, "Prof. Sharpless of the Pennsylvania, states that he saw it with the naked eye on June 25d." C. S. Whittenton of the Rochester Astronomical Society publishes the following notice, "Observatory, June 24th, 1881, history of America, so many never before been discovered space of time. The last one, description is given below, seem to give its honors between Mr. of Pennsylvania, and Edgar of Illinois, as both of these gentlemen about the same time. Due should a priority of claim to the \$200 prize be established. On the morning of the 24th, also discovered by Mr. John about 3 A. M. It was in the of the constellation of Auriga, tail of about 5°, and showed vanishing light several degrees head seemed twice the size about as bright as the full moon, probably that the tail is not length, while the head is as ter." My own observations the morning of the 25th, at mostly agree with the last magnificent comet is located tion Auriga, directly north of which it is distant 7° 15' to well defined for about 5°, a diaphanous brush of light 8". The nucleus is about twice that of an interenser light than the not so bright as Jupiter. It rise earlier each night, and was seen by star gazers and the hours.

Home Re... Anniversary Exercise of A... Were opened by a Musical... urday evening, the 25th inst... Louis Maas, assisted by Mrs... of Buffalo. It was a great... renowned and exquisite pi... Professor at Leipzig. The... admirable, and the Doctor (to be Doctor if he is not) p... rare power of communicati... cal emotions of the instrum... anism, with all possible app... and dynamics, could ever... Grand Organ Fugue, or th...

pressed in grace, dexterity, facility, skill, precision, becoming habits, are among the resultants of education. Habits are the laws enacted by practice. As is one's culture, in its completeness, so are one's habits. They are its embodiments and exponents. They link the present with the past and the future, making us slaves to our former lives, making, also, our present practices the tyrannical law-givers to the future. They throw around us a cordon beyond which the attempt to pass is next to fruitless. They form the cage with strong bars and lock against which we may beat and struggle with faint hope of escape. That is true education which subjects and trains all the powers of one's being to habits in harmony with, and the most effective use of, all faculties for the true ends of living; which reduces wandering, wayward impulses to habitual and orderly energy, develops thought into well-springs of truth, sympathies into perennial fountains of benevolence, flowing on ever fuller, purer, sweeter; which makes industry, wisdom, goodness, a second nature, every great and noble labor, every humble yet sacred service, a spontaneity and a joy.

12. Culture. Education as a culture, or individual perfection, transcends all professions or pursuits, and becomes an element of universal perfection. It has its end in growth, in being. As manhood is greater than all callings, so is this culture of man for his manhood higher and nobler than all professional training. Its normal effect is health, growth, symmetry, proportion, according to the ideal type implanted in each individual. In this culture, the religious is the topmost blossom, the highest fruitage. As all being rises in regular gradation towards the more perfect, so the powers of man rise into the religious. Humanity, as it rises in the scale of civilization, manifests, in its highest spontaneities, one continued and universal aspiration for a true religious culture, which becomes thus the highest and most pervasive influence in universal perfection.

13. Character. Character, as typed in the divine perfections, becomes the end of all living and doing. The warp and woof of study and work are woven, silently yet surely, into soul garments. Life is transmuted into character. All poverty, disease, with poisoned breath; pain, with blade of torture; all guileless living, all loyalty to right, all following the lead of aspiration, listening to the voice of wisdom; in short, all events, conditions, and influences, culminate in character. Wonderful is the transforming power of deliberate determination, through industry, punctuality, perseverance; through preparation, earnest, purposeful endeavor, to make, with divine co-operation, the most of life, fruiting in character.

Graduates, your formal school-days being now essentially ended, go forth to your life-culture, with that quick-eyed alertness, that ability for accurate interpretation, that world-embracing sympathy which

"Finds tongues in trees, books in running brooks, Sermons in stones, and good in every thing."

Your life culture and work will be interesting only as you have a purpose; noble, only as that purpose is noble; effective, only as that purpose is achieved. With such a settled purpose to grow and act in the line of the divine purposes, for universal perfection, with masterful convictions, and a will that stakes life itself on its fulfillment, you will be invincible. Such be your life's purpose and endeavor. Voices from all past workers, from the blood of all martyrs, from all battle-fields of freedom, from all the ignorant, the oppressed, the sorrowing, and suffering, call to you as you go forth to life's work, to lend a helping hand in preserving all those principles, influences, and institutions whose seeds were planted in blood and watered with tears, in scattering the mists of ignorance, in delivering man from all wrong, in raising truth, beauty, and goodness from the dust, and enthroning them in the hearts of men; in inaugurating new eras of progress, and thus starting encircling, expanding waves of influences, which the remotest shores of humanity shall gladly receive. And may the divine power uphold and help you, the divine plan guide you, and the divine purposes inspire you. Amen.

TREAT IT REVERENTLY.—All pain, sickness, weariness, distress, languor, agony of mind or body, whether in ourselves or others, is to be treated reverently, seeing in it our Maker's hand passing over us, fashioning, by suffering, the imperfect or decayed substance of our souls. Every sorrow is a billow on this world's troublesome sea, which we must pass over on the cross, to bear us nearer to our home. Each trouble is meant to relax the world's hold over us, and our hold upon the world, each loss to make us seek our gain in heaven.—Dr. Angus.

FAITH and patience are twins, and are always found together.

Selected Miscellany.

THE OLD WELL.

Under the shady apple tree, Looking up to the sun and the breeze, Walled about with its mossy bands, The ancient well of the homestead stands.

HOW VOSS' BRAVERY WAS TESTED.

A group of young men were standing one morning last April on the banks of the River Aar, which flows by the quaint old Swiss town of Berne. There was Johann Leid, the baker's son, and Fritz Bund, the wood-carver, and half a dozen others with their sisters and sweethearts.

purpose but to gratify the pride of a vaporizing, idle fellow. "Come, come!" cried Bund, "Afraid!" The lads and girls looked at Voss; even Jeanette's eyes were fixed curiously on him.

sorely torn. But he was happy, as he always was, at home. In the afternoon, a messenger from the Council knocked at the door, and left an official document. It was a deed conveying to Nicholas Voss a house and pasture land in the vicinity of the town.

JENNY LIND AND THE CAPTAIN.

During Jenny Lind's ever-remembered and triumphant visit to this country, thirty years ago, a steambot of ladies and gentlemen went all the way from Memphis, Little Rock, and Vicksburg to hear her sing.

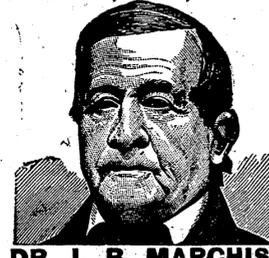
may cause. Keep it to yourself. Troubles are transient, and when a sorrow is healed and past, what a comfort it is to say, "No one ever knew it till it was all over!"

LEPROSY IN THE UNITED STATES.

The annual report of the Louisiana Board of Health for 1880, just issued, contains a detailed statement of the progress of the Asiatic leprosy in that State during the last century. It was brought in 1680 to the West Indies by the negro slaves, and thence to Louisiana. In 1778 this disease was so prevalent among the blacks, together with the African elephantiasis, and another equally horrible, named yaws, peculiar to Guinea negroes, that a hospital for lepers was established in New Orleans.

"WHITE WORMS," or any other worms, in pots may be destroyed by sticking three or four common matches down into the soil, also one or two up in the drain opening.

Daughters, Wives, Mothers!



DR. J. B. MARCHISI, UTAICA, N. Y. Discoverer of DR. MARCHISI'S UTERINE CATHOLICON, A POSITIVE CURE FOR FEMALE COMPLAINTS.

KEEP IT TO YOURSELF.—You have trouble; your feelings are injured, your husband is unkind, your wife frets, your home is not pleasant, your brethren do not treat you just right, and things in general move unpleasantly.

HOP BITTERS. (A Medicine, not a Drink.) CONTAINS HOPS, BUCHU, MANDRAKE, DANDELION, AND THE PUREST AND BEST MEDICAL QUALITIES OF ALL OTHER BITTERS.

BLANK CERTIFICATES OF MEMBERSHIP, with return notice of the certificates having been used, suitable for any church, for sale at this office.

CATALOGUE OF BOOKS AND TRACTS

- AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, N. Y. NATURE'S GOD AND HIS MEMORIAL. A Series of Four Sermons on the subject of the Sabbath. By Nathan Wardner, late missionary at Shanghai, China, subsequently engaged in Sabbath Reform labors in Scotland. 112 pp. Paper, 15 cents.

I looked up when John came and I noticed that his face than usual; but he smiled saw me, and stooping down and then turned to me; but I sprang to catch him, and rocking himself wildly back Birdie's chair, for I feared I then something else attracted and I did not go back to John.

S. S. Department.

Conducted by the Sabbath School Board of the Seventh-day Baptist General Conference.

GEO. H. BARCOCK, President, Plainfield, N. J. REV. A. H. LEWIS, Vice President, Plainfield, N. J. REV. L. E. LIVERMORE, Secretary, New Market, N. J. I. D. TRISWORTH, Treasurer, New Market, N. J.

Contributions for this department are solicited, and may be addressed to either of the above.

INTERNATIONAL LESSONS, 1881.

THIRD QUARTER.

- July 2. Israel in Egypt. Exod. 1: 1-14.
July 9. The Coming Deliverer. Exod. 2: 5-15.
July 16. The Call of Moses. Exod. 3: 1-14.
July 23. Moses and Aaron. Exod. 4: 27-31; 5: 1-4.
July 30. Moses and the Magicians. Exod. 7: 8-17.
Aug. 6. The Passover. Exod. 12: 1-14.
Aug. 13. The Red Sea. Exod. 14: 10-27.
Aug. 20. The Manna. Exod. 16: 1-8.
Aug. 27. The Commandments. Exod. 20: 1-11.
Sept. 3. The Commandments. Exod. 20: 12-21.
Sept. 10. Idolatry Punished. Exod. 32: 26-35.
Sept. 17. Review.
Sept. 24. Special Lesson.

LESSON II.—THE COMING DELIVERER.

BY REV. A. B. PRENTICE.

For Sabbath-day, July 9.

SCRIPTURE LESSON.—Exodus 2: 5-15.

5. And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side: and when she saw the ark among the flags, she sent her maid to fetch it.
6. And when she had opened it, she saw the child: and behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children.
7. Then said his sister to Pharaoh's daughter, Shall I go and call thee a nurse of the Hebrew women, that she may nurse the child for thee?
8. And Pharaoh's daughter said unto her, Go. And the maid went and called the child's mother.
9. And Pharaoh's daughter said unto her, Take this child away and nurse it for me, and I will give thee thy wages. And the woman took the child and nursed it.
10. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.
11. And it came to pass in those days, when Moses was grown, that he went out into his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren.
12. And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand.
13. And when he went out the second day, behold, two men of the Hebrews strove together; and he said to him that did the wrong, Wherefore smitest thou thy fellow?
14. And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou didst kill the Egyptian? And Moses feared, and said, Surely this thing is known.
15. Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.

CENTRAL TRUTH.—"All things work together for good to them that love God."—Rom. 8: 28.

DAILY READINGS.

- 1. The coming deliverer. Exod. 2: 1-15.
2. Moses in Midian. Exod. 2: 16-23.
3. The choice of Moses. Heb. 11: 23-29.
4. The life of Moses. Acts 7: 17-27.
5. Christ the deliverer. Heb. 2: 13-18.
6. The choice of Christ. Matt. 4: 1-11.
7. Triumph through Christ. Rom. 8: 31-39.

GOLDEN TEXT.—"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter."—Heb. 11: 24.

TIME.—Moses's birth. A. M. 2483, B. C. 1571. Flight into Midian, A. M. 2473, B. C. 1561.

PLACE.—EGYPT.

OUTLINE.

- I. His childhood. v. 5-10.
II. His manhood. v. 11-15.

QUESTIONS.

Connection. Pharaoh orders the male children of the Hebrews destroyed. Exod. 1: 15-22. Moses born and hid three months. Exod. 2: 1-5.
Explanations. "Daughter of Pharaoh"—Josephus says her name was Thermuthis. "Wash"—bathe. "River"—the Nile, regarded sacred by the Egyptians. "Hebrew"—a name given to the Israelites. "His sister"—Miriam. "The child's mother"—Jocobed; his father was Amram. "Moses" means drawn out. "Those days"—at the age of forty. "His brethren"—the Israelites. "Fellow"—neighbor. "Sought to slay Moses," because he was aiding the Hebrews, not because he had killed a man. "Midian"—in the wilderness of Sinai. The Midianites were descendants of Abraham. Gen. 25: 2.
I. His childhood. v. 5-10. What were the names of Moses's father and mother? To what tribe did they belong? What was his character? Heb. 11: 23. What three Scripture statements describe the child Moses? Why was he hidden? How was he left in the river? Who found him? Why was she there? How did the babe appear? How was Pharaoh's daughter affected? Who was Moses's sister? What did she ask? Who was brought to take charge of the child? What did Pharaoh's daughter say to the mother? Who named him Moses? Why? What did his mother do with him when he grew larger? How did Pharaoh's daughter receive him? How was he educated? Acts 7: 22.
II. His manhood. v. 11-15. Whom did he visit when he was grown? What was his object? Had he abandoned Pharaoh's daughter? What did he prefer? How old was he at this time? What did he suppose the people would understand? Acts 7: 23. Why did he not deliver them at this time? What was an Egyptian doing? What did Moses do? Did he do right? Was this the way he was to deliver Israel? What did he see the second day? How did he interfere? How was it received? What did Pharaoh seek to do? Why? Was Moses afraid? Where did he flee? Where was Midian? Whose descendants were the inhabitants? Any parallel between the infancy of Moses and of Jesus? What choice did the great deliverer, Christ, make? Matt. 4: 1-11. What is better than the treasures of the world?

CONNECTION.

Failing to check the rapid increase of the Hebrews, by reducing them to slavery and working them most cruelly, Pharaoh directs every one of their male children to be killed as soon as it is born. Those to whom this horrid work was committed seem to have been too humane to do it, for they evade the order. Then he gives a general command to his people to throw all the male children into the river, where the hungry jaws of the crocodiles await them. It was at this time that Moses was born. The Scriptures say he was "a goodly child," "a proper child," and "exceeding fair," which justifies Josephus's statement, that he was very beautiful. His parents, putting their trust in God, defied the king's commandment (Heb. 11: 23), and concealed the child three months. When they could hide him no longer, they put him in that famous little ark made of rushes, the papyrus which grew in great abundance along the river, often to the height of ten feet. This little boat, with its precious freight, is placed among the rushes in the still waters of the riverside, while Miriam, his sister, watches from a distance to see what will happen.

EXPLANATIONS.

I. His childhood. v. 5-10. The daughter of Pharaoh. Josephus says her name was

Hermuthis. Wash. Bathe. This is supposed to have been a religious ceremony. The waters of the river, the Nile, are said to have been regarded as sacred by the ancient Egyptians. Those portions which flowed by their temples were often fenced off to keep out the crocodiles, and bathed in as a religious service. It was for this purpose that Pharaoh's daughter, attended by her maidens, was "by the river's side." When she saw the ark. Very likely Moses's parents chose the locality on purpose to attract the attention of the princes. The proposal which Miriam stands ready to make shows a well-arranged plan, or else remarkable shrewdness on her part. The babe wept. Imagine how the piteous cry of this beautiful, forsaken child must have touched the heart of this woman, for although she recognizes it as one of the Hebrew's children, against whom the king had decreed death, she has compassion on him, and decides to save him. And now Providence rewards the faith of the parents by giving the little one back to their care and training. The child's own mother is to nurse him. Thus he will be brought up in the nurture and admonition of the Lord, and be trained and inspired for the work to which he is to be called. I will give thee thy wages. Pharaoh's daughter paid the mother of Moses money for taking care of her own son. But what was this compensation compared to that which this mother received in the joy of having and caring for her child; in the wealth of unselfish love, which such care developed in her heart; in watching from day to day his growing powers of body and mind, the promise of his future greatness? And is not this reward for every mother who trains her child for God? She brought him unto Pharaoh's daughter. In that faith, for which the parents of Moses are commended by the apostle, she delivers him to Pharaoh's daughter, who adopts him for her son. Perhaps his mother does not entirely lose sight of him, but watches with great interest his progress as he is taught "in all the wisdom of the Egyptians." Acts 7: 22. The providence of God now affords him the best opportunities for education to be found in the world. The Egyptians excelled all other people of that time in learning. She called his name Moses. Josephus makes the word from two words, which mean "saved from water," but most commentators understand the name to simply mean "drawn out."

II. His manhood. v. 11-15. In those days. Forty years after, or when Moses was forty years old. Acts 7: 23. Went out unto his brethren. Perhaps this was the time when "he refused to be called the son of Pharaoh's daughter." Looked on their burdens. On the one hand was the court of Pharaoh, with all its polish, its luxury, its promise of the highest worldly honors; on the other, the burdens, the afflictions of his brethren. And he chooses "to suffer afflictions with the people of God rather than to enjoy the pleasures of sin for a season," "esteeming the reproach of Christ greater riches than the treasures in Egypt." He slew the Egyptian. This seems like a rash act; and perhaps it was wrong. But we must not be too harsh in our condemnation of it. Moses knew that God intended by "his hand, to deliver" his people; and here was an Egyptian smiting, probably killing one of them, and why should he not kill the oppressor? That the Egyptian killed the Hebrew is indicated by the fact that Moses was surprised that any should know what he had done. Still he evidently mistook the way he was to effect the deliverance of the people. Wherefore smitest thou thy fellow? Although his soul is fired with indignation against the oppressor, and his hand is raised in vengeance, he is, or would be, a peace-maker among his own people. Expecting that they would understand his mission, and sympathize with him in his work, he receives instead the rude rebuff: "Who made thee a prince and a judge over us?" and is taunted with killing the Egyptian. Receiving no sympathy nor appreciation from those whom he would assist, Moses seems to have abandoned the idea of being a deliverer, and it was forty years before he again took up the work, and then not without making many excuses. With all his attainments and all his youthful ardor, he was not yet fitted for the work. Pharaoh sought to slay Moses. Moses's offense can not have been simply in killing a man, for in that age and country that was a small thing for one of Moses's position to do. It was his undertaking to deliver these bondmen from their burdens that offended Pharaoh. Midian. The Midianites were descendants of Abraham (Gen. 25: 2), and inhabited the Wilderness of Sinai. And now we begin to see God's purpose in preserving the infant, in training the youth, and in disciplining the man. He is raising one to lead his people out of bondage, and to become a type of the great Deliverer, who rescues from the bondage of sin and death.

OUR SABBATH-SCHOOLS. The following items are gathered mostly from the letters of the churches to the Associations. It is a good indication when the churches report on their Sabbath-schools as part of their work. Berlin. The Sabbath-school has been the means of encouraging a deeper interest in the study of the Bible, and helped to make the house of God more attractive to the young. Several of the dear ones in the school have been called to join the white-robed throng in heaven. The children have, by their own labor and contributions, purchased a fine new organ, which contributed much to the music at the Association. Ship. The Sabbath-school, under the efficient care of Prof. E. M. Tomlinson, is doing a good work, drilling recruits for the army of King Jesus. Most of the twenty-one baptisms reported from this church were from the Sabbath-school. 1st Hopkinton. An increased interest and attendance is reported. New Market. Some of the members have

given themselves to Christ and been welcomed into the fold. Rockville. During the recent revival, there have been thirty-one baptisms, mostly members of the Sabbath-school. Plainfield. Interest is well sustained, and attendance somewhat increased. Marlboro. Medium attendance; not as good as it has sometimes been. 2d Westerly. The school has been just re-organized. During recent revival there were eighteen baptisms.

FAITH'S VICTORIES.

Read at the Bible School Institute, Leonardsville, N. Y., May 29th, 1881, and, by request, forwarded for publication.

BY MRS. J. B. CLARKE.

O'er the barren rocks and the burning sand Of Arabia's lonely desert land, They had wandered long, the people of God, For them had known his smiles and had felt his rod; For them had known the flinty rock outburst, With cooling waters to quench their thirst; All the way God had safely led, With wondrous food and daily fed, Till they reached at length the Jordan's side, To find it a torrent flowing wide; And not the bravest of the brave Would dare to breast the angry wave Which interposed its direful crest. 'Twas then that Canaan's longed-for rest. Nearer the awful brink they came, Cheeks pallid, grow, and white lips dumb; But faith is strong, and prayers ascend To their Almighty, heavenly Friend.

It can not be that Jehovah's ear Hath heavy grown that he can not hear, Or shortened his arm that he can not save, But still the waters give over this wave. But still the waters give over this wave. Till the feet of the priests have touched the brim Of the wild surging billows' utmost rim, When, lo, the way back springing, leap, And stand above, a liquid heap, While a plain path lies along the deep, O'er which that host of Israel vast, A few hours hence have safely past. Resting beneath the shady palms, They sing again the victor psalms Which once they sang beside the sea, "The Lord hath triumphed gloriously."

But not alone on the Red Sea coast, Or at Jordan's side, doth faith make boast; There is faith in this busy world of ours, Which thrives unseen, like the wild-wood flowers. There are saintly brows o'ertraced with care, Which the seal of constant peace do wear, Who by faith their daily burdens bear. There are darkened rooms whose only ray Is faith's clear shining, each weary day, Which seem to those who enter in, That the foot of the ladder doth here begin, Whereon the angels to and fro, With noiseless footsteps come and go, There is faith which no depth of love can sound, When the mourner stands at the moss grown mound, In the blissful hope that some glad day, The sealed stone will be rolled away, That the sleeper they will awake and greet Her again in that city's gold-paved street, Which knows not the tread of weary feet. There is faith in God which hath power to heal All the bitter woes which the heart may feel, That can make our souls, sin hath darkened so, As pure and as white as the drifted snow. And when the fiat, "dust to dust," Shall be fulfilled, as soon it must, And we come at last to the Jordan's side, Of the river of death which floweth wide, Ere our faltering feet begin to lave The outer circle of the wave, The arms divine will clasp us round, And safely bear through the gloom profound, Till we gain the bright eternal shore.

Earth's desert passed, life's wanderings o'er, No darkened rooms, no brows of care, No songs but those of triumph there, No crowns but crowns of glory wear, The dwellers in God's mansions fair.

OUTLOOK COMMITTEE.—The Sunday-school Superintendent's Union of Boston meets monthly, and at each meeting its "Outlook Committee" is expected to report any new methods and appliances in Sunday-school work which may have been noticed. This is a good idea, and might well be carried out in every Sabbath-school, each teacher constituting himself or herself an "Outlook Committee," both for methods and appliances in class work, and for suggesting to the superintendent, in their teachers' conferences, or in private, such improvements as would further the interests of the Sabbath-school.

An evidence of the growing respect for the Bible-school work on the part of the church, and the necessity of having pastors prepared to aid in that work, is shown in the announcement that Rev. Dr. Tucker, Professor of Homiletics at Andover Theological Seminary, is to give attention to the Sunday-school department in his lectures on the pastoral charge.

The Baptist Teacher protests that giving a class of children to a young man who is unfitted for the work of teaching, because somebody thinks it is going to be good for the young man, is like intrusting the lives of our precious little ones to the care of a quack in medicine, because it is good for the doctor.

At the recent Synod of the Reformed Presbyterian Church, in Pittsburgh, a report was adopted declaring members using tobacco ought to strive seriously to give up the habit as offensive to good manners and cleanliness, and inconsistent with self-denial.

The converted Chinese of California contributed two thousand dollars in a single year towards the support of Christian work.

HERE is something for boys to make a note of. The medical examiner of one of the great life-insurance companies, who is not a total-abstainer, in talking about the use of liquor the other day said substantially this: "Young men frequently make application for insurance who testify, in answer to the inquiry on the blank which they are required to fill, that they 'take a glass now and then,' or words to that effect. No such applicant ever gets insured by me. I throw him out in a minute. He who takes a glass now and then when he is young is pretty sure to take oftener as he grows older, and the effect upon his health is almost certain to be injurious in the extreme.—Sunday School Times.

THERE is not much comfort in the report that the internal revenue receipts for the year ending June 30 will exceed those of the previous year by nearly \$10,000,000 owing chiefly to the collection on cigarettes; for this increase marks the spread of an injurious habit among growing boys. No one who keeps his eyes open as he walks about the streets can have failed to observe that half the small boys he meets are smoking cigarettes. It is not necessary to condemn the use of tobacco by men before venturing to protest against its use by babies. Furthermore, there is, unhappily, no doubt that women and girls make every year a larger contribution to the revenue derived from cigarettes.—N. Y. Tribune.

THE closing of the school is very important. Many superintendents close in such a way as to make the last moments the most solemn and impressive of the whole service. Others close in the midst of confusion and disorder enough to dissipate every solemn impression made during the hour. Every superintendent should make it a study to have the last moments of the session most impressive. Then follow the school with a brief meeting for prayer, at which all who wish may remain.—Westminster Teacher.

A GOOD cheerful time is one thing in the class; fun and laughter quite another. I would rather err in the direction of deep seriousness—if one can—than in that of levity. Avoid jokes and nonsense and lightness; aim to be honest, and so earnest before God and those souls. It may be your last chance. A last thirty minutes with your class will certainly come. Think of yourself as a dying man to dying children.

An edict has just been published in Unterhallen, a town of one of the Swiss cantons, forbidding young persons under fifteen years of age to smoke, whether in public or in private. It would be well if every parent, in all lands, would issue some such edict, and make it broad enough to cover the head of the household as well as the boys.

NEW YORK pays more for tobacco than for bread. Dealers say that there are smokers in that city who average 100 cigars a week, and men whose cigar bills run up to thousands of dollars per annum.

OF the 1,896 Sunday-schools in New Jersey, 1,394 are open the whole year. The international lessons are taught in 1,644 of them.

THERE are 324 Baptist churches, with about 20,000 members, in Florida, connected with which are 600 Sunday-schools.

DR. ELLENWOOD estimates that Presbyterian Sabbath-schools contribute annually to benevolent purposes, \$250,000.

BARCELONA, Spain, has now a little over a thousand Sunday-school scholars.

A WORLD of GOOD.—One of the most popular medicines now before the American public is Hop Bitters. You see it everywhere. People take it with good effect. It builds them up. It is not as pleasant to the taste as some other Bitters, as it is not a whisky drink. It is more like the old-fashioned bitterset tea that has done a world of good. If you don't feel just right, try Hop Bitters.—Nunda News.

H. E. CARPENTER, Esq., Henderson, N. Y., cured of Psoriasis or Leprosy, of twenty years' standing, by the CUTICURA RESOLVENT internally, and CUTICURA and CUTICURA SOAP externally. The most wonderful case on record.

DR. ALBERT UTTER, of Plainfield, N. J., has opened a "Sanitarium" for the treatment of chronic diseases, where people of our denomination can find Sabbath privileges and treatment combined. See advertisement in another column.

HOW to be YOUR OWN DOCTOR.—Use Parmelee's Blood and Liver Purifier, a pleasant tonic, a gentle anti-bilious purgative, a great restorer of vitality to the sluggish and diseased system. In short, a sure cure for all diseases of the stomach, liver and bowels. It is made from the choicest plants. Relief guaranteed or money refunded. Price, \$1 per bottle; sample bottles, 15 cents. Sold by G. W. Rosebush, Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

THE GREATEST STRIKE YET.—Everywhere the sick are striking against metallic medicines and powerful vegetable poisons. Everywhere they are coming to the belief that a constitutional invigorant, a preparation uniting the properties of a tonic, a gentle purgative, a sedative and general regulator is necessary to all diseases. Parmelee's Great Dyspepsia Compound is precisely such a preparation. It is a marvelous medicine. Sample bottles, 15 cents; large size, \$1. Sold by G. W. Rosebush, Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

AGENTS AND CANVASSERS make from \$25 to \$50 per week selling goods for E. G. RIDEOUT & Co., 10 Barclay Street, New York. Send for their Catalogue and terms.

Scio, N. Y., June 20th, 1881. To the Editor of the Sabbath Recorder: Will you kindly give the following publication in the RECORDER? WHEREAS, we have been permitted to enjoy an interesting Association with our dear brethren, sisters, and friends from other churches; therefore, Resolved, That, first of all, we give thanks to our dear heavenly Father for these social and religious privileges, and for the gifts he so bountifully bestows upon us. Resolved, That we heartily thank the dear friends of Scio, and from other places, for the material aid so freely given us in caring for visitors and friends during the Association. Resolved, That we tender our sincere thanks to Mr. Bernard Coyle, for the use of the hall he so kindly tendered us. Resolved, That we request the publication of these resolutions in the SABBATH RECORDER and the Scio Derrick. By vote of the Seventh-day Baptist Church in Scio. ALVIN A. PLACE, Moderator. FLORA E. CARTWRIGHT, Secretary.

A SURE CURE FOR TOOTHACHE.—Oh, the suffering caused by toothache. The inclination is to rush to the dentist and have the offending tooth extracted even at the risk of sadly marring the good looks. Don't do it! Go to the druggist instead and get Hamilton's Dental Toothache Drops. They will cure in one minute. Price, per bottle, 25 cents. Sold by G. W. Rosebush, Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

PECULIAR PEOPLE.—People who suffer from sour stomach, cramps, colic, or cholera-morbus, when Hamilton's Jamaica Ginger Tonic is known to be a reliable and speedy remedy. To the aged it will prove a great comfort, and to the invalid, who wishes to reform, it is invaluable, giving tone to the digestive organs and strength to resist temptation. It is a purely vegetable extract. As an appetizer it is greatly superior to wines and liquors. Price, sample bottles, 25 cents; large size, 50 cents. Sold by G. W. Rosebush, Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

HUMBUGGED AGAIN.—I saw so much said about the merits of Hop Bitters, and my wife who was always doctoring, and never well, I tested me so urgently to get her some, I concluded to be humbugged again; and I am glad I did, for in less than two months use of the Bitters my wife was cured, and she has remained so for eighteen months since. I like such humbugging.—H. T., St. Paul.—Pioneer Press.

ROYAL BAKING POWDER Absolutely Pure. Made from Grape Crown Tartar. No other preparation makes such light, flaky, hot breads, or luxurious pastry. Can be eaten by Dyspeptics without fear of the ill resulting from heavy indigestible food. Sold only in cans, by all grocers. ROYAL BAKING POWDER CO., New York.

1,000,000 Acres Choice Lands. In the Great West Belt. For sale by the WINONA & ST. PETER R. R. CO. at \$2 to \$6 per Acre, on easy terms, at low interest. Lowest fare and freight. Fare referred to purchasers. The best unsupervised for healthfulness. Address CHAS. E. SIMMONS, Land Commissioner of Chicago & Northwestern Railway Co., Chicago, Illinois. Mention this paper.

AN OBVIOUS CHRISTIAN DUTY. Henry Ward Beecher says: "Once the question was, Can a Christian man rightfully seek Life Insurance? That day is past. Now the question is, Can a Christian man justify himself in neglecting such a duty?"

This teaching is emphasized by two reports on the past history and present condition of the MUTUAL LIFE INSURANCE COMPANY of New York, made by the Superintendents of the New York and Pennsylvania Insurance departments.

Thirty-five years ago, a leading citizen of Brooklyn was brought before his church for "distrusting Providence," the evidence being a policy of insurance in the Mutual. To-day the leading clergymen of all denominations endorse Mr. Beecher's doctrine, that no Christian man can justify a neglect of this obvious duty. Under the Presidency of Mr. F. S. Winston, the Mutual, according to the official reports just published, is the oldest and largest company in the world.

Its assets are \$92,060,508 65 Its liabilities are \$78,730,354 00 Its surplus is \$14,330,154 65

Mr. Beecher further says: "A policy of Life Insurance can not be taken for debt, can not be alienated from your heirs, and, if you have chosen your company discreetly, is subject to no commercial risk. It is as nearly sure as anything earthly can be."

In its thirty-eight years the Mutual has issued over 220,000 Policies, insured over \$700,000,000, received over \$206,000,000, and paid to Policy Holders over \$164,000,000.

The obvious duty of every Christian man of family life Insurance, and these official figures clearly indicate the Mutual as the company in which to insure.

PUBLISHED BY THE ASSOCIATION OF THE SABBATH SCHOOLS OF THE SEVENTH-DAY BAPTIST CHURCHES. VOL. XXXVII.—NO. 26. The Sabbath RECORDER. PUBLISHED WEEKLY BY THE AMERICAN SABBATH SCHOOL ASSOCIATION. ALFRED CENTRE, ALLE... As the Denominational Paper of Baptists, it is devoted to the extension of the views of that people on all reformatory measures which improve the moral, social, or humanity. In its Literary and comments, the interests and tastes will be consulted. TERMS OF SUBSCRIPTION. Per year, in advance. Papers to foreign countries additional, on account of postage. If payment is delayed, extra cents additional will be charged. No paper discontinued until the next issue, except at the option of the publisher. ADVERTISING. Transient advertisements insert one cent an inch for the first insertion, and for each subsequent insertion, one cent. Advertisements of objects of charity, or of religious societies, are charged at the rate of one cent per line per week. Legal advertisements insert one cent per line per week. Yearly advertisers may have their advertisements changed quarterly without extra charge. No advertisements of objects of charity, or of religious societies, are charged at the rate of one cent per line per week. The office is furnished with material, and more will be added as demand, so that all work in the office will be done with neatness and dispatch. All communications, whether published, should be addressed to THE SABBATH RECORDER, Alfred Centre, N. Y. Entered as second-class matter, June 30, 1881, at Alfred Centre, N. Y. STRENGTH. The morning mist. Hide all its secrets from the sun. And none may tell what want Shall break, new-risen, from the dawn. Nor what is in the heart. Before the busy feet Shall with their rapid steps Before the willing hands there. There may have burst some thought Before our shrink. It may be ours to Forsaken, single-handed, in the night. With a determined aid, a host For the dear cause, we honor. And either be o'ercome, or win. Before the sun goes down. We may be called. Some noble work that needs. And do it faithfully for Jesus. Though no great talents may. It may be ours to seem to stand. Before the Master's feet. Or we may have to lay all our work aside, and in that sudden creeps up our fate. Take the short journey that. And see the earth-home fade. In some strange place. But howsoever it be. We dare go forth to meet the foe. Tranquil and patient; God is with us. Will be our Helper as we go. And let the day for us be fair. We shall have shown. THE WESTERN ASSOCIATION. On the morning of the meeting-house at 8 o'clock, for the Forty-seventh Annual Meeting of the Western Association. In the absence of Mr. Kenyon preached the text: "BOY!!! It is I! By you from Hebrews 12: 3. that endured such counting against himself, lest ye should be weary in your minds." After the transaction business, and benediction, the Association adjourned. The afternoon session prayer by C. A. Burdick, the work. The Association, and the work with a spirit and zeal that work for the Master. Letters were read from except one or two, indicating of harmony, but not necessary to the level of churches and a high standard. Corresponding letters from the Sister Associations, present from all over the West. These brethren, whose presence and counsel of strength and encouragement.