

| 10 |  | THE SABBATH RECO | ORDER JUNE 29，1854． |  |  |
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contact by an interchange of preaching, an
by unimg in social meetings for conference

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ons are walking disorderly, flagrant viol per

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\begin{aligned}
& \text { co., not proper characters' or of a proper } \\
& \text { fith to commune with us at the Lord's Table. } \\
& \text { If they }
\end{aligned}
$$

If they are disqualified to sit down with
and
they are not suitable persons for us to have
any thing to do with religiously-all friend-
siip and intercourse ought to be broken up.
In my view, there is atrang
in first classing them with true believerss in
Christ, and then refusing to celebrate the
the ground of all our hopes of salvation;
which doctrine there 'is a perfect agreeme
The main object of the Lord's Supper is to
keep us effectually alive to a fundamental
loctrine, and to the amazing love of Christ in
cying for us-a remembrancer, and a season a public
ne to Him,
ne do we se


 ang the ministers of
ore are all too littlo
0 speak with great
to their disposition Wh they obsperve the mand mept, appears
and we have not
Was on the 1th of firt theard that the
That was twelve

## Wath about them. I

Whatever their denominational peculiarities
In many other points of dot al nent, thehere is coints of of doctrine and sentit
niveraity; but here no disagreement-all fe
difere an acknowledge themselves sinners, and
jithout a divine atonement, lost, hopelessl hey all find one reeting place, and comin
ogether around the table logether around the table of the Lord; and
ationg one bread or loaf, they all unitedy
declare that Christ is ali their salvation and trust. " How prominently does this transactio
present to a perishing world the only tru
foundtion
Second of How Chuch does the coming
Sether of all true believers in Christ, in the bservance of this ordinance, tend to promote
Christian love. The Crristian world divide
nd subdivides, and because of their differen at they cannot declare together, in this trans

## rededu be rem

 be removed wharable seasons - $\frac{\text { let all all barriers }}{}$ By refusing to eat with one' another, we rehise the most striking mark of friendship. Third-By the act of commoning together,
we may have ereater opportunities and facili-
ties for convincing Christians of their errors.
When Christing of When Christians of another sect come togeth-
er for communion, and to raise the one com
non and glorious standard of Cbristianity, urn our heeel upon them, and say we have w
fellowship with you; and when - we come

## logether for door upon th Camot come Gat

Nostily, likely to to preparis the mind to receive
amination? Nay, but most likely to harden
and confirm in views already imbibed
Commonly in in views already imbibed. It by mixed communion
dearorage error, though no one has ever en
lhat of atonemeve that any doctrine, save
trivi of did the death of Christ, the
triir of diyine love, in celobxated,

Ativetllaturutis.

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##  Monamerain

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2 \text { Real Rallwify Hing }
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| The manufactures of Japan have hitherto mestic wants ; but many of them are neverless valuable as articles of export. Our option here and throughout Europe of the rm japan; as applied to certain kinds of varshed ware, indicates how well known has en their peculiar excellence in, if not their vention of the useful art. They make vari as articles from the paper tree tesembling r papier maché, which they paint and varsh very highly-and these might form abjects of considerable trade. Their silks, uslins, and cotton goods are most of them very superior, and some of them are calculatto become highly récherché; and their carvgs in wood, ivory, pearl and fish-bone, are ort ingenious and elegant. These are but few of the products of their handicraft; but ey are sufficieut to show, taken in connection ith their natural productions, how paried and ow valuable are the resources of the Japans. |
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