## EXe sabbath Recoroer.








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 $\because \quad-$


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 he means reconciliation. Thus the Apos:le
It ene
says, "God was in Cllirist reconciling (aion--
ing, at-one-ing the the world unto himself." Now,
who was Chris? He was that God-man
whose dual nature was the unition of the diwhose dual nature was the unition of the di.
vine and he human. In Emanuel the two
natures (the divine and the humana) were fully represented, while the object of this manifest.
ation Wai the reconciling (atoning) of the hu-
man to the divine. For it will be found to be man to the divine. For it will be found to be
One of the fundamentals of gallvation, hat it can
only be secured by the inflowing of the divine into the human-the impartation (not imput.
ation) of the infinite to the fiute. As the di
viue dwelt in the hamand in the man Christ
Jesus, sanctifying the human and bringing it
into a perfect union with the divine, so in a into a perfect union with the divine, so in a
certain "ense must the divine indwell each
and every one of those who are finally saved.
As God dwelt in Christ, so is Christ to dwell




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$$
\begin{aligned}
& \text { flashing of the eyes, as I replied, "I am quite } \\
& \text { sick and waried; and hungry and tirsty and } \\
& \text { crowded, and here you come as an intruder, } \\
& \text { and keep me from the mite of cool, freshat air, } \\
& \text { that I am trying to get. Do you think you }
\end{aligned}
$$

. and
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THE SABBATH REC0RDER, NOV. 8, 1855.

| Cty sublaty nencridtr. Nor wort, socemerer 5,1855 . | creeds, as if they were antagonistic to and destructive of the only rule of faith, the Bible? As well might the records of the |  |  |  |  |
| :---: | :---: | :---: | :---: | :---: | :---: |
| O., urme mimome |  |  |  |  |  |
|  |  |  | here tie firtef fruits of the Spirit, even we |  |  |
| (emen |  |  |  |  |  |
| A Word on creeds. |  |  |  |  |  |
| A Marks upon Responsibilit |  |  |  |  |  |
| marks |  |  |  | of the N. Y. E. Euang idist gives the following und |  |
| to on allusion to the use of Creed., We do do dea | dead stall come forth from the grave in the reand |  |  |  |  |
| Wonder lat mayy yod crisias | Enal rearrectiono of the dead. The sipposed | cemed |  |  |  |
| mated the |  |  |  |  |  |
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| dyy ho Neim Tees |  |  |  |  |  |
| agreemen |  | bell; neiterer wilt thousu |  |  | demil |
| aterof of direct | tisis |  |  |  |  |
| Seremen |  |  |  |  |  |
| 俍 | Eeniment the Scripures inculcail on the abb. |  | say |  |  |
| be perfectly joined togeth |  |  |  |  | Mintres axo Reporss -Of the Copren |
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| One afer |  |  |  |  |  |
| dexperene they have had of the iniul. | form |  |  | the |  |
|  |  |  |  |  | $\mathrm{U} \in \mathrm{EN}$ |
| S, and |  |  |  |  |  |
| Sing of w wral |  |  | re perished, The totenement of christ is |  | fin |
|  | "T | ${ }^{\text {chis }}$ |  |  |  |
| nt th |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  | Epp |  |
| ing his fellow communicants to more closely to the Redeemer, | $\left[\begin{array}{l} \text { good } \\ \text { ghood } \end{array}\right.$ |  |  |  |  |
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| end for wieh the |  |  |  |  | xxal |
| maly, |  |  |  |  |  |
| suppas one of their number ber |  | rection. Afier correctiog thier error as to |  |  |  |
| ( |  | the |  | and | , |
| of which you all profess to have | ${ }^{\text {and ding }}$ 23, 4 Wher |  |  |  |  |
| neiterer do I beleres in in be |  | Which was poken unto oub by got geying | Wihb |  |  |
| as commony held, I I | Ne | Rrea | \% |  |  |
| mod did |  |  |  | (says the Watchman |  |
|  | earthe ado som merey unto tem, | or 8 P | hold it in doubt. Bus such is the |  |  |
| repition foom time ot iteen would contibutue |  | there |  |  |  |
| remete | in | that the sout is is not immotal, and ilierefire | esubjected to the teat of humen ppilose |  |  |
| den |  | peisises wilh ho body. Our Lord terefree |  | loved |  |
| must be done to prot |  |  |  | ald "But nowr have been cilled toprt with |  |
| them. Hiw then would the |  |  |  |  |  |
|  |  | heres. Foritis evident, that God could told | aferit thad $f$ |  | arab |
|  |  |  | Scissiov. |  |  |
| do |  | dis | fut |  |  |
| or orfersion of fith |  |  | 迷 | mily | Mr. H. D. K. Kologg of fridgemata, his |
|  |  |  |  | ${ }_{\text {come }}$ |  |
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| Sosi |  |  |  |  | dit |
| stabe faith of |  |  | This iew of the eliect midh under some | St | $A$ Bapisis misioio chapel has reeanty been |
|  | mentis for |  |  | (e) |  |
| the decision of the case, it is still $t$ of the church to determine what | commanded to offer up his only son Isaac a burnt offering, through whom God had prom- |  |  | , min empenesext | and |
| taeateese And tuppe |  |  | Ie, | Itinay losi in itis wold |  |
|  | not to obey | "Thoo shall be recompensed ather esim |  |  | Loume |
| seti forth in regegrd to bu |  |  |  | Pracemise por thie |  |
| Une docrine of atomenent, an | from | (ey |  |  |  |
| ail hisa argumens, gies him ab | ard Job bear |  |  |  |  |
|  |  |  |  | James, a n name honored wherever Engibia | It is aidid that the |
| mines very phase of $t$ ie |  | dill our Lorr'd deseripiono of tho last |  |  |  |
| pra | d, whom |  |  |  | es |
| dea deioion in ine end. | e eese shall | Our Lord deys, if Jobun 5 : 2 | mpanied bya a |  |  |
|  |  |  | I will ask, Would |  |  |
| forte, in regerd to the ombjece in hand | "A | and | apread comtagion in the communty, be | chioch, boh |  |
| bear |  |  |  |  |  |
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| hat he ch | n |  |  |  |  |
| imilar cases. | parirarch could doow nyyh |  |  |  |  |
| divil | dito | the apaseese |  |  |  |
|  | Sity of tiis, yet restraic | ${ }_{\text {tion }}$ | Now | Mon heo |  |
| ot tho churd wiub ber reim |  |  |  |  |  |
| digation as tough an an arim | doalt as the end of |  |  |  |  |
|  | very plaily, that ehe had noexpectaidion of eny |  |  |  |  |
|  | Chisisias in general, for | are |  |  |  |
| is ver |  |  |  | race on the extensive ric |  |
| deo |  | the name, which, being feminine in the Greek | met |  |  |
| bi, oontend that thee | yent |  | moral anderieious poif |  |  |
| dorth, or tha |  | Fane, Desire, Ac, for godesesesp In in | in cussion of foubutul characerer introute |  |  |
| obigatary, it wold be |  |  |  |  |  |
| But tee arever bibing |  | - |  |  |  |
| mades matuer of recerd 8 affecing the case | set to the work of thine harde" The same doe | ${ }^{\text {A }}$ A | ding those who wish to eeathilish pasiitoss in |  | ${ }_{\text {Thi }}^{\text {dife }}$ |
|  |  | (eat |  |  |  |
|  |  |  |  |  | No leses than thitssagen Enipeopa mit |
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| SUMMARY. |  |
| :---: | :---: |
| A dispatch dated Philadelphi, Monday, |  |
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| ing, refuing the leave asked for by counsel |  |
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|  | The surveys are to |
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| swer such interro |  |
| fore inguired into by the habeas oorpus that |  |
|  |  |
| in Court or Chambers, to abide the further action of the Court. |  |
| A dispatch dated Bangor, Me, Tuesday, |  |
| Oct. 30, says: There is considerable excitement in our community, in consequence of |  |
|  |  |
| (tay | now decreasing, only 5 |
|  |  |
|  |  |
| siderable quantity of liquor being found. The City Marshal is charged with giving up some parcels of liquor without legal authority to do |  |
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THE SABBATH RECORDER, NOV. 8, 1855
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