

For the Sabbath Recorder. "GETTING READY TO LIVE"—GETTING READY TO DIE.

"Getting ready to live," said a diligent worker. "I thought as I mused, 'tis the burden of life."

All life's wisdom and wealth, all its trav'ling and toil, All the "event of its face," o'er a sin-stricken soul.

But how many forget in the hurry and strife, "Getting ready to live," the great business of life.

Getting ready to live in the mansions on high. We are not ready to live, 'till we're ready to die.

The one who is ready to live is a saint, So pure, and so patient, no language can paint.

What perfection of peace, in the conqueror's cry: I am ready to live, for I'm ready to die.

For the Sabbath Recorder. REVELATION.

The proposition we wish to prove is that the Bible is a supernatural revelation of the will of God to man.

Revelation signifies to unveil, uncover, or make plain that which was before hid in obscurity, and which existed before, as certainly as after it was revealed.

I. The possibility of a revelation. In order to prove this statement, we must admit that there is a personal God; otherwise we must believe the tenets of Atheism or Pantheism.

II. The nature of the revelation. The revelation which we are to consider is that which has been revealed to the church of the present time.

III. The necessity of a revelation. We shall plainly see that it is necessary to possess a revelation, because (1) in the case of the heathen, there is no other guide than that of reason.

IV. The fact of revelation. Revelation and inspiration are somewhat connected in their history and philosophy, but can be separated in

treating them without much disadvantage.

1. Let us notice the evidence of the genuineness and authenticity of the Old Testament first. A very important proof of this is found in the ceremonies of the Jews.

Take for an illustration the fourth of July. We know that such an institution exists, and that it had a beginning in some way.

We are told it is a memorial of the declaration of independence, but it might be asked "could it not have been originated by common consent?"

Or "could not the President have made a proclamation to this effect?" To this we would reply that it is impossible for any one to believe this.

Let us now consider the evidence of the genuineness and authenticity of the New Testament.

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might possibly come back to trouble the friends of this movement.

We have no wish, however, to find fault with these men, or to interfere with their plans. It is merely to call the attention of the reader and of the friends of this movement, to these ominous threats that we have penned this paragraph.

THE ABDUCTION OF IDUNA. [Translated from the Swedish through the German of Wilhelm Golding.]

Once Loki and Heimdall, With Odin the mighty, Set waiting on the journey Into the country Of wizards and giants.

And so they descended, And saw in the valley A herd of fat oxen.

They looked round astonished, And asked: "What does this mean? The oxen are not ours."

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gain is another. A loose idea of sin—eagerly propagated from too many pulpits—is another.

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But the best specimens of this desirable class are produced by a training which begins at a much earlier age.

These young religious knowledges, those strong, deep convictions and firmly fixed principles, which lie at the foundation of the style of piety which shines with the brightest and steadiest light, and which is developed in habits of earnest and content usefulness, liberality and true devotion, are not acquired suddenly nor by a few efforts.

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The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, Feb. 25.

N. Y. RULL. - - - - - EDITOR.

ATTENTION! - We would call attention to a former offer to the patrons of the Recorder...

THE CHRISTIAN OYNSURE AND THE SABBATH.

This earnest print, the organ of the Seventh-day Baptists, published at Alfred Centre, N. Y., compliments the Oynsure for inserting a letter or two, containing the arguments of that denomination for regarding Saturday instead of Sunday as the Christian Sabbath.

A few occasions occur in human experience, the fruit of which is more bitter and sorrowful than a church rent by intestine strifes.

From various quarters in our Zion, the churches are being refreshed with revival influences. This is cheering indeed.

While it was not our thought that the Christian Oynsure would turn away from its great work, we did hope that it would allow itself at least to discuss the question to a limited extent.

Still, the Oynsure has said enough to indicate its position if we do not misinterpret it. It says: "Subjoin to say that when the fourth commandment was uttered from Sinai, it must have taken just eight and forty hours, or two days, Saturday and Sunday, to have obeyed that commandment around the globe, allowing one hour for each fifteen degrees of longitude.

Remember the Sabbath day; it must have taken just eight and forty hours, or two days, Saturday and Sunday, to have obeyed that commandment around the globe, allowing one hour for each fifteen degrees of longitude.

But did God sanctify two days, the seventh and the first? Who does not know that he did not? He blessed the seventh day and no other, and any attempt to confuse the minds of men in regard to this is to cast dust in their eyes, the profession being to enable them to see! We do not believe that Hazley, Tyndal or Spencer has ever said anything more directly at war with the simplicity of the Scriptures than are these misleading statements concerning the fourth commandment; and that this may clearly appear we call attention to the following statement: "But it is not the particular time, but the institution which is holy." This statement is openly false, because the Scriptures repeat the fact that the seventh day was holy, nor is there a hint that anything was holy but the seventh day. On it God ended his work. On it he rested. It he blessed and sanctified, "But the seventh day is the Sabbath of the Lord thy God." Now suppose that one should say, in the light of the above statements, that the first day was as much blessed as the seventh, that by these Scriptures it was as much made a holy day as was the seventh, and finally that

God commanded his people to rest upon the first day as much as upon the seventh, who would not charge him with downright unfairness and with being a trifter? Is anything more plainly written than that God made holy, and commanded to be observed, the seventh day? He blessed this day, and named it "the Sabbath day." Where then is the difficulty in understanding the reading? Anciently the people of God understood it. The statement that God blessed the sabbatic institution is utterly without Scriptural warrant, whose words are these, "For six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." It was then the "Sabbath day" that was blessed, and not the "sabbatic institution." Indeed, outside of the seventh day there is no sabbatic institution. It was the blessing and sanctification of the seventh day that constituted the sabbatic institution.

And now why all this turning this way and that, that attempt to make the Scriptures say what manifestly they do not say? Is it because the text is blind? Nay, the true answer is this: A straight forward interpretation renders us no peace, and rather than do this we make the Scriptures testify themselves!

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State in the Union which denies to her citizens equal religious privileges.

A GOOD SUGGESTION. In a letter from one of our earnest Christian young men concerning the prospects of our Sabbath School paper, the suggestion is made that the young throughout the Dominion take hold of the matter as one that particularly interests them, and give to it their united and hearty support. We like this, and therefore heartily endorse the thought.

These considerations bring us to this conclusion: Though the Bible School generally is not organized, officered, regulated, and maintained by the church in its official capacity or authority, yet it is as truly of the church as if it were. A Seventh-day Baptist Bible School is just as much the Bible School of a Seventh-day Baptist church as though that church in its own authority organized and managed it.

It has the same purpose, is doing the same work, born of the same Spirit, led by the same Great Captain; and the work is really done by the church. The question is sometimes asked, is the Bible School of the church or of the church of the Bible School? We unhesitatingly answer that the Bible School is of the church. It apart and outside of the church is an orphan.

Among our churches, the Bible School is generally a distinct organization, electing on democratic principles its own officers, adopting its own rules and regulations, raising its own funds, and managing its own affairs.

It is not merely for the children. It is the Bible School of the whole church. It is the church looking after the religious education and spiritual welfare of the children within her influence, and the Christian culture of her members.

Dear Brother, - Excuse me for intruding the following upon your attention. I saw your letter of inquiry of Feb. 4th, and the editor's reply in relation to the Sabbath, all of which was well. We sometimes adopt a course of reasoning of the consequences of which we are not fully aware.

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It is one of the best antidotes to the corrupting influences of the age, and hence is a conserving power in the church. It has wonderful power in training and habituating young disciples to become and be active, efficient, and faithful workers in the vineyard of the Lord. Since it then is one of the means through which the church is to increase her numbers, perpetuate her existence, train her membership in religious activity, she should do all she can to make her Bible School efficient and attractive.

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It is one of the best antidotes to the corrupting influences of the age, and hence is a conserving power in the church. It has wonderful power in training and habituating young disciples to become and be active, efficient, and faithful workers in the vineyard of the Lord. Since it then is one of the means through which the church is to increase her numbers, perpetuate her existence, train her membership in religious activity, she should do all she can to make her Bible School efficient and attractive.

These considerations bring us to this conclusion: Though the Bible School generally is not organized, officered, regulated, and maintained by the church in its official capacity or authority, yet it is as truly of the church as if it were. A Seventh-day Baptist Bible School is just as much the Bible School of a Seventh-day Baptist church as though that church in its own authority organized and managed it.

It has the same purpose, is doing the same work, born of the same Spirit, led by the same Great Captain; and the work is really done by the church. The question is sometimes asked, is the Bible School of the church or of the church of the Bible School? We unhesitatingly answer that the Bible School is of the church. It apart and outside of the church is an orphan.

Among our churches, the Bible School is generally a distinct organization, electing on democratic principles its own officers, adopting its own rules and regulations, raising its own funds, and managing its own affairs.

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The Bible Service.

CONDUCTED BY - REV. L. A. PLAZAS.

INTERNATIONAL LESSONS, 1875.

FIRST QUARTER, - REV. C. A. BURDICK.

LESSON X.—THE CITIES OF REFUGE.

By SHILOH, B. C. 1865.

For Sabbath Day, March 6.

1. The Lord said unto Joshua, saying,

Speak to the children of Israel, saying,

Applaud me for you cities of refuge, whereof

unto you are the cities of refuge, whereof

unto you are the cities of refuge, whereof

unto you are the cities of refuge, whereof

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Had any of them been previously appointed... Which were situated west of the Jordan?... Point out these cities on the map...

NOTES AND COMMENTS.

Refuge needed. 1-6. Appear to you cities of refuge... The cities of refuge were appointed in Israel...

OUTLINE.

1. Refuge needed. 1-6. Appear to you cities of refuge... 2. The cities of refuge were appointed in Israel...

Miscellaneous.

DON'T FORGET THE OLD FOLKS. Love them more and more... As they, with us, grow old...

COURTSHIP ARRIVAL.

"Now this is what I call comfort," said Madge Harley, as she sat down by her neighbor's fire one evening...

to the protection of a city of refuge. See also Deut. 19: 5. May flee thither. To facilitate the flight of the slayer...

TEACHERS' CABINET.

CONNECTING HISTORY. The appointment of the cities of refuge follows closely upon the division of the land...

TEACHERS' CABINET.

LOCATION OF THESE CITIES. It is an old and quite a common opinion that these cities were situated on elevated positions...

FREEZING CREAM.

The practice of freezing and thawing cream must be carefully followed, or it is liable to follow...

ODDS AND ENDS.

In her book of lecturing experience, Anna Dickinson says that in a Western town by the name of...

found deliverance and safety who fled to a city of refuge, so the sinner finds deliverance and safety who flees to Christ...

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MARYLAND FARMS—10,000 Acres, Fine Fruit Lands. Near Rock Creek, Location healthy. Titles good...

DR. LEIDY'S SANSAPARILLA BLOOD PILLS

Purify the blood, act as a cathartic, and are the best pills known. For sale by all Druggists.

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STRONG & BURDICK, SUCCESSORS TO C. R. HURLBUT, FRIENDSHIP, N. Y. UNDERTAKERS.

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VINEGAR BITTERS. PURELY VEGETABLE. FREE FROM ALCOHOL. Dr. Walker's California Vinegar Bitters are a purely vegetable preparation...

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