

THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD.

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ALFRED CENTRE, N. Y., FIFTH-DAY, MAY 11, 1876.

TERMS—\$2 50 A YEAR, IN ADVANCE.

WHOLE NO. 1632.

into the Constitution, were foreseen and prudently avoided by the Convention...

business, work, travel, and transact business on that day as much as on any day of the week...

closed, his prayer meeting, and the active duties to which he pledged himself...

\$5 to \$20 PER DAY AT HOME. SAMPLES FOR SALE CHEAP! A DAIRY FARM. 225 acres, 2 miles west of...

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, May 11. N. V. HULL, EDITOR.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Alfred Centre, N. Y., May 11, 1876.

DEMOTIONAL POWER.

Denominational existence is the result of a given course of thinking. In many respects, men may differ from each other in their reasonings, and yet compose but one organization. This we witness in all human governments as also in all the less notable organizations among men.

Our thoughts of late have often turned toward our youth. To us they are objects of strong affection and of hope. For them we render to God the author of all being the gratitude of our heart, and upon them we daily implore his blessing. We doubt whether an equal number of other youth scattered over so wide a district of country as ours can be found so well provided for with the means of intellectual and religious culture as are the children of Seventh-day Baptists.

It was the operation of this principle that organized Sabbath-keepers into a separate Christian community, and this in opposition to their original plan. When forced by their sense of duty to God to keep the Sabbath, their purpose still was to maintain church relationship with those with whom they had walked to the house of God.

That men are as are their aims is a proposition that few will deny. They come from within us, and therefore reflect us. These aims, embodying themselves in acts, soon crystallize themselves into habits, and thus our characters are formed.

The principles governing the conduct of young men are selfish and vile, and yet to the inexperienced they are exceedingly taking. Often the young run into the first path open before them. They hurry on, not waiting to weigh matters. A gilded surface enchants them; they mistake glare for beauty and show for wealth.

And to raise the voice of protest and warning. If ever a people were called by Providence to a particular work, Sabbath-keepers are called to this. We do not say they have no other work to do, but that this is their special denominational work.

OUR YOUTH.

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But the question now arises, do our youth realize their high calling? On them are soon to rest the weightiest responsibilities. They have indeed "an high calling of God." They are called to be Christian persons of the noblest pattern.

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THE SABBATH WAS MADE FOR MAN.

Man, when used without qualification, includes all men. Proof, Job 7:17—"What is man, that thou shouldst magnify him?" 14:1. "Man that is born of woman, is of few days, and full of trouble."

The process by which he made the earth, and man to dwell upon it, being given, we would naturally expect to find, in connection with the history of these events, the process by which "the Sabbath was made."

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of what God has said in his prophecies, in regard to the times in which we live, it would seem strange that any religious teacher should raise this question; but, one who is familiar with what the prophets have written in regard to the teachers of these times, when one builds up a wall, and others dash it with untempered mortar (Ezek. 13), is not surprised at any position which they will take to defend their unscriptural dogmas, and their unrighteous practices.

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The range of the department embraces the following divisions of labor and scientific investigation: 1. A division of statistics and publication. 2. Seed division. 3. Horticulture and propagating division. 4. Chemical division. 5. Botanical division. 6. Entomological division. 7. Museum. 8. Agricultural library. 9. Correspondence, records, and accounts. 10. Distribution of documents.

BIBLE STUDIES.—No. 10. THE PROMISES. The promises are an expression of the good will of God toward men, a manifestation of his wish and purpose to benefit his children.

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received? With extensive opportunities for observation, the writer has never known a church that thus walked with God, nor witnessed such an effort to obtain the richest and most important heavenly treasures.

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and plants from all sources, both foreign and domestic, for the purpose of testing their merits and general adaptation, or for particular localities of this country.

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ing to us. Although their existence has been comparatively short, their effects for good are very marked.

HISTORY OF SUNDAY LEGISLATION. In the Christian Church. BY A. H. LEWIS.

There was no representative government in what is now the State of New York, until nearly a century after the first settlements were made within its limits.

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or exposed to sale, to the use of the poor of the city, or town where such offense shall be committed, and if any person offending in any of the premises shall be thereof convicted, before any justice of the peace, or alderman of the city, where the offense shall be committed, upon the view of the said justice, mayor, recorder, or alderman, or confession of the party offending, or of two witnesses on oath, then the said justice, mayor, recorder, or alderman, before whom such conviction shall be had, shall direct and send his warrant, under his hand and seal, to some constable of the city or town, where the offense shall have been committed, commanding him to seize and take the goods, so seized, and to sell the same, and to pay the money arising by the sale of such goods, and the said other forfeitures and penalties, to the overseers of the poor of the city or town, where the offense shall have been committed, for the use of the poor thereof, and in case no such distress can be had, then every such offender shall, by a warrant under the hand and seal of the said justice, mayor, recorder, or alderman, be committed to the stocks by the space of two hours.

Section second makes the usual exception in favor of persons actually observing the seventh day, providing they do not "disturb other persons in the observance of the first day of the week as holy time."

Section third prohibits the service of any "civil process" on Sunday "except in cases of treason, felony, or breach of the peace, or penalty of the annulment of the officer for damages to the party thus disturbed. (Laws of New York, Eleventh Session, 1788, chapter 42, 10th edition.)"

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About 1628, Philip Tandy began to promulgate the same doctrine. James Ockford was another early advocate of the claims of Seventh-day as the Sabbath. He wrote a book entitled, "The Doctrine of the Fourth Commandment." This book published about the year 1642, was burned by order of the authorities of the established church.

Francis Bamfield, originally a clergyman of the church of England and also his brother, Thomas Bamfield, suffered imprisonment and banishment for his adherence to the Sabbath. For this truth he experienced tribulation not only from those in power, by whom he was long time kept in prison, but also much distress from unfriendly dissenting brethren who sought to destroy his influence, and ruin his cause.

Such was the experience of English Sabbath-keepers in the seventeenth century. The laws of England during that century were very oppressive to all dissenters, and bore exceedingly hard upon the Sabbath-keepers. But God raised up able men, eminent for piety, to defend his truth during those troublous times, and if need be, to seal their testimony with their blood.

LETTER FROM ELD. CARPENTER. I have to record the goodness of God toward me, in granting me life and health to continue my poor labors in this land of darkness. As a general thing, when the state of the weather would permit it, I have attended chapel, and given short discourses four times a week, besides conducting a little Bible class at home each Sabbath-day.

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NOTES FROM THE S. C. CONGRESS. PLAINFIELD, N. J. Since returning from the Congress I have been using every spare hour in making a model of Palestine in plaster of Paris, like the one in Plainfield, but on one-fourth scale, so that it can be easily moved.

Some weeks ago, a few neighboring towns of our county, living remote from a town, and resenting different denominations, agreed to hold weekly prayer meetings. The first appointment was for a half-dozen together, and I told the third was attended by persons. Instead of giving up, they persevered and soon all meetings were held, going house to house; unconvinced persons became attentive, and the continued to rise until every in the week found a good number of earnest workers and anxious quiers together.

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