##  obligation of the seventh day.

 tion of Christ, as the Firt- FTruits from the
dead, and those attending the ofering of that
which prefigured it. And wie have auggested,






Change, we may, still, therefore, examine the
Scriptural, account of such appearances or
meetings, and thus ascertain wheher any




| The hours are viewless angels, And still go gliding by, And bear each moment's record up <br> To Him who sits on high. The poison on the nectar, Oar heart's deep flower cups yield, A sample still they gather swift, And leave us in the field. And some fly by on pinions Of gorgeous gold and blue, Of gorgeous gold and blue, And some fly on with drooping wing Of sorrow's darker hue. And as we speed each minute, That God to us hath given, The deeds are known before His throne- The tale is told in heaven. The tale is told in heaven. And we who talk among them, As one by one departs, Think not that they are hovering forever round our hearts. Like summer bees that hover They gather every act and thought: These viewless angel hours. And still they steal the record, And bare it far away; This mission flight, by day or night, No magic power can stay. So teach, me, Heavenly Father, To spend each flying hour. That as they go, they may not show My heart a poison, flower. $\qquad$ <br> THE DRUNKARD'S BIBLE, |  |
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THE SABBATH RECORDER, JUNE 17, 1852.

## ©lip Sallinatly merorumt.

$\frac{\text { von York, Juee } 17, \text {, 8ss2. }}{\text { ASSOCIATIONAL POWER. }}$






































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| ly. I mea |  |  | stored, and laborers brought into the vineyard |
| that r | Out of tis idea |  | of the Loid. |
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| tions it will hold, and whether it will coun- |  |  |  |
| place and privileges belonging to such, in its |  |  |  |
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| And that this is the true view of this sub- | of | last |  |
|  | entire denomination will be spoken of as the | The delegation in attendance was well chsen, |  |
|  | Seventh-day Baptist C/aurch, just as the entire body of Presbyterians is spoken of as the | and was sufficienly | work: happily adapted to the. present slate o |
|  | Pr |  | Soci |
| to the fact, that wlile those sentimens, have |  |  | So |
| been spread, not only those who .did not |  | to the chu | Colege ind Theilogical |
| adopt them, but those who (aid, and the Associaion which took the same positon |  |  |  |
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|  |  | such conformity to the maxim, "A time for |  |
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| pubilily taken ground with the ex- | they |  | necion with te Report on Publications. |
|  |  | cluded Sabaih. The churches of ftis $A$ ssociar | must close this hasty |
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| are in no wise concerned with the fore. |  |  |  |
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| discipline ; and by independency we mean |  |  |  |
| the right of the church to be exempt from |  | and no time was found for the usual sermonge | Tobua Clare to the |
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| whatere. We say 'any and every sort of |  |  |  |
| interference;' meaning, however, that kind |  |  |  |
| rference which assumes tolay the church | cor |  |  |
| merely, we admit he right of an A ssocoition to |  |  | ductory discourse |
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| the right of the church to receive or reject |  |  |  |
| g as it may |  |  |  |
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| ot positively say |  |  |  |
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| General Coniference; and, so far as the East- |  |  |  |
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| ich it it composed, but shall recognize |  |  |  |
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| to the consistency of the course pursued |  |  |  |
| e |  |  |  |
| and the Richmond Church, we do not care |  | been made for the |  |
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| ch tho writer of these remarks |  |  |  |
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| marks, which have called forth his srictures, were not penined wilh any view of yindicating | live | The Misionary Operations of this Associar |  |
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| e that Alsociaion is obnoxious to |  | during the past yar, in missionary labors in |  |
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| d, |  |  |  |
| for a time, in prostrating it by means of a re- |  |  |  |
| solution declaring that "it is consistent with |  |  |  |
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|  | Asociation a right to exercises jurisidiction di- |  |  |
| idea that " the basis on whic |  |  |  |
| essociated is the same as that on which |  | fore the Association in the Report of the |  |
| iduals are united in "be church," is one | do n | Standing Commitee, which will |  |
| to which we must take a litle exception. In. | 1 ls . Const, | low. That part of the Report which speeks |  |
| vals are united in church fellowship, in |  |  |  |
| -bedience to a requisition from the Lord | independent one, and not wholly subjected to | intereing discussion, in which J. R. Trish, $G$. |  |
| Jesus Chist. The church is a divine institu- | the control of some extraneous power, must | B. Uter, A. B. Burdick, Wm. B. Maxson, N. | chapel, |
| ing |  | V. Hull, John Me | till |
| optional with him, whe | tion of them. |  |  |
| cannot refiso to do it, wwithout sinning | existence. But ${ }^{\text {d }}$ | for this lack it is simporrant to inquira. Some |  |
| ist. For the same reason, he has | our seriou | of the speakers thought that it was mainl |  |
| no right to withdraw from the charch, when | have a rig | consequence |  |
| once connected. Sut where is the of Josus Chris to organiz an Ass | siastical jurisidicion of an Association, Coor ference, or any other organization. | \#ta |  |
| churches 9 What clain |  |  |  |
| d |  | P church generaly, for those who endure |  |
| ty for such | Chr | TFPdenials and bofetings involved in a |  |
| an organization. In cur opinion, it |  |  |  |
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 and in the libraries of Sabbathi-keeping fami-
ies, $i$ must be invaluable.
J. Maxsoin, Chairmani.

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Western, and boriaition,
In resard to our tate, we point you to the the
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| $\substack{\text { statisisices } \\ \text { mantes. } \\ \text { among uis }}$ |
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Insitute had been redeemed under rression that the intereiests of the denomina.
 fthe denomination, and at the shame eime that
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THE SABBATH RECORDER，JUNE 17， 1852

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| the Maryland，were consolidated under one in |  |  |  |
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| ar River，on the norti，to the northern bount ${ }^{\text {a }}$ |  |  |  |
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| Colony，makes an extent of territory on the |  |  |  |
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| agriculural industry． |  |  |  |
| The Persererin |  |  |  |
| wnof－－，in the winter of 1842 |  |  |  |
|  |  |  | Dismaxime： |
| of a few pious indiriduals，in a private house． |  |  |  |
| We had the privilege of being present one | John Hutchin．He enisisted in a company com－ |  |  |
| erening，and are very arre it was the same |  |  |  |
| ed reiligion．Toward the close of the meeting， |  |  |  |
| it order was changed from prayer to that of |  |  |  |
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| lier than common was ready for ourch，and |  |  |  |
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| tance the nearest way I can go，it＇s yery bad |  |  |  |
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|  |  | taken and prosecuted until his death he was succeeded in it by Mrs．C． |  |
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| ＂Yes，if I can possibly get there．＂ | Uuch learning has |  |  |
|  | philssophically，for | drink a little，child，therefore Inever to | be |
| jum |  | Abstinence is as easy to me as temperance | them |
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| first the kingdom of God and his right． | rote | door，willings． |  |
| $\begin{aligned} & \text { ess, and all these things shall be adde } \\ & \text { you.? } \\ & \text { [Adv. and Jour. } \end{aligned}$ |  | The chi |  |
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