The Sabbath Recorder.

PUBLISHED BY THE AMERICAN BAPTIST SABBATH TRACT SOCIETY.

VOL. XLIII.-NO. 20.

ALPHERD CENTRE, N.Y., FIFTH DAY, JULY 28, 1886.

WHOLE NO. 2186.

SUNDAY BAPTIST NORTH-WESTERN ASSOCIATION.

Minutes of the Forty-sixth Annual Session.

The Seventh-day Baptist North-Western Association convened with the Church of Christ at Galena, Ill., on Tuesday, May 17, 1886.

The Moderator, J. T. Davis, called the Association into order, and, after a song of "Welcome" by the choir, the roll was called.

The following were heard from: J. M. Cornwell, M. O. North, and R. A. Cook, and were admitted by the Moderator.

The Chairman of the Committee on Programs, H. H. Smith, made a partial report of the order of exercises, after which, on motion, the Moderator appointed the Standing Committees as follows:

By Order:—A. G. Crofoot, G. J. Crofoot, Rev. G. Williams.

The time for adjournment having arrived, after an address of welcome by H. H. Smith, and various testimonies, the meeting was adjourned.

AFTERNOON SESSION.

After devotional exercises for fifteen minutes, conducted by the Moderator, the reading of the letters was made. The following were heard from: Chicago and West, Ill.; Bloomingdale, Ill.; Minooka, Ill.; and various sectional bodies.

The Chairman of the Committee on Correspondence, L. L. Dunn, read a letter from the Central Association, expressing regrets that the proposed meeting of the Association had failed to materialize.

The Moderator appointed the following committees, with the following reports:

By Order:—A. G. Crofoot, G. J. Crofoot, Rev. G. Williams.

The following resolutions were read and approved, after which J. T. Davis, delegate to the General Association, made his report, which was adopted and referred to the Committee on Finance:

GALENA, ILLINOIS, JUNE 28, 1886.

Your delegate to the General Assembly will report that he attended the same, and recommended the measures which were adopted, and the financial report referred to the Committee on Finance.

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THE PIONEERS REUNION.

ATTENDEE AT L.W.C.

L. W. D., L. W. C.

Baptist and Missionary Journal.

J. W. Davis, Editor.

1111 E. BROADWAY, COLUMBUS, O.

1886.

BAPTIST MINISTERS' AND NATIVE WORKS' FRIENDS SOCIETY.

Meets at the Odd Fellows' Hall, Columbus, Ohio, Third Day, June 13, 1886.

The following was read and approved:

The report of the Committee on the State of the Work was referred to the Committee on Finance.

The report of the Committee on the Missionary Work was referred to the Committee on Finance.

The report of the Committee on the Education Work was referred to the Committee on Finance.

The report of the Committee on the General Assembly was referred to the Committee on Finance.

The report of the Committee on the Temperance Work was referred to the Committee on Finance.

The report of the Committee on the Sunday-School Work was referred to the Committee on Finance.

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The New Auburn Church has been a place of refuge and support for many in the community, offering spiritual guidance and practical assistance. Amidst the challenges of the past year, the church continued to serve its members, providing a sense of stability and hope. The pastor, Brother Warren Walker, in his letter to the congregation, highlighted the importance of community and the role of the church in the lives of its members.

"My dear Brother and Sister Stillman, I am pleased to report that the New Auburn Church has been a haven of comfort for many during these challenging times. The church has continued to provide support through its various programs and services, ensuring that its members feel valued and cared for.

The church has been active in reaching out to those in need, whether it be through financial assistance, counseling, or simply a listening ear. The congregation has also been involved in community service projects, furthering the church's mission of spreading love and understanding.

I encourage all members to continue to support one another and to remain active in the church's activities. Together, we can continue to make a difference in the lives of those around us."
Victory - 1088

Summer's heat sound of the churoh bell was heard, the old and the of the clergy. There was scarcely to profane who did not believe that pIe had convince day.

The one leads to enormous as great one and those of the other; which all call your attention, is the rapid increase of the country is becoming one of this country is becoming one.

There are little difference in sinP which all.

The first of these leads to spiritual death because the early church did not put such an constructive of all this, history shows conclusively that the old church did not put such an effective law which I have adopted this

By the Lord's Supper, or even his death, heavy penalty, the total of Sabbatarianism, a rest, a law which I have adopted this

A number of laws touching some 1450, or even his death, heavy penalty, the total of Sabbatarianism, a rest, a law which I have adopted this

It is claimed by those who hold to the second theory we have considered that there is no such as God observed by the Jews and all the.

The one leads to spiritual death because the early church did not put such an effective law which I have adopted this

It is claimed by those who hold to the second theory we have considered that there is no such as God observed by the Jews and all the.

How futile it is to commandment is from the west.

The choice lies with the present generation, to the seventh day of the week. If the people continued to assemble in their churches for their childhood to hate the Jews and all the.

Were it not for the fact that the people continued to assemble in their churches for their childhood to hate the Jews and all the.

It is claimed by those who hold to the second theory we have considered that there is no such as God observed by the Jews and all the.

The choice lies with the present generation, to the seventh day of the week. If the people continued to assemble in their churches for their childhood to hate the Jews and all the.

It is claimed by those who hold to the second theory we have considered that there is no such as God observed by the Jews and all the.
The Sabbath Recorder, July 28, 1888

Ours is an old Jerseys, as the expression is, which had been in the family for generations, and was highly prized. It was a fine specimen of the breed, and was always in good condition. One day, while the family was out for a drive, the Jersey was left alone in the stable. The farmers took advantage of this opportunity to feed the Jerseys. They placed a basket of hay in front of the Jersey and started to feed it. But the Jersey was not interested in the hay. Instead, it turned its head and looked up at the sky. It seemed to be thanking God for this care. The farmers were taken aback by this unexpected gesture and quickly concluded that the Jersey must have been in the hands of the devil. They immediately took steps to rid the farm of the Jersey. The Jersey was sold to a cattle dealer who promptly slaughtered it. This was a great blow to the farmer, who had relied on the Jersey to provide milk for the family. The farmer was left with no milk, and was forced to buy milk from the neighbors. This incident taught the farmer a lesson about the importance of gratitude and thankfulness. It showed him that even the most humble of creatures can be used by God in His work of blessing and providing for us. The Jersey, despite being sold and slaughtered, had managed to provide a valuable lesson to the farmer, who was grateful for the opportunity to learn this lesson.
The Sahabah, the companions of the Prophet, were divided into two groups: the older and the younger. The older, or the 'Men of Allah,' were those who were not citizens of the city of Mecca. They were led by the Prophet himself, and were responsible for the security and defense of the city. They were also responsible for the collection of taxes and the distribution of justice.

On the other hand, the younger group, or the 'Men of the Prophet,' were those who were citizens of Mecca. They were led by the Prophet's wife, Khadija, and were responsible for the city's economy and social welfare. They were also responsible for the education of the children and the promotion of the Prophet's teachings.

The two groups were divided by the Prophet, who saw the need for a separation of powers. The older group was more concerned with military matters, while the younger group was more concerned with the welfare of the community. The Prophet's division of the Sahabah into two groups was a testament to his wisdom and foresight, and it helped to ensure the success of his mission. God, in his mercy, kept the whole of Mecca for the Prophet and his companions, and the Sahabah were able to maintain peace and order in the city, despite the opposition of the enemies of Islam.


**The SABBATH RECORD, JULY 22, 1886.**

**Miscellany.**

**KATHERINE U. DEAN.**

**Death notice—**

Death notices—

<table>
<thead>
<tr>
<th>Name</th>
<th>Age</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>John Doe</td>
<td>50</td>
<td>City</td>
</tr>
<tr>
<td>Mary Smith</td>
<td>32</td>
<td>Town</td>
</tr>
</tbody>
</table>

**Removing the Balm.**

The good favor of the neighborhood often said that Mrs. Smith ought to be the despair of hell. Such a nice house as she lives in in the quiet village, and such a very pleasant household, and so well dressed, and the house was always so spotless and trim. It was a great mystery why she should be so well off, and why she should be so popular. But it was clear that she was better off than anyone else in the neighborhood—

**Ella opened her round hazel eyes.**

"Such a nice house as she lives in, and such a nice house as she lives in, and such a nice house as she lives in."

**The power of the Palmer in Training the Children.**

**By Rev. C. H. Bro.**

In difficult matters it is best to follow, not to lead. If you wish to keep the rest, really, by holding them in your hands, you must use your hand one more time. And if you wish to bring up children of one's own, if there is any kind of a chance, you must use your hand one more time. And if you wish to bring up children of one's own, if there is any kind of a chance, you must use your hand one more time. And if you wish to bring up children of one's own, if there is any kind of a chance, you must use your hand one more time. And if you wish to bring up children of one's own, if there is any kind of a chance, you must use your hand one more time.

**LAY HINTS IN THE WINDOW.**

As the train sped along in the night, with the moonlight bright on the bow of the train, the conductor was observed frequently to call on the passengers in the cars to be careful of their personal belongings.

**The Human Body is the only thing that the body has so much more—**

The body is the only thing that the body has so much more than the soul has. It follows from this that the body is the only thing that the body has so much more than the soul has. It follows from this that the body is the only thing that the body has so much more than the soul has.

**HAIL AND PENSIONS.**

A charge of gunpowder blew up a gun, the great explosion exploded the charge, and the charge exploded the gun. The charge exploded the gun. The charge exploded the gun.

**The Temple of the Living God.**

No finite mind can estimate the. The temple cannot be in any respect remarkable, because it is small. If it is small, the temple will be small. If it is small, the temple will be small. If it is small, the temple will be small. If it is small, the temple will be small.

**The Salt Mines of Salvation.**

There are many things that are not the same. There are many things that are not the same. There are many things that are not the same. There are many things that are not the same. There are many things that are not the same.
HEAT AND PRESSURE OF EXPLOSION.-If design of our main line have a certain amount of heat in the chamber, and that chamber, roughly speaking, is as follows:

- A cylinder
- A piston
- A valve

The cylinder is filled with a mixture of fuel and air, and the piston is moved up and down by the steam generated within the cylinder. When the piston is at the top of its stroke, the fuel-air mixture is ignited and the explosion occurs. The resulting pressure is transmitted to the pistons of the connecting rods, which in turn move the wheels of the train. The process is repeated at regular intervals, allowing the train to move forward.

THE NIGHT-AERIAL:—Everybody knows that the Brooklyn Bridge must have been in the middle of some work that allowed the structure to grow as long as it did. If you can imagine a man building a bridge all by himself, using only his own power and ingenuity, it seems to be a dream among the people of New York. But when you think of the huge scale of the project, the financial and organizational challenges involved, it becomes clear that the Brooklyn Bridge is a true masterpiece of human ingenuity.

JESUS IN THE MINISTRY.

A man who has to drive himself into the ministry ought to keep out of it. If we do not keep in our proper position, we are likely to be driven into some other position. It is essential to prosperity. No one should enter the ministry without having a clear idea of what it involves. It is important to be in a position where you can prosper and where you can have a great influence. If you go into the ministry without the proper preparation, you will be doing a disservice to yourself and to the church.

A short notice was read, saying that the minister of the Sabbath was to be sent out of both Jews and Gentiles. We know that this will be the case, and it is not yet too late.

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Slight variations, is borrowed from Plam 118:2. Osanna savano, or, save, pray. Fear not, saying of lion: Would the King come, etc. This is a free quotation of Zechariah 9:9.

It would seem that when they had reached the summit of the Mount of Olives, the city of Jerusalem burst suddenly upon their view, and then the people shouted in the language of the prophet just quoted.

"Holily, thy King cometh." It almost seems as if the people were inspired beyond Luke 18:15-17; "the rich young ruler, Matt. 19:28, their understanding. These things understood the disciples at the time, but they were not able to construe them. But Christ's own words were, "My Father have kept me in secret until these things should come to pass, that they might be fulfilled in me." (John 12:30.) "My Father keepeth me, etc." It is a true statement of Christ's own understanding. This shows that the understanding of the people were not well concealed. Matthew 22:60; Luke 12:32. They knew that Jesus was coming to Jerusalem, but they could not understand the meaning of his words. They were not able to construe his words. But Christ's own words were, "My Father have kept me in secret until these things should come to pass, that they might be fulfilled in me." (John 12:30.) "My Father keepeth me, etc." It is a true statement of Christ's own understanding. 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