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ALFRED UNIVERSITY.

One Hundred Thousand Dollar Endowment.

Alfred University will celebrate in June the one hundredth anniversary of the establishment of the High School. The University will celebrate the occasion with a series of events, including a grand procession and a festival. The University has also received a one hundred thousand dollar endowment, which will be used to support its academic programs.

The Sabbath Recorder.

Institute is given to both young men and young women in three principal departments: The academic, the Modern Classical, and the Scientific.

Milton Academy is the preparatory school for the University, and is attended by many of its students. It is located in the town of Milton, New York.

Spring Term Milton College...

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Sabbath Recorder...
The Sabbath Recorder.

Apr. 27, 1908.

The Sabbath Recorder.

No. 17.

In some ways we are always journeying, going onward, sometimes a little, sometimes a great deal. We are always moved, often by some little thing, sometimes by some big thing. The thoughts we think, the people we meet, the books we read, the songs we hear, the talks we have, the work we do— all these are part of the journey to where we are going.

Our children have journeys, too. They are always learning, always growing. They are always being moved by something. They are always being changed by something. What they think, what they say, what they do—all these are part of the journey to where they are going.

The journey of life is a great adventure. We are all on it, and we all enjoy it. We all find it interesting. We all like it. We all want to go on it. We all want to learn as much as we can from it.

We are all on a journey to a better place. We are all on a journey to a better life. We are all on a journey to a better world. We are all on a journey to a better future.

And so we journey on, together, and we learn, and we grow, and we change, and we become better people, and we are all happier.

And we all have our own journeys, too. We all have our own adventures, our own stories, our own experiences.

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Antioch. Rosed lamb and bitter herbal parchments at any other time or any other day, no matter how often, could not show these things.

I cannot find the slightest indication that when this Passover was celebrated, the setting of the viti of the memori the Antioch Jews used any more regalia other than that of the time of its observance or authorized any one to administer it as is provided for in the New Testament. I do not believe that we remember with the sacrifi- cial death of our Passover, and that we are not authorized to observe this in any other way than the way set by our Lord.

The Passover was as definitely fixed as the Lord's Supper was fixed. There was not but one exaltation, all were forbidden to celebrate it in any other way than the way of our Lord in Jerusalem for the observance on Passover.

And with strong desire, Jesus awaited the appointed time of the Passover, and we gave a memorial of the death of the Antioch, which for ages had been typical of the atonement; in remembrance of which, if a man eat, he shall not die, and used the Passover in the new year, the Passover, the Lord's Supper, and used the Passover as the council of the Passover to commemorate the sacrifice of the Lord's Supper, represented by the blood of the grape. There were forbidden to be eaten, and bread that we know heaven, of which, if a man eat, he shall not die, and we are not authorize to observe it as is provided for the celebration of this.
MISSIONARY BOARD MEETING.

A regular meeting of the Board of Directors of the Seventh-day Baptist Missionary Society was held at the American Baptist Home Missions Society, 9 West 23rd Street, New York, on Tuesday, April 29th, 1869, at 9:30 o'clock. A. M.

Present:

Rev. G. S. Ely, President.
Rev. H. S. Harris, G. B. Carpenter.

Ministers of the meetings of 21st Jan. and 5th April, 1869, were appointed to attend the proceedings of the Board.

Considerable correspondence was read which came from the different places in which the Societies are organized. The Secretary, as proposed or needed work in the events of the past season, and also much relating to the London, Manchester, and New York branches.

It was voted that we make an appropriation of $500.00 for the China Mission for schools purposes for the year 1869.

It was voted to appropriate for the church at Englewood, N. J., funds for the maintenance of the old Whittier Arbor, and that the same be voted to appropriate for the church at Englewood, N. J., funds for the maintenance of the old Whittier Arbor, and that the same be voted to:

WILLIE WHITTIER.

Several manuscripts of John G. Whittier and others formerly owned by him were sold by the executors of his will at a public sale in the Boston City Hall on March 19th.

An original draft of a message by President Lincoln to Congress in regard to the Freedmen's Aid Society, obtained by Charles R. H. Babcock from the Library of Congress and presented to Whittier, brought $845, the highest figure of the sale.

A letter from Alfred Tytton to Whittier:

"Dear Sir:..."

Among the purely Whittier relics are original drawings of the last published in the "To My Sister," was brought by the editor, at $250. The station names were:

"J. G. Whittier, Salary $350. Expenses $36.87. 1868..."


![Image]

The Working Woman's Protective Union, a new society organized in skeleton drafts at a meeting for our boys and young men, on Wednesday evening, March 12th, at the First Baptist Church, East Orange, New Jersey.

Two Union districts were organized in New York City, the third in the West Indies, and of the colored people there, only they need..."
Between the ages of five and eleven the girls are dressed up in their best clothes and usually between fifteen and twenty years of age they marry. It is customary for these young women to marry a man much older than themselves, even though they may be in love with each other. However, once the marriage is arranged, the young women are expected to go to the man's house to start their new life. During the first few days, they are allowed to be seen in public only by their families. After that, they are not seen again by the men unless they have children. The parishes themselves have no role in the process of courtship, and it is the parents who arrange the marriage, often through the influence of the family barber.

The ceremony continues five days, and is a repetition of blessing, honoring the god and the goddess, and celebrating the festival of the marriage. The festivities are marked by a sumptuous meal, consisting of offerings made to the gods, and by the exchange of gifts. The primary features of the wedding are the making ablutions, anointing with oil, invocations, and prayers. Most of these rituals are borrowed from the religion of the Indo-Aryan people.

During these festivities, the bride and groom are treated with courtesy and respect. They are seated in a special room, and are never touched by the men. They are fed in private, and are not seen by the men until the ceremony is over. The groom is dressed in his finest clothes, and is carried on a litter. The bride is carried on a palanquin, and is covered with a veil.

Hindus believe in the hereafter, and that the deceased may be reborn in the next life. This belief is reflected in the Hindu wedding ceremony, where the groom is expected to make a promise to the goddess of marriage, in the presence of the bride, that he will be faithful to her and provide for her. If he fails to keep this promise, he will be punished in his future life. These beliefs are also reflected in the Indian wedding ceremony, where the bride and groom are expected to make a promise to each other that they will be faithful to each other and provide for each other.

The wedding ceremony is an important part of Indian culture, and is a time of great joy and celebration. It is a time when family and friends come together to celebrate the union of the bride and groom. The wedding ceremony is also a time of great significance for the bride and groom, as it marks the beginning of their new life together. The wedding ceremony is a time of great beauty and joy, and is a time when the couple is able to express their love and commitment to each other.
Young People's Work.

Lester C. Endoer, Ender, Abbeville, V. T.

A new work.

God.

The work of God is in full swing. It is described in the Bible as "the preaching of the gospel of the kingdom of heaven." The gospel of the kingdom of heaven is the message of salvation through Jesus Christ. The work of God is carried out through the preaching of this gospel.

Two men, who had been at Bible school together, met recently and exchanged information about their work. They both agreed that the work of God was progressing well.

One of the men said, "We have been doing a lot of work in the area of youth ministry. We have been preaching the gospel to young people and teaching them about the kingdom of heaven. We have also been helping them to grow in their faith and to develop a closer relationship with God.

The other man replied, "That's great! We have also been doing a lot of work in youth ministry. We have been teaching young people about the gospel and encouraging them to live a life that is pleasing to God. We have also been helping them to understand the importance of sharing the gospel with others.

Both men expressed their excitement about the work they were doing and the impact it was having on young people. They agreed that the work of God was essential and that everyone should be involved in it.

The work of God is a continuous process. It is a process of preaching the gospel, teaching young people about the kingdom of heaven, and helping them to grow in their faith. The work of God is essential for the salvation of young people and for the advancement of the kingdom of heaven.
I know, indeed, how much a merely religious tradition will inspire men to all the good in which they can truly realize their hearts’ fates,” men will dispute and argue, be hampered or held back by social laws. But when the man is the ‘I’ that men will suffer for it. I am not sure but what some of the men will be born, and with which their character will be involved. All this a traditional faith can do, if not also, can do whatever it will can never do. It can never be a spiritual thing, for it does not belong to the one who can do it, and it is not the one who can do it. If it will ever be done, it must be done by anyone who can do it.”

**Conclusion**

The article concludes with a final thought on the importance of individual action and faith, emphasizing that while traditional faith might inspire some good, it cannot replace the need for personal effort and action. The author encourages readers to reflect on their own beliefs and the role they can play in shaping their own lives and the lives of others.

**End of Document**
THE SABBATH RECORDER.

[Vol. LIX, No. 17.

APRIL 27, 1908.

DEATHS.

Announcement of the decease of:

Mrs. Hannah M. Yowry, who died at Crystal Grotto, New Jersey, April 20, 1908. 

Her health had been quite poor for two or three years. When her sickness was successfully treated in a private hospital, she was transferred by her husband to Crystal Grotto, where her health rapidly improved. She was received by the elders and deacons of the church, and was made a member thereof. Her death was a great loss to the church, and a sad event for her family and friends. She was a member of the Methodist Episcopal Church, South, and was united in marriage to Mr. R. H. Yowry, who survives her. She was a member of the church for many years, and was one of the most faithful and devoted members of the church. She was a devoted mother, and was always ready to help her family and friends. She was a kind and cheerful woman, and was always ready to help her friends. She was a member of the church for many years, and was one of the most faithful and devoted members of the church. She was a devoted mother, and was always ready to help her family and friends. She was a kind and cheerful woman, and was always ready to help her friends.

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April 27, 1903

THE SABBATH RECORDER.

VOLUME 50. No. 18.

MAJOR W. N. MUSSELMAN, Acting Business Manager.

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February 11, 1903.

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March 11, 1903.

March 18, 1903.

March 25, 1903.

April 1, 1903.

April 8, 1903.

April 15, 1903.

April 22, 1903.

April 29, 1903.

May 6, 1903.

May 13, 1903.

May 20, 1903.

May 27, 1903.

June 3, 1903.

THE SABBATH RECORDER is published by the SABBATH TRACT SOCIETY, of which the late Mr. W. H. Hubbell was the first President.

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May 4, 1903.

WHOLE No. 2056.

THE SABBATH RECORDER is published as a daily paper in order to give the people of the Seventh-day Baptist denomination an opportunity to keep in touch with the affairs of the denomination.

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