

## Cly Entbatly netaruer.

H

THE POUATH OF HEBREWs.

## A friend at the West, whose residence is the circle of Sabbath-keepers, in a let






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 Iig thin chopter In










 The pood nemes did proone") Their "car. and 14th chaps) The Apostid admonitibe

 of fundifift A thid reark of importatee is, that the


 them types and pledges of heaven. The one
had been given to man in Paradise, as a pledge
of that heaven which he was to enjoy in case of furlilled his probation without sinning The
othier was given to the Israelites, in connection

## 1 -


 Bame-that is, to show that Jessus Christ doe
not take his people to any. .ifferent place from
what thef would have attained to, provid they had never siined-the Sabbath was newed to the Israilites, incorporated in the
Decalogne; and its observance made a prom:
 when he says, in the the 55 th P Pidim, "To-day,


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| :---: | :---: | :---: | :---: |
|  |  |  |  |
|  | I foond in the Neeu. York Crumicle of Oct. |  |  |
| y are ind | -ing article on the Obligations | by hman enaoctunets. |  |
| lazy, beicty |  | Vem |  |
| Itelligene, |  |  |  |
| ndastry. The African, in his ig |  | freept to keep as a \abbat |  |
| natively lazy. But make the Africe |  | We |  |
| dintelligent, an, |  | on this point by |  |
|  |  |  | haman gorermentsts toi inpose one on the peo- |
| German laborer is, 8 sa general trath |  | antliofiring the practice. |  |
| indestrios and reliable that the Trish lad |  | It is alledged, that by the frequent inter |  |
| beanse generaly farmote intelligent. In |  |  | Christ's resurrection, as such, the unconverted conld feel no obligation to observe it, more |
| this, in a strictly economical point of rim |  |  |  |
|  |  |  |  |
| Catholicism. The former was |  | 15. | The erils legitmately resalting from such a |
| University, and has higher and more gene | dren. These having been orr riews for so logg 1 | 16: 2,9 , Lake $24: 1$; and John $20: 1,19.19$ | ate of thing, may well lead us eremoundy |
| higher and more general intelligence the latter ; and, therefore, has sectred a |  |  |  |
| ; and, enereralioren indstrys. But eontrast |  | his disciples in proof of there was nothing in his | dic |
| Ws wherever you will, the same truth |  |  | all. There appears nothing ' |
| appears. It is said that, in |  | of this inature, Some of them jourreyed to fo | commandment, (Exrodus 20 |
|  |  |  |  |
| orert twenty years of age can neither reat rod | any such day as the Corirstan sabatif; that | acoo | all other nations. It has one of the Jewish |
| write; but, in the State of M Mssechusetts onif |  | salem the same day ; bat nothing is said in the |  |
| one in four handred and |  | reoo |  |
| of poplation are |  | thereafter samme, | ages, and all dispensations; as any other possi- |
| dition. Need any intelligent man be inforad which people are the most industrious and 4 |  |  |  |
| which people ar terprising? A | a |  | , reason for the appoiutuent of this day; the |
| ratives in the |  | "And atter eight disss" ${ }^{\text {cose. }}$. In all that |  |
| to produce annually for thei |  |  |  |
| least one forth more than a like |  |  |  |
| class of operatives in the mills of Engg | $\left\lvert\, \begin{aligned} & \text { tinue his membership therewith." } \\ & \text { And these eviews were not expressed privately, } \end{aligned}\right.$ | sion to a day of worship. And it should be | orginate the commanding the |
| As the former are more intelligent than | cyeve | born |  |
| latter, they are more industri and skillful. Increased atter |  | apon the first day of the week, as it eight days from the former first-day e |  |
|  |  |  | Whad been promilgated q iong time beforer ${ }^{\text {a }}$ |
|  |  |  |  |
| deneses of the |  | on the |  |
| The |  |  |  |
|  |  |  |  |
|  |  |  |  |
| soon follow, Thisis preeis |  | mintely. It appears that Pap |  |
| ed by siceesstul home misisionaries. |  |  |  |
| Take some ootooftheway neighortood, ins |  |  |  |
| newly settled country; build there a schati house ; place in it a competent and energeic. |  |  |  |
|  |  |  |  |
| Schoos; |  | $\cdots \text { ni }$ | - who siond dicome a nation |
| a |  |  |  |
| revolution in their habits and |  | this was the des |  |
| women, and children, |  |  | $\begin{aligned} & \text { desig } \\ & \text { st } \end{aligned}$ |
| 星 |  |  |  |
| and better ho |  |  |  |
| orderly. Their | Chris |  | In traciog |
| Their fences are in better orde |  |  |  |
| tle are better sheltered. T |  |  | the |
| mise |  |  |  |
|  |  |  |  |
| men |  |  | (he the commandment, Luke 23: 56 . The same |
|  |  | der |  |
| leg |  |  |  |
| alm |  |  |  |
| fair as th prolite |  |  | ancient history of the church, |
| prolitic as tho carden of Eden; and laziness are twin demons. |  |  |  |
|  |  |  |  |
|  | , mhich I then thooght, and now think, would |  |  |
| of sim |  |  |  |
|  |  |  |  |
| ise |  | $\text { ini } \begin{aligned} & \text { dimit } \\ & \text { of til } \end{aligned}$ | that God a |
| or stady. "Stud | d cation in their paper, if the thought proper. |  | See deemer, both honored and kept. A Aluritian |
| is attentive appliation of the mind to bood | , They declined doing so, upon the gronnd that |  | ${ }_{\text {it }}$ tigne |
|  |  |  |  |
| Tas before ankoon'." Stady is | sion tuon the Sabbath question-and that it |  |  |
| fore, attentive the more he be |  |  |  |
|  |  |  |  |
|  |  |  |  |
| med | its in |  |  |
|  |  | different from our common versiol Tyydale |  |
|  |  |  |  |
| tendency of study is towards the highest poss |  |  |  |
|  |  |  |  |
|  | Tho obigatuon of |  | die doing all things according to the pattera sto win |
|  |  | Meril |  |
| nds of tude |  |  |  |
| Whe are derotiong from forteen to e ighteen |  |  | ter from John W. A yars requests us to call |
| hours per day to close and severesestud. Screte | cil | bath; and continued |  |
| may be met with every day. We have nown many a student to live for weeks on bread and |  | eding ight. | \%ee |
| ne, that |  | 1 am amare th |  |
|  |  | as faroring the regard paid to the first day of |  |
| feasons why so few | , abissituted any ot |  |  |
|  | Wethe |  |  |
| de |  | Lizio | - from the Misisisipp i River, The distancefom |
|  | litite. light, for the sake of trath; upoot the sub- |  |  |
|  |  | thied day ; bua | places along the Mississippi river in Iowa or |
|  |  | store as God had prospered him |  |
| disting | istrou | and the three | e best |
|  |  |  | ded |
| derstocty. We will not afil |  |  |  |
| thay hin elt | ar Tit is safe to appeal "to the law and to the |  | Th |
| the hindenede lolastry. Bat betw lat majority of them a |  | dia |  |
| Sutisited whie strient | oflal other matters of doctrine or | sidered 8 holy day. |  |
| hem inf all their professions or putt fer Heaco, Ze vast literary mad prof | tur | II know of but |  |
| Heact eqy rast literary 4 oi mich hen as Albert |  | Testament, that is claimed for this day | it thes come on in in the Spring. |
|  | ITer |  |  |
| Tath reare atamptivs t. |  | posied that the repelator intended by this |  |
|  |  | phris |  |
| The lite | ma |  | prited, and parels, including all exseptitith |
|  | safestiris, | of the appostes, belore |  |
|  | Spous, anjual Sabbathe, meats, and | e beein called |  |
|  |  |  |  |
|  |  |  |  |
|  | $\begin{aligned} & \text { fay } \\ & \text { nit } \end{aligned}$ | ing the first day of the week a Christian | Hren not located in the vicinity of our chatch- |
|  | ed ad Hotuted out, with the hand.xriting of afin |  |  |
| bell | ordinur : Therefore, unless we can find in |  |  |
| ould read bet |  |  |  |
|  |  |  |  |
|  |  |  |  |
| through is ased where though sh been <br> Li. Cration |  |  |  |

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