## The Subbath Recorder.

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Lo thon ant gone,















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This is to be alone-





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 spoken of by Paul to the Hetry resarrectio Our readers can perase the interesting ac-
count of the sufferings and martyrdom of those referred to in the chapters of the Apocryph
referred to. We have been looking for a r referred
sponse
ed to ed to write for our collamns; bat we have not
yet received any. . If Bro. J. will accept of a
few remarks from us upon the subject involved in his request, we will offer the following:
As there is nothing intricate in the questio In this case the widow and her sons were evi
dently piois Jews. They recognized the law
of God given to their ancestors by Mose rel ative to eating such things as were ceremoni-
ally unclean. TTe swine is one of the probib-
ited animals, becanse it does not ckew the cad, ited animals, becanse it does not clew the cad,
althongh it divides the hoof. It was, equally
unlawfal for a Jew to eat the flesh of a coney, or rabbit or hare as of a swiad . And it wa
nulawfal for an Israelite even to toinch the ca
 clean unto the Jews, and the lam given
Moses positively prohibited them for food. was therefore a sin for a Jew, who was unde
this law, to partake of swine's flesh, or of an
other prohibited article as food. And a pe
son who woild disobey this, or any othe known lew of God, could not reasonably hop
to obtain that better resurrection. It is no
 he may not have given them to us-for all his
prohibitions and requirements. The siue is
in that class of animals which Was prohibited on the ground of its formation, and mamuer
masticating its food. This was reason enong
for its prghbibition without supposing that Was on account of its engendering disease in
the haman body, as has been claimed, or on
account of its natural filthieess. Other animals were also prohibited, against which the
objections could not be made. But however stringent the Mosaic law was
aggainst eating things ceremonially noclean daremonial law was in forces the same reaso
cannot be arged since the expiration or abo ishing of the law.
of opinion among the early Cristians, and even
the apostles themselves, apon this sabject Peter apostles Paul had a misanaderstanding bee between them in regard to eating with the Gen-
tiles, in which Paul charged Peter with dis. sembling. Barnabas in the 9 oth chapter of his
epistle, contained in the Apocryphal New Testament, gives his reasons why God forbid his
peoople the use of what are termed dinclean.
He says: "The sow he forbde them to eat, meaning thas. much: Thou shalt not join thy
aelf to such persons as are like anto swine, who While they live in pleasare, forget thier God; but when want pincheses them, then they kn
the Lord; as the sow when she is fall, kno


The reasons he assignn for the prohibition of
the tagge, hawk, kite, crow, ete.: " The mean the eagle, hawk, kite, crow, ele.: Thole nean-
ing of which is, that bis people shonld not
keep company with such as snow not how by their labor and sweat to get themselves food;
but injurionsly ravish awway the thigs of
others, and watch and lay santres for them, so others, and watch and nay suad or themselves;
these birds alone seek not food for them these $\begin{aligned} & \text { biting inde, seek how they } \\ & \text { flesh which others provided., }\end{aligned}$ The reason the he give why the lamprey, polypus, and cattlefish
should not be eaten, is that " the people shoold not be like such men by asing to converse with
them, who are altogether wicked and adjngged to death; for those fish are acearrisd, adjad wal
low ia the mire, nor swim as other fishes; bat tum ia the mire, nor swim as other fishes; bat
tumbe in the dirt at the bottom of the deep." He speaks also of the hare, the hyena, and
the weasel in the same strain; 'and he adds
that, "MOses speaking concerning meats, hat, "Moses speaking concerning meats, de-
iivered three great precepts to them in the
piritual signification of those commands. Bnt pay thood Men will ase landable exertions
pabts when thees expect a

## to pal legal their omit <br> their neglect to attend to them in season; but omit memetwhat they deem msmall debts; se pecially when they have no fears of beoing sued at the law for their collection. And this i




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