## The Sinbbath Recoroer.

bdited bi geober bi unter.
WHOLE NO. 67.

| ge $\mathfrak{S a b b a t h}$ Recorder. |  |
| :---: | :---: |
| Brs. | be necessary to convene those interested, wh should appoint a committee of enterprising an well-informed men, to make choice of a location |
| a subject of regret with | wallinurmes men, teighare and purhase the neighoring country. As the |
| hey |  |
| the advantages of society, should |  |
| known and unfrequented place, |  |
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| al sacrifice | therefore, we would have a comman |
| how |  |
|  | a ci |
|  | ran |
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| branches of business to which | have struggled |
| ucated. Every city abounds with them. | we will marshal ourselves for the confict. |
| there any end to this evil. There are hundreds |  |
| of young men | ner |
| tale |  |
|  |  |
| them w |  |
| difcultes which every where surroud | It |
| them. |  |
|  |  |
| been diverse. What shall they do? If a plac |  |
|  |  |
| left in the enjoyment of their religious rights, how |  |
|  | us |
| pelled to sympathize with the poor adventurer, | isolated to produce an effec |
|  | By the means proposed, a large community could |
| templations an |  |
| he stoops to worship the image of Baal? He who | of the vices of other places of equal size. Provid |
| through this ordeal must sympathi |  |
| him deeply; and those who are scatuered through |  |
|  |  |
| Some compromise with the devil in various ways |  |
|  |  |
| and |  |
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| havea frm heart indeed who d |  |
| longing eye to the gods of the land. Two hundred |  |
| first Sabath-kee | tIILATION OF THE SABBATH. |
| purt, R. .1. and there are scarcely enough of iss | "The evil of Sabbath-breaking has not been |
|  |  |
| dowed walls from Vandalism. Why? It is not |  |
| because truth cannot flourish in communities-not |  |
|  |  |
| enth partoftime; butitis because of the constan |  |
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| men. They cannot be made to |  |
|  |  |
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| sstle and confusion of the working.day wo | fore |
|  |  |
|  |  |
| not |  |
| hich God has | ${ }^{\text {no. }}$ I warn |
| here are in this |  |
| -enough, |  |
| that we are in it; but we are scatered from Mon- |  |
| to the Falls of Niagara, in feeble ba |  |
| and struggling, like the Waldenses among the |  |
|  |  |
| ed valleys, for those blessings from which we have |  |
| ce's sake |  |
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| concenrated, and; like scattered coals, are left to |  |
| expire. Our scoieties are too feeble, for the most part, |  |
| mit |  |
| it of those advanages which | for |
| afford. Your children are without |  |
| etua |  |
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| past gives a full prospective of the future. Your- |  |
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| and there is no redress-to the caprice of ara |  |
| he law denies you its protection. | ling? Will they rally around |
|  |  |
| cated to the obserrance of Sunday, but who feel | poinment that you are is |
| bligation of the foun | und |
| - | As you love your country and your God |
| way seem insurmountable. They tell us, | it his blessed instituion. The moral po |
| ehad a community of Sabbath-keep |  |
| carry on their business, they woul |  |
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| lons on the Fourier and other plans ; but the |  |
| neve sted ${ }^{\text {a }}$, |  |
| riarchal system as do the Seven |  |
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| the great valleys of the West for accomplishing |  |
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| ely agriciltural. This has be |  |
|  | we coanot spari |
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| ists, and |  |
| rade. They can live only in comminu | Theilogical Seminary. In reading them, one it |
| Could a location be chosen, affordiny facilities for |  |
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| enth day of the week, by saying that God "rested on and blessed it." Yet it is well known, that |  |
| :---: | :---: |
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| day, which God |  |
| drany |  |
| keep another day, professedly in the ste |  |
| seventh. But for doing so they give |  |
| tural authority whatever. Hence w | pond |
| Il adopt the Doctor's language in applicatio |  |
| m, and ask, " Do they ioubt Goa's autho |  |
| egislate? Or, if they do not, do they acco |  |
| one to be trifed with? Has he made la |  |
| hout penalty? Is there no certainty in them? | em |
| he be bought of?"' One would naturally think, |  |
| $m$ the flipancy with which these men talk about |  |
| 隹t day being as acceprabie as the sevent |  |
| that they actually expect, by keeping a day |  |
| ns not |  |
| neglect of the day which he has command |  |
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| ought to be satisfeed with |  |
| thout undertaking to die |  |
| the seven shall be given to God. But, satisfied or |  |
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|  | $\left.\right\|_{\text {that }} ^{\text {taw }}$ |
| secrer socienie |  |
| portion of a report rea |  |
| ddlesex South Conference," by a |  |
| ed to investigale the subject of Se- |  |
| Socieies. Affer a few remarks respecting |  |
| particular societies, the following objections are |  |
| urged against secret combinations in general. | 6 |
| bespeak for these objections a careful and candid |  |
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| oath, therefore, without just occasion, for a wrong |  |
| purose, is in a high degree protan mind impious |  |
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| the nature of those secrets are kn |  |
| bind himmelifby bath | condition of jerisalem. |
|  | Rev. D |
| binds | a few months since, describes it as follows |
|  |  |
| has become |  |
| ve the taking or administering |  |
| an immorality. |  |
| Your coum in their cievil arid pooitical lete |  |
| ey are not congenial to the spirit of our insti- | thing to tal |
| tutions. Under despotic . . governmens, where men |  |
| are not allowed to pubish, write or speak their |  |
| sentimenst, there may be more apology for their |  |
| as a deienee against the arbitrary en- |  |
| era despotic power. But, in a free |  |
| and |  |
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| is, to give civil and political | ${ }_{\text {Jer }}^{\substack{\text { Jer }}}$ |
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| Your commitiee bel |  |
| crea socieites in a commu |  |
|  | fastesses, and now and hihen a cowled monk or |
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|  | minarets, pro |
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| eetren of the secret association. The |  |
| ly meetings of the lodge, will take the plaie |  |
| iurch meetins ${ }^{\text {s }}$; and |  |
|  | he biusy din and tumult of $2,000,000$ of p |
| to the genius and spirit of Christianity, which is |  |
|  | "to Alieab," |
|  | The late Rowlan |
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| two masters. . Secret societies embrace |  |
| pinions |  |
| herence to the principes of the order will |  |
| eternal happiness. They, in fact, assume | b |
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1 Help.miner:
A correspondent of the New York Commercial
Adverisr, writin from the Grave Yard in New
Haven, says : 4 But Haven, says. "But turning a moment from the the
distinguished men of New Haven it may not he
 daugher of Pierrepont, afie revards the wifi of of he
celebrated Edwards. This is the lady
To Whitefield alludes in his journal, where he says he efet a o wonderful satisfacion in being at sthe
house of Mr. Emwards. He is $a$ son himself,
and
 lings of God, and seemed to be such a help-meet
to her husband, that she caused met orenew those prayers which for some monhs $I$ have put pup to
God, that he would send me a daughter of Abra Goad that he would send me a daughter or Abra-
ham tobe be wwie., But, Lorrd, Idesire to have
no
 'suveet couples' out of persons who have no choice
of heir own.' It was of this lady also, thal Copley, the celebrated portrait painter, aftierwards
said in England, that she was the most intellec. tual and beautiful female he had ever sen.?
did not hear whether her portrait is still in exist.

Devominationat Soinsms.-The Sepiember
number of the Christian Examiner has the fol: number of the Curisian Examiner has ihe for.
owing under the head of "religious inelligene:",
ant Se rliligous denominationsen int iti country since
 y the secession of all or most of the Southern and ate organization under the name ot the e netho
dist Episcopal Church, South. The cause of this

 Ine of the Church remain unchanged, in the A schism has arisen from the same cuase in the Bapisis denomination, which cannot, towerer, so
vially affect the ineeresis of the body because they itilly affect the interestis of the body, beceuse Lhey









Fornie: Times vor bitrre tinan Thissi-"

 only about fifieen genteman young and ord, and
wo ladies

 Thn the were days when frenot infidility had
Tained the asendant, and when hot a few of the
 mazs have gone by.?

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vard as straigh as an arrow.
Not or read and study gall, is to tempt God ;
 ss shameful vanity to stidy in :isarch of the


Of all the preaching in the world, (thet, poenks


## The Wabbath Mecorocx.

New' York, Oetober 2, 1845.

 to press their favorite measures so far as to pro.
ducea counter movement, and hitus defeat heir own design. If we misiake not, such hat been
course of the e leading advocates for as sricier o course of the leading advocates they commence their work, they were satisfied to
formation, through publications an regard to Sunday desecration, the from it, and the advantages of resting strictly everyilhing seemed to go on prosperrously.
ventions were numerously attended, Sabbath sociations were every where formed, the press was
enlisted, and the popular feeling was decidedly enlisted, and the popular feeling was decidedly
on their side. Had they been content to continue as they began, and to rely upon the slow but
power of moral suasion, it is impossible to mate the results which might have followed their
efforts. But there were hot heads among them who conld hnt woit fun -..............ney must se the work move on more rapidly than it could
through the action of truth upon the public mind They must see the canal locks closed, and
canal boats and railroad cars cease running a once, or else they could not contain themselves,
Hence they resorted to the strong arm of civi law for assistance, and invoked legislators andex
ecutive officers to lend their aid in putting dow public and private work on Sunday. They suc
ceeded to a dimited extent. Laws were passe in several instances restricting Sunday labor upo
the public works; and in a few instances, privat individuals were taken by the collar, walked $u$ before the magistrate, and fined or
desecrating the popular Sabbath.
To the superficial observer, this might seem
like a triumph. But before giving way to triumphal shouts, let him mark the consequences
this apparent victory. Instead of seouring places served to rouse popular indignation against a portion of the newspaper press in open hostility expected, the notes of disapprobation have bee
distinctly sounded. From oher quarters, whe disapprobation would naturally be expected, b language which cannot be mistaken-languag
which shows a determination not to allow the pop ular movement in favor of Sunday any longer to go on unrebuked. Proof of these assertions may are distinguished for speaking freely of the move
ments of the day. Such papers do not hesitate pronounce the attempt to restrain Sunday labor
civil penalties, inconsistent, alike with tr policy and genuine Christianity. They rega
it as hindering free iaquiry, and tending to encou age a union of civil and ecclesiastical powe
Hence they are driven to take an attitude of hos
tility towards a movement which they confess ha tility towards a movement which they confess has
many praiseworthy designs, and which would, i properly carried out, produce many desirable re
sults.
Numerous newspaper extracts might be given if they were needed, to illustrate this subject.
They would show beyond dispute, that obstacles to the Sunday reform movement are many and
increasing. The single circumstance of imprisoning a man in Vermont for working on Sunday,
has done more to turn attention to the evils of Sab. bath legislation than could have been done by the
direct labors of ten men during the whole time direct labors of ten prison. It brought the matter right home to the hearts of the people, and compelled them to see, that a principle was and themselves,
instance, which might be applied to the pinions and practices if they should ever happen to be in the minority. This Vermont man, about whom so much has been said, belonged to a class
whose infuence is not very extensively felt while unaided by adventitious circumstances. But
when religious men, for a religious purpose, laid hold on him and put him in prison on the charge
of irreligion, he at once stood before the world in a new light. He was then looked upon as a per.
secuuted man, and persecuted too for carrying out he principle of free thought and action, which
most men hold to be sacred. Of course his imprisonment, in such circumstances, was sufficient
to excite feeling and throw a most formidable ob. stacle in the way of that very movement which it was designed to promol sion of attacking "t the Sabbath institution itself, a a' church-and-state affair-a legalized outrage."
Another thinks "a whirlwind of tion must be let loose upon the Sabba.day inso tion must be let loose upon the sabba
lence which shut him up in that jail." pressions indicate popular feeling, and will $h$
an influence. Even a good cause must suffer $f$ giving just occasion for them.
But the obstacles to the Sunday reform move ment are not confined to the newspaper press
The opponents of that movement have commenced the publication of tracts for circulation on the sub
ject. One of these tracts was written by Dr Thomas Cooper, late President of Columbia Col
loge, S . C ., and is entitled, "The Religious Ob servance of the Christian Sabbath not of Divine
"particularly appropriate for the presen red
as well as laity, is in considerable exercise to en-
force the rigid observance of the Sabbath according oblue.law custom." ought to be met with their own weapon, the press
and put down. This is the object and design o
publishing this valuable work," which may be ome "a ext-book to overthrow the argument o

Day."
There is another treatise in course of publication, through the columns of a newspaper, en-
tited, "Sunday no Sabbath." It is an English work, written by Charles Larkin, and was consid
ered so heretical in Edinburgh, that the police ac ually seized it for presentation as blasphemous. Heretical as it is, however, it contains some wor illus tration, read the following statements which ar
made in the chapter on the Scripture argument against Sunday:nomination of the Sabbath. Both in the Old Tes tament and in the New, it is the seventh day, he
Saturday, that is called the Sabbath. How dare these clergymen come forwara, and with shase, that Sunday is the Sabbath
nudarist toll ne. the Sabbath, nor has the law of the Sabbath an reference to Sunday. If that law be in force no he Sunday is a violator of the Sabbath-day." The foregoing statements are sufficient to sho ter directly in the way of the success of the Sun
day reform movement. They have been partly created, and partly brought to light, ly the unjust It will not do to despise them, neither will it do to ciation. They must be fairly met and fully re-
moved. And this, we believe, can never be done moved. And this, we beleve, can as a standar bringing our practice to conform thereto, and the
enforcing the claims of the Sabbath simply by a

## LECTURE ON ANGELS

## $\substack{\text { ple } \\ \text { fie }}$

Pless
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them
them
them them in all their movementst to keep them frei supposed it founded in any thing else than th
fondness of affection, which makes us cling the memory of those whom death has torn from
our circle. But Professor Bush has attempted reality, sustained by reason and scripture. He
gave a lecture last Sunday evening at the Socie-
ty tiorary rant, mimen ne took the grounca that all angels are hunnan spirits, that have on
dwelt in mortal bodies here on earth, or on som
other planet. He utterly explodes the idea of a
distinct race of intelligences superior to man; indeed, if we understand him correctly, he de-
nies the posibility of the existence of any such
race Man, he remarked, was made in the Mace. Man, he remarked, was mossible
IMAGE of God, and how it
reature to bear MORE than the image o creature to bear Mo be. True, there may be
Maker. It cannot
astonishing difference of degrees in which astonishing difference of degrees in which the
image is borne. There is a vast difference
tween a Newton and the untutored Hottentot
yet both are alike men, reflecting the image God in different degrees of brightness. So
ween men in this world, and those who passed into the world of spirits, there may be all
conceivable difference in powers and capacities;
yet this difference is only in the degree of their yet this difference is only in the degree of their "The angels which lept not their first estate," "The angels which kept not their first estate
Jude 6,) were supposed by the Professor to "the sons of God" spoken of in Gen. 6
whose sin consisted in breaking loose from
restrants of lawful wedlock, and going "strange flesh." He argued that they w certainly human beings, because their sin
of a similar nature to that of the inhabitants Sodom and Gomorrah. The apostle shows
parallelism in the two cases; the Sodomites are parallelism in the two cases; the Sodomites at
represented as "IN LIKE MANNER givin hemselves over to fornication;" that is, in lik
manner to the angels. Yet if the angels wer
pure spirits, according to the
pure spirits, according to the common notion, selves in like manner. There would be no paral.
lelism in the cases.: It is remarkable that the
Septuagint renders the phrase "sons of God" in Septuagint renders the phrase "sons of God" in
Gen. 6, by the word which is always translated angels. It was the Septuagint version with
which the Apostles had to do, and hence their employment of the same term in the passage re
ferred to.
Several passages of Scripture were quoted Several passages of Scripture were quoted
where angels are expressly called men, and were where angels are expressly called men, and were
regarded as such by those who saw them. Gen 18: 2, \&c. 19: 8, 10, \&c. Judges 13: 6, 10
\&č. Dan. 10:5. Mark 16: 5. Luke 24:
(Compare John 20: 11, 12.) Acts 1: 10. Re (Compare John $20: 11,12$.$) Acts 1: 10$. Rev.
$21: 17$. It was also remarked that the ange
whom the seei of Patmos saw, and was about to worship, declared himself to be his fellow ser
vant. Rev. 22: 9. Also that in the future stat vont. Rev. 22: 9. Also that in the future stat
the righteous are said to be like the angels Thus far very plausible. But our readers wil very probably ask, Who then Is, whence did h spring to tempt our first parents, seeing deat therefore have been dislodged from an earthly




| County, N. Y. states that a severe hail storm did great damage, breaking more than 1000 lights of glass and otherwise doing much injury. The writer states that he had but one window on the West side of his house, and had but twelve lights broken, but that "the storm made pretty clean work of it where it struck"-how extensive he had not learned. <br> The residence of Martha B. Bratton, of Bath County, was destroyed by fre last week, says the Virgina Free Press, in the following singular manner: The fire was first observed issuing from a drawer in a bureau, in which there were lucifer matches, and it is presumed that they were in this case were the incendiaries, and the match. es were their fire. <br> The persons composing the Board of Election of Silver Lake township, Susquehannab Co. Pa: having been prosecuted for admitting illegal votes during the late Presidential election, were convicted of the crime, the Jury, although the Judge charged strongly in favor of the accused, brought in Silver Lake are guilty in manner and form charged in the indictment." It appeared from the testimony in the case that forty unnaturalized the testimony in the case trat forty un foreigners had been suffered to vote. <br> The Detroit Advertiser says it is rumored that the suit against the Farmers' and Mechanics Bank has bees settlea, and that the bank will re sume business in a few days. Holders of its bills are advised not to sell below par. It is also ru- mored that the old State Bank is preparing to resume business with a new capital stock, all paid in. |
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| Troy bells may be found inevery civilized country on the face of the globe. "They are now cast-ing bells for three churches in Alvarado, Mexico and one has just been shipped for the Mendi-Mis sion in West Africa. |  |
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|  | Several German Unieressities, have abolished |
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|  | surface and forms an oil on the wateer, situated in a rocky spot in the Cherokee Country. It is sim. "British Oil" |
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|  | ilar to the "British Oil," and is eisteemed to pos sess valuable medicinal qualities |
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|  | Sunday |
|  | and has charge of the flock of Christ in St. Loowas in his own pulpit begring :money to buy |
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|  | Was in his own pulpit begging money to buy his own body 'His right, shrewd, and very re- spectable as a preacher.' |
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|  | upon the prospect that, when the magnetic teleupon the prospect a from Washington to their city |
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|  | Lhey will be able to report the speeches in Congress |
|  | quence of the difference of longitude between the two places. |
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|  | digious improvement to boil and skim it before you use it it takes out the unpleasant raw taste |
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|  | you use it. It takes out the unpleasant raw taste, and makes it almost as good as sugar. |
|  | The Washington Union publishes a wenty-seven Canadian prisoners from Van |
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|  | twenty-seven Canadian prisoners from Van Die man's Land, whio had been pardoned by the Brit- |
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|  | ands on their way h |
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|  | Christ Church, Philadelphia, this morning, Sept, 23d., was crowded almosi to suffocation, to wit |
|  | ness the solemn ceremony of consecrating Rev. Dr. Poiter, as Bishop of Pennsylvania: |
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|  | From all Lhe States, the atiendance twas nu-merous, both of Bishops and Presbyters, The |
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THESABBATH RECORDER
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 said to them, do you mean to pamolock us as as
you do your slaves? If we wish to discuss
geography, politics, agriculture, religion,
slavery or, abolition, are you three beings to
sit here and tell us seventy people, what we


| Our Leader. <br> "God forbid that, $I$ should glory save in the cross of Christ," was the language , \&f the Apostle Paul; and when we consider the life of the Apostle, we may rest assuryd that in Christ there was somening " where, of to glory" The sacrifices of wealth, place, and popularity which he made, the of Christ ; the disinterested benevolence that characterized all his actions; and above Christ, all go to prove that he gloried in |
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conversation until we separnted.
You will excuse the length of this letter
and believe me, as ever, yours, \&c.
ALVAN STE WART.
KeEprig Pumprins. - Pumphinis for stock
are best kept in a dry loft with the foorin
quate opeñ; so as to allow air to circulaté"
quite open, so as to sllow air to circulate"
freily as , oossible between them. Were
not hhat they take so much room, we shoul






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