

The Sabbath Recorder.

EDITED BY GEORGE B. UTTER.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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The Sabbath Recorder.

For the Sabbath Recorder.

REASONS FOR OPPOSING SUNDAY LEGISLATION—NO. 12.

It was no mere sectarian feeling which induced the publication of this series of essays in opposition to Sunday Legislation. However disposed we might have been quietly to hold our own views respecting the Sabbath and Sunday observances, the advocates of religious coercion would not let us enjoy our quiet and unobtrusive course. They must needs frame measures to abridge our liberties, and expose us to the persecution of every petulant man who might find an occasion in his acerbous soul to pick a quarrel with any of our people, and expose us also to the extortion of every miserly official, who could find an opportunity to wrest three or four dollars from any of us who should happen to drive a waggon past his door on the public highway, under the miserable pretence, that the creaking of the wheels, the rattling of the chains, the trampling of the horses, or the crack of the whip, disturbed his Sunday meditations; albeit his thoughts may have been about the worth of the carriage in which his own sons and daughters had taken a trip to make their Sunday visits. This is not altogether a fancy sketch. There are citizens of good report among all religious men, who have been stopped in the highways with their teams, when peaceably pursuing a journey which would occupy several days, while at the same time every horse and carriage from the adjacent livery stables has been hired out to the youngsters of the place, who are treated as making no disturbance, because forsooth they have attended a Sunday morning or a Sunday evening meeting. During the past year, peaceable citizens in several States of this Union have been prosecuted, fined, and imprisoned, for a conscientious refusal to sanctify the popular day of worship, or abstain from their secular employments on Sunday.

To submit to these impositions without complaint, under a government which professes to extend its protection over all the rights of all its inhabitants, and which, by its National and State Constitutions, guarantees the natural rights with which all men are equally invested by their Creator, would be to manifest more than stoical indifference to our own welfare. It would not be that many defense of our rights which Christianity itself teaches, when it requires us to be ready to give a reason to every man for the hope or the faith that is in us. But it is not merely the protection of our civil rights, that requires us to speak out against these arbitrary measures. The prosecution of these measures, and the arguments by which they are enforced, lead our own sentiments and practice, in the eyes of the ignorant at least, with obloquy and reproach. Thus in the Statutes of the State of New Jersey, the law for the enforcement of Sunday-keeping is entitled, "*An Act for the Suppression of Vice and Immorality.*" How can the Societies of Friends, the Seventh-day Baptists, or the Jews, be justly classed with infidels, drunkards, gamblers, and other profligate persons? Such a classification is a lie upon the statute-book, and a libel upon the otherwise and every-where-acknowledged good character of these several classes of citizens! Just as soon, however, as a respectful representation of these grievances is made to the State Legislatures, it is met with remonstrances from without, and evasion and opposition from the members of Legislative Assemblies; and men who have pronounced a high encomium upon the character and conduct of the petitioners, evince a painful reluctance to granting them a legal right to the exemptions they claim! To what is all this to be attributed? Not to a designed departure from the principles of our free government, or a design to violate our constitutional guarantees of equal rights. To what then? To a fear of their standing in popular opinion—to a want of a clear understanding of the religious and political bearings of the question—or, what is worse, to a bigoted veneration for ancient religious usages, and attachment to dominant sects, who have arrayed themselves against all who dissent from their Sunday dogmas.

Now for ourselves we disclaim, and are determined, as far as our frail nature will permit us, to eschew all sectarian animosities, and all retaliatory measures. We rejoice to believe that the many Christians from whom we differ respecting the weekly Sabbath, do notwithstanding hold in a spiritual unity the faith of the common salvation; and most gladly would we be united with them in the promotion of a common Christianity as far as truth and righteousness will permit. But when they depart from the commandments of God and the faith of Jesus, and require others to do so, and that with pains and penalties, we should feel bound to withstand them, though Peter himself were among them.

We have not a particle of opposition to offer to a union of any of our fellow citizens for the purpose of promoting, by moral suasion, their particular views of religious or civil observances. The truth has never ultimately suffered by free discussion. But as all the great errors in the world have

been first imposed upon mankind by arbitrary legislation, when a body of men, powerful in numbers, and great in talents and learning, exert themselves to bring the whole civil power of the nation to compel the reception of their theological dogmas, and the observance of their particular views of religious duty, it is obviously time for those who are in the minority to bestir themselves in defense of their just and constitutional rights.

We find no fault with any association of Christian men, for excluding from their councils those who differ from them in sentiment, when they are engaged in the prosecution of an object which is not designed to extend to, or interfere with, the rights of others, but only of such as voluntarily submit to its rules. Exclusiveness, in such a society, may be a virtue. But when the designs of an association are to dispose of other people's affairs, such other people ought to be consulted; and when there is no consultation allowed, there is no obligation to submit. This is the doctrine of the Declaration of Independence, and the principle on which our revolutionary fathers justified the forcible separation of the colonies from the government of Great Britain. This principle will justify those who dissent from the Sunday observance, in resisting the laws for its enforcement, if they are not to be heard where public opinion is manufactured; and if their petitions for exemption by the Legislatures are thrown under the legislative tables.

Respect for our fellow men has kept many of us, who have no fellowship for the sanctification of a day which has no other sanctity than what is imparted to it by human laws and general custom, from an open and direct attack upon its observance; and it is probable that we should have continued to let it alone, and contented ourselves with a private defense of our principles, had we been let alone, and had not the rights of our people been invaded, and had we not witnessed a settled determination, on the part of certain religionists, to carry their coercive measures over the rights of all other citizens whatsoever. They have made us feel that our rights are endangered by their proscription course; and we feel bound, for our own welfare and that of our children, to defend them. They have created a prejudice against us and our faith, because we cannot submit our sentiments to the dogmas of their theological standards. Zeal for our faith, therefore, requires that we should show that the popular sentiment is founded on a gross superstition—as baseless as the claims of the popes of Rome to the supremacy of the kingdoms of the world; and indeed, that the modern movement to enforce Sunday-keeping has the broad mark of the apocalyptic apostacy, which was to be characterized by an endeavor to lord it over God's heritage.

The object of the frequent *Sabbath Conventions* is avowedly to manufacture public sentiment, so that the movers in such conventions may be able to forestall the State Legislatures, and ultimately the National Congress, and compel them to enact more stringent laws than what now exist, requiring all public and corporate bodies and private persons to observe that idol day before which they require all the citizens of this republic to fall down and worship. Let them but succeed in putting such men into office, and electing such legislatures, and such a Congress, as they want; and then, as in old times, "An herald will cry aloud, To you it is commanded, O people, States, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship, on the SUNDAY, which the ministers and the people have set up. And whoso falleth not down and worshippeth," shall pay four dollars for every offence, or, in default thereof, be imprisoned one week." We know that the pretence now made is not quite so bold as this representation; but that it is intended to cover as large a demand, is very evident from the claim which is made to the *stillness* of the Sabbath, uniformity in the times of worship, the stopping of the Sunday mails, and the removal of every influence which is adverse to the sanctification of the so-called Christian Sabbath.

All this may seem very pious and right to sectarians, who have no sympathy with the rights of any body but themselves. But do they not know, that these things which they call pious and right, would, if carried out, be death to some other people? Do they not intend it shall be so? What other object can there be in setting up these claims to universal dominion of other men's consciences? It is an unreasonable assumption indeed, which leads them to suppose that all other people will tamely submit to such a dominion. What! give up all their own sense of obligation to God, and delegate it to the magistracy of the land, because forsooth the Protestant ministry say, "The law makes the legislature and executive answerable to God for disobedience!" This is rank Popery in Protestant churches.

That the State laws, and the laws of the National Union, and every private corporation, and every master of a household, should allow officers and servants to rest and worship on that day of the week which teach believes to be required of him by divine revelation, we fully believe; and

we as heartily advocate such a policy as any of our fellow citizens. But that any body of men should undertake to impose any day, or any other religious observance, upon their fellow men contrary to their conscientious belief, is of the very essence of despotism, and ought to be resisted.

Errors of the rankest growth have often obtained an apparent sanctity and permanence; in the church and the State, by general custom and ancient usage. And when this is the case, there is no possibility of persuading men that they are wrong, without shocking their prejudices and attacking their consciences. In the present case, we are aware that we shall shock the religious prejudices of a large portion of our fellow Christians; and that we have attacked prepossessions which are hallowed by the earliest associations of childhood, Christian fellowship, and pious affection. But have not writers on the first-day observance done all this to those who observe the seventh day? And by so much as they are the more numerous, is the aggravation of what they have inflicted upon the few increased. We doubt not but that many will express a pious horror at our labor in attempting to invade this long-entrenched and fortified veneration for antiquated religious observances and legal restrictions. We may be told, that to attack these is to attack religion itself! But we believe otherwise. The Pharisees accused Jesus Christ of serving the devil; the Jewish people charged the apostles with subverting the nation; and the nuncios of the papacy said that the Reformers of the sixteenth century taught the doctrines of hell; yet in each case they had no better reason for the charge, than that they opposed the sentiments of the dominant or orthodox party of the times. What are we, that we should be treated any better than those good men?

In view of what has been said, we purpose to pursue our course, unswayed by passion or prejudice, and unswerving by friendship or enmity. We have a work to do which is of great moment to the cause of unadulterated Christianity; and we intend to do it in a Christian way, and in accordance with our constitutional rights as citizens of the United States of America. In defense of the theological aspects of our position, we plant ourselves upon the holy Bible, determined never to yield our position until we are fairly shown that it is wrong. Our legal position, we shall defend by the standard Constitutions of our country; and when called upon, in the highest courts to which we can obtain access. If we have occasionally used a harsh word respecting the Sunday observance, we have only to plead the example of our opponents, who stigmatize the observance of the seventh day as superstitious and Jewish, and they have, therefore, no ground for complaint against us when we call Sunday pagan and popish. If we have treated the subject as important, and vital to the interests of primitive Christianity, let it be remembered, that they have memorialized the nation, that their "Sabbath is the great institution for keeping alive the knowledge and worship of the one living and true God, and thus giving efficacy to his moral government among men." If we have written with some earnestness against the compulsory observance of Sunday, as an impolitic and anti-scriptural observance, let not our opponents complain; for be it remembered, that they are many to one of us, and opposition to the seventh-day Sabbath, and to no-Sabbath, is incorporated in all their standard religious literature. "Whatsoever ye would that men should do unto you, do ye even so unto them." S. D.

INDIAN VIEWS OF THE CREATION.

A late traveler among the Indian tribes of North America relates some curious facts in regard to the Chipewyan Indians. Their notions on the subject of the Creation are very remarkable. They believe that, at first, the globe was one vast ocean, not inhabited by any living creature; but that the Great Spirit came down in the shape of a mighty bird, whose eyes were fire, whose glances were lightning, and the clapping of whose wings was thunder. He rested on the ocean, and immediately the land rose, and remained on the surface of the water. This omnipotent bird then produced all the variety of animals from the earth, except the Chipewyans, who were produced from a dog; and this circumstance occasions their aversion to the flesh of that animal, as well as to the people who eat it. The Great Spirit having finished his work, he made an arrow, which was to be preserved with great care, and remain untouched; but the Chipewyans were so devoid of understanding, as to carry it away. This sacrilege so enraged the great bird, that he has never since appeared. They believe that there was a great deluge, which spread over the whole earth, except the highest mountains; on the top of which their ancestors preserved themselves. They have also a tradition among them, that they originally came from a remote country, inhabited by wicked people; and had traversed a great lake, which was narrow and full of islands; also that in ancient times their ancestors lived till their feet were worn out with walking, and their throats with eating.

There seems to be a singular coincidence between this notion of the creation and the Mosaic account: "The earth was without form and void, and the spirit of God moved on the surface of the waters."

THE LORD JESUS CHRIST.

MR. EDITOR,—I could not more clearly express my own views of Jesus Christ, our Lord and Redeemer, than they are expressed in the following extract. It is my humble opinion, that if the popular sects could discard "the interminable controversies about three divine persons in the Godhead," and be content with the simplicity of doctrine here presented, it would greatly favor the cause of Christian Union. I will not now say from what source I have obtained this article, lest the weight of the present case, in the minds of some of your readers by the "heterodoxy" of the denomination to which the author of it belongs:—

"That Jesus was as truly and properly a man as Adam was, I have no doubt. But he was something more, by divine endowment, than Adam or any other human being ever was. The Father dwelt in him, acted through him, and spoke by him, as he never has, in, through and by any other man. He was brought into existence at a particular period of time, with an unvisited human nature, for the very purpose of being the bodily temple of the Father, the manifestation of Divinity in humanity, the infallible spiritual and moral Light, Guide and Restorer of our lost world. He is therefore the Son of God, the Saviour of the world, the Way, the Truth and the Life, the Lord, the Judge, and the Redeemer of the human race, which titles can with no truth or justice be applied to any other human person. Consequently what he said and did stands stamped with the divine signet, and is, to all practical purposes, *virtually* God's own word and work. It is entitled to all the reverence, and has all the intrinsic authority which can be conceived to belong to any act or utterance of the Infinite Spirit. This is what I call faith in Christ. It involves nothing of the interminable controversies about three divine persons in the Godhead, or about the pre-existence of the soul of Christ, or about the nature of that soul; whether it was extant from all ages, or pre-existent only for a certain period before the creation of Adam; whether it was generatively *divine*, *arch-angelic*, *sub-angelic*, or superhuman. It involves only this—Was the man Christ Jesus the medium of an infallible manifestation of the true God to human beings, of the only true wisdom and righteousness? Did the Father truly dwell in, act through, and speak by him? Can he be believed on and trusted in as the perfect and all-sufficient mediator between God and men, as the Lord and Saviour of the world? I believe on and trust in him as all this. And I recognize no other human being, in or out of the flesh, as worthy of such faith and confidence."

"Either the record is false, or Jesus was an ardent impostor, or he was insane, or he was by divine endowment something more than a mere man—and stood in a relation to God incomparably nearer and more sacred than any other human being ever has. I adopt the latter conclusion. I hold him to be not merely a son of God, but the Son of God—the only-begotten Son of God—the brightness of the Father's glory, and the express image of his moral person."

THE PERFECTION OF THE WORKS OF GOD.

BY REV. J. N. DANFORTH.

Admirable subject. The very heavens and earth are boldly apostrophized in the song of Moses, and required to ascribe "greatness unto our God." On spiritual minds the majesty of God doth make a mighty impression. Nor less his immutability, which includes his unalterable firmness of purpose and of action. "He is the rock; his work is perfect." There is an immovable foundation on which you may build high as heaven, and your structure will stand. It is not your work. It is the work of God in you. But I invite my readers to an enlarged view of the perfection of the works of God. And at the outset all men are ready to say, it must be so, for God himself in his own nature is infinitely perfect. Else he would not be God. The human mind instinctively ascribes all possible perfection, natural, moral and intellectual, to God. It does itself violence when it falls short of this estimate. Any deficiency of power, any of benevolence, would make the universe turn pale. Absolute perfection then is in God, sole and original. It may be averred of him as the one Supreme Being. It belongs to each of his distinctive attributes. Thus we may conceive what would be the result of the exercise of Divine power, under the impulse of infinite benevolence, controlled by infinite wisdom. In the exertion of creative power God takes delight, as is evident from the Scriptural testimony that all his works "for thy pleasures are and were created." Look at

1. THE NATURAL CREATIONS OF GOD. How perfect and beautiful as they came from his hand! In the sublime songs of remotest antiquity are they celebrated, as when inspiration asks, "Where wast thou when I laid the foundations of the earth, when the morning stars sang together, and all the sons of God shouted for joy?" Equally simple and sublime is the narrative of the historian: "Thus the heavens and the earth were finished, and all the host of them." That was a finished work on which the eye of God looked and was pleased. Had there been any imperfection in form, in relation, in arrangement, in adaptation, it would not have been said:—"And God saw everything that he had made, and behold it was very good," *i. e.* perfect. Had there been any imperfection, it would have disturbed the complacency of the Divine mind. But oh! the deep repose of that mind when this work was done! Philosophy cannot explain. Poetry itself cannot intrude. But philosophy, poetry, piety, all that is intellectually active and spiritually contemplative in man, may look on

these works, investigate, analyze and enjoy them. They are the source of some of the sweetest, noblest emotions of the human breast. There can be no *beau ideal* beyond them. It is not an imaginative perfection which inheres in them. It is no dream of romance. All that is asserted to be true, is substantially true according to the meaning of language. Beauty is blended into beauty. Wonder is piled on wonder. "And yet we poor denizens of earth, have as yet looked only into the vestibule of this grand temple for the worship of God. The architecture thereof has been little studied by us. The *gemmatare* fittings within the circle of creation that are 'to be sought out by all those that have pleasure therein.'"

2. GOD'S "WORK OF THE LAW" IS PERFECT. Natural men show "the work of the law written on their hearts," defaced indeed, but by themselves.—The rule of action was always perfect in its substantive construction, in the nature of its details, in the completeness of its deductions, and in the power of its enforcements. It is perfectly fitted to the physical, intellectual and moral nature of man, even as light to the eye, and sound to the ear. Obeyed physically, it would ensure perfect physical health. Studied intellectually, it furnishes the most complete system of universal philosophy. Observed morally, it answers all the moral ends of our being. Loved ardently, it is found to be capable of calling into exercise the highest affections of the soul. How perfect that precept, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." Examine all the precepts, and see with what singular precision they are framed and fitted to promote the purest socialities of life. The spirit of this law is the life of benevolence. It is the death of misanthropy. It is the grave of selfishness.

The law must be perfect, for the Lawgiver is perfect. What can be added to it? What taken from it? Of what amendment or improvement is it susceptible? Is it more than sufficient? Is it less? What is the history of human law but that of imperfection, repeal, amendment, obscurity, explanation, declaratory enactments, impotent sanctions, inessential evasions, inhumation in the tomb of obsolete statutes. All all bears the imprint of man's fingers. But "the law of Jehovah is PERFECT."

[N. Y. Evangelist.]

THE COMPANY OF BOOKS.

It is chiefly through books that we enjoy intercourse with superior minds; and these invaluable communications are in the reach of all. In the best books, great men talk to us, and give us their most precious thoughts, and pour their souls into ours. God be thanked for books. They are the voices of the distant and the dead, and make us heirs of the spiritual life of past ages. Books are the true levelers. They give to all that will faithfully use them, the society, the spiritual presence, of the best and greatest of our race. No matter how poor I am; no matter though the prosperous of my own time will not enter and take up their abode under my roof—if Milton will cross my threshold and sing to me of Paradise, and Shakespeare to open to me the worlds of imagination, the workings of the human heart—and Franklin to enrich me with his practical wisdom, I shall not pine for want of intellectual companionship, and I may become a cultivated man, though excluded from the best company where I live. Nothing can supply the place of books. They are cheering or soothing companions in solitude, illness, and affliction. Let every man, if possible, gather some good books under his roof.

CHURCH MUSIC.—It is a matter of serious regret, that the great design of church music is so generally overlooked, and its cultivation upon correct principles so little appreciated and understood. That such is the fact to a most melancholy extent, cannot be admitted by every enlightened and scientific observer of the progress of musical talent. Our attention was forcibly directed to this subject, a few evenings since, while listening to the remarks of Lowell Mason of the Boston Academy of Music, at a rehearsal of the choir under the direction of Mr. Rust in the Vestry of the Union Church in this town. It is too true, as Mr. Mason remarked, that both the choirs and the congregations which assemble in our churches on the Sabbath, indulge but slight apprehensions of the importance and sacredness of this part of divine worship. It seems to be regarded rather as a recreation to relieve the tedium of attending church, than as a part of the worship of God, and as Mr. M. intimated, furnishes but another subject of idle criticism, in connection with the discourse of the preacher. [Worcester Daily Transcript.]

BUNYAN AND THE QUAKER.—Bunyan had a natural turn to wit repartee, which appears in the following story: Towards the close of his imprisonment a Quaker called upon him, probably hoping to make a convert of the author of "The Pilgrim." He thus addressed him. Friend John, I am come to thee with a message from the Lord; and after having searched for thee in all the prisons of England, I have found thee at last. "If the Lord had sent thee," returned Bunyan, sarcastically, "you need not have taken so much pains to find me, for the Lord knows I have been a prisoner in Bedford jail these last twelve years."

GRATITUDE.—The famous oriental philosopher Lockman, while a slave, being presented by his master with a bitter melon, immediately ate it all. "How was it possible," said his master, "for you to eat so nauseous a fruit?" Lockman replied, "I have received so many favors from you that it is no wonder I should once in my life eat a bitter melon from your hand." This generous answer of the slave struck the master to such a degree, that he immediately gave him his liberty. With such a sentiment should man receive his portion of suffering at the hand of God.

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THE RESTORATION AND CONVERSION OF ISRAEL.

The past history and present condition of the Hebrew nation cannot be explained without acknowledging the intervention of miraculous power for the accomplishment of some great and glorious purpose.

They have been walled off from all the rest of the human family, while their selfishness and national pride have prevented the introduction among them of any new element. Not so with the Hebrews. From the commencement of the Christian era down to the present time, they have been peeled and persecuted and scattered.

A strong argument for the restoration of the Jews, may be drawn from their almost universal expectation and desire to return to Palestine, and build again the walls of Jerusalem.

Why, let me ask, are work and recreation, which are useful and innocent on other days, deemed acts of immorality when done on Sunday?

But the hope of the Christian, that good is in store for the children of Abraham, rests not alone upon the "signs of the times," and his own uncertain deductions from them.

after all those prophecies which speak of the apostacy and the consequent dispersion and suffering of the Israelites, have been fulfilled to the letter, why should we be so slow to believe that the blessings promised shall also come in their time?

HOW SUNDAY-KEEPING MAKES INFIDELS.

The opinion has more than once been expressed through the Recorder, that a strict observance of the original Sabbath is one of the strongest testimonies which can be given against Atheism and Infidelity.

It testifies against Infidelity, inasmuch as it is a monument set up in proof of the fact that God is not dead, but that he created the world.

It testifies against Infidelity, inasmuch as it perpetuates an institution which professes to be based upon a revelation from God, and has actually been observed from time immemorial.

If this alleged command is sufficient evidence of the divine appointment of a Sabbath day, it is equally good testimony for every thing else it contains; but for nothing more than it enjoins.

That command depends for its authenticity on the testimony of the Jewish Legislator, Moses.

It is intended to avoid these certain and fatal consequences of disregarding the particular day

appointed as holy time, by the authority in virtue of which only to keep any Sabbath is held to be a moral obligation; it must be admitted that the seventh day of the week, and not the first, is the Sabbath day instituted by divine appointment, and therefore to keep the first is not a moral obligation, nor is the work or play performed thereon an act of immorality.

When did infinite wisdom find it necessary to change the Sabbath day? Where is the new command to be found, by which God substituted the first for the seventh day of the week to be kept holy as a Sabbath day?

Leaving these questions for the present to be answered by those who can best do it to their own satisfaction, I will proceed and admit, with a view to show that such admission would not in one iota relieve the law in question from the character imputed to it, that the particular day is not essential, provided one day in seven, or a seventh part of time, be kept holy as a Sabbath.

ANOTHER PROTEST AGAINST SLAVERY.

Some months ago, a solemn and earnest protest against American Slavery was sent forth to the world over the signatures of many of the most distinguished ministers of the Unitarian denomination in this country.

Most of the Protracted Meetings in this country have reference primarily to the promotion of religion in the community where they are held, and among the persons of whom they are composed.

SEVENTH-DAY BAPTIST CHURCH IN NEW YORK.

Our friends will be pleased to learn, that in pursuance of an arrangement with the Eleventh Street Baptist Church, the Sabbath-keeping Church recently organized in this city will hereafter meet at the Chapel in Eleventh Street, between Bowery and Third Avenue, on the Sabbath at 11 o'clock A. M.

THE DeRUYTER CHURCH.

We are pleased to learn from Bro. James R. Irish, that an encouraging state of things exists in the Sabbath-keeping Church at DeRuyter. A series of evening meetings was held there some weeks ago, in connection with which the people of God seemed to be revived, and some additions were made to the church.

THE TRUE DOCTRINE.—We have already given notice, that the Court of Common Pleas of Hamilton County, Ohio, reversed the decision of the Mayor of Cincinnati who fined several Jews for transacting business on Sunday.

THE JEWS IN RUSSIA.

The persecution of the Jews in Russia and Poland, has awakened much feeling and sympathy for them in different parts of Europe. In many synagogues of Franconia, special daily prayers have been offered on their behalf for help and support.

PRAYER FOR RULERS.

There is a standing order in the Episcopal Church, that at every service, during the session of Congress, prayer shall be offered on behalf of rulers, that God would be pleased to direct and prosper all their consultations—that peace and happiness, truth and justice, religion and piety, may be established among us for all generations.

WHO SHALL DECIDE?

The proposed marriage between Dr. Judson and Miss Emily Chubbuck, seems to be regarded as a fit and fruitful theme for newspaper discussion. Some of the papers express their fears, that the connection of Miss Chubbuck, or "Fanny Forrester," with the light literature of the day, indicates her unfitness for the toils of a missionary life.

NEW-FASHIONED PROTRACTED MEETING.

Most of the Protracted Meetings in this country have reference primarily to the promotion of religion in the community where they are held, and among the persons of whom they are composed. Not so in some other countries.

PAY OF TEACHERS.

An effort is making in Boston to raise the salaries of the primary school teachers to three hundred dollars per annum. The editor of the New Orleans Tropic, alluding to the bare pittance paid to those who endure the wearing drudgery of teachers, says it is a lamentable disgrace.

THE VOICE OF MASSACHUSETTS.

In the Massachusetts House of Representatives, on Monday last week, the following resolution was presented by Mr. Wilson, and adopted—years 147, says 52. It is a testimony worthy of Massachusetts against the iniquitous and doomed system of slavery.

God's HAND IN THE RECENT FLOOD.—Our correspondent "W. M. F.," in an article which he published two weeks ago, suggested that the Lord had as much to do in destroying the Harrisburg Bridge on Sunday by a flood, as he had in taking the lives of the two men who were drowned on a following Sunday while crossing the river in a boat used to supply the place of the bridge.

CHRISTIAN CONSISTENCY.

A premium of \$50 has been offered by a gentleman, through one of the Secretaries of the American Tract Society, for the best tract not exceeding twelve pages on the question of "the propriety of dancing by church members, and the expediency of teaching it to our children."

THE YOUTH'S CABINET FOR MAY.

A Cabinet for May is just issued, containing a great variety of interesting matter for the young, illustrated with numerous and appropriate engravings.

THE SPIRITUAL MAGAZINE.

We have received the first two numbers of a semi-monthly magazine, with this title, published at Putney, Vt. It takes the place of "The Perfectionist and Theocratic Review," and is designed not only to advance Perfectionism, but to extend its discussions "into other and all regions of spiritual science."

A REPROOF OF THE AMERICAN CHURCH.

Extracted from a "History of the Protestant Episcopal Church," by Samuel Wilberforce. With an Introduction by an American Churchman. New York: William Harned, 5 Spruce st.

Such is the title of a pamphlet of sixty pages, exhibiting the course of the Episcopal Church in this country respecting slavery. It shows a prejudice against the colored man, and an unwillingness to espouse the cause of the slave, which merits the severe rebuke here given.

ROUTE TO DeRUYTER, N. Y.

For the information of such friends as may have occasion to visit DeRuyter (and we trust many will do so at the commencement of the Institute)—we are requested to state, that the best route is by railroad or canal to Chittenango, from which place a stage runs to DeRuyter, starting every afternoon on the arrival of the eastern cars.

REV. C. T. TORREY.

A correspondent of the Philadelphia North American, who visited Mr. Torrey on Friday, April 10th, contradicts in the most positive terms the report that he was "much displeased" with the course pursued by his friends, Rev. A. A. Phelps and Prof. Cleveland.

RESIGNATION OF PRESIDENT DAY.

It is stated in the New-Haven Herald, that President Day, who has for a long time filled the principal office of Yale College with credit to himself and gratification to those by whom he is surrounded, is about vacating his chair. Ill health and increasing infirmity are assigned as the reasons.

The splendid steamboat Oregon.

while on her passage from Stonington on Saturday morning last, ran upon the rock known as "the Grid-iron," in Hell Gate, and came very near being a total wreck. She can be got off, however, and it is estimated that eight or ten thousand dollars will place her in as good condition as she was before.

Oregon continues Washington. Two weeks with it were decided.

The House of Representatives is to protect the Territory of Oregon the joint occupation tends the jurisdiction over the Territory; provides for grants to settlers now there within two years of construction of a bridge of mail routes, &c.

THE SENATE passes a bill which originated in President to give a twelve-months' notice of Joint Occupancy of solution as it passed.

Whence. By the States of America, Kingdom of Great period of ten years extended and continued Convention of the 6th day of August, it was agreed that claimed by either party of America westward Mountains, now Territory, should be in the same, be citizens and subject without any prejudice of the parties might country; and with second article of the of August, 1827; that and annual said Convention of twelve months to And whereas it is the respective claim Great Britain should that said Territory remain subject to divided allegiance population, and of national jurisdiction ished peace and good countries:

With a view, th for the abrogation of 6th of August, 1827; the second article of Governments of bot earnestly and immediate efforts for the settle and disputes in res Resolved by the States of the United S assembled, That the States be, and he discretion, to give notice required by an abrogation of the said August, 1827."

EIGHT DAYS

The steamer Union expected, arrived at having sailed from She was consequently sage. She was detained which she found as St. John, N. F., for winds and westerly

The Oregon Question

the House of Lords been done or said quite pacific. It is party is increasing in parations are continuing

Commercial affairs as at our previous des had an upward speculation, the yet isterial Tariff, and Money Market rather somewhat easier

The news from Peru brave and abused been prevented com are driven from C body of the insurgents tains of gallacia, and warfare.

The accounts from the most unsatisfactory are prominent features been great excitement tested election, which tween the peasantry in the death of one of several others, extending Parliament, ties to have altered it

At a large peace &c., a resolution was non-settlement of the to the employment of lomoxy trade, and procrastination. designate, Sir Henry to be appointed, and meeting he would be adjustment in a few

The English undid a clause in the do not insure against an enemy.

Biscuits of maize

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Miscellaneous.

LINES, Suggested by a visit to the City of Washington, in the 12th month of 1845.

Well, it may be that our natures Have grown sterner and more hard, And the freshness of their features Somewhat harsh and battle-scarred, And their harmonies of feeling overtaken and rudely jarred.

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A WHALE-CHASE.

SELECTED FOR THE LIGHT SHIP, BY EDWARD ROBINSON, JR.

No species of fishery can compare in intensity of interest with the Whale-Fishery. The magnitude of the object of the chase, the perilous character of the seas which it peculiarly frequents, are features which prominently distinguish the profession of the whale-fisher from all similar pursuits, and which invest the details of its history with the strong character inseparable from pictures of stirring exertion, privation, and danger.

On the 25th of June, 1802, one of the harpooners belonging to the Resolution of Whithy, under my command, struck a whale by the edge of a small floe of ice. Assistance being promptly afforded, a second boat's lines were attached to those of the fast boat, in a few minutes after the harpoon was discharged.

In about quarter of an hour, the fast boat again made a signal for lines. As the ship was then within five minutes' sail, we instantly steered towards the boat, with the view of affording assistance by means of a spare boat we still retained on board.

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Several ships being about us, there was a possibility that some person might attack and make a prize of the whale, when it had so far escaped us that we no longer retained any hold of it.

The whale resolutely pushed beneath a large floe that had been recently broken to pieces by the swell, and soon drew all the lines from the second fast-boat; the officer of which, not being able to get any assistance, tied the end of his line to a hummock of ice and broke it.

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1680 fathoms) were drawn from the fourth fast-boat, a slight entanglement of the line broke it at the stem. The fish then again made its escape, taking along with it a boat and twenty-eight lines. The united length of these lines was 6720 yards or upwards of three and a half English miles; value, with the boat, above £150 sterling.

The obstruction of the sunken boat to the progress of the fish must have been immense; and that of the lines likewise considerable, the lines alone being thirty-five hundred weight. So long as the fourth fast-boat, through the medium of its lines, retained its hold of the fish, we searched the adjoining sea with the ship in vain; but in a short time after the line was divided, we got sight of the object of pursuit, at the distance of nearly two miles to the eastward of the ice and boats, in the open sea. One boat only with lines, and two empty boats, were reserved by the ship. Having, however, fortunately, fine weather and a fresh breeze of wind, we immediately gave chase under all sail; though it must be confessed, with the insignificant force by us, the distance of the fish, and the rapidity of its flight considered, we had but very small hopes of success.

HAS THE NEGRO A RIGHT TO HIS OWN PERSON?

Extracted from the Speech of T. F. Buxton, in the House of Commons, 15th of the Fifth Month, (May,) 1823.

Now, one word as to the right of the master. There are persons whose notions of justice are so confused and confounded by slavery, as to suppose that the planter has something like an honest title to the person of the Slave. We have been so long accustomed to talk of "my slave," and "your slave," and what he will fetch if sold, that we are apt to imagine that he is really yours or mine, and that we have a substantial right to keep or sell him.

At least you will admit this—the Negro has a pretty good claim to his own person. If any man thinks he has a better, the proof rests with him. Then we come to the claim of the White man. What is the foundation of your right? It shall be the best that can be conceived. You received him from your father. Very good! Your father bought him from a neighboring planter. Very good! That planter bought him of a trader at the Kingston Slave-market; and that trader bought him of a man-merchant in Africa. So far you are quite safe! How did the man-merchant acquire him? He stole him—he kidnapped him! The very root of your claim is robbery, violence, inconceivable wickedness.

EXPLOSION.—The bakery and grocery store of Mr. F. O. Welch, near the market, was blown up by gunpowder last evening. Only some five pounds of powder left in a keg exploded, yet the report was quite cannon-like, and the explosion forced entirely out the lower story of one side and end of the building, and considerably shattered the remainder. Fortunately no person was in the building when the explosion took place. [Cleveland (O.) Herald, March 30.

VIRGINIA FOREVER.

What glorious liberty they do enjoy in the "Old Dominion."

At a late meeting of the Court of Common Pleas, in Parkersburgh, three citizens, Rev. Benjamin Athey, Edward McPherson and Barcus Cook, was convicted of reading incendiary matter, and put under bonds to keep the peace. We understand the facts as follows:

Some two years since, a newspaper containing a dialogue, was sent to some one in Wood County, and at a wedding party, a few months ago, one of the guests read it for the amusement of the company. This dialogue the author imagines to have occurred between a demon and a ghost just arrived at Tartarus, in which the demon inquires:

Art thou that man of blood and birth Devoid of human feeling? The wretch I saw who last on earth In human cattle dealing? Ghost—I am from the South, the Ghost replies, And I was there a Teacher—Saw men in chains with laughing eyes—I was a Sovereign Tyrant—And when I saw the horrid sight, Of slaves by torture dying, And told their Masters all was right, I knew that I was Living, &c.

And after this, after the above named gentlemen has satisfied the Court that they had no evil design in reading these verses, and were moreover ignorant that to receive, read or circulate, such pieces of poetry was contrary to the law of the land and the liberty of Virginia, they were only required to enter into bonds and recognizances to keep the peace in the following order: Rev. Benjamin Athey, \$400 for three years; Edward McPherson, \$200, for two years; Barcus Cook, \$100 for one year. After which they were dismissed with the distinct understanding that their case had been handled very leniently—but such would not be shown in another case!

[Marietta Intelligencer.

CURE FOR FEVERS.

The following account of the Indian mode of curing Fevers, is copied from a letter written by William Penn to Dr. Baynard, of England.

As I find the Indians upon the continent more incident to fevers than to any other distemper, so they rarely fail to cure themselves by great sweating and immediately plunging themselves into cold water, which they say is the only way not to catch cold. I once saw an instance of it with divers more in company. Being upon a discovery of the back part of the country, I called upon an Indian of note, whose name was Tenuaghan, the captain general of the clans of Indians of those parts, I found him ill of a fever, his head and limbs much affected with pain, and at the same time his wife preparing a bagno for him. The bagno resembled a large oven, into which he crept by a door on one side, while she put several hot stones in at a small door on the other side thereof, and then fastened the doors as closely from the air as she could. Now while he was sweating in his bagno, his wife (for they disdain no service) was, with an axe, cutting her husband a passage into the river (being the winter of 1683, the great frost and the ice very thick,) in order to the immersing himself after he should get out of the bath. In less than half an hour he was in so great a sweat, that when he came out he was as wet as if he had come out of a river, and the reek or steam of his body so thick that it was hard to discern any body's face that stood near him. In this condition, stark naked, a body cloth only excepted, he ran to the river, which was about twenty paces, and ducked himself twice or thrice therein, and so returned, passing only through his bagno, to mitigate the immediate stroke of the cold, to his own house, perhaps twenty paces further, and wrapping himself in his woollen mantle, lay down at his length near a long but gentle fire, in the middle of his wigwag or house, turning himself several times till he was dry, and then he rose and proceeded to get us our dinner, seeming to be as easy and as well in health as at any other time.

I am well assured that the Indians wash their infants in cold water as soon as born, in all seasons of the year."

THE GREAT DESTROYER DETECTED.—Oh, how long have we been deceived! We long searched for the poison that was destroying our life. The drop said, it is not in me. I am but a drop and can do no harm. The little stream said, it is not in me. Am I not a little one, and can do no harm? And the demon of Intemperance, as she prowled around us, said, let my drops and rivulets alone, they can do no harm. Go stop, if you can, the mighty river. We believed her, but the river baffled our efforts. Its torrents rolled on, and for a time we contented ourselves with snatching here and there a youth from destruction. But we now see that the poison is in the drops and rivulets, and without these, that river which is still sweeping the young and the old into the ocean of despair, would cease forever.

DEATH BY POISON.—Amos S. Saxton, a native of this City, aged 45 years, came to a premature death, on Friday, by taking a quantity of Corrosive Sublimate and New-England Rum, by mistake. The deceased, a painter being employed to do some work on board the steam-boat Troy, lying at the foot of Ninth-st., the door of the storeroom, (in which was kept a demijohn containing Corrosive Sublimate, &c. for the use of the boat,) was left open in order that it might be painted; while the deceased was at work in this room, he drank freely from the demijohn, notwithstanding that it was labeled "Poison," in large letters, and the workmen had been previously cautioned. He died shortly afterwards.

We regret to learn, says the Washington Union, that Mr. Serrus, late Belgian Charge to this Country, has taken his final leave of our Government, preparatory to his embarking for Europe to occupy a position equally honorable with the one he has filled in the United States. He has been appointed by his Government to a mission to Hamburg, Hanover, Bremen, and Oldenburg.

A Cure for Slander.—When men speak ill of you, live so that no one who knows you will believe it. You will find it a much better remedy than a law suit.

THE LICENSE LAW.

BY REV. J. FERRIS.

"For so much gold we license thee," So says our law, "a draught to sell, That bows the strong, enslaves the free, And opens wide the gates of hell; For public good requires that some, Since many die, should live by rum."

Ye civil fathers! while the foees Of this destroyer seize their swords, And heaven's own hail is in thy blows They're dealing, ye will cut the chords That round the falling fend they draw; And o'er him hold your shield, the law!

And will ye give no man a bill Divorcing him from heaven's high way? And while God says, "Thou shalt not kill," Say ye, for gold, "Ye may, ye may!" Compare the body with the soul! Compare the bullet with the bowl!

In which is felt the fiercer blast Of the destroying angel's breath? Which binds the victim more the fast? Which kills him with a deadlier breath? Will ye the felon for restrain, And yet take off the tiger's chain!

The living to the rotting dead, The God-contemning Tuscan died, Till by the way or on his bed, This poor corpse-carrier dropped and died, Lashed hand in hand, and face to face, In fatal and in loathed embrace.

Less cutting, think ye is the throng That to a breathing corpse for life, Lashes in torture loathed and long,—The drunkard's child, the drunkard's wife! To clasp that clay, to breathe that breath, And no escape. O that is death!

Are ye not fathers? When your sons Look to you for their daily bread, Dare ye in mockery load with stones The table that for them ye spread? How can you hope your sons will live, If ye for fish a serpent give?

O holy God! let light divine, Break forth more broadly from above, Till we conform our souls to thine, The perfect law of truth and love: For truth and love alone can save Thy children from a hopeless grave.

DR. MASON ON LIGHT READING.

Rev. Dr. Mason, the pastor of the Bleeker street church, repeated a sermon last Sabbath evening, which I had the happiness of hearing once from his own desk, at the Madison church on the natural tendency of fictitious reading. It was a masterly effort, abounding in those strains of powerful, commanding eloquence which has distinguished his style as an orator, and resemble so much the majestic grandeur and power of his celebrated father. Dr. M. commenced with a vivid presentation of the impressive truth, that the natural and moral characteristics of men were formed in early life. The associations of youth generally leave indelible impressions upon the character. From this he passed to consider the influence of a man's aims and purposes upon his moral nature—if he strives for high, elevated, generous objects, his mind insensibly partakes of the same characteristics. On the other hand, low, raw selfish aims dwarf and contract the mind, and impart their own hue to every faculty and principle of the heart. And this power will go on until the mind shall reach the dignity of a seraph, or sink to the debasement and despair of devils.

Dr. M. then illustrates what objects reading should accomplish. It should furnish the mind with knowledge, and improve the heart. Novel reading accomplishes neither of these purposes. It amounts at best, to nothing, and in most cases, to what is infinitely worse than nothing. It does not even cultivate the imagination; for the novel reader, instead of using and disciplining his own, only revels in the imagination of another. Much less does it improve the judgment, or furnish useful knowledge; for its immediate effect is to impair all the faculties, and give distorted views of facts and life. Least of all does it refine the feelings or foster the generous growth of emotion. For if you would find hearts as cold as ice, and hard as adamant against the objects of real charity—unwilling to move a finger for their relief, you must go to those who are accustomed to weep over fictitious woe. Could the history of the libertine, or gambler, or villain who revels in crime, and perpetrates unnumbered deeds of atrocious wrong, in nine cases out of ten, he would be found familiar with the novel, or the dramatist.

The agency of booksellers in diffusing the poison of fictitious literature, and their tremendous responsibility, were most forcibly alluded to, and the culpable remissness of parents, in suffering their children to become familiar with novels, and to acquire a taste for them, was also censured as it deserves to be. Now-a-days there was no excuse for it. Good books, written with far greater talent, and possessing a greater interest, abound; and the thirst for knowledge, which belongs to young minds, can be allayed at purer sources than at the turbid, poisonous fountains of imaginative literature. The sin and shame of the waste of time which novel-reading entails, the strange spectacle of an immortal being living merely for amusement, and all the dread responsibilities of moral agency, were presented at the close, with an earnestness of manner, and vividness of imagery and force of language, which but few can equal.

[Syracuse Religious Recorder.

A SAD PICTURE.—Some appalling details were recently given at an examination before one of the town commissions of England. The London Times comments upon the practice referred to, in a strain of proper indignation, and gives the following as a portion of the testimony:—

"Have you ever known circumstances in which children have suffered by excessive doses being administered by mothers or nurses?"

"Oh, yes! I have known death ensue, and also sleeping for a considerable length of time, so that there was difficulty in getting the child out of sleep. The deaths in the cases to which I allude, arose from sudden convulsions."

"Have the children in the habitual use of opiates any peculiarities of appearance?"

"They look very drowsy and livid, and seem to be always sleepy. Their eyes are fixed. They become emaciated, their bellies protuberant, and they look very old."

"It is curious to see the children in the shop; they stretch out their little hands, for they know the bottle, and when they get it drink it as eagerly as the drunkard does his glass!"

"You may know at once a child thus accustomed to the use of these drugs. It becomes so thin that you can feel nothing but bone. Its eyes become sunken and fixed, its nose pinched; in fact, such children look like old wizened men and women. They sink off in a decline and die. I have republished the practice to mothers, but their answer is, 'What are we to do? it is so cross!'"

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The inspired history of Abraham's life, having, therefore, been the foundation of creation, Moses penned, makes no words till the departure of the departed. An idea, principally advanced by some, has been revealed. They have already shown the origin and purpose when we reflect that embraces the history of thousands of years, wonder at such details as comparatively few individuals, the most illustrious multitude of facts. This being the case, man concerning the Sabbath by any, cannot be evidence that we question the existence of Lord besides Enoch and the days of Noah's inspired biography at the very outset, at the appointment of a generally applicable sign, yet, from a sign of its observance by posed by some that a later date. Having language of Moses must have been covered that the reason why it is in its being applied equally to it and that its advantages creatures of God is referred to large to the unnecessary to notice as we may afterwards it, and as considered attached to the silence consider the objective facts of a somewhat.

It must be obvious, however, that it is being judged necessary to conceive an account for it. This might, after its institution, especially when we testify is borne to obtained ample witness. As we are informed on the name of the perfect, and walking the testimony that being heirs of the truth of their obedient trust, them to forsake King Yah's being with his suffer affliction with joy the pleasures of a testimony in their favor able to doubt their presence of the first divinity. He be presumed that led by the Lord, the spirit of the Lord, can we ever doubt that we have ever seen, though their hearts have been the witness of their hearts, as we have of the little spoken of, is useful to obtain Old Testament, and mentioned, and with some circumstances of the character, that of the original of the Jews, John, David, nor Josiah. It will be seen by any Christian, that the Sabbath was instituted by God, and that it is a sign of the covenant between God and his people.

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