# ©he Sabhath Becorder. 


WHOLB YO. 1041
Out Subbath Eectorde





## 

Pablishod by GEORGE B. UTTER

THE SABBATH RECORDER, OOTOBER 12, 1865.

| ( Subbuth sectuxater |  |  |  |  |  | bebelioit in orita |
| :---: | :---: | :---: | :---: | :---: | :---: | :---: |
|  |  |  |  |  |  | Chinatio mid to be never nittoot |
| Coo. B. Utior, wa |  |  |  |  |  |  |
|  |  | nit |  |  |  |  |
| MATUAEG GOD ABD HIS MGMOBLA conld |  | te Baptiat Church in Weeiterly, and of |  |  |  |  |
|  |  |  |  |  |  |  |
| Wan |  |  |  |  |  |  |
|  | That it mominumdi | \% |  |  | r readers are acqua |  |
|  | ican hare to trg |  |  |  |  |  |
| Weypht nod was inatituted to tion |  | the social and religioos well being of | The |  |  |  |
| noirct that | mo |  |  |  |  |  |
| - Remember that thou ven a merront |  | Sapiat Charcan of Westerly wes con. jidi |  |  |  |  |
| in the land of Egypt, and that theLord thy God brougtit thee out thanco, through mighty hand, and bon |  | cerned, ise 18 xistence and propprity and |  |  |  |  |
|  |  | vival efforts of Serenth-dy preach. men |  |  |  |  |
|  |  | ers |  |  |  |  |
|  |  |  | ${ }_{\text {cte }}^{\text {the }}$ form |  |  |  |
| Hera are two reasong as- - Orge | ald never forget it, because of its frequency, and the wonderful events connected mith it And Mose be co |  |  |  |  |  |
| they thonld keep the end |  |  |  |  |  |  |
| vants; and therefore coold |  |  |  |  |  |  |
| - coniderate towards theirs, mak | make a false application of it to instituted to commemorate that; | he had no doubt, they woold be found mo | moves, the country in which he lives, |  |  |  |
| Huor them the fall rest of the |  | rea |  |  |  |  |
| evjoined. Rd, God had grationaly and and | and he could not have been ignorant. And, inasmuch as he wrote by inspi- |  |  |  |  |  |
| mirsoolouatly dotiverad them from bon- ${ }^{\text {and }}$ |  |  |  |  |  |  |
| daget inte, hoold inoline them torespect | ration, ite designed aprlication is so connected with the veracity of God, |  |  |  |  |  |
| ${ }^{\text {tant }}$ | that to assert that he sp designed it, can but be calling bis veracity : in question, as well as that of Moses. |  |  |  |  |  |
| doolired him tio be the outhor. |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  | their writers ever hinted such an idea, but clearly state the opposite Jar in dy ariat their deliver |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  | Jomephus, in describing their deliverance from Egypt, does not even |  |  |  |  |  |
|  | mention the weekly Sabbath ; though he does the Passover, because it had a necessary connection with it. But |  |  |  |  |  |
| hed |  |  |  |  |  |  |
| $\square_{i}$ ne |  |  |  |  |  |  |
|  | in regard to the creation, he says, |  |  |  |  |  |
| the |  |  |  |  |  |  |
| while the rameo given in the forrth was | the world and all that was therein was made; and that the seventh day was a day of rest and a release |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  | from the labor of such operation; whence it is, that we celebrate a rest |  |  |  |  |  |
| earth; since all are equal Heem | Whenceit is, that we cielorate a real |  |  |  |  |  |
| dta the tentimonj of it the | ti he Sabsth mich wedd denoes |  |  |  |  |  |
|  |  |  |  |  |  |  |
| 隹 | tiq. b. 1, c. 1, § 1.) Here is his emphatic declaration, that he and his | as | the student, with every reasonable |  | the fail |  |
| nat |  |  |  |  |  | FABITA, ILL |
| ora | nation did not observe it to cummem orate their exodus from Egypt, but |  |  |  |  |  |
| com | commanded. <br> Philo, another Jewish writer, says, |  |  |  |  |  |
| 10.) Does |  |  |  |  |  |  |
| \%; tat he was only | "Atter the whole world had been |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  | number six, the father hallo day following-the seven |  |  |  |  |  |
| $\left\lvert\, \begin{aligned} & \text { ing } \\ & \text { day } \end{aligned}\right.$ | day is the featival, not of one city or country, bat of all the earth; a day |  | ed facalt, the halala of the ligetitute |  |  |  |
| coni |  |  | ${ }^{2}$ |  | red to from the Pawtucket Gazetts |  |
|  | e Which alone is right to call the, day birth day of the world." (Works; $\nabla .1$, §30.) |  |  |  |  |  |
|  |  |  |  | of Janss Son |  |  |
| 8 | §30.) <br> This shows that he did not ander- |  |  | DR. WAYI |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  | more than for any and every otber nation, but was designed for the whole world. And in this all Jew- |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  | $\underbrace{\text { To bo contuaced. }}_{\text {ish writers harmonize. }} \quad$ N. $\mathrm{W} . /$ gUNDAY IN WESTERLY. |  |  |  |  |  |
| t |  |  |  |  |  |  |
|  |  |  |  | March 11th, 1796, being at the time |  | Grxzac grast's |
| asigned to commemorate that | through articees copied from the Nar. |  |  |  |  | Hio sucieses in compolling the "..i. |
| ser, God established nother D |  | ar forgoing |  |  |  |  |
| V | venth.day | mreedom of speech and writing is |  |  |  |  |
|  | for the disregard of Sunday in the commanity, and proposes to bring |  |  |  |  |  |
| P |  |  |  | the gon was fitted for college in the | dof | 88 |
|  |  |  |  |  |  |  |
|  | t. far at least as the blowing of whistles and the ringing of bells on Sanday is |  |  | Sophomore in 1811, and gradated |  |  |
| den, the Jews were made to tand olearly the design of all |  | of man |  |  |  |  |
|  | the matter, we were inclined to doabt the correctness of our informant's |  |  |  |  |  |
| red of them to be observed, or conld not intelligently observe | (eate | ${ }^{\text {sfa }}$ |  | nat |  |  |
| in |  |  |  |  |  |  |
|  | Aid or omene derangement of the tomash. |  |  |  |  |  |
| from Egypt, they would ondérstood it. Its design |  |  | eder | arre |  |  |
| completely have faied of its | not a Papist of the forrientut, we | we wbi |  |  | Regarding his love for, and intereat |  |
|  | (tan eonld caraely credid the implication, |  |  |  |  |  |
| 为 that mole | (e) | a |  |  |  |  |
|  | and had betaken himself to the anti- |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  | Velopments, homeere, gatity us that |  |  |  |  |  |
|  | questioning his statement-that the <br> n- remarks were deliberately made, and |  |  |  |  | Sanitary Commistion lis to calior. |
| $\underset{r}{r e x}$ |  |  |  |  |  |  |
|  |  |  |  |  |  | w. |
|  | One of theee later developments |  |  |  |  |  |
|  | duriog the meeting of the Narragar- | n- the last few years preeding the re |  |  |  |  |
|  | tiat Association: It |  |  |  |  |  |
|  | that the Asoociation set apart an | ple could have been incited to inar. |  |  |  |  |
|  |  |  |  |  |  |  |
| of the day in the early Christian chnich |  |  |  |  |  |  |
| tho |  |  |  |  |  |  |
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|  |  | Se greplo botiven truth and |  |  |  |  |
|  |  |  |  |  | Es |  |
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Rhode loland, for 1865, The 17th Illinois Regim



