## The Sabbath Recorder.

EDITED BI GEORGE B. UTTER
THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD
PIITED BY BDVIL a chavilin

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WHOLE NO 129.
©ly Sabbath Recorder. tue original sabbati devolanged.


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| :---: | :---: | :---: |
| liverance from Egypt, He brought them not out empty-handed; they were therefore to be kind | although the opinions of some of more modern date bave been quoted as opposed to it For | How heartsickekining tain claplain in Cong |
| sending from servit | in the Talmud they inquire, Why man was cre | ${ }^{\text {y }}$ |
| Thou shal | ated on the evening of the Sabbith? And of the |  |
| dhy God, witha tribute of a free | three reasons they give, this is the last, that he |  |
| of thine hand, which thou shalt give unto | might immediately enter on performing the |  |
| Lord thy God, according as the Lord thy |  |  |
| God hath blessed thee; and thou shalt rejoice before the Lord thy God, thou, and thy son, and | "The famoưs Ludoricus de Dieu, mentioning these words, on Gen. 1. 27, adds, by way of ex- | $\left\{\begin{array}{l} \text { wid } \\ \text { wid } \\ \text { in } \end{array}\right.$ |
| thy daughter, and thy man-serrant, and ti |  | 5. To |
| ant, | suc |  |
| and the stranger, and the fatherless, and the |  |  |
| widow, that are among you, in the place which | Bial Hatturim, atter various interpretations | to excite a smile, and to dissippate solemnity. |
| er And | of this passage, also subjoins this other; 'in |  |
| there. And a bondman in Egypt, and thou shalt observe and |  | before proceeding to any thing e |
| do these statute |  | adminstering medicine. |
| a fast |  | Labors and Scenes in South |
| what more suitable argument could be ad- |  | e Mahura, the |
| " | $\int_{\text {hv }}^{\text {len }}$ |  |
|  |  |  |
| of rejoicing, than that they themselves had been |  |  |
| bondm | There are also some Jews who will have | cu |
| $a$ reason for their servants being allowed to rest |  |  |
|  |  |  |
| bath. <br> "Thy fethers went down into Egypt with |  |  |
| three score and ten persons; and now the Lord | , |  |
| hath ma |  |  |
| nultitude. Therefor |  |  |
| God |  |  |
| His judgmen |  |  |
| ys. Deut. x . 2, xil. 1. |  | the |
| Gentile Christians being | to insist that the precept of the Sabbath was |  |
| estem it a |  |  |
|  |  |  |
|  |  |  |
| of the most frequent, as it is also one of the |  |  |
|  |  | ous |
| Jews only, but to all capa | Introductionto Nevo Testament, p. 138." | ${ }_{\substack{\text { even } \\ \text { sion } \\ \text { I }}}$ |
| operation of His h a stranger, nor |  |  |
| ngers in the land of |  | eda |
|  |  |  |
| 帾 them in any way, and they |  |  |
| ill surely hear them cry ; and m |  |  |
| shalt not oppress a stranger, for ye know the |  |  |
|  |  |  |
| land of Egypt." Exo |  |  |
| ye were strangers in the |  | refivais of reliciox. |
| d. xxii. 21. "If |  | Revivals are inviluable blessings. The |
| ar land |  | mong God's mosk precious gifts. They are |
| as one born amongt | dies in prapel |  |
| e him as thyself; for ye were strangers in | Public worship is a very solemn and signif- |  |
| land of Egypt. | thad |  |
| v. xix. $33,34$. | Iy to a loft |  |
| siurely no man who is cap |  |  |
| who is actuated by the power of proper mo- |  |  |
| can fail to perceive the beauty of the ap |  |  |
| hus made to God's mighty interference in | inc |  |
| that He does make those appeals for the pur- | lem |  |
|  | every thing but edififation. The apostolic in- |  |
|  |  |  |
| nal obligation, but constitutes another, su- |  |  |
|  |  | three thousand werd converted under the preach- |
|  |  | ing of a single sermon. A great revival of re |
| on of God's grace to His people, are less |  |  |
|  |  |  |
|  |  |  |
| 析 |  |  |
| dren of İrael. No one imagines | press their |  |
| ase oppression is thus frequently forbidden |  |  |
| e consideration that the Israelites had been essed in Egypt, that God's prohibitions |  |  |
| inst that sin are now inapplicable. |  |  |
| like manner, when God |  |  |
| the observance of the Sabbath, because on it |  |  |
| He rested and was refreshed, and enforces this |  |  |
|  |  |  |
| similar argument of their having themselves | wo |  |
| ime of their de | ven |  |
| the time of their departure from Egy the period of the Sabbath's origin, or th |  | zio |
| the period of the Sabbath's origin, or elites as the only people upon whom |  | asLebe in jests: |
| lites as the only people upon whom its tions were at that period obligatory. We |  | one of the most blessed |
|  |  | Go |
| several of the duties which we owe to God and |  | nibilated, but havel fallen asle |
| neighbor urged |  |  |
| otive; and other duties might have been |  |  |
| joined upon similar grounds. But, | $\mathrm{tr}_{1}$ | Pie |
| duty had a preex |  | ${ }_{\text {- }}$ |
|  | the |  |
| Sabhat institued in Paralios bewer it |  |  |
|  |  |  |
|  |  |  |
| table to other na |  |  |
| eat times. |  |  |
| In closing the consideration of this que |  |  |
| may be proper to remark, that the objection |  |  |
| been consideringe has, litte support |  |  |
| those by whom, especially, if it h |  |  |
| force, we might have expected it to be |  |  |
| tained. The beat and mot ancient H |  |  |
|  |  |  |



| ©he Sabbath Recoride． <br> New York，December 10， 1846. | no better results，since it makes the institution no longer a memorial of creation， tirely different event，as the advocates of such transfer themselves admit．Thus the mon |  |  |  |  |
| :---: | :---: | :---: | :---: | :---: | :---: |
| SBBBTH A TESTIMOYT AGAISST ATHESIM． wD IDOLTRY． | ument which was designed to testify against atheism and idolatry is gone，and something else | nder consideration |  |  |  |
| ．Brown＇s Second Lecture on the Sabbat |  |  | place which furished an in exception to this rule． |  |  |
| divered at the Sevenont．day Bappist Chapel is | is not wonderful that infidels increase，and the | ish Intelligence＂says that at the |  |  |  |
| dy，on Sunday ovening last．The sub．－in | instruction of the age fails to | Assembly fof Rab |  |  |  |
|  |  | of Dresen，the leader of the orlodosp party， |  | cided acordiding to it－tuus cancelling the |  |
| to | o be the evidence of its truth．It is |  | July 8，states that they have recent through exciting scenes at Canton． | cliim of the Jeive gainst the Chrisitian： |  |
|  | able to expect that God will shine forth，and his glory fill the earth，until his law is restored to fr | froin it on the |  | Tui Jews of Cracom－The＂Oine＂， |  |
| Sabbath，said the epeaker，it is is eecessary to re－f it | it lic | marked atism，but destructive of that positive Judaism | ＂ | that the situation of the Cracow Jews has be－ come very melancholy since the last insurrection： |  |
| to its original institution．In the second |  | which he declared to be his guiding principipe． | beot |  |  |
| tof the work of creation，Moses |  |  |  |  |  |
| God |  |  |  |  |  |
|  | Third Assembly of Jewish Rabbies，ogether | are | cald | I proid |  |
| here－－st．That the pariculier thing ypon which $\mathrm{m}^{\text {m }}$ | more complete |  |  | suri |  |
| －God pith is blesing was the day－not her rett，sit | since rached us in＂ ＂he Ocai |  |  |  |  |
|  | Adea |  | ${ }^{\text {peam }}$ | amaica，have b |  |
| Tay of the week．Now come down to the be bis |  | \％ | found that she was secure，I turned | money for the prom |  |
| g of the law at Sinai，and we find God ell－ | $\begin{array}{l\|l} \text { - } & \text { specti } \\ \text { woheth } \end{array}$ |  | Table，and distributed fracts．The |  |  |
| ，This command niturally carries the |  |  | der |  |  |
| dey on which God rested． |  |  | ${ }^{\text {f }}$ few | the C |  |
|  |  |  |  | penses，inves |  |
| says distinctly，that＂the seventh day is the | modification of the strictness of the Sabbath |  |  | Ishools，and clote sixty neely |  |
| 隹 |  | dion that it holy | ${ }_{\text {Dever }}^{\text {Dever }}$ |  |  |
|  |  | sented in a spirito f moderation and progresive |  |  |  |
| law，tid determined to bo the seventh and last the |  |  |  |  |  |
| day of the weak． H Here the spaker refereed to an objection |  |  | the | and estimates the number at 2,000 ． |  |
| which is sometimes raised，that the fourth com．＂＇ | ＂Ten Commandmenst，in ulticithere are nos sym．fin | from bigotry and from levity． |  |  |  |
|  | bols．＂If we mistake not，the opinion of the |  |  | the Bapist Misisionary Union for the monto of |  |
| insitution itesel．In answer to this ob－D． |  |  |  | Board of the Southern Baptist |  |
| he howed that athe original institution ${ }_{\text {a }}$ | Assembly．＂The following |  |  |  |  |
| ${ }^{\text {abstraclly，which was losesedj and alde that in }} \mathrm{P}$ | ported |  | ant retired $a$ few moments for prases and when |  |  |
| the fourt com | ${ }^{\text {－xpre }}$ |  |  | 288 61；of the American Board for th |  |
|  | giver，but a man immediately ingiried by God |  | of the virgins．When te had neatiy finisted |  |  |
| notion，that＂the holy yeet is one thing，and the to | inder mind |  | the | Ste |  |
| The ecaios for the command to keep the Sab－ | forl | mat | was |  |  |
| bath was next brought under consideration． |  |  |  |  |  |
|  | Ad In the present day the sabablt is sometimes |  |  |  |  |
| des | conid |  |  | te |  |
| dis | and |  | иeant |  | ately to some |
| in |  |  |  | Ofice was as follows ：－ |  |
| asial | matichill hold mon capite．Man man pas erateded |  | every dy coning to |  | ¢ |
| in |  |  |  |  | of the rimeg |
| any of the false geols of the heation，but was is | isa di | being referred to a committe that felt $n$ o inter－ | abol | we | cor contry |
|  |  |  |  |  | di，would mi |
|  | \％ | ${ }_{\text {men }}^{\text {me }}$ |  |  |  |
| Te spalker herereferred somewhata | drin | any | out，hey would soon put an end to that inip |  |  |
| with great eloquence and force，so the im－ nce of monumental institutions．The mon－ | must give the solution of it，which is－the Sab－ bath．Hence the Sabbath meets this twofold | ren |  | sonment will folur； |  |
| ant upon Bukker Hill，wit |  |  | Manemer | do my duty，and，by the grace of God，I will |  |
|  | $\xrightarrow[\text { time，}]{\text { restam }}$ |  |  |  |  |
|  |  |  |  | e．cle publishes an extracat from a hishly in inerestiog |  |
| Groton，Ct，testifies to to the tuut of the story | toward derelopmant，which com | fore hare been |  | meme | der |
| that Fort Griswold was once taken by British | h material life |  | ＋ |  | B．and 106．oth |
| res | ded | Lew | 何 |  | To Tru Howo |
|  | c． |  |  | the | $\substack{\text { mesis } \\ \text { The }}$ |
|  | dem | ${ }^{\text {che }}$ | Remmis rur brie．－It is the dity of mas． |  | State |
| 为 have seen these monuments，or this cele． |  | that |  | weeping and praying for themsilves and others． | 边 |
| braion，the history of the events which commemorate $i$ nevere questioned． | chay | sho | ｜${ }^{\text {that }}$ they may be taught to read the Bible，and | d | duit |
| the grate erents narrated in the | （every posibio way and vhei | ${ }^{3 d} \mathrm{I}$ r reques |  | heard usch prayersis any where sesch hivency，and ${ }^{\circ}$ | The |
| Lord |  |  |  |  |  |
| teesify to |  | tained as witesesses of jururs，or reagireat to at． |  |  |  |
|  | dee in if the principle above |  |  |  | mb |
| Saxiour＇s deat |  | bei | \％i，enitire remoral of slavery foom among usi so |  |  |
| ththey r | Whally to prevent this is not in our power． |  | － $\begin{aligned} & \text { soon as it can be done wintage，not so much to the masters as to } t \\ & \text { advantag }\end{aligned}$ |  |  |
| to the rutut of Crisiamin．so |  |  |  |  |  |
| dence of the truth of the narative concerning |  |  |  |  |  |
|  |  |  | York have been excluded from holding civil |  |  |
| umental institut | Of busines，but we have taken the sabbe | sible， | offices．It would semm from the foliowing factes |  |  |
| mpreeded boothof flem，is left | Whith itit riligious obseranece would | tinces tin |  | his |  |
| bre | 隹 |  |  |  |  |
|  |  |  | ， | ${ }^{\prime}$ Rerrocessiow．- The |  |
| $\mathrm{g}_{\mathrm{g}}$ if the Sabbath be bitoed out． Th |  |  | ， | that Saxony，the cradle，of the Refor |  |
|  | at borowedit fom us，hee woul hav | Nw | e became Member of Congrese then Minisiter to |  |  |
| had those r （ | ${ }_{\text {con }}^{\text {coun }}$ | San | oldes |  |  |
| our morat duties oiginate．A | might diffor from usi，and therefore to s | ${ }^{\text {w }}$ ． spe |  |  |  |
| $\begin{aligned} & \text { ho say that this world sprang into } \\ & \text { y chance! go read it. It is a w } \end{aligned}$ |  |  |  | ade seme Rome whence the gasel，in ip pimitite |  |
|  | its independence，a the same day you do！＂ | ＂ | der |  |  |
| Supers of tiols you woo think your dumb | dest the discussion upon the subje |  | ， |  |  |
| Phemey your foily Yee，hisim moument Almighty | ／Sabait，there was much said about hei Feast |  |  |  |  |
|  | ${ }_{\text {ing }}$ |  |  | tr |  |
| aidere |  |  |  |  |  |
| en to be taught his name，so long shal | numerous；but when we add |  | of hibe Sate of Masaschusets， | my pubice eforsis．Thayd wininesed morotetian |  |
| othen will attempt to destroy In answer to this question，al |  | the benefitooft thi Chisitia |  |  |  |
|  |  |  |  |  |  |
| gans，who teach that is no Sabbath．It was s |  |  | \％ | I am sure that the colporteur work |  |
|  |  |  |  |  |  |

We cheorfully comply with the request
of the Corresponding Secretary of the American
Peace Society, to publish the following :-
PETIIIONS FOR PEACE.

## Permit us to solicit your special aid in hasten ing the presen wiar with Mexio to as speedy close as possible by petitions to Congreses for the purpose; a request which we make to you no as partisans, but as Christian patriots, East o West, North or South. You all understand the West, North or South. You all understand he history of this war too well to need from us any comment on it      

## week.] FIFTEEN adsis Latri froil edrope.




 | $\begin{array}{l}\text { powers for terminating as } \\ \text { pereant } \\ \text {, weftusion wo bith Miod. Mexico, }\end{array}$ |
| :--- |


 blood or treasur

| has jues sailed for California and Columbia River; with a full cargo of Government store and merchandize, and a number of passengers. Among the passengers are Rev. William Rob- erts, of the New Jersey Conference of the Methodist Episcopal Church, his wife and two children ; Rev. J.H. Wilbur, of the Black River Conference, his wife and daughter. These two Conference, his wife and daughter. These two go out to reinforce the Methodist Mission in Oregon; and will probably reach their destinaengers are Mr. Edward F. Folger, Richard Andrews, G. W. Whitlock, Geo. S. Wardell, Chas. out in a mercantile capacity, having merchandize for the markets of California and Oregon. The owners of the bark are Messrs James Bisho \& Co., of New Brunswick, N.J. James Bishop |
| :---: |
| Cology; in 1656 , there was a a lawe that Hat Haven perzono above the age of 14 years, thall will any make and publish any Lie, which, mayy we be pernicious to the public weal, the offender shail ppy to the Plantation, as it is a s sin agaiust God, for the frrst offence, 10 s., and for the second, 20s.; and it unabe to pay, , he shall be com mitted to the stocks- for the first offence, one hour, for the secobind, four haurs, and if he offends the thitd time, he shall bo, publicly whiped, and may be bound ofer to the Court of Magistrates." may. be bound over to the Court of: Magistrates. |
| on in 50 hours, which ary dispatch-now. it number of second |



THESABBATHRECORDER
100

## ,




| How Many do You Pay For? -It is ascer-tained from the public records kept at the Municipal Court, that there is, on an average, one runurar of the day. There are about ten thousand places in this City and County, whereliquor is sold and of these three thousand are liquor is sold, and of these three thousand arefurnished with licenses. The revenue from these amounts to about thirty thousand dollars a year, a sum not.much more than sufficient topay the interest on seven-eights of the pauper and criminal taxes imposed by intemperance. The city trasury must necessarily pay thewages of the carmen who are employed to carry these street drunkards to the Tombs, and the dirtiest work of the rum trade-picking upthe <br> the loathsome and helpless wretches who. are by the men who have reduced them to this dis. gusting condition. It is a question which may pay for ?" [Visitor and Advertiser. |
| :---: |
|  |  |

 given him to buy cakes or play things, he cosose
rather to spend it on tools, and tried to do wha
the that sean done with them. Once he was


 was given to bim, and with it he made a litter
real pump with which he could raise water
When John Smeaton became a man, he contriv-

 lives have been baved, and many people have
had creson to be glad that John Smeatou was
not:a careess, ide by.


 Isaac Newton was set thinking how and why it
wats that When the stak broke the apple fell to
to oxplain it to you; it it is your worth and mand
 dimire and adore the wisdom and goodness o God who wules the whole. As you grow olde
ind
withe very pleasant to yon tol learn what
his





 some owers st to do better and better, till h hent
went on triyg to
became one of the finest painters in the world
 coach, them to ro read the Bible. One little be Then he was asked if he could read? He said
he coild. He was next asked. where he went

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from the time of housing to the present date
and the resulf is, they have given twice the
quantity of milik they would have produce
without them and of a richer quality; the bu


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Oporto-JobTyler.
Tallmadge-Bettuel Church.

Che Sabbath Recorder.

Marriage in Lapland.-It is death in Lap-
land to marry a maid without the consent of her
parents and friends. When a young man has

## If the maid out-run her suitor, the matter is ended; he must never have her, it being penal for the man to renew the proposal for marriage. But if the virgin has an affection for him, though at first she runs hard, to try the truth of his love, she will without Atalant,










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