



The Sabbath Recorder.

New York, June 10, 1858.

EDITED BY A COMMITTEE OF THE BOARD.

Sabbath Recorder.

We have closed the XIVth, and with the present issue, have entered upon the XVth Volume of The Sabbath Recorder.

To many of our patrons it is known that the past volume has been conducted by the Publishing Committee, and of course, that the duty of editing has fallen not on one only; but on several members of the Publishing Board.

We have endeavored to be just to our understanding of religious truth, and kind towards those whose communications have expressed sentiments antagonistic to our own, and if any have thought otherwise, we feel it to be no indignity to us, in requesting them to treasure up nothing inconsistent with fraternal kindness.

We trust it will not be considered unkind in us if we call the attention of such of our subscribers as are indebted to THE SABBATH RECORDER to what may be due from them. We are quite sensible of the difficulty of raising money in many, and perhaps most of the localities to which our paper goes.

We would say to our correspondents, we trust you will endeavor to make our paper interesting by favoring it with original productions of your pens. We have talent sufficient; if directed this way, to make our paper second to no periodical of its class published in our country.

Permit us to suggest to our friends the importance of increasing the number of our subscribers. Every family would find it profitable, even in a pecuniary sense, to subscribe and pay for a copy of THE SABBATH RECORDER, aside from the religious instruction and general information they would find in it.

Fanaticism not Religion.

The recent movements in the State, to have the locks closed on Sunday, and in this city to suppress the crying of the Newsboys, do no doubt appear to many pious people to indicate a very devout state of mind, and they seem to think that these efforts to bring the laws to bear upon those who may violate the Sunday ordinances in regard to labor and amusements, are worthy of the highest praise.

But we have no special interest in the operations of the Sunday laws upon such persons as acknowledge the sacred character of Sunday. Nor do we object to the religious communities in the city and elsewhere, being secured from disturbance in their devotions.

Obituary of Eld. Daniel Coon. After our form, containing a brief memoir of Eld. Coon, was prepared for the press, we received a communication from Eld. J. Clarke, of Hopkinton, containing dates of a number of important events of Eld. C's useful life, which, from the memory of the writer could not be accurately stated.

The following year he removed to Brookfield, and assisted Eld. Henry Clarke in the 1st Seventh day Baptist Church, between one and two years, when he commenced his labors in the 3d Brookfield Church. In 1830, he was employed by the Missionary Board to preach to the churches, and scattered brethren in Allegany Co., N. Y., for a year, when he returned to the Church in Brookfield, where he continued until the winter of 1835.

Now when we discover the same spirit gaining an ascendancy, and controlling the action of the civil magistrate upon the same subject, we have just reasons to apprehend the same results if it be allowed to go unchecked. The friends and promoters of these Sunday movements attempt to justify their course by appeals to the Scriptures, and to the law of God.

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holding all the rest of creation still at our expense for his benefit—he may be free to pray, and ungodly worldlings will be free also to work or to play.

Give us freedom at whatever expense. When we choose to worship, we will agree to find a place of quiet, or worship among the roaring elements where God himself can hear, whether the fastidious crew of mortals be pleased or not.

We will not ask the rest of the world to hold their breath while we pray, lest God might not hear, but will let them do their own pleasure, while we do ours.

A Misnomer.

Will the Sunday papers look at their dictionaries for the signification of the term Sab-batarian.

Webster says, "SABBATARIAN, (from Sabbath,) one who regards the seventh day of the week as holy, agreeably to the letter of the fourth commandment in the decalogue. There were Christians in the early church, who held this opinion; and one sect of Baptists commonly called Seventh-day Baptists, do so now."

We think the Sabbatarian is not guilty of the acts charged upon them by the Dispatch and other Sunday papers. As a people, they have ever been opposed to Sunday legislation believing as they do, that the first day of the week is only a working day, and so constituted by the law of the Sabbath, the fourth commandment in the decalogue.

The friends of religious liberty may bang away at their adversaries, but don't let them fire at the wrong flag. It is a misnomer when applied to a Sunday worshiper. Sabbatarian has more noise about their churches than the screams of all the newsboys in creation assembled could make, and yet they call not upon the strong arm of the law to protect them in the enjoyment of quiet on their day of rest.

The Press.

The sustaining of a denominational press has always been a subject of considerable interest to us. Whether it will pay, is not so much the question, for if it do good, it should be sustained, even at the sacrifice of time and money, whether there has been a pecuniary sacrifice, or a gain in the operation of our Society, will only be known when the accounts are fully settled.

It is time that those to whom God has committed the knowledge of his holy Sabbath, should let their light shine, and as the false doctrines of the "Lady of Babylon," come up for our credence, so bring that light to shine as to expose its error.

CHINESE EMIGRATION.—The Chinese are hereafter to be prohibited from emigrating to California, an act for that purpose having been passed by the legislature of that State, to take effect on the 1st of October next. This is an arbitrary law, but is considered justifiable on account of the corrupting influence of that heathen people!

EXPENSES vs. RECEIPTS.—For three weeks past our weekly receipts for the paper have averaged about \$47 00, against \$85,000, the average amount of our weekly expenses.

The Examiner gives a list of revivals gathered from exchanges and correspondence for the month of April which shows a total, so far as numbers are given, of over 23,000 hopeful conversions. This, however, represents only approximately the result of the work, as in very many cases where revivals are reported no numbers are given.

RELIGION AT HOME.—"Let them learn first," says Paul, "to show piety at home." Religion begins in the family. One of the holiest sanctuaries on earth is home. The family-altar is more venerable than any altar in the cathedral.

That God hears and answers prayer, is a fact indisputable, and evidently cherished by every true Christian. Nor is there one who cannot bear testimony to it in his experience. What a long and continuous train of blessings, have followed Christians in their families, and circumstances, and pursuits in all ages.

Communications.

For the Sabbath Recorder.

DEAR BROTHER.—Your third question, "Since Jesus has been anointed the Mediator of the new covenant, and the all-suffering Teacher, how with your views of the Sabbath law do you account for the fact that he and his Apostles never once enjoined Sabbath-keeping, nor reproved Sabbath-breaking?"

Answer.—Jesus as Mediator of the new covenant never enacted any laws but such as were peculiar to it—baptism and the Lord's Supper. Other institutions and laws pre-existed, and were by him recognized not re-enacted. But they were recognized not as a part of the plan of redemption and forgiveness, but in his character as servant. The re-enacting scheme I think a fallacy. It is manifest that in order to re-enact you must first destroy or repeal. But Christ in the very outset said that he came not to destroy but to fulfill. Indeed no law of God was ever repealed. Laws expire by their own limitation in the government of God and are therefore incapable of being re-enacted having served their purpose.

Again, Christ could only reprove violations of law where they existed. That he did not reprove the Jews for neglecting the Sabbath, I admit, nor is there any proof of such neglect. But he did correct the Jews as to the nature of the Sabbath, and its proper observance. They had so interpreted the institution as to pervert its design, making man its servant rather than making it the servant of man.

As to the course of the Apostles in this matter perhaps the best light we can get is the history of their doings written by Luke some sixty or more years after Christ's ascension. From this we learn first that the Jews were scattered through all the surrounding nations. It seems also from Josephus that their religion and especially their Sabbath sentiments were universally known.

And it seems to me that the Christian church in general, of all orders, are as a body, mistaking the signs of the times. These great outpourings of God's spirit seem to me no evidence of God's fellowship with the churches, as many seem to construe them, but rather a discovery of what they ought to be, and of what they must be, if they wish to be on the right hand of the Judge, who is even now seen coming in the clouds of heaven.

Take the facts together then, 1. Jesus was a Jew and kept the Sabbath himself. 2. He taught the Jews the true intent of the Sabbath, and through this its proper observance. 3. The Apostles were Jews and kept the Sabbath. 4. In all the countries where they went and established churches, Jews were found keeping the Sabbath, and of these in part the first churches were formed; and 5. The Gentiles where they went, conformed to this rule, asking instruction upon that day, and what more do we want?

That God hears and answers prayer, is a fact indisputable, and evidently cherished by every true Christian. Nor is there one who cannot bear testimony to it in his experience. What a long and continuous train of blessings, have followed Christians in their families, and circumstances, and pursuits in all ages.

Has not our Lord shown us the economy that he requires, by the beginning of His church with the Israelite, and the perfection

and in supplies needful for us, met in answer to prayer? He can bear testimony too, to gracious manifestation in times of temptation and trouble, which have been in answer to those secret pleadings before the throne, which he has been accustomed to offer. Blessings on the Church of Christ, have been imparted largely, when Christians have prayed fervently, and every Christian church looks for those blessings in confidence when the spirit of prayer is manifested by the membership. Let us see the prayer-meeting well attended, and we feel encouraged, and when first one and then another address the mercy seat in humble and ardent prayer, the souls of the whole assembly soon mingle in desire, and the evidence of the divine spirit's presence is manifest, and we feel the force of that divine promise, "he that asketh, receiveth."

What the aggregate result of such united prayer has already been, we cannot tell, and what the future result will be, more difficult yet to say, for it is extending itself every day in the world at large. We may easily say however that if the spirit continues, untold multitudes will be gathered into the kingdom, and the church will become, in reality, the glory of the land. We may be able to say something about the beneficial results on individual churches in connection with united prayer. We shall see the spirit of harmony and love ruling, and actuating the whole. The youthful members will be found at their post in the prayer-meeting; in the Sabbath-School, and at the Bible Class.

The following article was written with the intention of having it presented to the Eastern Association, but it arrived after its adjournment, and it is forwarded for publication in the RECORDER.

ROCKLAND, May 17, 1858.

To the Brethren of our Lord Jesus Christ convened at Hopkinton, E. I.

BELOVED IN THE LORD,—I have hoped to be with you in your meeting, but it is otherwise ordered. I say otherwise ordered, for if it be owing to my fault, God will so overrule it that others will be no loser by my neglect.

And it seems to me that the Christian church in general, of all orders, are as a body, mistaking the signs of the times. These great outpourings of God's spirit seem to me no evidence of God's fellowship with the churches, as many seem to construe them, but rather a discovery of what they ought to be, and of what they must be, if they wish to be on the right hand of the Judge, who is even now seen coming in the clouds of heaven.

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Miscellaneous.

Spirit of the Sunday Press.

The late efforts of the Spingler Institute Committee to suppress Sunday traffic and Sunday crying of newspapers, by invoking the aid of the law, has called forth a strong anti-revival expression from the numerous Sunday papers. We should be glad had we room to transfer the whole to our columns, as historical of the Sunday controversy. We shall, however, try to give the substance of the articles, so that our readers may have the benefit of all sides of the question. We begin with the Dispatch—

WAR ON THE SUNDAY PAPERS—CHANGE OF DAY OF PUBLICATION OF THE DISPATCH

In changing our day of publication to Saturday, it is due to our readers to give the following explanations of our reasons for adopting this course.

At a meeting of the Board of Metropolitan Police Commissioners, held on the 20th of May, a memorial, signed by over a hundred of our "most influential citizens," was presented to the Board; and in accordance with its petition the following resolution was offered by Mr. Commissioner Bowen—

Resolved, That the General Superintendent be directed to carry the law forbidding the sale of wares and merchandise on Sunday into effect.

This was finally adopted. At the same meeting it was also resolved to abate the nuisance of "crying papers on the Sabbath." In obedience to the direction of the Board, Superintendent Tallmadge issued the following order to the Police—

OFFICE OF SUPERINTENDENT OF POLICE, New York, May 22, 1858.

Sir—The Commissioners of Police have directed the General Superintendent to enforce the law prohibiting the sale of wares and merchandise on the Sabbath; and also to prevent the crying of newspapers on that day. The 21st section of the law establishing a Metropolitan Police District forbids the sale of intoxicating liquors on that day, under a penalty; and other statutes of the State prohibit the sale of other articles of merchandise on the Sabbath.

The crying of newspapers on Sunday disturbs the quiet of the day, and is a violation of law, and is a subject of earnest complaint by a large body of our most respectable citizens. You will instruct the men under your command not only to report all violations of the Sabbath, but to suppress the crying of newspapers on that day. The law authorizes the forfeiture of all property exposed for sale on that day, except milk and fish in the morning.

Before enforcing the rigid provisions of the law, you will caution the persons crying the papers of the consequences of such violations of the law, and only upon its repetition will you enforce its provisions.

F. A. TALLMADGE, Superintendent of Police.

That our readers may know what the law is which the Commissioners have resolved to enforce, we copy a few of its provisions from the Revised Statutes—

There shall be no shooting, hunting, fishing, sporting, playing, horse-racing, gaming, frequenting of tipping houses, or any unlawful exercises or pastimes on the first day of the week, called Sunday; nor shall any person travel on that day, unless in cases of charity or necessity, or in going to or returning from some church or place of worship within the distance of twenty miles, &c., &c. Nor shall there be any service laboring or working on that day, excepting works of necessity and charity, unless done by some person who uniformly keeps the last day of the week, called Saturday, as holy time. Every person being of the age of fourteen years, offending against the provisions of this section, shall forfeit one dollar for each offence.

Sec. 71. No person shall expose for sale any wares, merchandise, fruit, herbs, goods or chattels on Sunday, except meats, milk and fish, which may be sold before 9 o'clock of the morning; and the articles so exposed shall be forfeited to the use of the poor, and may be seized by virtue of a warrant for that purpose, which any Justice of the Peace of the county, or Mayor, Recorder, or Alderman of the city, is hereby authorized to issue, upon a conviction of the offender. When seized, they shall be sold on one day's notice being given, and the proceeds shall be paid to the overseers of the poor of the town or city.

Sec. 72. No keeper of an inn or tavern, or any alehouse, or porter-house, or grocery, nor any other person authorized to retail strong or spirituous liquors, excepting to lodgers in such inns or taverns, or to persons actually travelling on that day, in the cases allowed by law. Every person offending against this provision, and being thereof duly convicted, shall forfeit the sum of two dollars and fifty cents.

For the last half century this law has been regarded as a dead letter. It had become obsolete, both from its palpable unconstitutionality, and from its incompatibility with the freedom and enlightenment of the age. The revising Commissioners who—thirty years ago—commented to retain these defunct statutes in the code, merely out of respect to the sturdy old Puritans by whom they were originally enacted, anterior to the revolution, and under a monarchial form of government. They did not suppose that an attempt would ever be made to resuscitate laws that had so long fallen from use. Such was the declaration of B. F. Butler—one of the revisers still living—made recently at a Sabatarian meeting held at the rooms of the Historical Society.

But to the surprise of all, a coalition of a few "influential citizens," and sectarian ministers, demand that this law shall be examined and put in force, and the Police Commissioners yield to their modest requisition. Let the good work go on! The Dispatch will obey the law! The police have our condoleance in the degrading and unpopular task forced upon them by their pious directors, and we will watch with some interest to see how they will get through the job thrust upon them by their "influential" taskmasters.

Their employment must be the more repulsive, because they know, as well as we do, that the whole movement is an outrage against civil rights, based on the most shallow and fraudulent pretences. They know that their instigators are designing hypocrites who are making them their tools. We know it too, and we propose by temporarily changing our day of publication, to show these sleek and "most influential" persons and pettifoggers in aristocratic piety, in their true light. We are fully aware of the encroaching spirit that animates our pious "aristocracy," that causes them to chafe and

fret at the idea of the poor and vulgar herd enjoying one day out of seven, free from their upstart dictation. These petty tyrants, with the souls of promoted flunkies, are not satisfied with growing rich from the blood and toil of men who, for a wretched pittance, serve them six days in the week; they are not content with reducing the people almost to a condition of slavery in their workshops, but would put the badge of servitude upon them at their own firesides! In their pitiful arrogance, they affect to look upon the principle of equal freedom as a dangerous heresy that must be suppressed. They want labor to feel and acknowledge their power, even on the day of its recreation and enjoyment, when it has for awhile escaped from their clutches. To this end they raise the cry of "Sabbath observance" to disguise their insidious designs against the right of the people. We deny that any real Christian, any true patriot, or genuine philanthropist, can sympathize with the movement or engage in the crusade initiated by those Pharisaical "Influentials."

We repeat, there is danger in this covert attempt to infringe the liberty of the people. If all our wealthy citizens were of the same stamp as these aggressive "Influentials," we would not raise our voice in warning or expostulation. But we do not wish to see the innocent suffer for the sins of the guilty. We know hundreds of rich, and really influential men among us who have human hearts and manly virtues, and modest charity; men who have borne and still perform their share of labor, and use the power that fortune has given them, for the general good of their fellows. These men are not fanatics. It is as impossible for an honest, benevolent man to be a tyrant or a bigot, as it is for a Pharisaical "influential" to get into the kingdom of heaven.

Let us return to the question of the Sunday Laws. The Police Commissioners have resolved to stop the sale of all kinds of merchandise on Sundays. We say they cannot do it, and we say further, they will not even attempt to do it. The Commissioners in the middle of the week assured a deputation of editors of Sunday papers, that they never intended to attempt it! Then why go through the mockery of passing resolutions, and issuing orders to the patrolmen? Have these worthies caught the infection of hypocrisy from the Sabatarian bigots? or did they expect to frighten the publishers of Sunday papers into accepting from their dictation, the terms and conditions on which their papers might hereafter be published? Whatever may have been their object, they failed. The proprietors of Sunday papers who did "call at the Captain's office," were men who knew and were prepared to defend their rights. The Dispatch was not represented on the occasion, as we had decided to obey the law! And thus we shall be in a better position to expose to the people the miserable hypocrisy of the whole movement, and of its instigators. How effectually will we do this let the future show. Meantime no assurance from the police that our business shall remain unmolested can induce us to violate a law they have gravely resolved to enforce! It is useless for them to offer us their indulgence; we insist on obeying the law! We do not care to have sentence suspended over our heads, to be put in execution at any moment, when, by exposing their plans and chicanery, we may happen to offend the power behind the throne, that claims to work the police machinery of the Metropolitan District. We know these men and their intrigues too well for their own comfort, and the success of their schemes; and they know us, and shall feel us too, again! We are now free to expose the corrupt jobs in which some of them are engaged, without being at the mercy of Mr. Superintendent Tallmadge, and the standing army of incapables which the State has quartered on this city. (Thanks to Fernando Wood!)

All the usual Sunday papers, with the exception of the Dispatch, will be regularly issued and sold on Sunday morning. The newsboys will follow their customary Sunday morning occupation, and we are inclined to think will "cry" their papers in spite of the police warning. If the police do arrest any of the boys, we hope they may have a pleasant time in finding a magistrate who, after due conviction, will issue his warrant authorizing them to seize the wicked property of the boys, and sell it for the benefit of the poor. This is the only penalty that can be inflicted, even under the obsolete Sunday Laws.

LAW AND LIGHT.—The Sabbath Recorder remarks, in a strain of cutting irony, upon a new discovery made by the "Sabbath Committee." It says the "Sabbath Committee" have made the most wonderful discovery of the age—viz. That there is a clear distinction between the suppression of Sunday desecrations and the promotion of Sabbath observance, and consequently, that law is not the only means of reformation—law for Sunday desecration, and light for Sabbath observance.

This is a new distinction, but a very good one; for we suppose light will expose the real object of the law, and destroy the foundation of human legislation for religious observances. We are glad that light is likely to have some opportunity of shining into the dark recesses of Sabbath legislation and Sunday ordinances. Law in the days of the Puritanic Westminster Assembly of Divines was as much resorted to as at present to suppress Sunday desecration, and law, in those days, had all to do with Sabbath observances. Light was not then invoked to the aid of the great Parliamentary committee; all the cry was "law, law, law." And the howling of newspaper boys is to be stopped, even now that light begins to shine upon our modern Westminster Assembly at Spingler Institute!

Even so. And we have been told that light should come first, law afterwards. How much pains was taken to throw light upon the minds of the newsboys (so benighted that they cannot see that what is not a nuisance one day in the week is another), before the strong arm of the law was brought to bear upon them.

A NEW WORK CALLED FOR. The Southern Baptist says, in recommending a volume just published in Charleston on "The Christian Sabbath," "Repeated inquiries have been lately made for some treatise that would present the grounds of the first day of the week, as the Divine Law on the Sabbath in a manner which would meet the difficulties often suggested, growing out of the change of the day from the seventh to the first day of the week." We do not wonder that something new, and more satisfactory is called for on this subject. The old ones are certainly the most miserable trash, in the way of argument, that we ever read; and we fear the new one is no better.

From the New York Sunday Mercury.

SUNDAY PAPERS IN THE STREETS.

We venture to assert that the Police Commissioners will not lend themselves to the views of these fanatics, whose object it is to allow no person to earn a penny except themselves—who would permit no one to do servile labor on that day except in their kitchens, or behind their carriages. The press is a power not to be trifled with; it cannot be put down, even under the despotic rule of Louis Napoleon; and any attempt upon the part of our Mayor, Superintendent of Police, or Police Commissioners, to coerce it into the surrender of any of its rights and privileges will meet with a just retribution at the hands of the people. The police will not dare to interfere with the newsman on Sunday, who sell papers noiselessly at their stands. They will not disturb the carriers of newspapers in their business of delivering those papers at the doors of subscribers. They will not interfere with the newsboys in the street who sell their journals without crying them out vociferously as they sometimes do. If any policeman, acting on a hint from some of the more rabid "Sabbath Committees" should venture to exceed his duty in this matter, take his number and report it at this office. We shall see that his case is attended to.

The "Sabbath Committee" will find that it has oversteered the mark completely, in presuming that it can induce the police authorities to succumb to all its blue-law dictations. For ourselves, we are satisfied that the Sunday Mercury has too strong a hold upon the public taste to be effected injuriously by any trifling movement. The community will have it. The tens of thousands who persevere eagerly on Sunday, will purchase of the newsman, or watch for the boys, if they do not order it directly from our office; and any attempt to debar them from the luxury, would only result in augmenting their anxiety and determination to procure it at all hazards, and under all circumstances.

THE WAR ON THE PRESS.

A body of fanatics, who claim that they are holier than their neighbors, and who insist that all mankind shall submit to the iron rule and cast steel will, have so far succeeded in intimidating the government and police of this city, that they have succeeded in fomenting a decree, ordering the suspension of the crying of the newspapers on Sunday. We do not, nor will we, under any supposable existence of things submit to any such intolerable and degrading tyranny. Our right of property, our right of exercising the full freedom of the Press, we will maintain, come what may, and are ready, and prepared for the war in which we find ourselves unwittingly engaged. We enter the contest, with a full knowledge of the consequences it will engender, and are fully prepared to carry the war to the utmost limit. Our rights, our property, and our freedoms, must and shall be protected. We know how that protection is to be insured, and we will go to the end of the battle, conscious that a community which revolts at tyranny, no matter in what shape it presents itself, will sustain us. We are not to be put down by an arrogant, supercilious, and an ignoble priesthood—by a party, or a band of men, who subsist, by preying on the superstitions and credulity of those, who are made to adopt the idea that Almighty God ordained that any one day in the week is better than another, to render him peculiar and especial service.

So well satisfied, were the fathers and founders of the American Republic of the baleful influence of priestcraft that when they entered on the work of creating a new and proud nation, they evoked the aid of Jehovah in their endeavors to set it at defiance. They resolved, at the outset, that there should neither be affinity or communion between church and state; and the more effectually to carry their ends into execution they refused to admit the services of chaplains in their conventions; and finally, to complete their plans and leave the people acquitted of priestcraft formed a government, which, to all intents and purposes, is practically a pure unqualified Theism.

Not only did the founders of the American Republic do this in this matter. Far from it, most of the original states, when they framed their constitutions positively and sternly inhibited the interference of the clergy in their affairs; and, beyond this they interdicted their eligibility to lay or civic offices. They were determined that all men, in accordance with the Anglo-American magna charta should worship Almighty God in accordance with the dictates of their consciences, and on such days as should best comport with their taste, dictation, and convenience. There is no law, under the government of the United States, that recognizes any such day as Sunday beyond any other day, or as a Sabbath. It is a day which is occupied by the army, the navy, by commerce, by legislation, and by courts of justice when indolence does not otherwise suggest; and now it is demanded that its importance and value shall be surrendered by the press. And shall we yield to that demand? We shall see!

We observe that our contemporary, the Dispatch, hitherto, one of the "Sunday press," has temporarily withdrawn itself from that category of journalism. It is now published on Saturday. Its object in instituting this change is stated to be a determination to "show in their true light" the gentlemen who have made application to the police commissioners to prevent the newsboys from raising an outcry in the streets, when they sell papers on the Sabbath.

We must confess that the fanaticism of certain parties who desire to revive the ancient and obsolete blue-laws which forbid everything but going to church on Sunday, is sufficiently provoking. Did we believe it possible for them, in a country and an age so enlightened as this, to prevail upon our municipal authorities to second their bigoted views and narrow prejudices, we should feel it a duty to resist "the bitter end" all such encroachments upon popular rights and rational liberty. But we think we know the officials thus appealed to better than to suppose them capable of lending the sanction of their names and position to objects so disreputable. We think we know them well enough to entertain a confidence that they have no wish to interfere with the most perfect freedom of conscience; that while they are naturally anxious to secure to the devotional the uninterrupted performance of their religious duties, they are just as solicitous to ensure to other citizens the equally undisturbed enjoyment of their own idea of the Sabbath.

We repeat what we have often said, that Sunday laws of all kinds are unconstitutional and we conscientiously believe that an appeal taken to the proper authority would, if impartially adjudicated, result in the overthrow of enactments of that character. But we have no relish for such ultra proceedings. We like the institution of the Sabbath. We consider it a direct evasion of the fundamental law; and yet, as our whole social system is a series of petty compromises between abstract rights and conventional necessities, we are content to let this one go in view of the good it may effect—if not pushed to extremes by Pharisees and hypocrites.

Reading the Sunday papers, we opine, is a much more Christian-like employment than getting intoxicated in houses of low resort; and if reading them keeps many a man at home with his family who would otherwise waste his Sabbath in the dens of intemperance, the most evangelical of religious professors might find in the act something besides a subject for incessant reproach. At any rate, we apprehend that we benefit mankind quite as much in our sphere of exertion as many who affect supercilious Sabatarian eccentricities. We are sorry, therefore, to lose the Dispatch from our own useful ranks, but wish it all possible success in the new path it has chosen for its field of activity.

From the New York Sunday Atlas.

THE SUNDAY LAW.

The Dispatch is no longer to be published on Sunday. It is now the New York Dispatch, and is issued on Saturday afternoon. We do not exactly comprehend Alderman Williams's idea of changing his publication day; but we are positive he has not joined the church. Yesterday's Dispatch opens a heavy battery upon the sanctimonious Sabbath Committee, and discusses the whole Sunday question with mastery ability. We have an idea that the Alderman prints his paper on Saturday, so as to afford the narrow-minded hypocrites he pounces upon, an opportunity to see themselves in his mirror, without being subject to the necessity of reading a "wicked Sunday journal."

THE SUNDAY NEWSBOYS.

We have ascertained, from an interview with Mayor Tiemann, Police Commissioner Bowen, and General Superintendent Tallmadge, that the late order to suppress the crying of newspapers in the streets on Sunday, does not at all contemplate stopping the sale of newspapers on that day, and does not warrant any interference on the part of the policemen with men and boys, who prosecute the newspaper traffic in the streets in a quiet and orderly manner. Neither do they meditate any attempt to shut up the shops of the newsman on Sunday, or the publication offices of the newspapers, if the proprietors are disposed to keep them open.

As a party in interest, we are not disposed to offer any objections to the policy of the Police Department to stop the loud crying of newspapers on Sunday, as they have explained it to us. We are rather inclined to aid them, thus far, in their efforts; for we believe quite as many papers will be sold by the boys, and news-men generally, without noise. If this concession will satisfy the "Sabbath Committee," we cheerfully agree to it, and shall rejoice in being thus delivered from a warfare with cant and bigotry, and from a litigation with the authorities, to test the constitutionality of the obsolete Sunday laws, which we had resolved upon, in case sanctioning hypocrites, who affect to think that Sunday belongs to them, had undertaken to carry out the extreme measures suggested in their memorial to the Mayor and Police Commissioners.

We do not, however, concede the right of the police authorities to arrest the news-vendors who choose to cry their papers through the streets, because the only penalty recognized by the statute law for selling goods on Sunday, is the confiscation of the article offered to be sold, in a legal manner. An arrest of a news-boy for selling papers merely, by a policeman, without warrant previously obtained, would undoubtedly subject the officer to liability, for false imprisonment; and to take away his papers without a formal process of law, would unquestionably be deemed highway robbery!

The only charge upon which a police magistrate could hold a news-vendor, for selling his stock on Sunday, is that of "disorderly conduct." To recover the only penalty fixed by the statute for violating the Sunday law, in the sale of merchandise, we apprehend a civil process must be resorted to; and we doubt if the Mayor, even, has power to take property honestly acquired without a legal process from a civil court.

Since, however, neither the Mayor, the Police Commissioners, or the Superintendents of Police, have any inclination to interfere with the business of selling newspapers on Sunday, other than to prevent the loud crying of the newsboys in the streets, we have no occasion further to discuss the question.

Little sins, like little thieves, open the doors for greater ones.

THE DAILY PRESS AND THE SUNDAY PRESS.

The daily newspapers are pursuing a very unwise, not to say ungenerous course, in their notice of the warfare now made on the Sunday papers by a few fanatical bigots, who take advantage of an old law, which has been regarded as obsolete for the past thirty years. The sole charge that can be made against the Sunday papers is that they are sold, or rather delivered, on Sunday morning. All the work on them is performed before Sunday morning, and

the publication of them can hardly be regarded as even a technical infringement of the law. This is not the case, however, with the daily papers, which openly and notoriously and unnecessarily violate the law by working all day Sunday, just as they do on any other day.

FROM THE NEW YORK SUNDAY TIMES.

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AYER'S CHERRY PECTORAL, FOR THE RAPID CURE OF COLDS, COUGHS, AND HOARSENESS.

BRIMFIELD, MASS., 2d Dec., 1855. Dr. J. C. AYER: I do not hesitate to say the best remedy I have ever found for Coughs, Hoarseness, Influenza, and the concomitant symptoms of a Cold, is your CHERRY PECTORAL. Its constant use in my practice and my family for the last ten years has shown it to possess superior virtues for the treatment of those complaints. EREN KNIGHT, M. D.

A. B. MORTLEY, Esq., of UTICA, N. Y., writes: "I have used your Pectoral medicine in my family ever since you invented it, and believe it the best medicine I ever used for a cold. With a bad cold I should sooner pay twenty dollars for a bottle than to do without it, or take any other remedy." Group, Whooping Cough, Influenza.

SPRINGFIELD, MASS., FEB. 7, 1856.

BROTHER AYER: I will cheerfully certify your Pectoral is the best remedy we possess for the cure of whooping cough, croup, and the chest disease of children. We of your fraternity in the South appreciate your skill, and commend your medicine to our people. HIRAM KONKLIN, M. D.

AMOS LEE, Esq., MONTEREY, LA., writes—3d Jan. 1856. "I had a tedious Influenza, which confined me in doors six weeks; took many medicines without relief; finally tried your Pectoral by the advice of our clergyman. The first dose relieved the soreness in my throat and lungs; less than one bottle made me completely well. Your medicines are the cheapest as well as the best we can buy, and we esteem you Doctor, and your remedies, as the poor man's friend." HENRY L. PARKS, Merchant.

A. A. RAMSEY, M. D., ALBION, MONROE CO., IOWA, writes Sep. 6, 1855: "During my practice for many years I have found nothing equal to your Cherry Pectoral for giving ease and relief to consumptive patients, or curing such as are curable." We might add volumes of evidence, but the most convincing proof of the virtues of this remedy is found in its effects upon trial.

Probably no one remedy has ever been known which cured so many and such dangerous cases as this. Some human aid can reach; but even to those the Cherry Pectoral affords relief and comfort. Asthma or Phthisis, and Bronchitis.

WEST MANCHESTER, PA., Feb. 4, 1856.

Sir: Your Cherry Pectoral is performing marvellous cures in this section. It has relieved several from alarming symptoms of consumption, and is now curing a man who has labored under an affection of the lung for the last forty years.

ASTOR HOUSE, NEW YORK CITY, March 5, 1856. DOCTOR AYER, LOWELL: I feel it a duty and a pleasure to inform you what your Cherry Pectoral has done for my wife. She had been your victim of the dangerous symptoms of Consumption, from which no aid we could procure gave her much relief. She was steadily failing, until Dr. Strong, of this city, where we have come for advice, recommended a trial of your medicine. We bless his kindness as we do your skill; for she has recovered from that day. She is not yet as strong as she used to be, but is free from her cough, and calls herself well. Yours with gratitude and regard, ORLANDO SHELBY, of SHELBYVILLE.

Chemists, do not despair till you have tried AYER'S Cherry Pectoral. It is made by one of the best of our countrymen in the world, and its excellence we bespeak the high merits of its virtues.—Philadelphia Ledger.

AYER'S CATHARTIC PILLS.

THE sciences of Chemistry and Medicine have been taxed their utmost to produce this best, most perfect, and most valuable medicine. Innumerable proofs are shown that these Pills are virtues which surpass in excellence the ordinary medicine, from which they win unprecedentedly upon the esteem of all men. They are safe and pleasant to take, but powerful to cure. Their penetrating properties stimulate the vital action of the system, remove the obstructions of its organs, and expel disease. They purify the blood, and rid the foul humors which breed and grow distemper, and late sluggish or disordered organs into their natural action, and impart healthy tone with strength to the whole system. Not only do they cure the every-day complaints of every body, but also formidable and dangerous diseases that have baffled the best of human skill. While they produce powerful effects, they are, at the same time, in diminished doses, the safest and best purgative that can be employed for children. Being sugar-coated, they are pleasant to take; and being pure, they are free from any risk of harm. Cures have been made which surpassed what had been substituted by men of such exalted position and character as to forbid the suspicion of untruth. Many eminent clergymen and physicians have sent their names to certify to the public the reliability of my remedy, and the others have sent me the assurance of their conviction that my Preparation is curing, and immensely to the relief of my afflicted, suffering fellow-men.

The Agent below named is pleased to furnish my American Almanac, containing directions for their use, and certificates of their cures, of the following classes:—Costiveness, Bilious Complaints, Rheumatism, Dropsy, Heartburn, Headache arising from a full stomach, Nausea, Indigestion, Morbid Inaction of the Bowels and Flatulency arising therefrom, Loss of Appetite, all Obstructions and Catarrhs of the Urinary Organs, and all other diseases which require an evacuant medicine (Scraps or Kings Evil). They also, by purifying the blood and stimulating the system, cure many complaints which it would not be supposed could reach, such as Deafness, Partial Blindness, Neuralgia and Nervous Irritability, Derangement of the Liver and Kidneys, Gout, and other kindred complaints arising from a low state of the body or obstruction of its functions.

Do not be put off by unprincipled dealers with some other pill they make more profit on. Ask for AYER'S PILLS, and take nothing else. No other can give you compares with this in its intrinsic value of curative powers. The sick want the best aid their is for them, and they should have it.

Prepared by Dr. J. C. AYER, Practical and Analytical Chemist, Lowell, Mass. Price—25 Cents per Box. 5 Boxes for \$1.25. December 10, 1857. 6-m.

GROVER & BAKER'S CELEBRATED FAMILY SEWING MACHINES.

18 SUMMER STREET, BOSTON, 495 BROADWAY, NEW YORK.

These Machines are now justly admitted to be the best in use for family sewing, making a neat, strong, and elastic stitch, which will not rip, even if every fourth stitch be cut.

A liberal discount made to clergymen. Great attention on application by letter. May 6, 1858. 3-m.

Central Railroad of New Jersey.

CONNECTING at Hampton with the Delaware, Lackawanna and Western Railroad, at Easton, Great Bend, the North and West, and at Chunk—FALL ARRANGEMENTS commencing Oct. 28, 1857. Leave New York for intermediate places, from Pier No. 2, North River, at 7 30 A. M., 12 M., and 3 30 P. M.; for Somerville, at 5 00 P. M. The above trains connect at Elizabeth with trains on the New Jersey Railroad, which leave New York from the foot of Courtland street, at 7 30 and 12 M., and 3 30 and 5 P. M.

JOHN O. STERNS, Superintendent.

Alfred Highland Water-Cure.

This establishment for the cure of Chronic Diseases is conducted by H. P. BURDICK, M. D. and the facilities in this "Cure" for the successful treatment of Diseases of the Liver, Spine, Nerves, Catarrhs, Diseases, Bronchitis, Incipient Consumption, &c., are not excelled in any establishment. Patients will have the benefit of skillful Homoeopathic prescriptions— an advantage found in but few "Water-Cures." Especial attention will be given to diseases commonly called "surgical cases," such as Hip Disease, White Swellings, Cancers, (in their early stages), and Caries and Necrosis of bone.

Connected with the establishment is a Dental Shop, where all calls in that profession will be attended to. Address, H. P. BURDICK, Alfred, Allegany Co., N. Y.

Mariner's Saving Institution.

3d Avenue and 9th Street.

OPEN daily for the reception and payment of deposits from 9 to 2 o'clock, and on Wednesday and Saturday evenings from 5 to 8 P. M. Interest allowed on deposits at the rate of 6 per cent. on sums from \$5 to \$500, and 5 per cent. on sums over \$500. Terms: B. STILLMAN, Pres't. PHILLIP W. BRAS, Vice-President. ISAAC T. SMITH, Sec.

Publications of the American Sabbath Tract Society.

THE AMERICAN SABBATH TRACT SOCIETY publishes the following Tracts, which are for sale at its Depository, No. 100 Nassau street, N. Y., viz:—

- No. 1.—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian public, 25 p. 2.—Moral Nature and Scriptural Observance of the Sabbath, 52 pp. 3.—Authority for the Change of the Day of the Sabbath, 24 pp. 4.—The Sabbath and Lord's Day: a history of their observance in the Christian Church; 52 pp. 5.—A Christian's Duty, in each week, the Seventh-Day, instead of the Sabbath, 4 pp. 6.—Twenty Reasons for Keeping holy, in each week, the Sabbath, instead of the Sabbath, 4 pp. 7.—Thirty-six Plain Questions and Answers on the Sabbath Controversy; 4 pp. 8.—The Sabbath-Commandment: False Exposition; 4 pp. 9.—The Sabbath-Commandment: True Exposition; 4 pp. 10.—The Sabbath-Commandment: False Exposition; 4 pp. 11.—The Sabbath-Commandment: True Exposition; 4 pp. 12.—Mistake of the Sabbath; 4 pp. 1