

The Sabbath Recorder.

New York, April 28, 1859.

EDITED BY A COMMITTEE OF THE BOARD.

"History of the Sabbath-day."

In our present issue we publish the notice of "History of the Sabbath-day," by William Logan Fisher, Philadelphia.

The author takes the same ground that is taken by other non-Sabbatists. Of course he is opposed to all the movements which are made in view of promoting a more strict observance of the first day of the week, which he considers in the light of a human appointment. The Sabbath (Seventh-day), he considers an institution peculiar to the Jews, and denies that it was ever observed before the exodus of the Jews from Egypt, and that the institution was to become extinct with the ceremonial rites of the Jewish worship.

As we might expect in a work of this character, we find many remarks and assertions in the book which we consider erroneous, and which can scarcely be reconciled with our understanding of many parts of the Bible.

We design not to go into a general review of this work but merely to notice some things which we regard as discrepancies and unaccountable to the general drift of Scripture history. In page 17, he asserts "that the patriarchs kept no Sabbath." The Scriptures make no assertion like this. If they were entirely silent in relation to this subject, this silence could not justify the assertion. The Sabbath may have been observed from Adam to Moses for aught he or any other, save those who lived during those ages, could tell.

Again he says, "the keeping of one day more holy than another is contrary to the spirit and to the letter of the New Testament." Such a declaration could only result from a strong mental aversion to the sanctity of any particular day for religious worship.

In referring to Gen. ii. (p. 18,) as affording the strongest argument for the Sabbath, he says: "In this account of creation, Nature speaks one language, the Bible another; shall we put aside those unchangeable marks of a creation long anterior to that recorded, to be guided by records written when or by whom no one knows? The account in the book of Genesis can only be considered as an allegory, calculated to please children and ignorant men, and its literal sense is entitled to no confidence."

A writer who entertains the opinion here expressed, of the authenticity and truthfulness of the early account of the creation which has been universally ascribed to Moses as its author, can have but little confidence in any other writings ascribed to Moses, for he is always mentioned in the third person, as if some other person had written a history of what Moses had said and did. To be consistent, he who rejects the early history of the creation as recorded in Genesis, because those events transpired prior to the time of Moses, should also reject the whole of the book of Genesis upon the same ground, viz: "as an allegory calculated to please children and ignorant men, written when and by whom no one knows." But we would observe that in this early history of the creation there is not only a very clear allusion to the Sabbath, but also the word itself. 1. It is said in Gen. iv. 3, 4,—"And in process of time, it came to pass, that Cain brought of the fruit of the ground an offering to the Lord. And Abel also brought of the firstlings of his flock, and the fat thereof." In the margin of the English Bible a more literal rendering of the words, "in process of time," is given. The word rendered end, is from the Hebrew root, which signifies to cut off. It is evident therefore that the sense designed to be conveyed in these words is this, that these brothers brought their offerings to the Lord in the end or scission of days.

Now as there was no other period or cycle known or established at that time, but the week of seven days, the last of which was the Sabbath, we can come to no other fair conclusion, than that they came to the same altar by a mutual understanding, to perform their religious devotions on the day which God had appointed and blessed.

Mr. F. further says, page 23, "the word (Sabbath), is not found in the book of Job, probably the most ancient of all books, neither in Genesis." Admitting this true of the book of Job, we assure our friend that the word Sabbath does occur as a verb in Gen. ii. 2. In the Hebrew text we read, "And he Sabbathized (kept the Sabbath), on the seventh day." Had the Sabbath been religiously regarded from that day onward, we should scarcely have expected any thing more to have been said upon the subject in such a brief account as we have of that early period.

But in whatever light our author may view the book of Genesis, though written only to please children and ignorant men, he will hardly say this of the book of Exodus. There is no dispute as to when, and by whom this book was written. In Exod. xvi. 22, we read, "And it came to pass that on the sixth day they gathered twice as much bread," and in verse 23, we read, "To-morrow is the rest of the holy Sabbath to the Lord." This occurred some time before the Israelites came to Sinai, where the law was given. From this it is quite evident that this people had the tradition of the early establishment of the Sabbath of seven days, and that the seventh day was a Sabbath to the Lord; and also that the Sabbath did not originate in the giving of the law at Sinai.

But we think that all doubts on this subject will be put to rest in the mind of every man who admits the inspiration of the Scriptures, by what is recorded in the xxth chapter of this

book. It is here recorded that God spake with an audible voice in the hearing of the whole congregation of Israel, and among other commandments, enjoined upon them to "Remember the Sabbath-day to keep it holy."

"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore, the Lord blessed the Sabbath and hallowed it." Will it be said that this was spoken "to please children and ignorant men?" Whatever effect it had on such persons at that time, it certainly has not this effect now. It is also stated by Moses, that the miraculous falling of the manna to feed the Israelites in the wilderness for forty years in succession, was withheld on the Sabbath; so that for that period the Sabbath was most prominently held up to view.

The writer of this work has presented in separate columns from the decalogue, Exod. xx. 11, and what Moses wrote upon the subject in Deut. v. 15, and then says, "These reasons (for keeping the Sabbath), being essentially different, no certain reliance can be placed upon either." He also cites Irenaeus, Justin Martyr, and Eusebius, as asserting that no Sabbaths were observed by the patriarchs. But these early Christian fathers knew no more about the religious usages of those ancient men than we now do, nor had they the means of becoming better taught on this point. Their prejudice against the Jews and their religious customs was sufficient to more than counteract their proximity to the patriarchal age.

The objections to the Sabbath entertained by Mr. F. are without doubt, in a great measure the result of foregone conclusions upon the subject, and strengthened by the efforts which are being made by professing Christians to force upon the people by legal enactments, and penalties, the strict observance of the first day of the week.

Subsequent portions of this book we may hereafter notice. In the meantime we may say that we consider it a thorough-going, anti-Sabbatarian production.

The New York Herald and Sunday.

We take the following from the Herald of Sunday, the 24th instant:

"EASTER THE ORIGIN OF THE CHRISTIAN SUNDAY.—The origin of the Christian Sabbath or Sunday was the resurrection of Christ on the first day of the week, or the day after the Jewish Sabbath. There is no command in the New Testament to observe Sunday at all; but the early Christians assembled on that day, the Catholic Church has followed the custom, and other Christians have adopted it from that Church. But Catholics do not observe it as some of the fanatics observe it—they regard it as a day of recreation, and not as a day of misery and gloom, destroying the original idea of the day, which was one of joy and happiness. These men are inconsistent, for at one time they say they reject tradition, and that the Bible alone is the religion of Protestants. Yet, upon the traditional authority of the Catholic Church, they keep Sunday instead of Saturday, while they do not keep it as Catholics and rational Protestants keep it, but as a day of sadness, which has the disastrous effect of driving men to drunkenness and criminal indulgence of every kind. This is the case in Scotland and in parts of the United States. In Catholic countries, where Sunday is observed as a day of innocent amusement, drunkenness is unknown, and crime is far less frequent than in those Protestant communities where the day is kept with stern rigidity. The labors of our New York 'Sabbath Committee,' therefore, only tend to vice and crime."

That Easter was the "origin of the Christian Sunday," as the Herald says, is true no doubt, in part, at least. For a more full and historical account of that matter, we would refer the Herald to an article in the Sabbath Recorder of the 14th inst., over the signature A. B. C.

The inconsistency of Sunday-Sabbath makers is indeed most glaring. We do not wonder that the Herald noticed it, seeing those men so loudly reject tradition, and at the same time so unblushingly make it their authority for the great central institution of their religious system.

As to drunkenness being unknown in Catholic countries, as the Herald indicates, we should be glad to be better assured of that fact. But that "the labors of the New York 'Sabbath Committee' tend to vice," we do not seriously doubt.

In the Herald of the same date, we find the following under the caption, "Easter Sunday": "The resurrection of Christ took place on the first day of the week, the day after the Jewish Sabbath, and though there is no command in the Scripture to keep that day as a Sabbath, Christians generally, following the Church of Rome, do observe Sunday as a Sabbath, and do not keep Saturday. Some few who call themselves 'Seventh-day' Christians keep the Jewish Sabbath."

The Herald has learned two things which we are pleased to have known, namely, that "there is no command in the Scripture to keep that day [Sunday] as a Sabbath," and that "some few, who call themselves 'Seventh-day' Christians keep the Jewish Sabbath." We hope the Herald will learn its lesson more perfectly by the time this matter comes up in its review course. For if it observes closely it will find that there are no professors of Christianity "who call themselves Seventh-day Christians." On reviewing this subject the Herald will also learn no doubt, that the seventh day was constituted the Sabbath at creation, and as there is no command in Scripture for keeping any day as the Sabbath but that, so there is no reason or propriety in attaching the restricting and ungrateful epithet, "Jewish," to that institution. "The Sabbath was made for man,"—Mark ii. 27. If indeed there really is a Sabbath, as we believe there is, it is no Heathen, Roman, Christian, Gentile, nor Jewish institution. No, it is the paternal gift of the Great Father of all, to all His numerous children, vast numbers of whom have been

Gentiled and Jewed out of their inheritance in it, by a class of self-constituted remoulders of God's ordinances.

Proceedings of the Board of Managers of the Seventh-day Baptist Publishing Society.

At a regular meeting of the Board of Managers of the Seventh-day Baptist Publishing Society, held at the office of the Society, 100 Nassau-street, New York, April 12th, there were present Wm. B. Maxson, Lucius Crandall, Kliphlet Lyon, T. B. Stillman, Wm. Dunn, David Dunn, Jonathan Croffut, Nathan Rogers, and Geo. B. Utter.

The minutes of the last two meetings were read and approved, and the action of the Board at the last meeting confirmed.

The Treasurer's report was read and accepted, which shows the expenditure for the quarter to March 4th, to be \$847 46; receipts \$842 01.

The Publishing Committee reported their doings, which was read and accepted, as follows:

The Publishing Committee respectfully report, that they have continued the regular issue of the Society's publications, and that the number of subscribers is now about 1800; that in the discharge of their duty they are encouraged by the assurances of many valued patrons of the Society, that their labors are approved; but the Committee would be better satisfied themselves, had they the means of prosecuting their labors more efficiently, for beside the want of funds there are wanted a larger supply of type, a press, and other conveniences for the various branches of the publishing interest of the denomination.

The Committee have endeavored to economize the expenditures of the Society as much as possible, by avoiding expensive agencies and salaries, by securing voluntary and gratuitous aid in the editorial department; but owing to the small profits of the regular business of the Society, and to the delinquency of so many subscribers, the indebtedness of the treasury is not diminished.

The report of the Treasurer shows a balance of indebtedness at the close of the last quarter, of \$1464 01.

The Committee have hired a room for the next year, for the use of the Society, on Chatham-square, at a rent of \$150; and while it may be in some respects less conveniently located, yet from the great increase of air and light obtainable, the Committee have no doubt of securing an increase of economy, comfort, and health to the inmates.

The Treasurer has continued the agency of Eld. L. Crandall for the collection of its dues, the sale of its publications, etc., as authorized heretofore with a change of the consideration for sale of books from a per centage on amount of sales, to the profits arising from sales made above inventory prices.

A letter was written on behalf of the Board to Bro. Walter Dickson, in accordance with the directions of the Board at its last meeting, inviting him to visit this city, at the expense of the Society, but no response has been made to the invitation.

All of which is submitted.
Wm. B. Maxson,
T. B. STILLMAN,
E. LYON,
L. CRANDALL,
WILLIAM DUNN,
Committee.

The following resolution was presented by William Dunn, and was adopted:

Resolved, That the Publishing Committee be hereby instructed to take such measures as may be necessary in their judgment to procure such biographical articles as will serve to describe and illustrate the lives of eminent Sabbath-keeping Christians, in the old as well as in the new world; and that they proceed as soon as practicable, in the publication of them in a series of books of such form as may be suited to Sabbath-Schools and other libraries; and that they also advertise the design of this Board in this matter in the Sabbath Recorder, and otherwise if necessary, so as to stimulate contributors and subscribers to the aid of such work.

On motion, of L. Crandall, the following resolution was adopted:
Resolved, That this Board hereby recommend such action on the part of the Publishing Committee as may be necessary to revive the labor of preparing a denominational history, and that they also take such measures as may be proper to secure the means of publication as early as practicable.

The following communication with resolution annexed, was presented by L. Crandall, and was referred to the Publishing Committee for consideration and report:

To the Board of the Seventh-day Baptist Publishing Society:

BROTHERN,—Having recently seen and conversed with most of the subscribers to your publications, in the Eastern and Central Associations, and also with very many who are not subscribers for your papers, I wish to mention for the consideration of the Board, several things.

1. That there is a very general feeling among our people, that the publications of our Society are too costly, that is, that they ought to be afforded lower. And though our friends are reminded that our numbers are few, and our publications come high for want of greater circulation, etc., it seems to fail to satisfy them; and they insist that, were our papers as cheap as those of other denominations, we should do a better business than we do now.

2. There is a strong feeling among our patrons in favor of what is called the cash system, or paying in advance. It is thought by many, that if the price of our paper was reduced, the cash system might be so reduced to practice, that the saving in the expenses of agency in collecting, and the enlargement of our subscription list would exceed what we should lose in the reduction in our prices. And this idea is strengthened by the consideration that we, in that case, should not incur expense by sending our publications to persons who never pay. In this connection, I will add that there is an unpleasant feeling in the minds of many of our paying subscribers, who find that large numbers of their brethren let their accounts run so long as to embarrass the Society; and that others never pay, though as able as they are.

3. It has been suggested that (as there are those who are unable to pay for our publications, who notwithstanding ought to have them,) the local agents and pastors of the churches would be competent to advise the Board who they should give them to.

4. It has been suggested that in adopting the cash system, it should be done by dropping

say, by dropping the first year all subscribers who owe more than four dollars, second, those who owe more than two dollars, and so on, till the point is reached, without any inconvenience to, and in good faith with our subscribers.

5. It is felt that the Recorder is too exclusively devoted to religious subjects, and that it would be quite as useful in a religious point of view, if a larger place in it were given to news generally, and especially to business, the market, the prices current in all the varieties of business in which the people are employed, which are very many.

For the purpose of testing one point mentioned above, I present the following resolution:

Resolved, That the Board think it necessary to inform their patrons that at the close of the present volume of the SABBATH RECORDER, all subscribers who shall be owing four dollars, or more, will be dropped, and their papers discontinued till they pay up. L. CRANDALL.

The Publishing Committee were on motion directed to publish the minutes of the last meetings of the Board in the SABBATH RECORDER.

Resolved, That when the Board adjourn, it do so to meet at the call of the President and Secretary.

Adjourned. Wm. B. MAXSON, Pres't.
T. B. STILLMAN, Rec. Sec.

SURPRISE VISIT.—On the evening of the 17th inst., a surprise visit, for the benefit of Mr. & Mrs. L. C. Rogers, of New Market, was made at their residence by a large company of ladies and gentlemen, mostly members of the congregation of which Mr. Rogers is pastor. The intention of the visit was most happily executed. The surprise was complete, and the visit proved as profitable as it was pleasant. Among other things, a purse containing forty dollars was presented to the pastor by Rev. H. H. Baker in behalf of the elderly persons present, and a purse of thirty dollars, was presented in behalf of the young people, by the Principal of the New Market Seminary—Mr. James Stillman. Each presentation was accompanied by appropriate remarks, and responded to by the Pastor. "All is well that ends well."

Ministerial Conference.

The Ministerial Conference of the Seventh-day Baptist Central Association, will hold a session with the Seventh-day Baptist Church in Scott, on the Fifth-day before the 22d Sabbath in June next. The Conference will meet at the call of the Chair.

At the last meeting of the Conference, subjects were assigned to members for Essays and Sermons, to be presented at the next meeting, as follows:

1. "Suffer little children to come unto me," by James Sumnerbell.
2. Family Worship—by Halsey Stillman.
3. Bearing each others' burdens—by Thos. Fisher.
4. Wages of Sin—by J. B. Clark.
5. The Millennium—by Elias Burdick.
6. Duty of the Church to perpetuate the practice of Fasting and Prayer—by Enoch Barnes.
7. Religion and Christianity—by Dea. J. Maxson.
8. The evidence of a New Heart—by J. M. Todd.
9. The duty of Church Members to co-operate with their Minister in direct efforts for a revival—by C. M. Lewis.
10. Christ the Pattern of Piety—by L. M. Cottrell.
11. An Exposition of James i. 27—by D. P. Curtis.

New Publications.

MOTHERS AND INFANTS: NURSES AND NURSING. Translated from the French of a Treatise on nursing, weaning, and the general treatment of young children. By Dr. Al. Donne, late head of the Clerical Department of the Faculty of Paris, etc., etc. 303 pp. with plates. Boston: Phillips, Sampson & Co., 1859.

From a brief look over this book, we have come to the conclusion that it is a very valuable work upon the particular departments upon which it treats. Every young family would find in it reliable instruction upon many very important points, inseparably connected with their interest and happiness.

HISTORY OF THE INSTITUTION OF THE SABBATH: Its uses and abuses; with notices of the Puritans, Quakers, etc. 248 pp., 13mo. By William Logan Fisher. Second edition; revised and enlarged. Philadelphia, 1859.

Elder Knapp to the Universalists.

Not long since a Universalist minister challenged Rev. Jacob Knapp to a public debate, but he wisely declined spending time and strength over such a man. He assigned the following good reasons for wishing to have nothing to do with any such controversy:

1. A man who professes to believe the Bible to be a revelation from God, and then denies or perverts all that God has said in that Book, upon the future and eternal punishment of the wicked, cannot be an honest man.
2. No person can be a sane man, who thinks, when God says, "He that believeth not shall be damned," he means, all shall be saved, whether they believe or not; or, that the fair interpretation of the passage, "The wicked shall be turned into hell, with all the nations who forget God," is that they shall be received into heaven. Or, that if a man takes the broad road, which God says leads unto destruction, he will come out in life everlasting; or, suppose, when God says, "Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it; he means wide is the gate, broad is the way that leadeth unto life, and all go in therewith; who when Jesus tells him, "He that believeth not the Son shall not see life," turns around and says, "Well, I think that you mean we shall all see and enjoy life, whether we believe on the Son of God or not."
3. No man is worthy of public notice or respect who teaches that a life of drunkenness, of profanity, adultery, and murder, will assuredly lead to heaven, as a life of holy con-

formity to the requirements of Jesus Christ and a strict compliance with the laws of our moral, intellectual and physical being.

4. I cannot, in conscience give prominence to, or seemingly countenance, by public controversy, any man whose teaching is not designed to save men hereafter, nor to make them better here, but rather worse, by taking off all the restraints of God's holy law; by opening the sluices of human depravity; by ventilating the volcano, and throwing the reins upon the neck of depraved men and letting them ride on to destruction.

Communications.

The following epistle seems to have been written in a good spirit and with a good intention. It is addressed not to one Mr. Luke-Warm only, but to every professing Christian who has fallen under the rebuke of our Lord, administering to the Laodicean Church, Rev. iii. 15. The question need not be, WHO IS PETER? He is, no doubt, a friend of Christ. Nor need we inquire, Who does he address? But rather ask, Lord is it I? We publish it with the hope that our readers will peruse it carefully and prayerfully.

An Epistle to Bro. Luke-Warm.

For quite a long time I have had it on my mind to give you a lecturing. It seems to me that something of this sort may be really wholesome for you. The fact is, you need more than a beggar needs a new coat. You may not be so glad to receive it, but you ought to have it nevertheless. "You don't know what for? What had you done that was out of the way?" May your blind eyes be opened. You ought to see what you have not done. It is your *do-nothing* habits that I feel called upon to reprehend. You have proposed to follow the Lord Jesus these many years. And what efforts have you put forth for Him, your Lord and Redeemer? The greater part of the time both the Church and the world as well as your own heart, have said that you were neither hot nor cold. You have said to serve God, when you have been serving yourself very devotedly in stead. You think you have tried to be a Christian. If so, then you are one, for to really try to be a Christian is to be one without fail. However, let us see where you are. We will begin at the starting point, i. e., your conversion. You "came out" bright; your heart was full. Love, peace and zeal filled your soul. Every body exclaimed, "How changed!" as they beheld you. You prayed earnestly and much. The Bible was, O, how sweet! To read it was more delightful than the rarest fare that you ever saw—your unconverted friends felt you. There was something in your *halt*, that would, in spite of them or yourself, gush forth in your eyes and face, and would tumble on your tongue that troubled them, and they shunned you, for they found it

ber how you wanted men converted? How your fearless newness—your earnest—Christ-like Spirit kept temptations, and Satan, and your former wicked associates fleeing from before you wherever you went, like pigeons flying at the approach of the fowler. Your great desire then, was to do your duty—in your family, among your neighbors and elsewhere, every day and hour, as you felt time with quick wing bearing you to the solemn judgment. You made some effort to do it. You would go as far to meet your brethren in the sanctuary as you would to collect your dues, or to trade, or to do any other legitimate business of an evening. You did not think you ought to excuse yourself because you were tired, or the weather unfavorable. But how is it now? As ye received Christ Jesus are ye so walking in him? Ah, sir, is it not far otherwise? What interest have you now that is any thing like your early zeal? Did the devil get you to believe a good while since that you were making more ado than you need to in the service of God. Or did you become careless and worldly-minded, prayerless and watchless, and finally, just what you are now—a wretched mortal, filled with your own bitter ways. Any little excuse keeps you from meeting. Forceps are needed to extract anything from you to sustain the great cause to which you once gave so freely and with such enjoyment. You can find time to ride, visit or sail, perhaps, for pleasure, but you find something that hinders you, so that you cannot attend the Covenant meeting from which nothing hardly would once keep you. So, too, with the prayer-meeting. You have no good appetite for its spiritual exercises, and therefore you like a great deal better to go amid those scenes where you may feel the spirit of the world which is more congenial with the feelings of your dull and unsanctified heart. If you do ever attend with your brethren (when it is very pleasant, and you have not been at work hard,) you are possessed of a dumb devil, or if you speak, in either case you show yourself to be nauseous to God and His people. And when we look at your every day life we do not see the thoughtless and wayward unsteady, or reserved at all in your presence. They do not stand in awe of you on account of any true holiness, adorning your countenance and walk, and telling them of a loving Saviour and a bright way of peace and glory. Oh, sir, is it not clearly evident that your state renders you really loathsome? Tell me, is it not true that you despise yourself; you feel that you have meanly dishonored and injured the cause of Christ, which is the hope and salvation of the sin-stricken and lost. If your own heart condemns, how is it with God? To Him also you are abhorred. Do you not feel, as you think about it, that you only deserve to be spun out, as you certainly will be, unless you *swarm* up. There are icebergs around you, and you ought to thaw them. You have neighbors—backsliders, or more tolerable sinners, and you are doing nothing in public or private, by word or deed, which shows you have any concern for them. Yes, my dear brother, you have children precious ones, who are being turned away from Christianity by your own miserable example of indifference and worldliness. They know that if it is worth anything, it ought to engage your attention more manifestly. And when any one, who feels for them, urges them to seek salvation, you stand right in their way.

May God in some way cause you to realize these things. Your example is not leading them to the Bible, to prayer, to the sanctuary, to holy endeavor, and to the merciful Jesus. You can not hope that your children will become what they ought to be, until you are just what you ought to be before them. Come to Christ yourself and they will be quite likely to follow you. For your own sake, for their sake, for the sake of salvation among your neighbors and in the world, fan the spark, if you have any in your dark soul, and produce a flame that shall consume all your Luke-warmness. Try to be a Christian constantly. "Love indeed and in truth," and cease your spasms. Snuff me to exert you to awake. And be ye "steadfast, immovable, always abounding in the work of the Lord." Do not wait for the spring of revival in the Church before you venture to crawl out from your place of burrowing but come forth to life and labor. Repent and enjoy God, and you will very soon have the fruitful summer in your own soul, and the dreary winter will be driven from other hearts as the result of your own renewed consecration and persistent faithfulness.

PETER.

LEICESTER, DANF CO., Wis., April 17, 1859.

To the Editors of the Sabbath Recorder:—
Dear Friends—I address you as such because, though we are strangers personally, we are united on one point of interest, viz, the understanding, and spread of Bible truth.—You believe the Ten Commandments are binding and perpetual in their obligation. So do I. You believe the fourth has been perverted by the power that was to arise, and "think to change, times and laws." So do I. Many other points might be introduced on which there would be no difference of opinion; and, doubtless some on which we should honestly differ. But having been an occasional reader of the Recorder, as it has sometimes been my privilege to obtain it from one of its subscribers, I have found it to be all it professes in its name, and I think a little more. It professes to be the "SABBATH RECORDER," and so it is, or at least it appears so to me, for it appears to record all things in any way touching upon the Sabbath question, that comes under the observation of its editors or friends, and at the same time its columns appear free to investigate other Bible subjects. In this respect, I think it more than it professes to be.

Having become fully satisfied that the so-called Christian Sabbath, is nothing more or less than the heathen Sun Day, and the day of Baal of the ancients, nursed and fostered by the Church of Rome, until they have finally thought that they had changed the law of the Lord as far as the Sabbath is concerned, and the Roman Catholic honestly acknowledges this change to be the work of his Church. The Protestant finding himself trained up in the observance of Sunday, the same as the papists, and ashamed to acknowledge themselves observing an institution of the Church of Rome, this institution of Education Company, conspire to induce the Protestant to ascribe the work of changing the Sabbath, to Christ or the Apostles, thereby ascribing the work of anti-Christ as described by Daniel, Paul and John, to Christ and his Apostles. Surely the iniquity of the Amorites is almost full, and the times of the Gentiles almost fulfilled. But I find it is just as a certain writer expressed himself when writing on another subject: "With what unaccountable perversity are we opposed to every thing that is new." So in regard to the Sabbath when it is first presented to a person trained in the observance of Sunday—the idea appears like a very erroneous one, and the only reason is because it is in opposition to our traditions. I well remember the remark I involuntarily made when first told when living in Michigan, that there were people in Wisconsin that kept Saturday for the Sabbath. I involuntarily said, "why, they must be worse than heathens."

The following from the "Report of the Superintendent of Public Instruction of Wisconsin, for the year 1858, expresses the sentiment of most of the so-called Christian World at the present day, page 240 of Report: "The recognition of the Christian Sabbath and of the religious obligation of oaths, the incorporation of so many of the laws of God, as recorded in the Bible, into the fundamental laws of the land, and the universal respect paid to religion, and religious observances, all tend to prove that the silent, yet all-powerful influences of Christianity are indissolubly interwoven in our laws, and pervade all classes of Society."

Now if by a Christian I must acknowledge this so-called Christian Sabbath, and kindred theories, I acknowledge that I am no Christian. I had rather trudge alone—for the sanctity of Sunday with me has long since ceased, and as the word plainly tells us that "to whomsoever ye yield yourselves servants, to obey, his servants ye are." By the foregoing, we may, or rather must understand, that if the substitution of Sunday for the Sabbath was the work of the Papacy, then, if we observe Sunday instead of the Sabbath, we are the servants of papacy; and if papacy is the beast of Rev. xiii. 1, (as is almost universally acknowledged by Protestants,) then in observing Sunday we are worshipping the beast, and if the Sabbath of the Lord is the mark of sign of his power, is not the removal of this mark, and placing another in its place the mark of the latter power also? especially as they call especial attention to the change; claiming it to be their work, and as such, publishing it to the world in their catechism, first asking the question, How prove you that the church has power, to command feasts and holy days? By the act of changing the Sabbath into Sunday, etc. By the foregoing we can plainly see that papists acknowledge Sunday to be their work. My desire is to be preserved from the worship of the beast, and the reception of his mark, and I know of no other way but to be engaged keeping all the commandments of God. E. B. SNYDER.

General Intelligence.

The Sickles Trial.

On Monday, Mr. Ould closed his argument against admitting evidence to prove the act of adultery; but the Court ruled that it was admissible, inasmuch as it explained the declaration of the prisoner at the moment of the killing, viz: "He has defiled my bed."

On Tuesday, the principal witness was John Thompson, employed by Sickles as a coachman, who testified to Key's visits to Mrs. Sickles at night, during Mr. Sickles' absence from Washington; to their repeated meetings at the Congressional burying-ground, and their remaining there for an hour at a time, out of the sight of witnesses; to the fact that Key and Mrs. Sickles were one night in the study, in Mr. Sickles' house, until one o'clock; and to their locking the doors leading from that room, and to other circumstances which led him to infer that they were engaged in guilty intercourse.

On Wednesday, after the examination of five or six witnesses, the defence closed their evidence. The District-Attorney then arose and expressed the willingness of the prosecution now to admit all evidence going to prove habitual adultery on the part of Key and Mrs. Sickles, including the confession of the latter, which had previously been ruled out by the Court.

On Thursday, the defence announced that they declined availing themselves of the permission of the prosecution to introduce the confession of Mrs. Sickles, etc. A number of witnesses were then examined for the prosecution, as to the condition of Mr. Sickles' mind just subsequent to the killing, the aim of the prosecution being to establish the point that he was not extraordinarily excited at the time referred to.

On Saturday the testimony in the Sickles case was closed on both sides—Ex-Senator Brodhead being the last witness examined, but nothing material was elicited. After the points of law on which instructions to the jury were asked for were submitted, Mr. Carlisle proceeded to argue the case for the prosecution. He was followed by Mr. Stanton, for the defence, at the close of whose argument the Court adjourned.

The Legislature.—The final adjournment of the Legislature took place on Tuesday night, 19th instant. The closing scenes were characterized by no extraordinary confusion, and the members parted, apparently in the best of humor—having worked hard almost up to the last moment.

IMMIGRATION.—During the last ten years Great Britain has sent 2,756,000 souls to this country, and Germany has sent 1,200,000 and France 300,000, that is a total of 4,196,000 souls in ten years. From the first settlement of the country in 1620, up to 1784 a period of 163 years, the number of people in what are now the United States, by aid of migration and natural increase, accumulated to but 4,000,000 souls. More than that number comes now every ten years.

INTERESTING TO NEWSPAPER PROPRIETORS.—One of the courts of the State of Indiana recently made a decision which is of interest to all newspaper proprietors throughout the Union. A controversy existed relative to a charge for advertising, between the Commissioner of Hamilton county and the Patriot newspapers. It was held by the Judge that "the published terms of newspapers constitute a contract. If work is given to newspaper publishers, without a special contract, the publisher is bound to receive according to the terms so published. It is not necessary to prove that the work cost or was worth; the publishers have a right to fix the estimate value of their columns, and if so fixed, no other question need be asked, but the price thus charged can be recovered."

Two young scamps, Henry W. Moran and Ariel French, living in the town of Columbus, N. Y., have been arrested at Rochester, for placing obstructions on the track of the Central Railroad. Their motive is supposed to have been a chance for plunder during the confusion of accident. Luckily the obstructions were discovered in time, and removed.

be posted up in the room where the Inspectors meet, (which is to be the place of holding the polls,) and one shall be retained by each Inspector, and the original, within two days, in the Town Clerk's office—in cities, in the County Clerk's office.)

3. The Inspectors shall meet on Tuesday preceding the election (and in cities may continue in session on Wednesday,) to correct the registry.

4. Their proceedings shall be public, and all voters of the district shall be entitled to be heard as to corrections.

5. Any name on the list shall be erased on proof to satisfaction of the Inspectors, by the oath of two legal voters, that he is not a voter. Any person claiming to have his name added, shall be subject to examination and challenge as though offering to vote at the polls. If no challenge is made, or if challenged, the applicant takes the oath which would entitle him to vote at the polls, his name shall be added.

6. Within three days after the list is fully completed, (which will expire on Saturday before election,) four copies shall be made and certified, and each of the Inspectors shall retain one, and the other shall be filed in the Town Clerk's office, (in cities, in County Clerk's office.)

7. No person not on the registry shall be allowed to vote, unless he furnishes his affidavit, giving his reasons for not being registered, and prove his right to vote by the oath of a householder of the district. Prescribes the manner of keeping the poll list, etc.

8. After the canvass, the poll list and register shall be filed in the Town Clerk's office, (in cities, in County Clerk's office.)

9. The Inspectors may appoint a clerk to aid in correcting the registers.

10. The registers to be open to public inspection.

11. Prescribes the compensation of the Inspectors.

12. Inspectors to have power to preserve order.

13. Confers power to administer oaths, etc.

14. Prescribes punishment for violation of the act.

15. Makes the act applicable to charter elections in cities.

16. Provides for furnishing copies of the law to the several counties.

MALIGNANT DISEASE IN ORANGE, CONN.—This disease, of which we hear so much in the papers, during the past week, is undoubtedly Diphtheria. It is the same disease that prevailed as an epidemic in Albany, last fall; and, during the past year, it has appeared in several places in New England. We notice, every week, deaths reported from "sore throat" in Boston. These are probably from diphtheria. There were eight cases of it in this city, last fall; there were also two cases during the past month; and there are two cases in the city at the present time.

It is not a new disease. A book in relation to it was published in New York more than seventy years since. It is the same disease that caused the death of George Washington. For several years past, it has prevailed extensively, as an epidemic, in England and France, and the probability that it may prevail here has attracted considerable attention to it.

In a report of the Registrar-General of England, it is stated that the principal cause of diphtheria is the offensive odor from privy vaults. It is probable that there are other causes; but it is also probable that this may have considerable influence in producing the disease.

PARAGUAY.—The Washington Union of the 17th contains a letter from Commissioner Bowlin to the President, reciting the steps by which the aid of the President of Uruguay, and that of the Brazilian Minister to Paraguay, was procured to obtain a kindly and favorable reception from Lopez. Mr. Bowlin proceeds to state that his speech and manner so charmed the Dictator as to result, after several meetings, in a negotiation which is looked upon as an immense triumph of diplomacy. Our Minister's modesty will not, he says, allow him to record the little speech made to him by Lopez at the conclusion of the transaction. By the settlement, a new treaty is claimed to have been made, and a Convention authorized to settle the Company's claim; \$10,000 to be paid to the family of the sailor killed on the Water Witch; our Government to receive a satisfactory letter of regrets and apology for this affair, and for the treatment of the Government agents, and to have full permission to explore the rivers.

SUMMARY.

The Schuyler County case has been decided in favor of the validity and constitutionality of the county, five of the Judges concurring in this decision, and three (Judges Selden, Gray, and Allen,) dissenting. The case by which this question was brought before the court, was that of one Ramsey, who was convicted in the Oyer and Terminer of Chemung county for an assault with intent to kill, which was committed in the town of Catharine, now a part of Schuyler county. He pleaded this on being arraigned, and the plea was overruled on the ground that there was no such county as the county of Schuyler, and that the town of Catharine was within the county of Chemung. The same question was raised by exceptions taken on the trial, and the same decision made in the Oyer and Terminer, and the judgment was affirmed by the Supreme Court in the Sixth district. Ramsey was sentenced to the State-prison for two years. The case was then brought by writ of error to the Court of Appeals, which affirms the constitutionality of Schuyler county, and quashes the indictment.

The Millerites, or Second Adventists, in Newark, (says the Daily,) are now preparing for the second coming of the Messiah, or the end of the world, which they compute will take place on or about the Passover of 1859, which commenced on Monday night, April 18, and continues for eight days. Quite a large number have believed for several years that the consummation of all things was at hand, and various times have been set, but expectation has been disappointed. Their faith, however, remains firm, and several converts have recently been made and baptized. Six persons—four women and two men—were baptized in the river, near the Morris and Essex Railroad bridge on Friday.

A singular will case is on trial in Boston. Benjamin Lakin, a pilot, died in that city in the Fall of 1857, leaving property to the amount of \$12,000, all bequeathed to his wife. It appears, however, that his first wife, whom he married twenty-seven years ago, but who left him a few years afterwards, and whom he supposed to be dead, leaving him to contract a second marriage, is still alive, and now comes forward to contest the will. It is noticed as a singular circumstance that both the wives followed the same remains to the grave. The case is still on.

A large sale of real estate—the largest ever made in West Jersey—occurred at Camden, N. J., on Thursday, April 14. The property belonged to the Atson estate and embraced the homestead, its mansion, mills, buildings, and 28,000 acres of land, subject to a mortgage of \$75,000. The property was knocked down to Matthew Newkirk, for the sum of \$33,500, which, including the mortgage of \$75,000, brings the cost of the whole 28,000 acres to the round sum of \$111,500.

Some years ago, Dr. Webb, a well-known physician in Windham, Ct., committed suicide by hanging himself in the stable where he kept his horse. He was succeeded in his practice by Dr. Litchfield, who kept his horse in the same place, and once remarked to a friend, "I seem to see him hanging there every time I go into the barn." A short time afterwards, Dr. L. hung himself in the same place. These two cases out of the dozen suicides within as many years in the town of Windham.

Foreign news to the 9th inst. has been received. It is of an important character. A war between France and Austria was regarded as inevitable. Both governments were making the most active and vigorous preparations for the contest. The English ministry having been defeated on the Reform bill, it had been decided to dissolve Parliament, and appeal to the country. There was to be a public thanksgiving for the restoration of peace in India.

Among the laws passed by the Legislature of Massachusetts, was one relating to the "Collection of money fraudulently withheld by Attorneys-at-Law," which declares that "if any Attorney-at-Law shall unreasonably neglect to pay any money collected by him for and in behalf of any client, when demanded by the client, he shall forfeit and pay to such client five times the lawful interest of the money from the time of the demand until it is paid."

New Orleans papers loudly condemn the recent unjust legislation against free negroes in that State, and especially against colored sailors. Restrictions placed upon the latter, greatly inconvenience New Orleans merchants. The Delta says the free negroes of the State are not surpassed in the inoffensiveness of their lives by any equal number of persons in any place, north or south.

During the quarter which closed on the 31st of March last, the owners of dead letters in the General Post-Office found 2186 which contained an aggregate of \$10,292. For the quarter ending 31st December, the number of letters was 2745, with \$12,035; quarter ending 30th September, 2729 letters, covering \$12,921; and quarter which closed 30th June last, 4549 letters, with \$21,498. Total for the year, 12,209 letters and \$56,678.

The Parrish will case has been before the New York courts for about three years, and is not yet admitted to probate. Already, about \$37,000 has been paid out of the estate, besides what Mr. Cutting, Mr. Evans, and Judge Edmonds, the three lawyers, have sent in bills amounting in all to \$14,500. Such is the cost of litigation.

Nine and a half millions of acres of the public lands in Kansas and Nebraska, which were withheld from sale last year on account of the financial revolution, will be in the market in July, August, and September. It is expected that these sales will increase the revenue for the next fiscal year very materially.

The Hornellsville (N. Y.) Journal states that a large quantity of bullets were found in the river near that village last week. They were of the size required by the old muskets used in the Revolution. It is supposed these were lost in the upsetting of an Indian canoe, when the Indians from the Genesee country were on their way to take part in the Wyoming massacre.

The opposition to the presence of the Chinese in California is growing stronger every day. In the mining districts the hostility is kept within bounds only by the strong arm of the law. Among the bills before the Assembly is one to put a stop to the species of serfdom, by which large numbers of Chinese are held by wealthy Chinese companies in a condition of slavery. Also a bill increasing the tax upon Chinese laborers, and others annoying them in different ways.

A controversy between the United States and Great Britain is anticipated, respecting certain waters and islands on the Pacific side, the ownership of which was not definitely settled by the fifty-four forty treaty. They are claimed by Washington Territory.

U. S. Deputy-Marshal McRae and four citizens of Fairfield county, Ga., were arrested and held to bail at Savannah on the 15th inst., at the suit of C. and L. Lamar, on a charge of unlawfully carrying away the negroes of the Yacht Wanderer—his property.

Mrs. Clarinda Jourdan, convicted at Utica of the murder of her husband, has been granted a new trial on the ground that one of the Judges at the first trial was absent from the Bench for a short time during the empanelment of the jury.

Mrs. Harriet Adams, wife of Jacob V. Adams, residing on the McAdam road, a short distance from Troy city, N. Y., committed suicide on Wednesday morning. She had been in low spirits for some days, laboring under strong religious excitement.

A daughter of Mathias Richie, of Greenwood, Steuben county, N. Y., died recently from drinking very strong tea, it causing violent spasms which lasted twenty-four hours.

Some trouble is looked for in Columbia county, N. Y., respecting the possession taken by a party of Stockbridge Indians of a farm of 100 acres in Copake.

The body of a man, supposed to have been murdered, was found in the canal at Trenton, N. J., on the 19th inst.

Rev. J. S. Harden, charged with poisoning his wife in Warren county, N. J., was arrested in Wheeling, Va., on Monday.

FINANCE AND COMMERCIAL. BUSINESS AND FINANCES. Business is quiet. The south is supplied, and the west by exceedingly light. Goods are accumulating in the hands of the importers and commission merchants, and prices are not so firm as in February and March. It is supposed that European orders are heavy, and that imports for the coming six months will continue large.

Accounts from the west are flattering for wheat, but as it is yet too early to form a correct opinion, we prefer waiting for the month of May and June. The dry and weevil, besides the chances of a wet harvest, are yet to be encountered.

We have contradictory accounts from Pike's Peak, supposed to be made up to suit the occasion. If we believe one side, a man can earn from ten to twenty-five dollars per day. If we give credence to the other, it is reduced to from one to five. Believing a medium to be near correct, a man can earn by washing gold, ten dollars per day, which is very encouraging. The movement from the agricultural states will have the effect to decrease labor. We shall have more gold and less wheat. We are not among those who believe gold mines to be a curse, any more than corn or cotton, as the gold will buy either.

MARKETS.

NEW YORK, April 23, 1859.

The market has been rather quiet during the week for State and Western Flour. The demand has been limited, the unfavorable weather during the latter part of the week tending to deter purchasers. Prices continue to tend downward, though no important changes are noticed. We quote:

Unsound... \$3 50 @ \$4 90
State, superfine brands... 5 00 @ 5 40
State, extra brands... 5 35 @ 5 20
Michigan, fancy brands... 5 15 @ 5 00
Ohio, fancy brands... 5 00 @ 4 80
Ohio, fair extra... 6 15 @ 7 50
G. & C. extra brands... 6 70 @ 7 50
Michigan and Indiana extra... 5 80 @ 7 40
Genesee, fancy brands... 6 30 @ 6 40
Genesee, extra brands... 6 50 @ 8 00
Missouri... 7... 7... 7...
Canada... 6 50 @ 7 40

Wheat is not much sought after, though prices lean in favor of buyers. Sales of western at \$1 55; good red Western at 1 50 @ 1 56; inferior do. at 1 35; prime White Kentucky, at 1 78 from railroad depot, and 1 80 from store, 3 bushel. The demand for Corn is not active; sales at 86 3/4c. for prime to choice new yellow Jersey; 85 3/4c. for good to prime new yellow Southern; 83 3/4c. for poor to new prime white Jersey and Southern; and 82 3/4c. for old mixed Western, 3/4 bushel. Rye is heavy at 85 3/4c. 3/4 bushel. Barley is selling at 65 3/4c. for inferior to choice State. Oats are in moderate request, including Canada, at 56 3/4c.; Western at 55 3/4c.; State, at 51 3/4c.; and Jersey and Pennsylvania at 49 3/4c.; Southern, at 46 3/4c. 3/4 bu.

COUNTRY MARKETS. BUTTER—Butter is in moderate demand for good Butter, 24 @ 26; State, 19 @ 22c.; do. selected, 26 @ 28c.; Fat to good, do., 17 @ 22c.; Ordinary to good, 15 @ 17c.; or Ohio, 12 @ 18c.

CHEESE—Extra quality, 10 @ 11c.; Fair to good quality, 8 @ 9c.; English Dairy (Gosh), 16 @ 18c.; English Dairy (Ohio), 10 @ 12c.; New Cheese, 9 @ 10c.

COFFEE—Sales of Java at 15 @ 14 1/2c. St. Domingo, 10 1/2c.; Rio, 12 1/2c.; Java, 14 1/2c.

MEATS—Beef, sides, good, 7 @ 7 1/2c.; Mutton, carcasses, 9 @ 12c.; Lamb, Spring 3/4 head, 4 50 @ 7 00; Pork, carcasses, corn-fed 8 @ 9c.; Shams, prime fat, 8 @ 9c.; Veal, carcasses, 7 @ 8c.; Calves, live weight, 4 @ 7c.

LIVE POULTRY—Fowls 3/4 pair, 1 00 @ 1 50; Ducks, live, 3/4 pair, 75 @ 1 25; Turkeys, live, 3/4 lb., 16 @ 20c.; Geese, L. I., 3/4 lb., 16 @ 20c.

Wool—American Saxony Fleeces, 58 @ 56c. 3/4 lb.; do. full blood Merino, 53 @ 57c. do. native and 3 Merino, 45 @ 50c.; Extra Pulled, 50 @ 55c.; superfine Pulled, 40 @ 45c.; No. 1 Pulled, 35 @ 37c.

HIDES—Flint dry, Western, weighing 18 @ 24 lb., 21 @ 22c.; Dry salted, Western, 20 @ 26 lb., 16 @ 17c.; Wet salted, State and Western, 40 @ 60 lb., 11 @ 12c.

SEEDS—Clover, Ohio, 8 @ 9c. 3/4 lb.; do. Penn., 7 1/2 @ 8c. 3/4 lb.; Timothy Seed, Illinois, 2 @ 2 1/2 @ 60 bush; Timothy, Ohio, 3/4 bush, 32 @ 34 1/2 75.

441 BROADWAY

ALFRED MUNROE & CO., Between Canal and Grand Streets.

SPRING CLOTHING

FOR MEN AND BOYS.

MEN'S SPRING OVER-COATS, Business Coats, Vests, and Pants, of all the most desirable styles of material, shape and make.

BOYS' CLOTHING of every description, for fine or common wear, and for all ages from three years to manhood.

Richard's God Liver Oil Jelly, CONTAINING NINETY PER CENT. PURE GOD LIVER OIL.

THE GREAT REMEDY FOR Coughs, Consumption, Constipation, and diseases of Debility. As now prepared, this is probably the best remedy in the World for Coughs; it acts like a charm in cases of long standing, attended with debility; while it increases the energy it invigorates the system.

What Everybody Wants. THE FAMILY DOCTOR: CONTAINING IN PLAIN LANGUAGE, FREE FROM MEDICAL TERMS.

THE CAUSES, SYMPTOMS AND CURE OF Disease in every Form, with Important Rules for Preserving the Health, and Directions for the Sick Chamber, and the Proper Treatment of the Sick; Illustrated.

THIS book is written in a plain, easy, and familiar style, adapted expressly to family and individual use. It advocates the scientific theory of medicine, but draws all from the Flower of the Garden, the Plants of the Garden, or the Minerals of earth, and Remedies as have proved the most simple, safe, and effectual, believing that wherever disease has found a foothold, there the Giver of all Good has, in some form, secretly placed a Specific.

Single copies sent by mail post-paid, to any address, on receipt of price. To Agents it will be furnished in quantities on terms that cannot fail to pay.

Alfred Highland Water-Cure. THIS establishment, for the cure of Chronic Diseases, is conducted by H. F. BURROCK, M. D. and Miss M. BRYANT.

STANTON ISLAND FANCY DYING ESTABLISHMENT, Office, 3 & 5 John Street (2 doors from Broadway), New York.

LETTERS. L. C. Rogers, C. N. Burch, S. Baker, J. B. Clarke, J. A. Foster, L. M. Cottrell, E. S. Sheffield, (please send paper); Albert Babcock, Chas. H. Maxson, N. Y. Hill.

RECEIPTS. All payments for publications of the Society are acknowledged from week to week in the Recorder. Persons sending money, the receipt of which is not duly acknowledged, should give us early notice of the omission.

FOR THE SABBATH RECORDER: C. N. Burch, Leonardville, \$2 00 to vol. 16 No. 45; R. W. Ritter, Verona, 2 00 15 82; Avery Lanpher, Nile, 2 00 14 52; Weedon Witter, Almond, 2 00 16 39

DEATHS. In Independence, N. Y., April 12th, of scarlet fever, THOMAS S., son of the late John C. and Martha Bassett, in the 17th year of his age.

Beautiful Niagara! Paradise of the Indies! JUST published: a work of unusual interest—NICA RAGUA: Past, Present, and Future, a description of its Inhabitants, Customs, Mines, Minerals, Early History, Modern Civilization, Proposed Internal Canal and Manufact District, by F. V. COYNE, Esq., late Vice-Consul. 32 pp., 12mo., cloth, 25c.

Photographic and Fine Art Gallery, 581 BROADWAY, cor. of White St., New York. PHOTOGRAPHS in Oil, Pastel, Water-Color, India Ink and Platin.

BROWN & LELAND, PRODUCER, COMMISSION MERCHANTS, NO. 3 WATER-ST., N. Y.

DOMAN EYE BALSAM.—This is truly an invaluable discovery for the prevention and cure of the various diseases of the Eyes—Inflamed Eyes, Catarrhs of the Eye, weakness and many other diseases symptoms are speedily cured by its use applied 2 or 3 times a day. There are few persons who do not, at some period of their lives suffer from inflamed Eyes. No person is so important to know that no safe and certain remedy can always be had.

