

The Sabbath Recorder.

New York, May 5, 1859.

EDITED BY A COMMITTEE OF THE BOARD.

Removal.

The Office of THE SABBATH RECORDER having been removed to No. 5 Chatham Square, New York, our correspondents, and friends sending remittances, are requested to direct to us as above.

Church Festivals.

The subject of Church festivals is suggested to us by the recent displays made by the Roman Catholic community in the celebration of their anniversary of Lent.

Ash-Wednesday—This is the first day of Lent. It begins the forty days of fasting which precedes the anniversary of the Resurrection of Christ. It is supposed to be so called from a custom of sprinkling ashes on the head.

Lent—This is the quadragesima or fast of forty days observed by the Roman and other Episcopal churches in commemoration of the forty days and forty nights of our Saviour's fasting in the wilderness. It is however not observed by a total fast; but by abstinence from flesh only, while fish and eggs are freely used.

Good-Friday is one of those days kept in memory of Christ's crucifixion, following the tradition that the Saviour was put to death on Friday.

Easter Sunday terminated the fast of Lent, which is kept as an annual festival of the Resurrection. It is called Easter from the Saxon Easter (Webster,) and answers to the time of the passover of the Hebrews. The word Easter occurs in our English translation of Acts xii. 4; but in Greek, pascha, and it should have been rendered passover as in all other parts of the Scriptures.

Many of those who are called the early fathers, seemed to have had a mania for church festivals, and there was at an early day a disagreement between the Eastern and Western portions of the Church, respecting the time when some of them should be celebrated.

The Eastern, embracing Judea, Syria and Egypt, observed the passover week at the same season of the year in which the passover had always been kept by the Hebrew Church, and closed their season of fasting on Lent, on the same day of the week with the passover, let it fall on whatever day of the week it might. Of course, they had no Easter Sunday. The Western portion of the Church, with Rome at its head, adopted the practice still pursued by her adherents, and others, who observe this ceremony, to commence the fast annually so as to have the forty days end on Sunday, and kept it as an anniversary of the Resurrection. It was a long time before the Roman section of the Church became strong enough to compel a uniformity in this matter, and it was finally accomplished by the aid of councils and anathemas.

There were two strong reasons combined to fix for the Roman Church the first day of the week as their principal festival day:

1. They were but recently converted from a paganism in which the Sun was the principal object of worship, as it had been with pagans generally from time immemorial, though called by different names. It was not only a matter of convenience, but of policy to combine in the religion of their recent choice, as much of the outward trappings and trimmings of the heathen religion as could well be done. In other words, to present the Christian religion to their idolatrous neighbors with as few objectionable points as possible. The pagans did not observe the Sunday as a Sabbath, but as a festival of the Sun. Neither did the early Christians regard or observe the day as a Sabbath, but as a festival only. The former observed the day in honor of the natural Sun—the latter in honor of the Son of God. So that the Christians of Rome actually went over to the pagans, so far as their chief festival was concerned. As time advanced, the festival days of the Church increased in number until they outnumbered those observed by either the Jews or the Gentiles. It would have been difficult for a pagan to tell when convened within the Christian's place of worship, whether he was where the Son of God was worshipped, or the god of fire. This conformity to the heathen custom obviated a very important impediment in the way of bringing the heathen under Christian instruction. We need not go back to those early times to learn how difficult a thing it is to change from an ancient and almost universal celebration of a weekly festival day. Even Christians in the present evangelical age of the world, are seldom found to be willing to forego the advantages derived from a conformity with popular custom, though convinced that the law of God demands it of them.

2. The prejudice which the Western portion of the Church entertained and cherished against the Jews, of whom most of the Eastern portion was composed, had its influence in making Sunday, instead of the Sabbath, their principal day of worship. They not only ended their forty days of fasting on Sunday, in opposition to the long-established custom of the Jews, and made it an annual celebration of the Resurrection; but the weekly Sabbath, became also exceedingly repugnant to them, because it was observed not only by them generally, but was still observed by those of them who had embraced the Gospel, and of such the early Eastern Church was mostly composed. The Christian Fathers of the West did all they could to advance and promote the dignity of Christ rose on the first day of the week; but they had no legal power to enforce it until the time of Constantine, the first of the Roman Emperors who embraced the Christian faith.

But no time after his (said to be) miraculous conversion was lost by the prelates of the Roman Church to enlist this superstitious monarch in their nefarious schemes to enforce a uniformity in the whole Church to their unscriptural ceremonies and usages. He was remarkably fitted for this purpose; and he proceeded as though he was endowed with a divine right to establish laws and rites for the Church of Christ. He allowed himself to be advised by the priests of Rome. He possessed their prejudices, and said, "Let us have nothing in common with the accused sect of the Jews." He was fresh from the ranks of paganism, without an acquaintance with the law of God—the writings of the prophets, the teachings of Christ, or writings of his Apostles. He knew only what his spiritual guides had taught him, and he made such laws to favor their views as suited them to propose. Such was the ignorance of these spiritual guides in regard to the Scriptures, that they did not know as there was any difference between a moral and a ceremonial law. They never knew that there was any thing in the New Testament that even hinted at the observation of the first day of the week on any account whatever. They did not know that John was in the spirit on the Lord's day, or that in what he wrote he ever mentioned the day. With such spiritual guides and such an ignorant and superstitious Emperor we should not be surprised that all the usages in the Church established by his authority were as unlike the holy religion of Jesus Christ, as taught by him and his Apostles, as they could be, and still retain some resemblance to its most prominent features.

Christmas is another festival of the Church, kept in memory of Christ's birth. But there has been no record of the time of Christ's birth, nor any reliable tradition of it. In an early day when Christ's birth day began to be noticed, it was supposed that he was born in the month of September; but it was an after discovery that he was born on the 25th of December. And indeed, the Christian world has never come to an agreement as to the year in which he was born. Had it been his design that the several important events of his life, his death, his resurrection, his ascension and the descent of the Holy Spirit, should be commemorated by religious festivals, he would without any doubt, have secured the faithful transmission of their dates to the Church. To this day, the Scriptureless festivals, Christmas, Lent, Ash-Wednesday, Holy Thursday, Good-Friday, Easter, Whitsuntide, Lord's day, and days dedicated to the memory of Saints and Martyrs, are more highly esteemed by a great majority of the Christian Church than the sacred commandments of the decalogue, spoken by the mouth of God, and written upon stone with His own finger, and confirmed by the examples and injunctions of Christ Himself. Fall well do they make void the law of God by their traditions.

History of Rhode Island.

We have taxed our pockets in the sum of \$2 50 for a copy of SAMUEL GREEN ARNOLD'S History of the State of Rhode Island, from 1636 to 1700, published by D. Appleton, New York. Little attention has been heretofore paid to the ample materials existing for a complete history of our famous little sister State. The first volume of a work hitherto wanting is however published, and others will follow till the historical cravings of the descendants of the first founders of religious liberty shall be satisfied. Three volumes of the records of the colony extending from the settlement of Roger Williams in 1636 to the year 1706 have also been published by the State, and others are forthcoming. We hail these volumes as a valuable acquisition to our historical literature.

The Tribune has a horror of capital punishment and yet maintains that such "exposures as the confession of Mrs. Sickness, which it published 'improve,' if they do not 'absolutely purify, the moral atmosphere.' It utterly scorns the fashionable assumption that they are demoralizing." Such summary punishment as that inflicted on Key is thought to pay well in preventing future cases of adultery, but as Sickness is now declared "not guilty" of murder, what shall be done to stay the progress of that crime?

Bro. ROWSE BABCOCK wishes his correspondents to address him at Jackson Centre, Shelby Co., Ohio.

Bro. JAMES C. ROCKS wishes his correspondents to address him at Edgerton, Rock Co., Wis.

Bro. VARNUM M. BURDICK having removed to Southampton, Peoria Co., Ill., wishes his correspondents to address him accordingly.

ROMANISM IN COCHIN CHINA.—The last number of the Annals de la Propagation de la Foi contains the following information respecting Cochin China and Tonquin:

"These two countries have, since 1803, been united under the name of the empire of Annam, and contains a population of about 25,000,000 souls. Of this number about 530,000 are Christians. Of late years the number of converts has been greater than it used to be, notwithstanding the fierce persecution of Christians which is carried on by the government. The Roman Catholic missionaries have divided the whole country into seven apostolic districts, three in Cochin China and four in Tonquin, and in each there is a bishop, with a coadjutor. Of these fourteen prelates, ten are French and four Spanish, and they have under their direction sixty European missionaries, and upwards of 240 native priests. Schools for training priests have been established, and they have now 900 pupils. The missionaries and priests are assisted by 650 catechists, and by 1600 females, who devote themselves to teaching the young and attending the sick. Thus, the whole of the missionary staff in the country is 3464 persons."

Communications.

Letter from Bro. Carpenter.

MILL YARD, April 7, 1859.

Dear Bro. Bailey,—I trust you have received a note I addressed; to you soon after our arrival in this country. In that I think I stated we intended to start for New York in the early part of April. We have engaged our passage however on the packet ship Victoria, advertised to sail on the 14th of the present month. The time of our arrival will of course depend on circumstances, which we cannot foresee. It may be the middle of May, sooner or later, and it may be never. Great and sudden changes await many of the human family, perhaps us.

But hoping through the goodness of God to see you soon, I remain,

Yours very truly,

S. CARPENTER.

For the Sabbath Recorder.

The Passover Sabbath the Sabbath of the Lord.

"For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."—Matt. v. 18.

The law of God, written with the finger of God on tables of stone is acknowledged wherever the Word of God is known by both Jew and Gentile as "holy, just and good." (Rom. vii. 12.) and not the least part of it can pass away as long as the heavens and the earth remain unless it has its fulfillment. This law is the Ten Commandments, and as if to imply their perpetuity, they are written on imperishable material, and with the imperishable finger of God. The manner in which they were written and the material on which they were written being entirely different from the book (roll or parchment), of the law written by Moses, and subject to change and decay. The one is binding in its requirements as long as heaven and earth endure, and is the Divine moral law; the other contains rules and ordinances for Divine service of ceremonies and sacrifices, and for righteousness of life and justice between man and man. The one is unconditional in its requirements, and therefore, called commandments; the other is conditional in part, and has attached penalties for offences, a polity adapted to the Jews as a nation, not dictated by human wisdom, but emanating from the great fountain of wisdom, from whence no error can emanate, so perfect in its character that it needs no change or amendments so long as the Jews, as a nation abide in God's favor, or until they are typically fulfilled, and another dispensation is instituted, whereby God can be approached without the blood of beasts and ceremonies of the law, through another medium, an anointed mediator, Jesus the Saviour, the Son of God. The typical law leading to the Saviour had its fulfillment in him, but they who "keep the commandments of God and the faith of Jesus," (Rev. xiv. 12.) are found away down in the end of time, and the "blessed" who "do his commandments" obtain a "right to the tree of life" and to a citizenship in the glorious city of God.—Rev. xxii. 14. We nowhere find the Ten Commandments separated, mutilated, or altered in any wise by the authority of God, or of the Son of God, or of the Apostles of Jesus Christ, "add thou not unto his words lest he reprove thee and thou be found a liar."—Prov. xxx. 6. Thus in the Gospel dispensation the Sabbath is perpetuated, (not instituted, nor another day substituted,) by the same authoritative injunction of the Fourth Commandment. If there should have been any exceptions (as is claimed by some,) in regard to this commandment, we reasonably conclude that the Lord who says he is Lord of the Sabbath, would have so signified in some way, but he has not done so; but on the contrary, he sanctioned the Sabbath, honored it, called it by its name, and in no instance has he intimated it should become a nullity, and I believe no respectable writer has ever claimed that Jesus did not respect the Fourth Commandment as well as the other nine, or that he ever gave any intimation of a change of the rest day of that commandment, and if the translators of the Bible had given a faithful version of the language, used Matt. xxviii. 1; Matt. xvi. 2, 9; Luke xxiv. 1; John xx. 1, 19; Acts xx. 7, and 1 Cor. xvi. 2, it would be plain that the Sabbath was and is still the same rest day, the seventh day of the Fourth Commandment, and its authority not lessened by Jesus Christ during his ministry, nor by the practical example of the Apostle Paul for at least twenty-five years after the crucifixion, and this not only with the Jews but also with the Gentiles. "Thou shalt," still enforces obedience to every one of the Ten Commandments; and "Thou shalt not kill," is no more authoritative than "Remember the Sabbath-day, in it thou shalt not do any work." "The seventh day is the Sabbath." The Son of God respects and honors his Father's commandments. "Whoever therefore shall break (disobey) one of these least commandments and shall teach men so, shall be called least (or shall not be accounted of) in the kingdom of heaven, but whoever shall do and teach them shall be called great in the kingdom of heaven." "I am not come to destroy the law and the prophets, but to fulfill."—Matt. v. 17, 19.

For the Sabbath Recorder.

Serious Thoughts.

"He that trusteth in his own heart is a fool: but whose walketh wisely, he shall be delivered."—Prov. xxviii. 26.

Reader, what is the state of thy heart? What are thy motives? Are they corrupt and selfish? What induces thee to go through the performance of religious acts in a thoughtless, formal manner? Does the Holy Bible enjoin such services? Was that prayer this morning dictated by the Spirit of Christ? or

was the mind so much absorbed by secular concerns that there was no room in thy heart for the Heavenly Dove? Dost thou sing with the Spirit and with the understanding? Dost thou generally obtain blessings in thy cold and formal prayers? Or do thy past unholiness and thy previous sins, (of which thou hast not repented,) hinder them? Dost thou neglect daily entrance "into thy closet" to pray considerately, humbly, ardently to thy Heavenly Father? Or are thy secret devotions performed as burdensome duties? Does family prayer strike thee with dread? And does thy heart secretly desire to be absolved from the duty? Dost thou pray in public for display? Dost thou sing more for popular applause than for the praise and worship of God? When thou prayest dost thou heed the suggestions of Satan—he precise and eloquent or the people will not say you are gifted, and learned, and smart? Dost thou submit tacitly, to all the extravagance and tyranny of fashion? Dost thou treat thy poor brethren with coldness, and condescend only to proffer the friendly hand, and to favor the most distinguished, learned and opulent? Dost thou consider the most wealthy the most worthy, because they are rich? Dost thou despise the meek and lowly Christian and neglect to visit the poor disciple, because he is poor? Dost thou treat with moroseness the lambs of the flock? Dost thou think more of the world, its business, its wealth than of Christ? Are thy examples of conduct worthy of imitation? "Keep thy heart with all diligence for out of it are the issues of life."

Milton, March 30, 1859.

E. S. B.

Evidences of Regeneration.

A love of virtue and hatred of vice. A supreme love for God and delight in his worship. Great satisfaction in reading the Holy Bible more than in the perusal of all other books and prints. More pleasure in searching the Holy Scriptures than in conning politics. A love of the brethren and preference of the company of the godly to that of worldly society. Delight in religious conversation, and hatred of ribaldry and nonsense. A non-conscience at sin in any form, and a refusal to laugh at rudeness, jollification and black-guardism, and no fellowship with such unfruitful works of darkness. Grace, meekness, humility, love and sobriety indwelling the soul, and moulding the heart and temper. The reigning love and grace of God, refining and softening the heart, and the acquisition of a good and tender conscience. An over-awing sense of the continual presence of the power and goodness of Almighty God, and gratitude manifested for all good and perfect gifts, and above all for the gift of His Son to die for lost sinners. Great fear in offending God, grieving the Holy Spirit and Jesus our Lord and hope of our salvation. A consciousness of sins forgiven and a firm reliance on the Divine promises and an exhibition of faith in our Lord and Saviour Jesus Christ. Universal benevolence, and shedding forth of Christian kindness, and the exertion of a benign influence upon the world, at home and abroad. "Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts."—Gal. v. 19-24.

Milton, April 8, 1859.

E. S. B.

Aesthetic Christianity.

Of course, all genuine Christianity will make itself manifest—more or less pure in the hearts of its professors. Christianity is not solely an abstract creed, like the truth of mathematical science, to be assented to by the understanding as verity, without any relation to the hearts and consciences of men in revolutionizing, quickening, sanctifying, guiding, stimulating, restraining them, but a life in the soul, as supreme and dominant, as that invisible energy in the body potent in it, and vivifying it, entitled life—physical life. It has its theoretic and practical side in union, never disjointed. The intellectual assent on the part of any one to the truths involved in the mission of Christ into our world, does not constitute that person a Christian believer. Then were the devil in hell believers, for they believe and tremble, as well as multitudes of logicians on earth who daily pronounce their assent to the truths of revelation.

It is true, that either side may be abnormally developed. There may be an ill-defined tenacity of religious emotion playing round a broad basis of understanding, or there may be a fiery cloud pillar of feeling whirling through the earth without solid repose. The pedestal of theoretic belief may be faultless in structure and finish, whilst the ascending shaft or statue of Christian life may be diminutive or insignificant; or, the statue may be in proportion, while the foundation is uncertain. The Master would have His disciples "grow up into Him in all things"—"the measure of the stature of the fullness of Christ." He would have them perfect Christians. He would have their piety, sound, round-about, symmetrical. "Be ye therefore perfect, even as your Father who is in heaven is perfect," is His significant injunction to all believers in Him.

But how true it is, that whilst the creed of the multitude of believers, as it was with the Pharisees in the days of the Saviour himself, may be sound, their Christian life in all its many sides of development, has been very defective. The present deficiency is amazing, when the development of light on the teachings of our Saviour for eighteen hundred years, is considered. Men, in the striking contrast of the apostle, can, in this day, be unholiness and profane, murderers of fathers, and murderers of mothers, men-slayers, whoremongers, men-stealers,

liars, and remain undisciplined members of professed Christian denominations and churches. But it is not to such abominable profanations of the Christian name we would now specially refer, but to those which are more common and subtle. To be a thorough, sound, symmetrical Christian, is it only necessary to have passed, in the regenerating process, from death unto life, to unite one's self to a Christian church composed of baptized believers, to be church-going, to be prayerful in the family circle and in the house of God, to be fervent in private and public exhortations, to be distinguished for alms-giving, to be a good citizen, and even a good husband or father? Something more, vastly more. It is to be good, and pure, and true in all the complicated relations of life, in the family circle, in the church, in the marts of trade, in thought, purpose, motive, desire, as well as in action. It is to love God with all the heart, and with all the soul, and with all the mind—the true soul, and a neighbor as one's self. How few love God so supremely, as an object of passionate life-continuing adoration—setting the Lord always before their faces. How few love their neighbor as themselves in all their relations to them, in all their schemes, motives, and desires with respect to them. "Look not every man upon his own things, but every man also on the things of others." Reader, do you so love God? Do you so love your neighbor? Are your conduct, speech, thoughts, motives and desires such as can endure the divine inspection—even, if they are to be laid bare only to the inspection of a congregated universe?

We allude to such subtle deficiencies in believers. Husband, do you love your wife as yourself? Do you study for her happiness, her gratification, as you do for your own? Father, are you a model child of God before your own children? Dost thou say upon thy knees, I love thee, O my God, supremely, and then belie the speech of thy lips, by loving the world co-ordinately, if not excessively? Dost thou fancy, thou dost love thy neighbor as thyself, and then, be sordidly or slightly selfish in all thy connection with him? Dost thou pray, "Lord, let thy kingdom come," and let the petition escape into air, thin air, unfulfilled by the legitimate action? Dost thou labor, pray and exhort for what is popularly denominated a "revival of religion," doing "despite unto the spirit of grace," all the while in the world, by an inconsistent life? If a trustee of the pecuniary interests of others, or of a benevolent funds in trust, have you sacredly regarded them as such, and as belonging to God's cause; have you held them ready to meet the lawful drafts upon them at any moment? Dost thou profess to live by faith, loving not the world nor the things in it: to be content with such things as you have; to set your affections on things above and not on things beneath: to "look for a city which hath foundations, whose builder and maker is God?" Then, is it made manifest in thy actions, thy speech, that thy affections are on houses and lands, and silver and gold, which will perish in the using; as if thou knowest thou shall live to complete thy cherished earthly plans, and that death will not knock at thy door to be ready for his summons, when thou art not prepared? O brother Christian, beware!

To be a thorough Christian of symmetrical life, is to be a finished gentleman in all the delicate things of life. A Christian should be the highest style of a man. Jesus Christ was such in his human side. A professed Christian has no right to be boorish, rough, indelicate, selfish in any thing. How often are men of the world accomplished in these matters repelled, if not disgusted, driven away from the embrace of Christianity, by the unsightly manners of its professors. Christians may plead infirmities resultant from a defective physical development, a diseased constitution, or perverted habits—formed and established ere Christianity had commenced its esthetic work on the soul. These are to be overcome; and a Christian is not to plead exemption from the requirements of Christianity in all their refinements and subtlety. He is to fight the good fight of faith. He is to take unto himself the whole armor of God, that he may be able to stand and prevail. "Whatever things are true, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things!" [American Baptist.]

A Case—Shall we have Open Communion?

The following letter was received long ago, and has been reserved for consideration. We find no reason to doubt that the somewhat singular case which it represents is an actual one; though we know nothing about it save what appears in the letter itself. After all our deliberation, we are still at a loss how to answer the two-questions proposed by the unknown writer at the end of his statement. We hope that some of our contemporaries who are in the habit of expending much labor on the question of close communion among the Baptists, will come to our help; and that we may obtain from them some light on the questions that have waited so long for our answer. [Independent.]

Messrs. Editors.—I am a child of pious parents, by whom I was, as they often told me, dedicated to God by earnest prayer when yet an infant; but unhappily for me, I was not baptized, as one parent was a rigid Baptist, and the other, though holding Infant Baptism necessary, yielded the point. More than a quarter of a century since, I felt it my duty to offer myself for communion with a Congregational Church; but previously to that, I had met with a work on baptism which seemed to me to prove very satisfactorily that, although beyond dispute that sacrament was appointed as an ordinance of Protestantism among the heathen, both in those days and the present, it is not of perpetual obligation on the children of pious parents, or on those who have been educated under the Gospel. It was not without seeking advice wherever I could obtain it, and reading every book that came in my way that treated on this subject, and I will add, not without sincere prayer for light on it, that I came to this conclusion. In offering myself as a member of a church which held to the obligatory nature of this ordinance, I felt it my duty to state that I had not been baptized, and at the same time my views on the subject. The result was the advice of my pastor, who was my warm personal friend, that I would withdraw my application, as I would surely be rejected. A second application to another church met with the same fate; and ever since that time, (though often earnestly desiring the privileges of Christian communion,) feeling that the attempt might be fruitless, I have abstained from further application.

Lately, however, I have had frequent conversations on the subject with two or three Christian friends, one of whom suggests that I

might submit to baptism "under protest," and throw the responsibility on the church which will not admit me without it. Now, Messrs. Editors, will you oblige me by your opinion whether or not I should, with my views on the subject, be justified in taking such a step; my own impression is that it would savor little of that "godly sincerity" which should mark the acts of every Christian, whether he make a public profession or not. And, next, can you point me to any directions in the New Testament which will justify the exclusion from a church of any one who entertains such a belief, but who in every other respect would be willingly admitted? AN OUTER COURT WORSHIPER.

Sunday in the Sandwich Islands.

Perhaps some of our readers may be able to help the infirmity of the Independent, and suggest a good answer to the inquiry of an "Outer-court Worshiper." For a great many years, Christian missionaries have been laboring zealously for the religious conversion of the Sandwich Islanders. Much time, talent, and money have been expended in a work, which is not only not accomplished, but is actually tending towards infidelity! Even so. The missionaries having instructed the natives in religious and secular matters also, to some extent, these same natives are now using their secular education to overthrow the Christian observance of Sunday among them! If "curses, like chickens, come home to roost," so in this instance does the spirit of proselytism "return to plague the inventors." The missionaries have got more than they bargained for, and are now convinced, no doubt, that it is not intelligence but ignorance that is the mother of devotion, and that in order to make sure of keeping their converts in the fold, they must keep their minds permanently stunted. There is no other way to preserve their religion intact and render it abiding; for the moment they become enlightened enough to think and reflect, they will very naturally follow the example of the natives of Hilo, who lately presented to the House of Nobles of the Hawaiian Legislature, the following petition relative to the Sunday law:

"The statute now in force, prohibiting labor on the Sabbath, is attended with no benefits, temporal, moral, or religious; but on the contrary, is productive of much evil. We know that advantage is frequently taken of said statute by the worst persons as a pretext to amuse, to curry favor, or for pecuniary gain. History teaches that this law came into vogue about three hundred years after the birth of our Saviour, and that it finds no warrant in his teachings. That it originated in a desire to further a particular creed, and that it is at this day in the nature of a special statute to foster sectarian interest; hence, it is contrary to the broad principles of law established in this kingdom, which permit every individual to worship God according to the dictates of his own conscience. Many of the undersigned have no sympathy for the creeds derived from the Christian Bible, and feel that their rights are trampled upon in a very serious, and often in a very insulting and annoying manner, in consequence of the statute in question.

"In view of the present condition of the Hawaiian people, it is the candid opinion of your petitioners that the whole original law, as found in the Decalogue, would not now be inappropriate here. The necessity of working six days in case the seventh is consecrated to rest, is a conceded fact; hence, if one part of the original law is enforced, it is the opinion of your petitioners that the other part ought to be enforced also; and if one part is left to the free observance of mankind, the other part ought to be also."

This is from a people whom the missionaries have been attempting to Christianize for a great number of years! [Investigator.]

Bible Examples of Domestic Worship.

The patriarchs, Abraham, Isaac, and Jacob, whenever, in their pilgrimages, they fixed on a place of residence, erected an altar to God for family devotion, and called on the name of the Lord.

Joshua resolved that, as for him and his family, they would serve the Lord, that is, worship him.

Job practiced family worship. "He" sent and sanctified his children, and rose early in the morning, and offered burnt-offerings according to the number of them all. Thus did Job continually.

David, having spent one day in bringing the ark from the house of Obed-edom to the place he had prepared for it, and in presenting peace-offerings before the Lord, returned at night to bless his household, that is, to pray for blessings upon his family, or to attend upon family devotion.

Cornelius, the centurion, it is said, "feared God with all his house," meaning, worshipped him with his family.

In the Lord's prayer, we have a command for family devotion, "After this manner, therefore, pray ye: Our Father who art in heaven." The form of prayer is plural. It must, therefore, mean social prayer; and if social, then family prayer, for a family is the most proper society to engage in this devotion.

Paul, in his epistle to the Colossians, having pointed out the duties of husbands and wives, parents and children, masters and servants, adds, "Continue in prayer, watch in the same with thanksgiving." The subject upon which he was speaking, leads us to conclude he meant family prayer. In his epistle to the Ephesians, he enjoins it as a duty to "pray always with all prayer;" that is, to offer prayer of every kind, and in every form, and at every proper season. Family prayer must, therefore, be included in this injunction.

The apostle Peter exhorts husbands and wives to live together in the discharge of the duties of conjugal affection and Christian obedience.

Nineteen-twentieths of all the liquors consumed in New Jersey, according to the report of the Legislative Investigating Committee, are villainous compounds, containing in solution narcotics, drugs and poisonous matter, most deleterious to health.

The Supreme Court of Massachusetts, in a liquor case brought before it, has set aside a verdict based on the rulings of Chief Justice Shaw, that to abate a nuisance, violence is legal. A new trial was ordered.

Samuel Bacon, a respectable farmer of Morris, Otsego county, N. Y., committed suicide recently by hanging himself. He was in easy circumstances, and the motive for the rash act is a mystery.

Miscellaneous.

My Dear Old Home.

I came again to my dear old home, But years long since have sped, And 'mid the raven locks of youth Lay many a silver thread!

The Poor Washerwoman.

"I declare, I have half a mind to put this bed-quilt in the wash to-day. It does not really need to go, either; but I think I will send it down."

"Why you see, aunt, we have but a small wash to-day; so small that Susan will get through by one o'clock at latest, and I shall have to pay her the same as though she worked till night; so—"

"Stop a moment, dear," said the old lady, gently, "stop a moment and think. Suppose you were in the situation poor Susan is, obliged, you tell me, to toil over the wash-tub six days out of seven for the bare necessities of life; would you not be glad once in a while to get through before night, to have a few hours of daylight to labor for yourself and family, or, better still, a few hours of rest?"

"Yes ma'am, I have, and my heart is relieved of a heavy load, too; I was so afraid I should be kept till night, and I am needed so at home."

"Is there sickness there?" said the old aunt, kindly.

"I was grieved to see the woman's eyes as she answered, 'Ah, ma'am, I left my baby mottled this morning; he will be quite so to-morrow. I know it. I have seen it so many times, and none but a child of nine years, to attend him. Oh, I must go, and quickly!'"

"There never was a more blitheome bride than that of Ada R. None ever had higher hopes, or more blissful anticipations. Wedding the man of her choice, one of whom any woman might be proud, few, indeed, had a sunnier life in prospect than she."

"But I must not dwell on those happy days; my story has to do with other ones. It was with them as it has often been with others; just when the cup was sweetest it was dashed away. A series of misfortunes and reverses occurred with startling rapidity, and swept away from them everything but love and the babe."

"Ada said he, almost in a whisper, 'I want you to try and get home early to-night; be home before the light goes, do Ada.' 'I'll try,' answered she, with a choked utterance.

"Do try, Ada. I have a strange desire to see your face by daylight. To-day is Friday; I have not seen it since Sunday. I must look upon it once again."

"Do you feel worse?" asked she anxiously, feeling his pulse as she spoke.

"No, no, I think not; but I do want to see your face once more by daylight. I cannot wait till Sunday."

"Gladly would she have tarried by his bedside till sunlight had stolen through their little window; but it might not be. Money was wanted, and she must go forth to labor. She left her husband. She reached the kitchen of her employer, and with a troubled face waited for the basket to be brought."

"After the mistress had turned her back, a cry of agony wrung from the deepest fountain of the washerwoman's heart, gushed to her lips. Smothering it, as best she could, she set to again, and rubbed and hung out. It was half past three when she started for home, an hour too late!"

"An hour too late," continued she, after a long pause. "Her husband was dying; yes, almost gone! He had strength given him to whisper a few words to the half-frantic wife to tell her how he had longed to look upon her face; that he could not see her; that he lay in the shadow of death. One hour she pilloved his head upon her suffering heart, and then—he was at rest!"

"Mary, Mary, dear," and there was a soul-touching emphasis in the aged woman's words, "be kind to your washerwoman. Instead of striving to make her day's work as long as may be, shorten it—lighten it. Few women will go on washing daily, unless their needs are pressing. No woman on her bridal day expects to labor that way; and before, my niece, if she is constrained to do so, it is the last resort. That poor woman, laboring now so hard for you, has not always been a washerwoman. She has been better days; she has passed through terrible trials, too. I can read her story in her pale, sad face. Be kind to her; pay her what she asks; and let her go home as early as she can."

"You have finished in good time to-day, Susan," said Mrs. M., as the washerwoman with her cloak and hood on, entered the pleasant room to get the money she had earned.

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in the sun, and two evil spirits who reside in the moon. Their estimate of the white race may be gathered from the fact that they suppose them to have originated in the moon. Departed souls go, according to character, to one or the other of these places.

"When death occurs, the horses of the deceased are also killed, that he may have the means of traveling in the spirit world. Sometimes you find a place where the bones are laid by, and leaning, propped up around the place, will be skeletons of horses. All the goods that are combustible are burned, and thus sent onward with the departed to furnish him again; while such articles as fire will not make gaseous—as knives, spears, etc., are buried with him. The skins of the horses being no longer needed by the owner, are used for economical purposes by the relatives of the departed. They blow over graves with their mouths, and beat their heads with their hands, making horrible noises. You will find among men marks of gashes cut in the calves of their legs, and on the cheeks of the young women similar marks; these are the lines of sorrow which the mourners voluntarily make, and in the blood they dye their fingers and toss it towards the sun, with prayers for the departed one."

"The 'doctor' among them fills all the offices of counsellor in peace and war,—wizard and weather doctor. For curing diseases he is not better prepared than are others. In their ideas of witchcraft, they resemble perfectly the natives of Polynesia. They believe in the absolute power of the wizard as to weather, life, death, disease, hunting, or the fortunes of war. When the wizard conducts their worship, he conceals himself in a corner of the tent, and beats a drum-like instrument; he then feigns a fit, when he pretends to struggle with the evil spirit—his eye turns up, his limbs become rigid, and he foams at the mouth, and then he quickly settles into a resolute stiffness, in which motionless state he remains some time. Upon his recovery he utters a wild scream, which is the pretended departure of the discomfited spirit. Then sitting on a tripod he answers all questions put to him."

"The calling of the wizard, though a well paid one, is not always safe. If a chief dies, several of them are put to death for not preventing it, and in time of a pestilence, the chiefs sometimes destroy nearly the whole sacerdotal order, in order to induce the remaining ones to arrest the epidemic. They believe that wizards, upon their death, become evil spirits. The whole of their worship is directed to these evil agencies."

Probably there never has been enacted a more fearful tragedy in social life, than the recent one at Washington, the details of which now occupy the attention of the country. It had its inception, development and denouement in the capital. Its bloody culmination was on Sunday. Both of the chief actors stood high in their relations to the government; one, as a representative of our commercial empire; the other, as an advocate of the rights of man to man, and the duties that attach to those relations—is the principal business of our profession, and therefore a lawyer, above all others, before every tribunal, whether it be erected in the arch of heaven or upon the face of the earth, is entitled to the least charitable consideration. What, too, was his position? He was the prosecuting officer of this District. He was selected to conserve the cause of public decency. It was his business to see that your homes were protected against seducers, adulterers and every other species of criminal; and yet he wrapped himself in the garb of hypocrisy, came into this Court and hunted down, with an almost unparalleled success, the mere worms that crawl upon the face of the earth, while the full grown man of crime, such as he himself was, was permitted to stalk through our community; not only not punished, but not even admonished for it."

"The third party involved was a young woman, alleged to be accomplished in person and manners, one who had appeared with interest at the Court of St. James, and in the social circles of Washington. In an instant, all the parties of their families are in *lively rivalry*. It is a *summit of blood*. One father is suddenly shot down in the streets as an envenomed dog, in 'the soft gush of a Sunday's sun-light.' His children are made orphans, misery and blight entailed on them, and shadows gather round the resting place of the buried dead. The other father in his phrenzied rage has become the murderer. The fall of his wife, from what heights of beauty to what depths of ignominy like Lucifer never to rise again, is suddenly revealed to all mankind. There is one unutterable in the bosoms of a once happy husband and wife in the house on Lafayette Square. The future prospects of an innocent little girl are clouded, if not blighted altogether. There is a fearful revelation, in part, of the antecedent lives of the parties. All the families involved are draped in woe. They studiously retreat into retirement from observation. Ah, what a 'great matter' a 'little fire' of sin at the outset, has kindled!"

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"2. We perceive, that the sins of men will sooner or later find them out, bound to be, inevitably in the world to come, even as in this case, in the present state. Whichever shall they fly, not only from their own consciousness of it, but from the apprehension of it on the part of every being in God's universe. The universe is a whispering gallery completely netted and interwoven with wires of mind, over which and athwart which, over and over again, everything said and done will reverberate forever. There is to come the great revealing time before Jehovah sitting on the throne."

"3. How important it is to resist the first beginnings of evil, to nip its first budnings. No man suddenly became a criminal, such as these wretched parties are. There had been a previous long process and training for the act, until all things were ready for the fatal denouement. There was an hour, when all these hearts were comparatively free from impurity. They were once guileless children as children can be, dandled on their father's knee, or rocked by the lullabies of the mother to sweet and innocent sleep. First, came the desire, long cherished, then, the sought for, perhaps the long sought for opportunity. That was the time under God's grace, to have crushed it out. By indulgence, desire has become habitual, soon it became master. Reason, judgment, forethought, all prudence are abandoned. The person has become morally insane. The bosom is fired by a raging demon. Long years may have passed. There may have been successful concealment from the public, but one omniscient eye has seen it all,—perhaps many human eyes have seen much. The acts of men cannot be wholly excluded from the observation of each other. A thousand eyes are upon one all day. *Who is he? Where is he going? What is he doing?* are the eternal interrogatories that men are ceaselessly plying with respect to each other, as they pass and re-pass. At length all things are ready. The net of circumstances is woven. The magazine of fury is garnered. The train is set. The devil explodes it, and away go single hearts and clustered hearts of families and priceless interests, all that is precious in this world, into ruin."

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"There are some occupations which do not interfere with the frivolity of human nature; but if there is any profession in this world short of the pulpit, which can and ought to have sanctified, if I may so speak, the human mind, and communicate a gravity to it which is not its natural vestment, it is the profession to which I belong—it is the profession to which Mr. Key belonged. The very business of our profession is to study out the rights of other men, and to have them observed. Of all the duties which are cast upon us and the last of all that we can be excused from, is the performance of studying it out of the social and personal relations of man to man, and the duties that attach to those relations—is the first office and the principal business of our profession, and therefore a lawyer, above all others, before every tribunal, whether it be erected in the arch of heaven or upon the face of the earth, is entitled to the least charitable consideration. What, too, was his position? He was the prosecuting officer of this District. He was selected to conserve the cause of public decency. It was his business to see that your homes were protected against seducers, adulterers and every other species of criminal; and yet he wrapped himself in the garb of hypocrisy, came into this Court and hunted down, with an almost unparalleled success, the mere worms that crawl upon the face of the earth, while the full grown man of crime, such as he himself was, was permitted to stalk through our community; not only not punished, but not even admonished for it."

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"3. How important it is to resist the first beginnings of evil, to nip its first budnings. No man suddenly became a criminal, such as these wretched parties are. There had been a previous long process and training for the act, until all things were ready for the fatal denouement. There was an hour, when all these hearts were comparatively free from impurity. They were once guileless children as children can be, dandled on their father's knee, or rocked by the lullabies of the mother to sweet and innocent sleep. First, came the desire, long cherished, then, the sought for, perhaps the long sought for opportunity. That was the time under God's grace, to have crushed it out. By indulgence, desire has become habitual, soon it became master. Reason, judgment, forethought, all prudence are abandoned. The person has become morally insane. The bosom is fired by a raging demon. Long years may have passed. There may have been successful concealment from the public, but one omniscient eye has seen it all,—perhaps many human eyes have seen much. The acts of men cannot be wholly excluded from the observation of each other. A thousand eyes are upon one all day. *Who is he? Where is he going? What is he doing?* are the eternal interrogatories that men are ceaselessly plying with respect to each other, as they pass and re-pass. At length all things are ready. The net of circumstances is woven. The magazine of fury is garnered. The train is set. The devil explodes it, and away go single hearts and clustered hearts of families and priceless interests, all that is precious in this world, into ruin."

"Be sure your sin will find you out. O, that that sentence could be written on the tablets of every heart, and be made to keep boding with prophetic monition in each beat of the dangers and woes that inevitably await the transgressor. O, that it could jet out of the sky in letters of flaming fire—to strike the gaze of every being as he first goes forth in his morning task, and the last to meet his eye, when he retreats to his evening meal. Young man, young woman, be sure your sin will find you out. Resist its first beginnings. Future woe, or woe, eternal, as well as temporal, is involved. There is no safety in an instant's dalliance with it. In instantaneous explosion of it, in the soul, or instantaneous *crushing out of it*, is its safety, only. *Keep thyself pure, and remember, that thou only canst do it by the grace of God. Remember: 'when lust hath conceived, it bringeth forth sin; and sin when it is finished, bringeth forth death.'*"

"There are some occupations which do not interfere with the frivolity of human nature; but if there is any profession in this world short of the pulpit, which can and ought to have sanctified, if I may so speak, the human mind, and communicate a gravity to it which is not its natural vestment, it is the profession to which I belong—it is the profession to which Mr. Key belonged. The very business of our profession is to study out the rights of other men, and to have them observed. Of all the duties which are cast upon us and the last of all that we can be excused from, is the performance of studying it out of the social and personal relations of man to man, and the duties that attach to those relations—is the principal business of our profession, and therefore a lawyer, above all others, before every tribunal, whether it be erected in the arch of heaven or upon the face of the earth, is entitled to the least charitable consideration. What, too, was his position? He was the prosecuting officer of this District. He was selected to conserve the cause of public decency. It was his business to see that your homes were protected against seducers, adulterers and every other species of criminal; and yet he wrapped himself in the garb of hypocrisy, came into this Court and hunted down, with an almost unparalleled success, the mere worms that crawl upon the face of the earth, while the full grown man of crime, such as he himself was, was permitted to stalk through our community; not only not punished, but not even admonished for it."

"The third party involved was a young woman, alleged to be accomplished in person and manners, one who had appeared with interest at the Court of St. James, and in the social circles of Washington. In an instant, all the parties of their families are in *lively rivalry*. It is a *summit of blood*. One father is suddenly shot down in the streets as an envenomed dog, in 'the soft gush of a Sunday's sun-light.' His children are made orphans, misery and blight entailed on them, and shadows gather round the resting place of the buried dead. The other father in his phrenzied rage has become the murderer. The fall of his wife, from what heights of beauty to what depths of ignominy like Lucifer never to rise again, is suddenly revealed to all mankind. There is one unutterable in the bosoms of a once happy husband and wife in the house on Lafayette Square. The future prospects of an innocent little girl are clouded, if not blighted altogether. There is a fearful revelation, in part, of the antecedent lives of the parties. All the families involved are draped in woe. They studiously retreat into retirement from observation. Ah, what a 'great matter' a 'little fire' of sin at the outset, has kindled!"

"I. We see, into the commission of what crimes the human heart is exposed to be led, unrestrained by the hand of God—unsanctioned by his grace. Let no one imagine, he is personally exempt from such expedience. Every man carries in his breast a magazine of depravity—all crime combined, that only need circumstances, and place, and time, and temptation, under the infernal engineering of the Evil One to explode it. What a terrific explosion there was in this case! Happy is that heart that has learned to distrust itself, and to cast itself daily and hourly on the sovereign grace of our Lord Jesus Christ, for refuge and indispension to sin. It is not, that the hearts of these parties were more impure,

depraved by nature, than are others, but that they have been left unrestrained to do wickedly, that they had become hardened in sin, to forgetfulness of God, and of their obligations to each other; that they were given over to the dominion—the riot of their hearts' lust. Vice long since had become familiar by commission. Let him that thinketh he standeth, take heed lest he fall. If there is difference, let the grace of God be adored, that has made the difference, and pray for it, to preserve to the end."

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