



The Sabbath Recorder.

New York, Fifth-day, April 5, 1860.

EDITED BY WM. B. MAXSON.

The Sabbath.

Taking up the matter as viewed with the jaundiced eyes of superstition, we would ask the Sabbatizing Christian why he does not observe the day originally appointed as a Sabbath, but another day for which he can produce no authority whatever in any part of the Bible?

The fact is, and those who are most interested in concealing the truth know it, that there is no authority existing which has even the semblance of being Divine, for what is now called the Christian Sabbath.

Thus it is that Christians, who owe the fundamental doctrines of their religion to an unprincipled Emperor, are also indebted to the same sovereign for the mandate, which compelled them to assemble on the first day of the week for religious worship in the temple dedicated to the worship of the Sun.

It is not so much our business to ascertain the religious or political standing of a writer, as it is the sentiments and practices which he advocates.

The above article expresses an important truth, though it is a very unwelcome one to most of our Christian brethren.

Christ has said, "Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled." In his instructions on this point, he taught that the Sabbath was made for man—for his benefit, temporally and spiritually.

We are taught not only by the Scriptures and the Saviour's example, but by the unanimous voice of Christendom, to venerate the Ten Commandments as containing a summary of moral duty both to God and men. And

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He aimed at restoring it to its early simplicity, by stripping it of rabbinical superstitions and usages. The history of the Acts of the Apostles shows clearly that they walked in the footsteps of their Master in using the Sabbath as a season of rest and devotion, without any change of the day or diversion from its duties.

We will notice but one other passage of the Scriptures which is unjustly made to support popular tradition. We refer to Acts xx. 7, where we have this rendering of the original, "And upon the first day of the week the disciples came together to break bread."

We have received a communication from E. L., designed for the columns of the SABBATH RECORDER in reply to J. M. T.'s article in the Recorder of the 17th of Nov., 1859.

STATS LEGISLATURE.—In the Senate bills were passed to amend the Brooklyn Water act; to amend the act for the removal of obstructions in Harlem River; for a free bridge over the same, and to provide for an assessment of the amount to be paid for the Croton water used at Sing Sing.

CONGRESS.—The business in Congress has been of so little importance the past week that we find nothing done in either branch worth publishing.

CHURCH MISSION TO THE JEWS.—A mission to the Jews dwelling in New York, composed in part of vast numbers of emigrants from almost all nations under heaven, has been established under the auspices of the Episcopal Church.

SLAVERY IN TENNESSEE.—A correspondent of the Independent, writing from Tennessee, says: "I have been even afraid, and am yet, to mail a letter to you, (although I was born and raised in this state), on account of the opposition to your sentiments (and mine too) on slavery."

been a good deal at college, and I have been in New York city also, and although I have been kept in the dark on this fearful subject, like all or nearly all the non-slaveholders of these Southern States, by the oligarchy of slaveholders, yet I have had better opportunities than usual to become informed on this matter.

PHOTOGRAPHS! PHOTOGRAPHS!!—The subscriber has on hand duplicate photographs of Rev. Dr. Wm. B. Maxson, (large size), and Ching Chang La for sale at 50 cents each—Wm. S. PENDLETON, No. 5 Chatham Square.

Communications.

For the Sabbath Recorder. Matter and Materialism.

An humble effort was made by us some time since, to set forth through the columns of the Recorder, what we supposed, to be the true principles in reference to spirit and matter—principles which lie at the very center and core of our religious belief, between which and blank atheism there is no intermediate step for us, however many there may be for others.

We felt at the time, that it was not exactly the way to treat such subjects; we felt that it was not exactly the way, in the language our brother, "when treating of the religious sentiments of a Christian brother;" we felt in his language, that such was not exactly, "in the pale of honorable discussion," though we felt like yielding very much to the good judgment of our brother, who has had large experience in all forms and styles of debate.

When we took up the last Recorder, the first thought was that our disagreeable task was done—our mission accomplished; for our good brother opens his "Chameleon Theology" with the following true and sublime sentiments: "Ridicule, I believe, is never within the pale of honorable discussion (he perhaps should have modified it thus: till all other styles have failed); and when used is always to be understood as presumptive evidence, that candid and sound argument is not within the reach of him who resorts to it."

MATTER AND MATERIALISM. A knowledge of matter in its properties is what is primarily given us through the senses. Matter; is not known other than through the senses, and by its qualities. We judge in the light of a primal axiom—that substance is as its qualities or manifestations.

Another class of qualities, however, meet us on every hand, which differ from the above, not in degree but in kind. These are life, thought, feeling, acting, with all of their important and varied attendant phenomena. No combination or modification of the properties of matter can give these. Matter is without life, yet we find life. Matter is without activity, except when acted upon, and then moves passively. The organization of matter appears to be the result of some cause other than that found within itself.

These are truths, if we mistake not, that every one intuitively believes. They appear self-evident, that it is only after a long and abored argument that we can bring ourselves to doubt them.

It is this labored argument that has given birth to materialism. Materialism is the child of doubt;—the offspring of skepticism. It is not the fruitage of first and intuitive knowledge or simple faith; but comes of argument as an afterthought, developed by slow degrees.

The first and natural impulse of man is to ascribe a spirit to everything, or a spirit living, back of and energizing and giving life to everything. This is affirmed by the history of all nations, and all religions. Let us turn first to the east where religions are born. But we must defer the historic sketch to another article.

of what good writing ought to be, led us to expect an article full of all sweet sympathies, genial charities, and high examples of kindness, and a forbearing spirit that would lead all readers up to a higher and nobler life; but, alas, for all human expectations, before it ended it was alive and kicking with ridicule, and biting with sarcasm. We confess to the shock, to the revulsion of feeling it gave—how it staggered our faith in the perseverance of the saints, if one so good, so far advanced in all the Christian graces could not hold to his high ideal through one short article, and we were at length led to say with Burns—

"The best laid schemes o' mice and men Gang aft a-gley, And leave us naught but grief and pain For promised joy."

But we gladly turn from so mournful a theme to the more genial regions of theology. S. S. G. seems to have got the idea that we meant to satirize his theology by the term chameleon-hued; but we assure him that it was the farthest possible from our intention. We meant to express just the impression which his theology, as far as published, has made upon us, and after a somewhat careful reading of his productions for the last ten or fifteen years, that one word summed up the impression made; but we confess to no great knowledge of theology, and if S. S. G. says his is not chameleon-hued, why, of course it is not, that's all there is about it. And yet we may, perhaps, be permitted to say, that we regard an earnest love of truth, a virtue of the very highest order, a love that will lead one to seek it everywhere—from every new book and ism, as well as from all old books and isms. The great danger is that we shall take our hue and coloring from the one which we have last been in communion with, and thus fail, like the bee, to extract from every flower only the sweet, leaving the bitter and the poisonous.

S. S. G. passing over in silence our leading questions—the ones that we were most anxious about—proceeds to set forth his system of theology in general, in which we have but little interest at present, and then very kindly asks us to set forth ours. This very kind invitation we shall be under the necessity of declining, both from the fact that we don't know enough, and the fact we do not desire to set up any rival system in theology—even if we knew enough—two good and sufficient reasons. Notwithstanding this, we confess that we feel considerable interest in his views about matter and spirit; for if we can gather anything from him on these points, he has strong materialistic tendencies, at which we are very much surprised; for we had supposed him the farthest possible removed from all such views. Indeed, we must yet think that we have made a mistake in interpreting what few thoughts he has given us on this subject.

The question whether spirit is the same in kind or something different in kind from matter, is a question which, lies at the very foundation of all theology; indeed if spirit be matter greatly refined, or if spirit be the result of organization rather than organization the result of spirit, then all systems of theology will be of little use to me, for as I before stated, I can find no ground on which to stand that needs a theology. If materialism be true, the terms free-will, accountability, grace, pardon, sin, conscience, immortality, or even of God, and Christ and His Spirit; can have no significance. Will my brother, then, with me, laying aside all badinage, and with uncovered head and reverent feeling, enter the great and solemn temple of spiritual truth, at whose threshold we have quite too long been detained already, and there, not as opponents seeking to quibble or pick flaws with each others statements, but as earnest seekers after truth let us inquire what, to us, is the significance of such terms as matter, spirit, man, angel, God, life and death, and such other like terms as cluster around these primary terms.

MATTER AND MATERIALISM. A knowledge of matter in its properties is what is primarily given us through the senses. Matter; is not known other than through the senses, and by its qualities. We judge in the light of a primal axiom—that substance is as its qualities or manifestations. Matter comes to us through the senses clothed with certain attributes without which we cannot think or conceive of it—called primary attributes, and certain other not necessary for its existence, hence called secondary attributes. The primary qualities are extension, divisibility, size; density; figure, incompressibility, mobility, situation. The secondary qualities are those qualities which relate to our senses, such as color, sound, flavor, savor, temperature, also such qualities as relate to the relation which bodies sustain to each other, such as heavy or light, hard or soft, solid or fluid, rough or smooth, etc.

Another class of qualities, however, meet us on every hand, which differ from the above, not in degree but in kind. These are life, thought, feeling, acting, with all of their important and varied attendant phenomena. No combination or modification of the properties of matter can give these. Matter is without life, yet we find life. Matter is without activity, except when acted upon, and then moves passively. The organization of matter appears to be the result of some cause other than that found within itself.

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General Intelligence.

SUMMARY.

Foreign News.

By the steamer Bavaria we have intelligence from Europe to the 15th ult.

It is stated that the Great Eastern will shortly pay New York harbor a visit.

The reply of the Papal government to the last proposals of France had reached Paris.

The Municipality of Milan have unanimously adopted an address to the King expressing the devotion of the country to his majesty.

The Military Gazette of Turin states that the whole army of Sardinia is ordered to be upon a war footing by the 1st of April.

It is stated that Austria, while declaring her intention to remain neutral in regard to the Savoy question, had assured Prussia that in the event of the Rhine frontiers ever being menaced, she would immediately unite with Prussia for the protection of the integrity of German territory.

The Municipality of Lodi were preparing to take a similar resolution, and other adhesions were expected.

The Paris correspondent of the London Times gives a report that Bulls of excommunication against Victor Emmanuel were ready to be launched from Rome, the moment the election in the Central Italian States was decided.

The young ladies of one of the villages in Jefferson county have adopted a novel method of raising funds for charitable and religious purposes.

The Philadelphia Ledger states that the arrangements for lighting the Girard House with water gas are nearly completed.

Among the Assemblers at Albany, the weightiest is Mr. Lewis Peck of Ontario county, who weighs 240 pounds.

The total number of newspapers published in Great Britain and Ireland is 1047, distributed thus: England, 734; Wales, 25; Scotland, 128; Ireland, 129; British Isles, 15.

Owing to a recent reduction of the Swiss postage on newspapers conveyed in the Bremen mails between the United States and Switzerland to one cent for a single paper not exceeding three ounces in weight, the combined rate of postage on the same between this country and Switzerland, by Bremen mail, will be four cents, prepayment required.

The ship Forest King, of Liverpool, came in collision on the 11th ult., with the bark River Belle, from Cienfuegos, bound for New York, near St. Antonio.

Some ladies in Paris have recently forwarded to the Pope a donation of 100,000 francs, enclosed in a magnificent golden vase.

Margaret Dillon, an Irish domestic, was looking at the Pemberton mill when it fell.

A colored woman with nine children, all pent up in one room, two of whom and herself had the small pox and the other seven the measles, were found by the police in Cincinnati a few days since.

Miss Lizzie A., daughter of Samuel Bean, of Lowell, while on her way to church was seized with a fit of coughing which caused the rupture of a blood-vessel.

George Acker was executed at Morrystown, N. J., on Thursday last, for the murder of an old man named Isaac H. Gordon, on the 18th of October last.

The School Committee in Boston have forbidden the assignment of lessons for study out of school in the schools for girls.

The Legislature of Maine has incorporated a Company to be called the "Maine Steam Road Company," giving them the exclusive right to make use of steam in propelling carriages over highways, in the State, for twelve years.

A terrible accident occurred at a coal mine, Hyde Park, Pa., on Monday. The pumps broke while the workmen were being hoisted up.

The run of sap this year is remarkable, and the maple sugar crop of Vermont, this season, is estimated at 12,000 to 15,000 tons.

Mrs. Patsy Allen, a resident of Cloverdale township, Putnam county, Indiana, has attained a most extraordinary age.

Out of 162,000 males in Maine above 15 years of age, 77,000 are employed in agricultural pursuits, and they pay more than 60 per cent of the taxes.

The printers of New Jersey boast there is not a single printer in the State Prison of the State, and but one in the Legislature.

The Grand Jury of Dubuque county, Iowa, has indicted six or eight county officers for misappropriation of public money.

"Home for Aged Men," is the corporate name for a new organization in Boston, just chartered by the Legislature.

At the California Post Offices, on the 22d of February, there were collections taken up for the Washington Monument.

It has been decided in Washington city, that an omnibus driver is not a common carrier of freight, and cannot be held responsible for packages put in his possession for delivery.

On Sunday morning great excitement was caused in the Baptist church, Pittsboro, Tennessee county, by a man walking in the midst of the congregation naked.

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of man is to... a blessing far... a world... a blessing far... a world... a blessing far...

revolution and transformation. I think we have no such inspired testimony, which must necessarily apply to the present mortal state; and it appears to me all the testimony referred to the kingdom is very reasonably and truly referred to the future, and this prayer, "thy kingdom come," is suitable and consistent as long as probation lasts, and when the kingdom does come, I believe probation ends, and all things are made new; and He who has prepared a place for his people, when all things are ready, will come again, "having received the kingdom," and will sit on the throne of David, and reign forever, and of his kingdom there will be no end.

Miscellaneous.

The Farmer.

He breathes the air of his scented fields, With lilies and daisies here, And says that his heart is young and glad...

With hat in hand when the eve comes in, He hears the open door, And lifting his hair from his broad high brow...

Mr. Spurgeon in Paris.

So many opinions have prevailed respecting this popular preacher, that his coming to Paris was looked forward to with interest...

On the evening of the 7th of February, Mr. Spurgeon preached his first sermon in the American chapel, Rue de Berri. The service was well attended. All his congregations were chiefly composed of English people.

does that blood wash away my sin? And to answer this in the simplest way, would be philosophy. The next day at 2 o'clock, Mr. Spurgeon preached another sermon in the chapel, upon the passage contained in Eph. iii. 19: "And to know the love of Christ, which passeth knowledge," etc.

chemical flow; he seemed almost to be reciting verse; and this was lightened by his frequent and spontaneous introduction of snatches of hymns, not always the best poetry, but always hearty, sensible, and spicy with the devotional associations of ages. The last sermon was in the "Oratoire," on the same evening. It was upon the "New Song," from Rev. xiv. 3: "And they sung as it were a new song before the throne."

as his most reliable lieutenant. He seems to have inherited his revolutionary principles from his great-grandfather, who once presided at a public meeting in Pomfret, Ct., in furtherance of the American War of Independence...

"I have had a glorious time with my sister here; she is such a bundle of nerves that I am almost ashamed of myself when compared with her. There is no greater joy on earth, for me, than to see a noble woman; for in her I see more of God than in anything else."

Publications of the American Sabbath Tract Society. THE AMERICAN SABBATH TRACT SOCIETY has published the following Tracts, which are for sale at its Depository, No. 5 Chatham Square, N. Y.:

Advertisements and notices for various services including Dr. Baakee's treatments, the Sabbath Recorder's subscription information, and local agents for the Sabbath Recorder.