



The Sabbath Recorder.

WESTERLY, R. I., FIFTH-DAY, AUG. 24, 1865. Geo. B. Utter, Editor.

THE SABBATH. PART II.—HISTORY.

CHAPTER XIII. Present State of the Sabbath in Abyssinia.

We have already shown, in Chapter VIII., that the Sabbath was generally observed in the Church as late as the close of the seventh century.

In the Western Church, where Constantine and his successors held both civil and ecclesiastical sway, it was gradually crowded out, and in time became extinct, except in isolated localities.

In tracing its history, the reader will bear in mind, that we have, for a long time previous to the art of printing, only meager records to draw from, while all the material except what the present facts reveal, is more or less affected from having passed through the hands of the enemies of the Sabbath.

There are two mines which we propose to work: (a.) The Abyssinian and Armenian Churches. (b.) The Waldensian Church.

Of the former, little is known, aside from what modern explorations have revealed. We know that the most easterly branches of the Church were free from the control of the "man of sin," and hence from his innovations.

From page 533 of the work of Arthur P. Stanley, D. D., Professor of Ecclesiastical History in the University of Oxford, entitled "Lectures on the History of the Eastern Church," (Scribner, New York, 1863), we learn that the Abyssinian Church was founded A. D. 320.

"The Church of Abyssinia, founded in the fourth century by the Church of Alexandria, furnishes one example of a nation, savage, yet Christian, showing us, on the one hand, the force of the Christian faith in maintaining its superiority at all against such immense disadvantages, and, on the other hand, the utmost amount of supererogation with which a Christian Church can be overlaid without perishing altogether.

"The Church of Abyssinia, founded in the fourth century by the Church of Alexandria, furnishes one example of a nation, savage, yet Christian, showing us, on the one hand, the force of the Christian faith in maintaining its superiority at all against such immense disadvantages, and, on the other hand, the utmost amount of supererogation with which a Christian Church can be overlaid without perishing altogether.

The above was written in 1857, and is probably the latest account we have. At a little earlier period, about 1840, from a "Journal of three years' residence in Abyssinia," by Rev. Samuel Gobat, we learn more fully concerning the efforts of the Jesuits in the seventeenth century to convert this Church, by force of arms, to the Romish faith:

"The flame of discord might easily have been extinguished by the death of the Viceroys and that of the Abuna, had not the Emperor, regarding his late success as a decisive victory, issued a decree, forbidding the people longer to celebrate the Jewish Sabbath, which, from time immemorial, they had been accustomed to hallow with the same strictness and solemnity as the Lord's day." (Page 88.)

The Emperor felt the imperious necessity, in consideration of the interests of his throne, and the tranquility of his subjects, of requesting the patriarch to negotiate a treaty between the Pope and his royal highness, in which it should be stipulated, that the Abyssinian Church might

retain their ancient liturgy, celebrate the same festival days that they formerly observed, and enjoy the privilege of hallowing not less the Jewish Sabbath than the Lord's day, in agreement with their uniform practice previous to the introduction of the Catholic faith."

Even this was not enough for all the people. They demanded a full restoration of the ancient constitution of the Church. Another bloody battle took place. The Abyssinians conquered, and expelling the invaders, reinstated their primitive faith and practice.

These facts are pertinent and important, showing as they do—1. That the Sabbath did not cease to be observed with the resurrection nor with the apostles, but was a part of Christian faith and practice in the Alexandrian Church in the fourth century, and that the offshoots of that Church, going beyond the control of the heathen influences which foisted the Sunday as a Sabbath into the Church, have ever retained this Sabbath in its appropriate character.

That they have not retained the Sabbath merely as a custom, or a figment of Judaism simply, is shown in the fact that they have, in the most bitter extremities, held to it, fighting long and courageously for it, and making peace only on the ground of its restoration to them.

Thus does this Christian savagism present as a central point, reverence for and obedience to God's day, the only Sabbath of the Bible and of the early Church.

EYES WEST—NO. 6. PRAIRIE TRAVEL.

CAMP IRE, Aug. 4, 1865.

From Atchison, where we entered Kansas, our route was south-west. We took passage to Pardee, twelve miles, with a teamster who charged us six bits apiece to ride on a load consisting of a piano, bedstead, &c. The road ran through ravines and over steep bluffs for several miles. Here we passed a tree on which, a few years since, the inhabitants hung four border ruffians. Further on the country was a high rolling prairie. We crossed the Fort Leavenworth and Fort Kearney road, just at the time that an ox train passed up west, loaded with merchandise.

After tarrying a few days at Pardee, we took passage, in true emigrant style, for Fremont, ninety miles south-west. The country, on to the Kansas river, was a rolling prairie, forming one of the most interesting views our anxious eyes ever looked upon. It seemed to us, that after making enough land for all useful purposes, for houses and wealth, east of the Missouri, Dame Nature did her best to make a country to look upon, with the "line of beauty" drawn over every part of it.

After three days, we left Fremont, as our south-western limit of travel, and returned, the way we went out, to Pardee. Fremont is near the Neosho river, five miles from Emporia, in Lyon county. This country was formerly called Brokenridge; but the Kansas Legislature, in honor of the brave Gen. Lyon, gave it his name. This heroic little State having purged itself of border ruffians, is now wiping out their names from localities formerly bearing them. The stage from Topeka to Lawrence refuses to run through Leecompton, the border ruffian capital. Thus are the works of iniquity left to perish. We were providentially prevented from visiting Lawrence; but learned that it had risen again, Phoenix like, from the flames, and is destined to prosper, and be the central city of Kansas, in spite of all its murdering, pillaging, burning enemies.

HOME NEWS. HEBRON.

A letter from Dea. J. M. Greenman, of Hebron, Pa., says:

This little Church is still striving to make its way onward and upward, although without a pastor. I have reason to believe the great Shepherd of Israel is still mindful of us, and is leading us by the hand, as in bygone days, into green pastures and beside still waters, where salvation gently flows. May God, in his infinite mercy and wisdom, if it should be his pleasure, raise up, qualify, and send forth some one to take the pastoral care of this little band, that will go in and out before them, and feed them like a shepherd. Will God raise up, qualify, and send forth, more laborers into his vineyard; for truly the harvest is great, and faithful laborers are few. We feel truly thankful for past blessings from the hand of God. Bro. Platts, from Alfred University, is laboring with us during the vacation. He is a promising and talented young man. His labors are highly appreciated.

May the Lord be with him even to the end. We have great reason to rejoice and be glad in all things, especially in view of our national matters. Our Heavenly Father has led our nation on to victory, crushed the unholy rebellion, and destroyed slavery and its power, notwithstanding the nation's heart, in the midst of joy and exultation, was in a moment turned to the deepest mourning. May God preserve our nation and government.

POSITIONS FOR OUR YOUNG MEN.

A careful reader of the Recorder will see that our people are offering many excellent opportunities for hard work and large influence. The same impression was left on my mind, after visiting lately most of our churches in the East and the West. Chances for cultivating a business talent, and for acquiring wealth, in the pursuits which we can follow and not deprecate the Sabbath, are opening themselves in nearly every section. The war having nearly doubled the industry of the country, has stimulated the love of exertion and enterprise among us, and in these pursuits. Managers of manufacturing establishments of many sorts are wanting strong, substantial, and industrious young men, to take charge of business under them, and to succeed them by and by in their business. Owners of good-sized farms, and bosses in the mechanical trades, are seeking out careful, reliable, and energetic persons, in whose hands they wish to entrust the use of their property, or train them for their places.

Situations in our churches as pastors, and in our schools as teachers, such as will satisfy the most earnest to be useful, are open, or will before long be opened, to those qualified to occupy them. And the call comes, too urgent to be unheeded, from our distant field in China, for some one to take the place which has been filled so faithfully and successfully by our returned missionaries. In our new societies on the Western frontier, men of skillful address, stern nerve, and self-sacrificing spirit, are needed to form schools, and to build up the churches.

Occasionally are heard complaints from our young people, that our business men neglect them, or that there are no good positions for them to fill. In some instances these complaints may be true; but is it not oftener the case, by far, that these young men have not been awake to the demands upon them, and have not, therefore, prepared themselves to do business successfully, or occupy these positions creditably?

As our friends of the Jews are becoming numerous in the United States, I would most respectfully address them: Brothers, Sisters, Friends.—You will admit, that the "Messiah would be cut off." Dan. 9: 26, Isa. 53: 8, &c. You will also admit, that He would not be left in the grave so long as to see corruption, Psalm 16: 9, 10, 11. As Simon Peter said, Acts 2: 29—"Men and brethren, may I freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne, He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, [i. e. the grave,] neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses." Now this same Jesus gave one sign to that generation, (Mat. 12: 40)—"For as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth." See also Matt. 16: 4. And this sign was exactly fulfilled! For He was "cut off" for while some of them were preparing their lamps, "Christ our Pass-

over was sacrificed for us." Compare Ex. 12: 6, John 1: 29, 1 Cor. 5: 7. And He was laid in Joseph's new tomb, "at even" on the fourth day of the week, Mat. 27: 57, Mark 15: 42. And He was in "the heart of the earth," or in Joseph's new tomb, three days and three nights, no more, no less, until the even of the seventh day of the week, the Sabbath of the fourth commandment. For some of his disciples went and "prepared spices and ointments, and rested the Sabbath day, according to the commandment," Luke 23: 56. And "in the end of the Sabbath, as it began to dawn toward the first (day) of the week," they came "to see the sepulchre," and there had been (in the margin) an earthquake, &c. And He was already risen before that time, Matt. 28: 1, 2. So that He must have risen at "even" on the seventh day, the time of the "evening sacrifice," Ps. 141: 2.

I am glad that it is said, (Zech. 12: 10)—"They shall look upon me whom they have pierced." For God will again visit his people.

BENJAMIN CLARK, ALDEN, N. Y., 7th mo., 1865.

THE FREEDMEN.

On Sunday evening, Aug. 13th, Mrs. Joseph E. Griffin, Assistant Commissioner under the Bureau of Emancipation for the District of Columbia, delivered a lecture in Westerly on the condition and claims of the Freedmen. Our readers will be interested in the following notes of the lecture, furnished by our correspondent "Geneva."

Those who remember the popular opinions of a few years ago, must have been rejoiced, if not overwhelmed, at the change in public opinion wrought by the events of the last four years. The result of the war has been the freedom of great numbers of people formerly held as slaves. The reports from commissioners in rebel districts are favorable. The lands abandoned by rebels are, as far as possible, brought under cultivation. The freedmen on these lands are generally industrious. How many are idle, and unwilling to labor, is yet to be ascertained. The disadvantages which those who are willing and anxious to work have to contend with, can scarcely be understood or appreciated by those not personally acquainted with them. Free and slave labor are wholly distinct. Where formerly slaveholders employed five slaves, they now find two sufficient to do the same work, so that fully three-fifths of the slave population are thrown into the labor market. Thus, between thirty and forty thousand freed people have come into and around Washington, many from Virginia, some from Maryland, and other States. The universal testimony of those slaves is, "We were driven away." One woman, who had a large family of children, was told by her master, that she must take her children and go to the government that had made her free. He could not and would not support her any longer. She remonstrated—the way was long—the weather bad—the children poorly clad—she had no supplies to take with her. Her master told her she must and should go, and by free use of the cowhide, he made her understand that she could go.

These freed people are, many of them, entirely destitute; many of the women bringing with them nothing but a baby and a bundle; many other women having large families of children, and with husbands away, they know not where, in the union service, or with the rebels; others having no husbands at all. Abolitionists have written and said nothing so bad as the existing evils wrought by slavery with regard to the marriage relation. These freed people had, many of them, no supplies of any kind save the scanty clothing they wore. Some of them, while in slavery, had managed to save as much as sixty or seventy dollars in Confederate scrip, but within our lines that was utterly worthless. Except for the work furnished from the military department, these people could not have subsisted.

Government did what it could for the relief of these people, pressed as it was with the affairs of war. Three soup houses were opened in the city, from which twenty-six hundred were fed. Never during the winter did an able-bodied colored man apply at one of these houses for a ration or a meal. This is a fact that should be remembered. One thousand cords of wood were issued during the winter, at the rate of a half cord at a time. But the bare necessities of such a multitude could not be supplied. Many froze to death. Many there are whose feet and limbs have been frozen off. Three or four thousand blankets were issued. Special appeal was made to the western cities, for help for these sufferers, but not to the eastern cities until now. Second-hand clothing was sent from the North and money from the West. Yet not one of you know, not one of you could believe, how many of these people have died in the last eighteen months of absolute want.

A SIGN FOR THE JEWS.

Government did what it could for the relief of these people, pressed as it was with the affairs of war. Three soup houses were opened in the city, from which twenty-six hundred were fed. Never during the winter did an able-bodied colored man apply at one of these houses for a ration or a meal. This is a fact that should be remembered. One thousand cords of wood were issued during the winter, at the rate of a half cord at a time. But the bare necessities of such a multitude could not be supplied. Many froze to death. Many there are whose feet and limbs have been frozen off. Three or four thousand blankets were issued. Special appeal was made to the western cities, for help for these sufferers, but not to the eastern cities until now. Second-hand clothing was sent from the North and money from the West. Yet not one of you know, not one of you could believe, how many of these people have died in the last eighteen months of absolute want.

As our friends of the Jews are becoming numerous in the United States, I would most respectfully address them: Brothers, Sisters, Friends.—You will admit, that the "Messiah would be cut off." Dan. 9: 26, Isa. 53: 8, &c. You will also admit, that He would not be left in the grave so long as to see corruption, Psalm 16: 9, 10, 11. As Simon Peter said, Acts 2: 29—"Men and brethren, may I freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne, He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, [i. e. the grave,] neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses." Now this same Jesus gave one sign to that generation, (Mat. 12: 40)—"For as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth." See also Matt. 16: 4. And this sign was exactly fulfilled! For He was "cut off" for while some of them were preparing their lamps, "Christ our Pass-

over was sacrificed for us." Compare Ex. 12: 6, John 1: 29, 1 Cor. 5: 7. And He was laid in Joseph's new tomb, "at even" on the fourth day of the week, Mat. 27: 57, Mark 15: 42. And He was in "the heart of the earth," or in Joseph's new tomb, three days and three nights, no more, no less, until the even of the seventh day of the week, the Sabbath of the fourth commandment. For some of his disciples went and "prepared spices and ointments, and rested the Sabbath day, according to the commandment," Luke 23: 56. And "in the end of the Sabbath, as it began to dawn toward the first (day) of the week," they came "to see the sepulchre," and there had been (in the margin) an earthquake, &c. And He was already risen before that time, Matt. 28: 1, 2. So that He must have risen at "even" on the seventh day, the time of the "evening sacrifice," Ps. 141: 2.

do what he could for them. I have also found President Johnson, and other government officials, ready and willing to aid us. Secretary Stanton himself gave two thousand dollars out of his private means. But our funds are nearly exhausted, and our wants are increasing. Under the very shadow of the Capitol, women and children are starving to death.

Two thirds of those who died last winter, died in consequence of lying on floors, exposed to colds that could not be cured. We need nails, lumber, glass, for buildings. You have mills; our schools are lagging for want of cloth to be made up. We have established sewing schools to teach the women, for many of them were field hands, who knew nothing about making a garment. On account of the great numbers of women who wished to attend these schools, we had to limit the attendance to twelve days for each woman, and nearly all who attend would in that short time learn to put a garment together. There was great rivalry among the women in their sewing. They would work with all their might, reminding one of a hungry lion devouring its prey.

The deportment of these people has been most excellent. At the burial of their children, I find a more practical religious faith than I have found among Christians at home. Through that faith in God they have been enabled to bear the untold trials and horrors of slavery.

There is the most invigorating element in their character that is to be found on the continent at the present time. The rebels are demoralized. The poor whites are degraded, but the blacks are buoyant with hope. Some believe them to be an inferior people. This is not true. The children that have been sent to school learn faster than white children.

These people are not to die out, they are not to be driven out, they are not to be killed out. They have "come to stay." The government cannot afford to let them die by the hundreds; the church of this country cannot afford to let them die.

What will you in Westerly do? A society might be organized; call it a Freedmen's Society, instead of Soldier's Aid Society. Cloth from your mills, if not of the best quality made, would do to make garments for them. We are in want of supplies of all kinds. To you, the people, does the District of Columbia belong, and it is for you to rescue these freedmen from death by want and starvation. Winter is approaching. More people are coming in. Unless we have help, many of these people must freeze and starve to death during the coming winter.

CARNIVAL OF CRIME.

Some weeks ago, we could scarcely take up a paper which did not chronicle some outrage upon the person, the perpetrators being returned soldiers, or persons dressed in the garb of soldiers. For a week or two past, the developments of criminality have been mostly in the financial world.

First we had the case of paymaster Henry B. Jenkins, who robbed the Phenix Bank in New York of some three hundred thousand dollars, which he spent in gambling houses and among vile women. One of his accomplices, James H. Earle, who was arrested for taking a hundred thousand dollars of the money, committed suicide in prison.

Next came the case of P. R. Mumford of New York, who obtained some two hundred thousand dollars in gold on checks which he had made no provision to meet.

Then the facts came out about Edward B. Ketchum, a son of the wealthiest man in Connecticut, and a partner of his father in a banking business in New York, who, after losing large sums in stock gambling, disappeared with all the ready money he could lay hands upon, leaving his father and friends "short" by some three or four millions of dollars, which he had obtained by robbery, forgery, and breach of trust. He is supposed to have escaped to Cuba, leaving a wife and child to the care of a bankrupt father.

About this time it became known that A. P. Stone, formerly a prominent man in Ohio, had committed suicide, after spending about one hundred thousand dollars of the U. S. Government's money in drinking and riotous living.

PROPOSED REVIVAL OF A GREAT SOCIETY.—A committee of the General Synod of the Reformed Presbyterian Church in the United States, consisting of Rev. Drs. Wilson, T. W. J. Wylie, and others, have, in obedience to the order of the Synod, overruled to the lower judicatories the following interesting proposition:

"That the Covenant, which was adopted as the oath of God in the city of Philadelphia, in the year 1838, be taken at the next annual meeting of the Synod; that, in the interim, the people be prepared by the ministrations of the pulpit throughout the whole Church, and by the prayers of both ministers and elders, and all the people, for a copious outpouring of the Holy Ghost, so that the hearts of all may be 'stirred up,' so as that 'they shall come and do work in the house of the Lord of hosts, their God,' that the day of the opening of the Synod be observed as a day of fasting, humiliation, and prayer, and that the following day be appointed for reading and subscribing to the Covenant. It is further proposed 'that the Covenant, when taken by us, shall be presented to our ecclesiastical connections in the British Isles, and to the evangelical churches in this land, and throughout the world; and that all who duly take it shall be entitled to communion and fellowship, in one with the other, in sealing ordinances, as well as in acts of official ministrations.'"

THIRTY-DAY BAPTISM.—A correspondent of the National Baptist writes from West Virginia:

"Our denomination in this State is represented by what are sometimes called 'Thirty-day Baptists.' The churches are small, and only have preaching once a month. The minister arrives on Saturday, preaches and holds a church meeting, and on Sunday preaches one sermon. There are but three or four exceptions to this system in the whole State. There are some evils in the details of this system that ought promptly to be corrected. A minister preaches for four churches, and has to work his farm or trade for a support. Almost any four churches would be able to give a pastor a comfortable support, and thus enable him to give himself wholly to the work. The churches elect pastors annually, and many make changes every year, out of which grow parties, for the minister lives in the community, and has friends who desire his re-election. The four churches do not unite in calling a pastor, so his churches are scattered over miles of territory, and the ministers cross each others' tracks, and go into each others' neighborhoods, in filling their appointments."

OUR COUNTRY IN ENGLAND.—The Methodist of last week contained a full report of an admirable address made by Bishop James of the Methodist Episcopal Church, before the English Wesleyan Conference, at its recent session at Birmingham. In the course of his address, which was a brief review of the history of American Methodism, the Bishop paid this tribute to the institutions of his country:

"In the United States, both in Church and State, we have learned to trust the people; and neither in State nor Church have the people proved themselves unworthy of any great trust committed to them. Laying responsibilities on intelligent masses has the same effect as putting them upon individuals—it makes them conservative."

The Bishop was enthusiastically cheered, and his address produced a profound impression. During the session of the Conference, a meeting was held in Birmingham for raising funds for the freedmen, in which all the officers of the Conference, as well as Bishop James, took an active part.

INCOMES OF MINISTERS.—One of our exchanges gives the following as the incomes of the Hartford (Conn.) ministers, after taking out the \$600 exempted from taxation:

Joel Hawes \$1,996, Robert Turnbull \$1,566, J. L. Jenkins \$1,456, Calvin E. Stowe \$1,138, Jonathan Brace \$4,114, N. J. Burton \$1,848, Geo. E. Spaulding \$353, George H. Gould \$254, Elisha Cushman \$308, Samuel J. Andrews \$2,039, Wm. O. Doane \$1,081, O. R. Fisher \$669, Cephas B. Crane \$1,948, Geo. H. Clark \$3,100, Chas. H. Ballard \$1,204, J. R. Key \$1,859, Bernard Peters \$276, E. P. Parker \$1,067, James Hughes \$2,144.

THE BENEFIT OF KINDNESS.—The country pastor of a small Episcopal Church, near Carmansville, N. J., who was very kind to Madame Jewell Burr, recently deceased, was appointed by her, just before her death, residuary legatee of her estate, worth about \$100,000 to \$200,000, from which he will probably realize a very handsome independence. She also left means enough to erect a new church for the rectory, who was kind and devoted to the old lady when she had snatched herself out from the world, and had grown so moody and misanthropic as to have few friends.

OUR ANNIVERSARIES.—We are requested to state, that teams will be at the depot in Westerly, on the arrival of the Accommodation Train from Groton, at 8 o'clock A. M., on fourth, fifth, and sixth days, September 6th, 7th, and 8th, to convey to Hopkinton, Andover, to the depot.



