

The Sabbath Recorder.

New York, April 22, 1847.

THE SABBATARIANS OR SEVENTH-DAY BAPTISTS.

The terms SABBATARIAN and SEVENTH-DAY BAPTIST are used to designate those Christians who observe the seventh or last day of the week, as the Sabbath.

The Seventh-day Baptists are distinguished from Baptists generally by the views which they entertain of the Sabbath. In respect to this, they believe, that the seventh-day of the week was sanctified and blessed for the Sabbath in Paradise, and was designed for all mankind;

At what precise time the observers of the seventh day took a denominational form, it is not easy to say. According to Ross's "Picture of all Religions," they appeared in Germany late in the fifteenth or early in the sixteenth century.

It is somewhat difficult to trace the history of Sabbath-keepers—as it would be to trace the history of any unpopular sect or doctrine—through the darkness which intervened between the establishment of the Papal Dominion and the dawning of the Reformation.

Passing from inspired history to that which is uninspired, we find frequent notices of Sabbath-keepers during the first six centuries of the church. Mosheim mentions persons of this class in the second century; and Robinson says that there were at Rome about that time more than forty churches observing the seventh day.

portance to the first day of the week. He required his armies, and the people generally, to spend the day in devotional exercises. No courts of judicature were to be held on this day, and no suits or trials in law prosecuted.

While the civil and ecclesiastical powers were making such efforts to establish the first day, they were equally zealous to abolish the observance of the seventh day, which they endeavored to do by throwing odium upon those who persisted in it.

Rev. L. Coleman, Instructor in Ecclesiastical History in Auburn Theological Seminary, in a "Historical Sketch of the Christian Sabbath," published in the Theological Review, sums up the facts in regard to the early observance of the Sabbath and the Lord's Day, as follows:—

- "1. Both were observed in the Christian church down to the fifth century, with this difference, that in the Eastern churches both days were regarded as joyful occasions, but in the Western the Jewish Sabbath was kept as a fast."
"2. Both were solemnized by public religious assemblies for the instruction and spiritual edification of the hearers, and for the celebration of the Lord's Supper."
"3. The Sabbath of the Jews was kept chiefly by converts from that people, and on their own account; who, though freed from the bondage of the law; adhered in this respect to the custom of their fathers.

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OBITUARY NOTICES.—The editor of the Christian Mirror, who has had an extensive experience in such matters, says that "obituary notices are the most troublesome things to manage of any that are not on matters of controversy. It requires almost a hard heart to reprove their authors or prompters, acting, as they do, under a deep conviction of the worth of departed friends."

From the Christian Chronicle of April 14. "HYPEROXYSOPHISTICATED PARADOXOLOGY."

Under the above title, the "Sabbath Recorder" of last week contains a long article, filling an entire page, which the writer doubtless would have his readers to receive as a candid and fair review of the Sabbath Discussion between "E. W. D." and "Indagator."

As might be expected from a review so prepared, there is much flippancy, a spicing of spurious wit, a number of comparisons drawn from various sources, many epithets of different kinds, an attempted parade of learning, not a little of glaring assumption; and, after the subtraction of these, a very small residuum, indeed, of argument upon the question at issue.

It is to be hoped that the Sabbatarians can prepare some better defense of their cause. If not, we think it will be difficult to prove the obligation of Christians to keep the seventh day holy.

HYPEROXYSOPHISTICATED PARADOXOLOGY, AGAIN!

To the Editor of the Sabbath Recorder:—

Though there is much wisdom embodied in the apothegm of one of the ancient philosophers, "If an ass kicks me, must I needs kick him again?" which has influenced my conduct very considerably under such circumstances, through all my walk of life, yet as higher authority admonishes us to "answer a fool according to his folly, lest he grow wise in his own conceit," I am constrained, much against my own inclinations, to add a remark or two in reply to the strictures of the Editor of the Christian Chronicle, on my article with the above caption, in the Recorder of the 8th inst.; not with any desire to bandy any words of spite, or to retaliate on his gratuitous and vindictive vituperation, but from considerations of higher moment.

And as the "discussion" abounds with so much absurdity and so little logic, it could not be treated in any other manner.

The Editor of the Chronicle, mistaking the sarcasm of a lampoon for a theological exposition of Scripture, actually commences an attack upon a ghost, the grim creature of his own fuddled brain, and makes a perfect harlequin of himself in parrying imaginary assaults and making deadly thrusts into the vitals of the "black cat not on the premises."

and the fare must be spicy, or you cannot get the crew to dive for pearls into "the deep points not on the premises."

When the writer attempts a philological analysis of "the languages of Scripture," which he has not aspired to, it will be time enough to search out "the black cat not on the premises," and when he enters upon an exegetical exposition of any of "the deep points of the law," it will then do to determine whether his rules of interpretation are "according to Gunter," and quadrate with the requirements of Procrustes; but as he has not attempted either of these, the Editor of the Chronicle has "judged before the time," and has proven himself an itching, anticipatory critic, while I only strove to prove myself an Athenodorus to his correspondents and your readers. But

"If fools have ulcers, and their pride conceal them, They must have ulcers still, for none can heal them."

But as the main object of taking up my pen at this time is to disclaim having written the castigation as a defense of the Sabbath of the Lord, or as an analysis of their medley of tautology and contradiction, which would not admit of being brought under investigation by the rules of logic, or even of common-sense, I conclude by assuring the Editor of the Chronicle, that if he will agree to insert in his columns, a better defense of their (the Sabbatarians') cause, it shall be prepared forthwith by one who is familiar with "the languages of Scripture" and well versed in the rules of interpretation. What say you, Mr. Chronicle? W. M. F. BORDENTOWNS, N. J., April 18, 1847.

LOWELL PRETTY.—Under this heading, the Boston Free Branch says that in Lowell, Mass., they will prosecute a poor man, who sets out a cabbage patch or catches a fish on Sunday, while the rich saints, who own the factories, can employ fifty men at blasting rocks and other noisy hard work, yet no lawyer dare prosecute them, nor dare any minister preach against them.

RELIGION AND FAMINE IN IRELAND.—A correspondent of the London Christian Observer, who has recently been on a tour through Ireland, says that the feeling is very strong among the population, that the famine is the judgment of God for the sins of priests and people.

NEW WAY TO GIVE RELIGIOUS INSTRUCTION.—The Dublin Warder tells of a Mr. Peto, a railway contractor, who, with a view to inculcate a better feeling among the laborers employed on his various contracts, has engaged a number of religious teachers, who visit the men daily, and during the time set apart for meals, they read the Bible to the laborers, and in the evening teach them to read and write.

LARGE BEQUESTS.—Mr. John Wilkinson, of High Wycombe, Eng., who died recently, has left between fifty and sixty thousand dollars to be paid to various benevolent societies on the decease of his widow.

ARRIVAL FROM CHINA.—We learn from the Commercial, that Rev. S. R. Brown, lady and two children, with three Chinese young men, arrived on Thursday last in the ship Huntress from China, after a very pleasant voyage of ninety-eight days.

THE NEW YORK RECORDER comes to us in a new dress and an enlarged form. Rev. Sewell S. Cutting continues to be its Editor. The publishing interest has recently passed into the hands of Lewis Colby, of 123 Nassau-st.

EDW. S. S. GATSWOLD having removed to the 2d Hopkinton Church, requests his correspondents to address him at Hopkinton, R. I.

RECEIPTS OF BENEVOLENT SOCIETIES.—Rev. D. C. Haynes, of the American Tract Society, has prepared a card embracing a list of receipts of the principal Missionary, Tract, and Education Societies in the United States, during the year 1846. The total amount of contributions is stated to have been \$1,562,449 75.

THE SUNDAY IN SCOTLAND.—An English paper says that the General Assembly of the Free Church of Scotland appointed Sunday, Feb. 16th, as a day on which "the divine authority and perpetual obligation of the Sabbath" should be specially brought before the congregations of that body.

MISSIONARIES FOR CHINA.—The Boston Transcript says that Rev. Messrs. E. Doty and J. O. N. Talmadge sailed from Boston on the 15th inst., for China, under the direction of the American Board of Missions, and Rev. Messrs. Judson, D. Collins, and M. C. White, under the direction of the Methodist Episcopal Board.

REV. MR. ABBOTT.—The Baptist Register says that this devoted missionary has been compelled to give up attending public meetings, and to resign himself into the hands of a physician, on account of a severe ulceration of the throat, which threatens to become chronic.

REV. C. F. FREY.—A correspondent of the N. Y. Baptist Register says that Mr. Frey, the converted Jew, is about leaving New York city, where he has resided for nearly a quarter of a century, to settle at Pontiac, Mich.

DISSOLUTION OF OLD PREJUDICES.—The moral aspect of the world is everywhere brightening with promise of a better era in the history of man. Turkey, China, and Cochinchina are making most important movements towards civil and religious freedom.

Min-Meah, the ruler of Anam, Sovereign of all Cochinchina, Tonquin and Cambodia, a chief of thirty miller men, who after the example of the Emperor of Japan and the former example of the Emperor of China, had constantly refused all relations with foreign powers, has recently deceased; and it is said that his successor is determined to open the ports of the empire of Anam to the vessels of all commercial nations.

PROVIDENCES.—Somebody has said, "he who observes providences shall have providences enough to observe." We have never seen a more striking illustration of the truth of this, than is furnished by the following incident connected with the American Tract Society:—

"A few weeks ago, twenty men presented themselves in the course of a few days, to the American Tract Society as colporteurs. The Society had no funds appropriated to their support, but as they appeared to be good men, the committee supposed that a sufficient indication of their duty, and employed them all. Not long afterwards the Society received a letter from a Southern merchant, stating that a friend had given him, whilst at the North, one of the Society's books, which he put in his trunk, thinking little of it until he arrived at a Southern city, when having leisure he read it. The perusal of the book wrought a great revolution in his opinions and feelings, and he determined to devote a considerable amount of money for the distribution of the books. He did not however learn how his design could be accomplished until a colporteur came across his path, with these books for sale. The merchant stated his desire, and the colporteur explained to him the Society's plan of distributing books by colporteurs. This plan he said was just what he desired, and he had therefore determined to propose to support twenty colporteurs, if the Society could find the men. The Secretary of the Society wrote immediately to the merchant, announcing to him the remarkable coincidence between their wants and his liberality. In reply the merchant pledged himself for the support of these twenty men for four years. The amount of the pledge is twelve thousand dollars."

THE IRISH CLERGY.—The London Standard says that it has been calculated that the Romish clergy in Ireland receive annually for confessions \$1,350,000; for christenings \$150,000; for funerals and burials \$270,000; for marriages \$1,350,000; for prayers for deliverance from purgatory \$450,000; for collections at chapels \$2,410,000; for curate collections \$101,000; for government grant to Maynooth College \$45,000. Total; \$6,135,000.

The daily filled with despatches. It is an exact copy. But the following substance of Santa Anna returned his. This retreat consequence vision for the order to check going on in the ed the capital the 23d he of of the Republic sanguinary General So izing his force city of Mexico a force suffi would have st ed a battle of victory. Gen. Taylor of Mexico party of his under Gen. seven hours, the arrival of Gen. Taylor. There is no prospects of what turn the paper published ment for peace one was in Mexico for the Pacific, and the penses of the estimated at twenty-eight 26 degrees. A circumst rection and at published. An insurrectionists were killed, pe "Lo, the Choctaw Indi immemorably Rouge (La) who, from a dwindled down being, engaged solemn offices been long kno drunken bravo ment must fol friends of the and camped, parently enjoy course. On S covered with food to keep a camped in a be town, and comm funeral, the vic ward nightfall and the poor a—load of live, pierced. Nearly three over his grav justice wende A dreadful o'clock, in D mington, Dela at a distance house, drying powder, were were killed, a mill:—Wm. G Dougherty, M Michael O'Bri Wm. Connor, David Althame en, Malcolm B Thomas Lynde above, were li The Wilmin that of the n position at D were married, them had the about the em emigrated from wine, and ac in order to re—some of the neighborhood found the ments. The Sun Mexico to be been received the American port. These ment in the ence upon the sued their est streets of the peace, says the fore us. All which surrou to the word. They say the tion, and therefor

