

The Sabbath Recorder.

New York, October 17, 1850.

WHEN WAS THE SABBATH CHANGED?

A distinguished Baptist minister in Philadelphia writes us the following:—

"I would be much gratified to have you examine, if you have not done so, the evidences that the Sabbath was changed from the first to the seventh day; on the exodus of Israel from Egypt, and changed back again by Christ. 2. The seventh day of God, to Adam was the first day of his existence. 3. The day being changed helped to keep Jews apart from the heathen. 4. When a universal Church was established by Christ, it was better to have our Sabbath the same as the heathen. 5. It is a fact, (which I found when traveling in India,) that the heathen keep the seventh day Sabbath on our first day of the week. I myself have long been satisfied that this is the true state of the case."

Our reading upon the Sabbath question has been pretty extensive; but as for evidences that the Sabbath was changed on the exodus of Israel from Egypt, we confess that we have not seen them. Whatever has fallen under our notice, has amounted to nothing more than that "it was the opinion of many learned men that the Sabbath underwent a change at that time." But that not being a very reliable kind of evidence with us, we have always dismissed it with simply calling for the proof. The change that was contended for, however, was not from the first to the seventh day, as stated by our correspondent, but from the seventh day to the sixth. According to this notion, those who now keep the first day of the week are actually returned to the ancient patriarchal Sabbath. We suppose that this is what our correspondent means, and that when he says, "the Sabbath was changed from the first to the seventh day on the exodus of Israel," he uses the term "first" in the sense in which it appears to be explained in his second paragraph, namely, as denoting the first day of Adam's existence. He means, as we take it, that the Sabbath, which originally stood upon the first day of Adam's existence, was changed to the seventh day of his existence; which, counted in regular order, would bring us down to the sixth day of the second week of time. Are we right in our supposition? According to this view, the sixth day of the creation week became the sanctified day of the fourth commandment. But are we so egregiously mistaken as to the import of that commandment? According to our understanding, it enjoins the observance of that particular day of the week upon which God is supposed to have put his blessing. It sets forth the fact, that there was some particular day, in distinction from every other, upon

inspired record tells us (Gen. 2: 3) that that day was the seventh or last day of the first week of time. Both the record, and the commandment, also set forth the reason why God "blessed" and "sanctified" that day rather than any other of the seven. It was because it was the day of His own rest. "He rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made." There is no mistake here. The last day of the week was the day of Jehovah's rest; it therefore became a sanctified or holy day. Does this reason apply to the sixth day of the week—the seventh of Adam's existence?

Now, we want no better proof, that the Sabbath enjoined by the fourth commandment upon the Israelites was the true Paradisaical Sabbath—the seventh day of the week—than the fact, that the particular thing which was enjoined upon them, was to remember and keep holy a day which had long previously been constituted holy. Not one which was made holy from that time, but one which God had before made holy by sanctifying it. And that there might be no mistake as to when, or how long ago, God put his blessing upon it, the commandment is very particular in referring to the act of God in blessing and sanctifying it at the close of creation. We say, we want no better proof. For if the fourth commandment enjoined the observance of a day already and long previously sanctified, and that day the day of God's own rest, it could not, and did not, enjoin the observance of the sixth day of the week, although that was the seventh of Adam's existence. Besides, if on the exodus of Israel the Sabbath was changed to the sixth day of the week, it must have been the intention of Jehovah, in the fourth commandment, to enjoin the observance of—the sixth day of the week; in which case, it is passing strange, that he should have used language which calls attention to the seventh day, with all the definiteness which it is in the power of terms to do; not only not announcing the holiness of the sixth day at all, but absolutely covering up all allusion to it by drawing attention to the holiness of another day!

That God constituted holy the seventh or last day of the creation week, is to our mind as clear as demonstration. Nothing in the whole range of historical facts is more certain. He did it, when he rested upon it. And if, at the expiration of twenty-five hundred years from that time, he commanded the Israelites to remember it, and keep it holy, it is a convincing proof that he intended them to do so. Yet, he intended them to keep holy that day, rather than the sixth, the fifth, the first, or any other. So the

Israelites always understood it; so it was understood by their prophets and teachers; so, finally, it was understood by the Saviour himself.

Our brother does not say, that he views the Sabbath law as enjoining simply the observance of the seventh part of time, or the seventh day after any act of labor; yet his arguments agree with no other view. The doctrine of a change is not consistent with any other. But, aside from the fact that God's ancient people never understood this to be the meaning of the law, but always understood it to enjoin explicitly the last day of the week, the considerations which we have presented show, most conclusively, that this is a mistaken view. God's blessing was put—not upon the seventh part of time; not upon any day indefinitely which might, by the appointment of men, be the seventh after six of labor; but—upon the last day of the creation week, and upon no other. Thus the blessing was fixed and determined to a particular day.

We think that the impression very generally prevails—perhaps our worthy correspondent may not be free from it—that the import of the Sabbath law is something like this: That God sanctifies to every man his own act of resting on the day appropriated for the purpose, rendering the act a blessing to his soul, and that this is what is meant by the expression, "The Lord blessed the Sabbath day and hallowed it"—that though this is expressed in the past tense, and refers to something done as long ago as the creation, it merely means that God did, so long ago, determine that man's act of resting from labor every seventh day, and spending the time religiously, should be attended with a blessing to him—that the expression, "The seventh day is the Sabbath of the Lord thy God," means nothing more than that God claims from us one day in seven, to be spent as a Sabbath or season of rest and devotion. This, if we mistake not, is supposed to be the full meaning of the fourth commandment.

Those who, by a kind of sliding rule, make the law apply to any day which may, by conventional appointment or otherwise, be selected as a Sabbath, will readily endorse the foregoing. But we do not hesitate to say, that it is a construction wholly unauthorized. That the Most High makes a man's act of sabbatizing—provided he does it in spirit and in truth—a blessing to his soul, we most firmly believe; and we are willing to admit, that so much is implied in the expression, "The Lord blessed the Sabbath day and hallowed it." But that the divine blessing is there spoken of in reference to man's own act, rather than in reference to the day, we cannot admit. The language is express and unequivocal: "The Lord blessed the Sabbath day." And but for the blessing upon it, we have no existence. And till the institution is made to have an existence, man cannot be blessed in the observance of it. For that act, by which he secures to himself the blessing, is the keeping of the Sabbath day holy. But unless God has first made the day holy, how can man esteem it to be so?—the thing commanded being, that man should keep holy that which God has already made so.

Then as to the expression, "The seventh day is the Sabbath of the Lord thy God," to suppose that it means, merely, that God claims from us one day in seven to be spent as a Sabbath, thus implying that it is something which we in our wickedness are disposed to withhold from him, but which we ought, according to the law, to give to him as his due, is, to say the least, a very superficial view. The plain and obvious meaning of it is, that "the seventh day, or last day of the week, is the Sabbath [Rest] which the Lord thy God observed." And the commandment enjoins man to observe it, in its weekly return, by way of commemorating that Rest. The necessity of confining our observance to the last day of the week is hence apparent. For there would be no more appropriateness in commemorating Jehovah's rest on some other day, than in commemorating our national independence on some other day besides the Fourth of July.

If we are correct in our views, the fourth commandment, thrown into the form of a paraphrase, would read something like this: "Remember the day of the Rest spoken of in Gen. 2: 2, 3; and keep it holy. Six days shalt thou labor and do all thy work, but the seventh or last day of the week (Heb. day the seventh) is the Rest which Jehovah thy God observed after he had finished his work. In it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested, or kept Sabbath, on the seventh day (Heb. day the seventh). Wherefore the Lord blessed the Rest-day (day of the rest) and hallowed it." Whether it is possible for language to designate the day commonly called Saturday with greater definiteness, let the reader judge.

Having shown that the Sabbath observed by the Israelites, after their exodus from Egypt, was the true Paradisaical Sabbath, from the fact that this, and this only, was what God enjoined upon them, we might here rest the argument. For it cannot be supposed, without reflecting upon the character of Jehovah, that he would command his people to observe the day of his own rest, if his intention was to have them observe the seventh of Adam's existence instead. When he speaks, he means what he says; and does not command one thing and mean another.

"All his commandments are sure, and are done in truth and uprightness." Ps. 11: 8. The same consideration proves, that the true time had never been lost; or that, if it had, it was restored by the falling of the manna. For God could not, consistently with his perfections, command his people to keep the day of his own rest, if loss of the true time rendered obedience impossible.

Upon the third and fourth paragraphs (as we have numbered them) of our brother's communication, we have only to remark, that if the object of the heathen, upon their Sabbath, was to do homage to the Creator of "heaven and earth, the sea, and all that in them is," there was no necessity to keep the Jews apart from them. The reason of hedging in the Jews by themselves was, that they might not be contaminated with the abominations of the heathen. But if the object of the heathen was, as every body knows, to worship the Sun, their chief deity, the reason for the separation of God's people from them was as cogent after, "a universal church was established" as it was before. Though the new dispensation threw open the door of the kingdom to the Gentiles, it offered no fellowship to any of their abominations. Christ is no more ready to meet the heathen on middle ground, and compromise with them, than Moses was. As for the Sabbath, it was expressly declared to be a token or "sign," that the God who "sanctified" or set apart the Israelites for his worship, was Jehovah, the self-existent God, the Creator of the ends of the earth, in opposition to any and all of the gods worshiped by the heathen. (See Exod. 31: 13.) It is a "sign" of precisely the same thing to Christians. To the Israelites it was a "sign," that their God was not a dumb idol, "the work of men's hands," but the Maker of all things. It was a standing monument to remind them of the great fact, that their God was the One who, "in six days, made heaven and earth, the sea, and all that in them is." It serves the same purpose to all others who become separated to the worship of this God. But to the heathen, what was their Sabbath? A "sign" that the god, to whose service and abominations they were consecrated, was Baal—Phœbus—the Sun. Is it likely that Jehovah would give up the day which serves to attest his creative operations, and his wisdom, power, and goodness; as displayed thereby, for the sake of meeting those heathenish predilections which could claim no other origin but the defilements of idolatry? It may to some seem "better to have our Sabbath the same as the heathen," but has God pronounced it better?

As to the "fact" stated in the fifth paragraph, we presume it is correct. All we have to say about it is, that if the heathen call Sunday the seventh day of the week, making Monday the first day, it is what they do; and that they are without that light which Divine Revelation gives.

It will be observed, that we have not gone into an examination of what our brother calls "the evidences that the Sabbath was changed on the exodus of Israel;" and we may not, therefore, have met his wishes. But we have presented the law of the Sabbath in such a light as to show, that the doctrine of a change is utterly inadmissible, and all calculations pretending to show any such change must necessarily be false, inasmuch as they come into direct conflict with the word of truth and the known attributes of God. Having proved that the Paradisaical Sabbath was given to the Israelites, we have disproved every contrary argument. We are not willing to have it inferred, however, that we are ignorant of the ground taken by those who assert a change of the Sabbath prior to the promulgation of the law. We have looked at their arguments, and are perfectly well convinced that they are made up of confident assertions and groundless assumptions. The works of Joseph Mede, Jennings' Jewish Antiquities, and Bedford's Scripture Chronology, contain the strength of all that has been written on this side of the question. Their position was very ably examined by J. A. Begg, in an article which appeared in the Sabbath Recorder of Dec. 9, 16, 23, and 30, 1847. To these papers we refer our readers. We would be glad to furnish them to our correspondent. Perhaps we may, some day, republish them in a condensed form.

EDUCATIONAL EFFORTS OF THE BAPTISTS.—The Baptist Denomination have attempted, and seem likely to accomplish, great things for the cause of education. Within a year past, over \$100,000 has been raised to endow Brown University; a proposition has been made, and is in a fair way of being carried out, to raise \$60,000 for Madison University; and the new University at Rochester is tugging hard to raise \$200,000 as an endowment. The subscriptions for the latter institution have already reached \$130,000. It is proposed to raise \$50,000 in this city and vicinity alone for the object. One church in Brooklyn has given nearly \$8,000.

MISSIONARY EFFORTS IN NEW YORK.—The mission recently established in the vicinity of "the Points," New York, appears to be in a flourishing condition. Religious meetings are regularly held and well attended; over five hundred persons have taken the temperance pledge; a temperance grocery has been opened, and also places for giving out work to the poor, and especially to those who manifest a desire to reform. The attempt to benefit the vagabond boys and girls who abound in the city, by getting up meetings

with special reference to them, has also proved quite successful. The attendance at these meetings has been larger than was anticipated, and many have been induced to attend day or evening schools.

GLIMPSES OF DOMESTIC LIFE IN CHINA—No. 6. The New Year—Mourning—&c.

SHANGHAI, FEB. 12, 1850.

To-day is the Chinese New Year. We have been looking forward to it as to a season of general festivity, when every face should gather smiles, and every heart beat freely. For this is the nation's Jubilee. All accounts are supposed to have been settled, all debts paid, and every man's reputation redeemed, so that neighbor may meet neighbor, and friend greet friend, with that bold cheerfulness which nothing but a feeling of perfect independence can inspire. Nor have the family claims been overlooked. The usual domestic preparations have all been made, the dwellings swept and garnished; the household gods (including the pictures of ancestors) made particularly conspicuous, their shrines decorated with vases of fruits, flowers, &c., among which the citron, called the hand of Budh (Veh-suh), and the flowers of the narcissus, are the most conspicuous, in addition to the never-omitted incense rods, and their more showy accompaniments of red or green tapers, ready for lighting when occasion demands.

Cards were already written out, presents prepared, and the eve of the joyful time already welcomed, when lo! sudden as the trump of the arch-angel, is heard the funeral knell of all anticipated festivities. Let laughter be turned into mourning, and mirth into heaviness, for death has entered the Celestial Empire, has gone up to the royal palace, and the mother of the king is laid low. Now is there silence and dull vacancy in the streets that should have been full of merry sounds and all the picturesque beauty of this most picturesque time. For twenty successive days—(such is the Emperor's will)—the funeral pall must overspread the land. Nineteen were already past, before the echo from the knell of death could reach our distant ears; but its notes are sad and deep, and this twentieth and last has concentrated all the gloom of the past nineteen. To-morrow the common people are free. Not so the mandarins, and other officers of government. Their term of mourning lasts one hundred days. Eighty are yet to come, in which they must wear no fancy colors, engage in no amusements, must remove the ball and crimson silk from their caps, and remain for the whole time unshaven. To-morrow, then, the common people may keep the festival. But to-day all is silent as the house of death. Yesterday, how different, with all its busy preparations for this welcome morn! Even to watching "the old usual. The midnight salutations were as long and loud as ever. The whizzing of sky-rockets, the explosion of crackers, the firing of guns, and the "smell of war," did not cease until the new year was fairly installed in the place of the old. But these are the only demonstrations of joy. The eye misses sadly those livelier exhibitions of men in gay clothing, passing to and fro; the rich in their elegant sedans, accompanied by servants in their best attire, carrying for them their pack of crimson cards, which, in default of footmen, occupy a conspicuous place at the back of the chair; or the more humble pedestrian, carrying his own red pack, one of which is left at every house he enters, or at every door where his friends reside, if he have not time or inclination to call. The "koong-she, koong-she, pa-nae," if heard at all, falls faintly on the ear, and the gesture of obeisance, the motion of half kneeling, and the affected effort to prevent it, have less of emphasis in them, if not less of cordiality, as if one general hue of sadness mantled the whole gloomy city. The depth of actual sorrow accompanying all this show, it is needless attempting to sound. The Royal Mother, who, by the way, is only step-mother to the Emperor, must be a very aged woman, Tauk-wang himself having been on the eve of dying with old age these many years. (He enters to-day upon the thirtieth year of his reign.) But the aged and the dead are the objects of reverence with the Chinese; and although this, as too often in other cases, they are evidently only acting a part, still they have become so accustomed to it that it seems a second nature to them.

It must fall heavily upon the young and joyous children, this privation of their accustomed sports, at least if they miss them comparatively as much as ourselves; and nothing else do we miss so much as the presence and the music of the ever graceful kite, whose hey-day of popularity is coincident with the inaugural honors which usher in the glad new year. According to custom, they should be now hovering over the city, in all their varied forms and hues, from that of the flying angel, whose pinions, straight and square, appear as if clipped in their earthward flight, to the mammoth butterfly, whose delicate wings have wheels within, ever whirling to the motion of the breeze that buoys them up; the golden fish, the crimson scorpion, and ruddy crab, have also their wheels, but in the heart, which send forth a sound, varying from that of the Æolian harp to the loud humming of a top. More frequently, however, the chords are arranged somewhat after the manner of the harp, being drawn across the mouth, and appearing as if firmly grasped by the hands,

with special reference to them, has also proved quite successful. The attendance at these meetings has been larger than was anticipated, and many have been induced to attend day or evening schools.

There is one most striking superstition, associated with the closing of one year and the opening of another, which must not be omitted, viz. a custom which the natives have of drawing a supply of water from their wells, on the last day of the year, sufficient for the three succeeding days, and also allowing no water to be poured upon the ground during the same interval, a supply of vessels having been previously prepared for receiving such as may have been used; the reason assigned being, the fear of disturbing the demon that presides over the fountains, whose anger once aroused might lead to the most disastrous results.

A month has passed without an opportunity of sending to you having occurred. Meanwhile new edicts from the Emperor with respect to their mourning. The laws which at first extended only to the mandarins, have reached the common people. The barbers' shops are all closed, fancy colors are everywhere obsolete, in which respect, even the loyalty of the ladies is tested. Marrying and giving in marriage is prohibited to the common people one hundred days, to literary men and mandarins one year, and to the higher officers of Government for three years, (the regulations being the same as those observed in the mourning for parents.) No musical instruments must be sounded for the hundred days, nor theatrical exhibitions performed for the whole year. Most filially are all these orders received by the children of the "son of Heaven," and the spirit of obedience is hastening to its final development, when lo! another peak, louder and still longer, bursts out from the chamber of death, and the cry is heard, "Tauk-wang himself has followed the shade of his illustrious mother down to darkness and the worm." He who was called the "Ten Thousand Years," has vanished as a tale that is told, and his age is as nothing. The "Glory of Reason," as his self-selected title (Tauk-wang) literally signifies, is obscured by the shadows of the tomb, and the mourning which was commenced at his own command, to the memory of his mother, is merged in still deeper shades upon his own decease. L. M. C.

A BIT OF A SABBATH DISCUSSION.

To the Editors of the Sabbath Recorder.

A few days back, a missionary laboring under the American and Foreign Christian Union, called where I am employed, for the purpose of getting a poor convert from Popery into work, and was pleased to invite me to his house on the succeeding First-day evening. (Query—Should the time after sunset of First-day be so called?) Complying with the invitation kindly given, I had the pleasure of meeting a few fugitives from Rome, who, to use the expressive language of the venerable Deacon Stillman, "have not got quite out of Rome yet." I found that these, with others, are accustomed to assemble a couple of evenings in each week, at the residence of the missionary, for prayer and social conversation, intended to promote their mutual edification; and it was agreed to consider, at their meeting upon Fifth-day, the question, "Which of the seven days of the week is the Sabbath of the Lord our God—obligatory, not on Christians or of Jews exclusively, but upon all mankind, represented in Adam, ere yet man's first disobedience brought death into the world and all our woe?"

We accordingly met on Fifth-day evening, and the writer was called upon to open the business of the evening. This was done by a reference "to the law and to the testimony," commencing with the 2d chapter of Genesis, 2d and 3d verses, which were distinctly read from the Bible, calling on the meeting either to prove that Adam was a

Jew, or, in candor and Christian justice, to discountenance the gratuitous and invidious application of the epithet Jewish to the seventh-day Sabbath. The reader next read the passage in Exodus, 16th chapter, narrating the descent of the manna in the wilderness, and the attending circumstances, defining the day of the Sabbath appointed by the Eternal, with so much precision as to preclude any doubt upon this important point. Next, was read the Moral Law relative to the day "written with the finger of God upon tables of stone;" then some of the glorious promises made to such as would faithfully observe it, remarking "on the absence of promises connected with institutions merely ceremonial. Feeling that I had occupied perhaps quite enough of the time of the meeting, I deemed it prudent to conclude, and leave an opportunity to reply.

The missionary was in the chair, but undertook to reply; and, to make short work of the utter demolition of your humble correspondent, remarked at the outset, that I either disregarded the authority, or had forgotten the existence, of the Lord Jesus Christ, for I had not once named him in the course of my address. Passing by my authorities from the Old Testament without a word of reply, he commenced a recitation—he did not condescend to read a single text—of those passages in the New Testament stating the fact that the disciples from time to time met on the first day of the week, after the resurrection of our Lord Jesus Christ, who frequently joined their assemblies—that these meetings were for worship and purposes showing that they regarded the first day as the Sabbath.

The missionary's time at length ran out, when an interesting young man stood up to address the meeting, who has been, I believe, a theological student at Montreal for the Roman Catholic priesthood. He stated that he had been brought up to the observance of the first day as the Sabbath—that he still celebrates the resurrection of Christ upon that day, and it is his intention to do so until death. Here a glow of satisfaction seemed for a moment to light up the countenance of our Chairman—but, alas! it was only transient. Our speaker went on to state, that while such is his practice, and such his intention, on reviewing, since the opening of our meeting, the passages throughout the Old and New Testaments relating to the Sabbath, he could not recall a single "Thus saith the Lord," declaring the first day to be a Sabbath, and that, therefore, he must regard the seventh day as the only Sabbath of the Bible.

This gentleman was followed by another, a Protestant by birth and descent, who, to the complete surprise of our assembly, most ably sustained the same position—our poor Chairman seeming to writhe as under torture during the addresses of this gentleman, who is a missionary, and the former speaker. He became so excited at last, and so impatient to put an end to this unwelcome, because too cogent, address, that (like my countryman, who, on being requested by his master to awake him at six, awoke him at four to tell him he had full two hours to sleep yet,) he interrupted the speaker to tell him he had now only one minute of his time unexpired. When he set down, up rose our Chairman, and indignantly asked, "Is there any one to speak for Christ against these Jews?"

Not only the parties at whom such sarcasm was leveled, but the whole meeting, remonstrated in vain against the intemperance of our Chairman's conduct, and manifested the strongest disposition to afford a fair hearing to the respective speakers.

C. O. H. At this stage of our proceedings, I was forcibly reminded of a poor fellow in the old country, who was one day observed by his acquaintance to be very busy arranging himself in his best suit to attend a discussion in the adjoining town. This was to be conducted in Latin, with which the party referred to was known to be unacquainted. One of his friends asked, "What advantage can you gain by listening to the debate, when you cannot tell who is right or who is wrong?" "Oh yes, I can," replied he; "whoever I see get vexed first, I am certain is wrong."

MR. BARNES' EXPOSITORY LABORS.—Barnes' Notes on the Gospels have been translated and published in the Welsh language. In a letter to Rev. Thomas Rees, of Wales, Mr. B. speaks of his expository labors as drawing to a close. The Notes on Daniel are finished, but will not be published for some time. He is half way through the work on the Revelations. He says: "When these works are sent forth to the world, if they ever are, I shall feel that my work in this department of labor is ended; for I do not contemplate the preparation of any other work on the Scriptures. I should have been glad, if I could, to have prepared a work on the Psalms; but the work seems to me to be so great and difficult, that I do not now think of attempting it."

ELEGANT BIBLES.—Lippincott & Co. of Philadelphia, are now issuing Bibles in a style which does great credit to American skill in the departments of book-printing and book-binding. The paper is stout and heavy, the type is bold and beautiful, and the binding is of morocco, grooved and paneled and edged with chased gilding, altogether presenting a most attractive piece of workmanship. Mr. Lippincott has for years made it his ambition to rival the Oxford press in choice editions of the Bible, and he is fast approximating the standard which has so long been maintained under royal favor.

An order was issued in July by the supreme government of India, commanding in the army the morning drum or attack (a coarse description of brandy). Drinking barracks has been put at an end, and the date of this order.

Miscellaneous.

Scenes on Board a Slave Ship.

Preparations were actively resumed for the reception of the slaves, and in a few hours after the captain's visit to the shore several boats-loads of unhappy wretches were sent on board. The first comers were taken below the berth-deck and arranged upon a temporary slave-deck placed over the water-casks, and at a distance of not more than three feet and a half from the deck overhead. Into the planks eye-bolts were inserted, and firmly secured at different intervals, in four rows, running fore and aft the ship. Through these bolts traversed iron shackles bars, which were prevented from slipping by a knob at one end and a padlock at the other. When the padlock was removed the bar could be shoved back, and the slaves strung upon it in gangs of five, six, or eight in number. The shackle was a stout piece of iron, curved like a horse-shoe, with holes in the ends for the bar to pass through. Each slave had one of these shackles placed over his ankle; the long bar was drawn through the ends of it along the under side of his leg, and so on of each slave belonging to the gang; the end of the bar was then passed through the eye-bolt and secured by a padlock. This arrangement made it very convenient to air the slaves on deck, when the weather would permit. All that was necessary was to remove the lock, slide the bar back, and slip the shackles off, when the limbs of the whole gang were at once unfettered. After their airing they could be strung along on the bar, and the end of it again secured with hardly more time or trouble.

The slaves, as I have said, were arranged in four ranks. When lying down, the heads of the two outer ranks touched the sides of the ship; their feet pointing inboard or athwart the vessel. They, of course, occupied a space fore and aft the ship of about six feet on either side, or twelve feet of the whole breadth. At the feet of the outside rank came the heads of the inner row. They took up a space of six feet more on either side, or together twelve feet. There was still left a space running up and down the centre of the deck, two or three feet in breadth; along this were stretched single slaves, between the feet of the two inner rows, so that when all were lying down almost every square foot of the deck was covered with a mass of human flesh. Not the slightest space was allowed between the individuals of the ranks, but the whole were packed as closely as they could be, each slave having just room enough to stretch himself out flat upon his back and no more. In this way about two hundred and fifty were crowded upon the slave-deck, and as many more upon the berth-deck.

Horrible as this may seem, it was nothing compared to the "packing" generally practiced by slavers. Captain Garbez boasted that he had tried both systems, tight packing and loose packing, thoroughly, and that he had found the latter the best. "If you call this loose packing," I replied, "have the goodness to explain what you mean by tight packing." "Why, tight packing consists in making a row sit with their legs stretched apart, and then another row is placed between their legs, and so on, until the whole deck is filled. In the one case each slave has as much room as he can cover lying; in the other, only as much room as he can occupy sitting. With tight packing this craft ought to stow fifteen hundred." About fifty of the whole number were females, who were left unshackled, but were closely confined in a small space at the stern, which was cut off from the apartment of the males by a stout bulkhead. In five days the complement of slaves was on board and all ready for departure. In a few hours we were dancing upon the lively swell of the open ocean. As night set in the wind freshened, with a short, quick head-sea, through which the ship, under full sail, ploughed her uneasy way. As the motion increased, the most heart-rending sounds began to issue from between her decks. They grew stronger and stronger—blending with, and almost overpowering the creaking of spars and bulkheads, and the melancholy wail of the breeze among the tautened cords of the weather rigging. A deep, dull chorus of moans, and sobs, and sighs, arose from the grated hatchways, spread around upon the air, and enveloped the cursed craft in all the harmonies of hell. It was the shrill cry of youth, and the sobbing voices of woman in the hour of fright and distress. It was the deep groans of manhood, wrung by pain from the panting breast. It was the choking sobs of oppressed respiration—the retchings of nausea—the clanking of fetters, and the stentorian gasping of wretches in the last agonies of death. The next morning five corpses were picked out from among the men, and two from among the women, and thrown overboard. "Only seven!" exclaimed the captain, "well, that's devilish good luck so far. I always calculate, with a full cargo, to lose from fifteen to twenty by the first touch of sea-sickness. Come, bear a hand there, and give them an airing!"

were only at the commencement of their fearful voyage—at the threshold merely of the horrors that were to multiply, in geometric ratio, the further they advanced. I attempted to visit the slave-decks. The sights, sounds and smells were intolerable; and, with a death-like sickness at the heart, I was compelled to retire. "Good heavens!" I exclaimed, "I had no idea of this!" "Why, it isn't very pleasant," said the captain, "but what can you expect when they are all sea-sick? Wait till they get over that, and we shall be able to keep them in better order; and, besides, they'll naturally thin out a little, and that will make them more comfortable." "But if such is the state of things in fair weather," I demanded, "how will it be if it should come on to blow?" "If it is a downright regular gale, we shall have a terrible time, of course," replied the captain. "When it comes to closing the hatches, it is all up with the voyage. You can hardly save enough to pay expenses. They die like leeches in a thunder-storm. I was once in a little schooner with three hundred on board, and we were compelled to lie-to for three days. It was the worst sea I ever saw, and came near swamping us several times. We lost two hundred and fifty slaves in that gale. We couldn't get at the dead ones to throw them overboard very handily, and so those that didn't die from want of air were killed by the rolling and tumbling about of the corpses. Of the living ones, some had their limbs broken, and every one had the flesh of his legs worn to the bone by the shackles-irons." "Good God! and you still pursue the horrible trade!" "Certainly: why not? Despite of accidents, the trade is profitable, and for the cruelty of it, no one is to blame except the English. Were it not for them, large and roomy vessels would be employed, and it would be an object to bring the slaves over with every comfort, and in as good condition as possible. Now every consideration must be sacrificed to the one great object—escape from capture by the British cruisers. I had no wish to reply to the captain's argument. One might as well reply to a defence of blasphemy or murder. Giddy, faint and sick, I turned with loathing from the fends in human guise. Two weeks of fine weather, but with rather unfavorable winds, brought us to the line, which was crossed in about five or six degrees of longitude west. The slaves had become by this time somewhat used to the motion of the ship, and the mortality had diminished from five or six to one or two in the twenty-four hours. They were regularly aired and washed every day, and had pretty good food, though rather a short allowance of it; but although every care possible was taken to preserve their health, even to administering to them at regular intervals brimstone and molasses, and other slave-ship prescriptions of supposed efficacy, nothing could compensate for the injurious effects of confinement in a close and vitiated atmosphere. They grew weaker and weaker, and their bodies rapidly reached a state of distressing emaciation. Putrid sores and malignant eruptions broke out upon them; in some cases old wounds, that had been healed for years, reopened, assuming a peculiarly unhealthy aspect; in others, a virulent ophthalmia completely destroyed the tissues of the eye. Many became afflicted with scrofula, developing itself in tubercular phthisis, or in swellings and ulcerations of the glandular system, and many were attacked with pneumonia, terminating, in the case of one poor fellow, in that most loathsome form of disease—gangrene of the lungs. Nothing can equal the horrible odor of the excretions in this disease; and to get rid of the offensive smell, which, with its kindred perfumes, seemed to permeate every pore of the ship, the sick man was brought up at night, and coolly thrown overboard—alive!

The day succeeding, a violent gale sprung up from the south-west. Each moment heavy masses of water tumbled aboard of us, shaking the ship throughout every fibre of her frame, and flooding her decks, so that the fore and main hatches had to be closed, cutting off the supply of air for more than four hundred breathing beings except what could find its way down the after-hatch. In ten or twelve hours the gale abated; the wind shifted to the east, and the heavy sea gradually subsided. The hatches were now opened, and more than thirty dead bodies picked out from among the mass of human beings, and thrown overboard. But, although without the elements had ceased their strife for the dominion of nature, within the effects of the contest were only beginning to develop themselves. Owing, undoubtedly, to their close confinement during the gale in the vitiated air between decks, the eyes of nearly one-half the slaves became affected simultaneously with acute and painful inflammation. It was purulent ophthalmia, in its most virulent form. There had been a few cases previous to the storm, but the disease then was limited in its progress, and assumed a milder and less malignant character. It was wonderful, the rapidity with which it ran its course. In some cases not three days would elapse from the first symptoms, until the eyelids would be swelled to an enormous extent—the lower one so much so as to rest—a huge mass of disease—upon the cheek. Ulcerations of the cornea, and the utter disorganization of the ball of the eye, was, in most cases, the result. Fever, violent pains in the head, and, in many cases, the most excruciating pains in the eye, from the motion of the upper eyelid over the ulcerated corner, where the conjunctiva had been abraded or absorbed, accompanied the disease. In three days one hundred slaves had lost an eye, and more than twenty, deprived of both eyes, were irrecoverably blind. I exerted myself to the utmost to alleviate their sufferings, but my best efforts were of little avail. No form of medical treatment seemed adapted to the case, and the disease ran a more rapid race when any attempts were made to arrest it. I had nothing, however, to reproach myself with on that score, for I felt the conviction, that under all the attending circumstances, the most powerful medicines in the most skillful hands would have been administered in vain. Emerging from the fore hatch-way, after a useless visit to the unfortunates below, I observed some of the sailors engaged in slinging several twelve pound shots to pieces of rope two or three feet in length. It was just at day break, that while lying

in my berth, my attention was aroused by some sounds on the forward deck. I heard a confused noise—a number of voices speaking together in rather a low key, and then a shrill cry of pain and fright, followed by a plunge of some heavy body into the water. In a minute or two the sounds were repeated. Again and again they struck upon my ear. "What devil's work is going on now?" I exclaimed, jumping from my berth and stepping out upon deck. A dense fog brooded upon the surface of the ocean, and closely enveloped the ship—standing up on either side, like huge perpendicular walls of granite, and leaving a comparatively clear space—the area of the deck and the height of the main top-mast cross-trees. In-board, the sight ranged nearly free fire-and-aft the ship, but seaward, no eye could penetrate more than a yard or two, the solid-looking barrier of vapor. A man standing at the taffrail might have seen the cat-heads the whole length of the deck, while at the same time behind him the end of the sparker-boom, projecting over the water, was lost in the mist. I looked up at the perpendicular walls, and the lofty arch overhead, with feelings of awe, and, I may add, fear. Cursed, indeed, must be our craft, when the genius of the mist so carefully avoided the pollution of actual contact. His rolling legs were close around us, but vapory horse and misty foot shrunk back affrighted from the horrors of our blood-stained decks. The cause of the phenomenon, I concluded to be, the hot air generated in the crowded space between decks, but I had not time for much speculation as to the precise manner of its action. The same shrill cry and heavy plunging sound was repeated, and turning in the direction from whence it came, I saw a sight that riveted every faculty. A slave was standing amid a group of sailors, one of whom was busy fastening to his leg one of the twelve-pound balls that I had noticed the day before. When this was done, four men standing upon a grating, raised a foot or two from the deck, seized him on either side, and elevating him with a dexterous jerk, pitched his head first over the bulwark. His wild shriek of fear, when he found himself going, was hardly commenced before it was stifled by the waters closing over his head. Another succeeded, and again another. "Are you sure that there are no more?" demanded Monte, who superintended the operation. "All at present," responded a sailor; "there is a dozen more that will have to go to-morrow; but we may as well let them have their chance now." And this was the fate of the blind! Of what value is a slave who has lost his sight? None! He is worth less than nothing! He is an incumbrance—a useless expense—an unsaleable article. Pitch him overboard! twenty-five to-day, and "a dozen more to-morrow!" [Kaloolah.]

Wreck of the Isane Mead. A gentleman who was on board the Isane Mead when she was run into and sunk by the steamer Southerner, on the 5th inst., gives the following account of the matter, through the N. Y. Tribune:— I was lying awake in my state-room, when I heard the watch on deck giving order to the helmsman to steer to the windward of a vessel, which order seemed to be obeyed. In a moment after, the order was countermanded, as the vessel appeared to be crossing our track. Springing up, I commenced dressing, but just as I took my coat and vest up to put them on, the watch cried out that the vessel would be into us. At the same time he hailed her to steer away; but before the sound of his voice had ceased, the vessel, which proved to be the steamer Southerner, struck us on our bowsprit, which, acting as a lever, pried the bow of the bark wide open. I called out to learn whether there was any danger, and the first answer came that there was none; but some one immediately cried that she was sinking. By this time I was dressed, and running upon deck, where the passengers were fast assembling, several of us engaged for a moment in trying to launch a life-bolt, which hung on the starboard side, but before she was unlashed the bow of the bark was deep under water, and none of us were able to stand. The ladies were all terrified, screaming for help and mercy; yet only one man seemed to lose command of himself. Those who could, immediately jumped overboard, and commenced swimming to get away from the vessel before she went down; but no one had time to seize a plank or any thing with which to sustain himself. The vessel was so nearly perpendicular that I slid down to the mainmast, where, catching hold of a settee, I drew myself with all my might toward the stern in order to jump overboard. But I had scarcely time to catch hold of the rigging of the mizzenmast before she went down, and the cries for help were drowned in the rush of waters made by the bark's sinking. As we went down, I commenced drawing myself up by the rigging, and when I had cleared myself from that, I continued to descend, being drawn down by the sinking vessel. Exerting myself to rise to the surface, till after what seemed to me an age, I felt that I was no longer descending, since the rush of waters had ceased. Although I ascended rapidly, I was so long under water that I was in a nearly exhausted condition when I gained the surface. As soon as I had cleared my stomach and lungs of water, I looked around to see where the steamer was, which had floated far to the south-east. About a hundred yards to the south-west, I observed, several things afloat towards which I started, and for the first fifteen minutes had nothing to support myself with. I then found a board about three feet long and two feet wide, on which I rested for a moment, and took the first long breath. During all this time, the cries of those who were trying to sustain themselves were most heart-rending, and loud above all the others was clearly distinguished that of a female. I tried to throw off my coat and boots, but finding it impossible, turned out of my course to try to render aid to the lady. When near enough to see her, I called out to her to take courage, telling her that I would soon be with her; also not to spend her strength by calling for help, but to hold firmly to her plank, since she would soon be saved. She replied that her strength was almost gone, and that unless she was soon saved it would be to late. At the same time, a man, a few yards from her, rolled off his plank but whether he was previously dead or not could not

be ascertained; he neither struggled nor gave a sound, but immediately disappeared. The sea rolled so heavily, I could scarcely swim against it, and it was at this time that some of the floating planks or timbers struck against my side and arm, and threw me under water. Recovering myself, however, I turned to look at the lady, who was then being carried on the top of a high wave, and holding firmly to her plank; it rolled with her and she went under. But by an almost superhuman effort, she recovered her position on the plank again, and commenced calling for aid. She soon lost her hold again and went down, but rising asked me to help her, as she should go down, and when almost near enough to reach her plank, she gradually relaxed her hold, and with one long gurgling cry disappeared for ever. For the first time I felt desolate and disheartened, fearing the steamer was going to leave us, and looked toward the land, but none could be seen. Another man, soon after, went down near me, crying for help and mercy, and I began to think my last hour was at hand. Suffice it to say, that after being in the water for more than three quarters of an hour, I was rescued by the steamer's boats, yet, sad to relate, only nine were left to tell the mournful tale, twenty-four having gone to their final account. Of these, one was the child of the above mentioned lady, which the steward, with praiseworthy humanity, carried through the waves, swimming with one hand, till no signs of life appearing, he left it. The steward was picked up in an exhausted state. The Captain was drawn under water by some one who seized him by the hand, and who came near drowning him. Almost immediately after this he was seized again by the breast, and in disengaging himself had to tear off his clothes. After recovering himself, however, he swam away for the steamer, and finding a plank managed to save himself. The rest of the crew, and the remaining passengers, met with no particular incidents. All being roused from their sleep, no one had time to save anything, and many passengers never got out of the cabin.

The Great Explosion at Seaford, Eng. Great excitement was caused at Seaford, on Thursday, that being the day when an explosion of a part of the Cliff took place, as had been previously announced. Seaford is twelve miles from Brighton, and about five from Beachy Head. The sea having gradually encroached upon the land, it was determined to throw down a part of the cliff, so as to form a barrier against future ravages. For this purpose, 55 of the Royal Sappers and Miners have been engaged for the last seven weeks making the necessary preparations. The cliff was perforated in various places with tunnels and shafts, and in each of two chambers excavated for the purpose a charge of 12,000 lbs. of gunpowder was deposited. By 3 o'clock, the hour fixed for the explosion, about 10,000 people had assembled, and means were taken to keep them at a proper distance beyond the reach of danger. The gunpowder being fired by voltaic batteries at twelve minutes past 3, suddenly the whole cliff, along a width or frontage of some 120 feet, bent forward toward the sea, cracked in every direction, crumbled into pieces, and fell upon the beach in front of it, forming a bank, down which large portions of the falling mass glided slowly into the sea for several yards, like a stream of lava flowing into the water. The whole multitude upon the beach seemed for a few moments paralyzed and awe-struck by the strange movement, and the slightly trembling ground. There was no very loud report; the rumbling noise was probably not heard a mile off, and was perhaps caused by the splitting of the cliff and fall of the fragments. There seemed to be no smoke, but there was a tremendous shower of dust. Those who were in boats a little way out, state that they felt a slight shock. It was much stronger on the top of the cliff. Persons standing there felt staggered by the shaking of the ground, and one of the batteries was thrown down by it. In Seaford, too, three quarters of a mile off, glasses upon the table were shaken, and one chimney fell. At Newhaven, a distance of three miles, the shock was sensibly felt. In a few moments after the cliff had fallen the crowd upon the beach rushed forward to it. A second fall of chalk, when they had got half way, checked them for an instant, and but for an instant. They rushed up the mound which the exploded chalk had formed. Although it is a mass of large rough stones for the most part, difficult in many places to climb, except by using one's hands as well as feet, yet ladies eagerly clambered up it, and one gentleman managed to get his horse up. The mass which came down is larger than was expected; it forms an irregular heap, apparently about 300 feet broad, of a height varying from 40 to 100 feet, and extending 200 or 250 feet more seaward, which is considerably beyond low-water mark. It is thought that it comprises nearly 300,000 tons. The operation is considered to have been decidedly successful.

Coffins of the Chaldeans. Mr. Kennet Loftus, the first European who has visited the ancient ruins of Warka, in Mesopotamia, and who is attached to the surveying staff of Colonel Williams, appointed to settle the question of the boundary line between Turkey and Persia, writes thus:—"Warka is no doubt the Erech of Scripture, the second city of Nimrod, and it is the Orchoe of the Chaldees. The mounds within the walls afford subjects of high interest to the historian and antiquary; they are filled, nay, I may say they are literally composed of coffins, piled upon each other to the height of forty-five feet. It has evidently been the great burial place of generations of Chaldeans, as Meshad Ali and Kerbella at the present day are of the Persians. The coffins are very strange affairs; they are in general form like a slipper bath, but more depressed and symmetrical, with a large oval aperture to admit the body, which is closed with a lid of earthenware. The coffins themselves are also of baked clay, covered with green glaze, and embossed with figures of warriors, with strange and enormous coiffures, dressed in a short tunic and long under garments, a sword by the side, the arms resting on the hips, the legs apart. Great quantities of pottery, and also clay figures, some most delicately modeled, are found among them; and ornaments of gold, silver, iron, copper, glass, &c., within.

The Rapids of the Jordan. It had been ascertained that the Dead Sea was more than 1,000 feet below the level of the lake of Tiberias. As the distance between the two was but 60 miles, this would give a fall of about 20 feet per mile—greater, it was then thought, than any river in the world exhibited. The Mohawk river in America was held to be one of the greatest fall, and that averages not more than four or five feet to the mile; but it is now known that the Sacramento in California has a fall of 1,000 feet in 20 miles, or an average of 50 feet to a mile. It was then, however, thought that such a fall as it seemed necessary suppose in the Jordan, from the difference of level between the two lakes which it connected, was without example; and as its course was deemed tolerably straight, and as it was not known to contain any rapids, an error in the calculation of the difference of level between the two lakes was more than suspected. The problem it was left for Lieut. Lynch to set at rest. In the first place, the river is full of rapids—the boats plunged down no less than twenty-seven very threatening ones, besides a great number of lesser magnitude; and then, although the direct distance does not, as stated, exceed sixty miles, the course of the river is made at least two hundred miles by the exceedingly tortuous course of the stream. This reduces the fall to not more than six feet in the mile, for which the numerous rapids in the river sufficiently account. The wide and deeply depressed plain or valley (Ghor) through which the river flows, is generally barren, treeless, and verdureless; and the mountains, or rather cliffs and slopes, of the river uplands present, for the most part, a wild and cheerless aspect.

Experimental Preaching. Every minister of the Gospel should have an experimental knowledge of the truth which he preaches, so far as that truth has a personal application. Nothing can compensate for the want of such knowledge. No borrowed phraseology, no artificial fervor, no rhetorical art, can supply the place of heart-experience. The sanctified heart is quick to detect the lack of experimental piety in one who attempts to minister to its edification. The severest criticism ever made upon preaching is, the complaint of the more devout and spiritual hearers that "they are not fed." A venerable lady, whose Christian experience had been matured under the faithful preaching of the Word, being deprived of the privilege of attending the house of God, engaged her grandson, a gay and impatient youth, to read to her the sermons of the most eminent divines of Great Britain and America. The young man finding this employment irksome, sought to divert himself by imposing upon his grandmother a composition of his own, which, to do him justice, was a very well written discourse, arranged according to the usual method of exposition, argument and application. The old lady listened attentively, and asked again and again the name of the author—a question which the reader as often evaded. When the sermon was finished, the young man was eager to get his grandmother's opinion of its merits. "How do you like the sermon, grandmother?" "O, pretty well." "Is it not a very good sermon?" "Why—yes—it is a good sermon, very well written, but it seems to me there isn't much Holy Ghost in it." That is poor preaching which betrays such a deficiency. The preacher should always infuse into his sermon his own heart, sanctified and enlivened by the Spirit of God; this is the true unction; this the demonstration of the Spirit and of power. [Independent.]

Valuable Mineral Paint Discovery. On the west side of Agawam River, in West Springfield, near the Falls and Factories, a quarry of stone material, suitable for paint, has recently been discovered and purchased by Skimer & Hancock. The premises consist of a high bluff of four or five acres, on the top of which Springfield may be plainly seen. The tract contains an inexhaustible supply of the material, which is a soft, reddish brown stone, with some veins of blue, which when exposed to the air slacks or softens, and crumbles. To prepare it for mixing with oil, like lead, it is first washed, then ground. Nothing of the kind, beside this, has been found in this vicinity. According to Dr. Jackson's analysis, it contains a larger portion of the hardening qualities, than any paint material yet known. It is consequently more impervious to fire and water. We have seen some specimens of it, painted on wood and dry, and it looks well. The cost is not half as much as lead, and it is thought to be more durable, beside its protection against fire and water. Should this material prove to be what is now believed of it, by those who have examined it, the result will be fortunate for our community, and a source of profit to our enterprising proprietors. Similar discoveries at the west have been already favorably introduced to the public; but this one in West Springfield presents, as we have said, more substantial qualities for the use to which it is found adapted, than any other discovery of the kind yet made known.

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