THE SABBATH QUESTION.

Sunday as Viewed by the Episcopal Church.

NO. I.

THE LORD'S DAY AND THE JEWISH SABBATH.

[From the New York Churchman.]

In Holy Scripture we read that after the six days of creation the Lord rested on the seventh; wherefore the seventh day henceforth became sanctified, and was kept as a holy day of rest. The Sabbath was an institution of the patriarchal church, but it was bound on the Israelites by the commandment of the Lord, given amid the thunders on Sinai. When the Israelites entered into the land of promise, the Sabbath received a new significancy; it was a token to them of that rest from bondage and slavery which God had so mercifully granted to them. If we examine the spirit of the Sabbath, we shall find that, like all the rest of the Jewish system, it had principal reference to this earth, and to temporal things. True, it was a type of that rest which should be vouchsafed to the chosen children of Jehovah; but still its observance was one of temporal rest; an entire cessation, not only of bodily labor, but of all occupation whatever. And the Pharisees carried the precept of rest so far that they rebuked our Lord for works of mercy done on the Sabbath; and they were greatly incensed because our Lord and His apostles plucked ears of corn on the Sabbath, not because they ate it, for this they had a right to do, according to the Jewish law of hospitality, but because they labored in plucking it. The whole Jewish system was one of rest, of repose, of waiting for a better covenant, even a heavenly.

Not so the Christian dispensation. That is one of aspiration, of praise; for we have entered on the one great Sabbath; we have "come unto the Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of a new covenant, and to the blood of sprinkling which speaketh better things than that of Abel." No longer, then, are we to celebrate the creation of this material universe, no longer are we to rest in commemoration of God's rest from that creation. "For now is Christ risen from the dead, and become the first fruits of them that slept." He died on Good Friday, crying, "It is finished." He, too, rested on the holy Sabbath, in the tomb, and when on Sunday he rose triumphant from that tomb, he began a new work of love for those whom he had purchased with his blood. Henceforth he was not under the bondage of carnal ordinances; the temporal kingdom had passed away, and the kingdom of heaven had come. That Sabbath had been buried with him; it rose regenerated, sanctified—the joyous festival of his resurrection; no longer was it, then, a day of mere repose, but rather of adoration, of glory and of loud rejoicing. The type is fulfilled; the whole period of the Christian church, from the day of Pentecost to the end of all things, is one holy and spiritual Sabbath. Again, the whole life of each individual Christian, from his baptism to his death, is also an antitype of the Jewish Sabbath. The heaven on earth, which abides in the regenerate soul, this is the true spiritual rest which God promised in old time; in the words of Zacharias, "that we being delivered out of the hands of our enemies, might serve Him without fear, in holiness and righteousness, before Him all the days of our life." And, says St. Paul, speaking upon this very subject, "If ye then be risen with Christ, seek those things which are above." Yet, though this be so, shall we therefore say that the fourth commandment is abrogated? Surely not. The Sabbath, indeed, is abrogated, but the commandment which enjoins it is fulfilled in another manner. The Sabbath, with other shadows of the law, has flitted away; "but the word of God endureth for ever," and has a real, imperishable substance [essence] issuing forth in ever fresh manifestations, fresh duties, fresh promises, as its older forms successively do their work and dissolve. The old fulfilment of this commandment, with its observance of the seventh day, its memorial of the creation, and of the deliverance from Egypt, its ceremonial inactivity, its preciseness and formality, is at an end; but the duty of keeping it, with new objects and new acts of service, remains. It is observed still in substance, though not in the letter.

But this is not the light in which Sunday is now regarded by the majority of even good Churchmen. It is still to them a Jewish Sabbath—a day of temporal rest; in short, a day in which they are to do their praying for the rest of the week. If you ask why they keep it, you will be told that it is commanded in the fourth commandment, and that God rested on the Sabbath from all His works. If you remind them that they do not keep the seventh day, they will of course say that the day has been changed; but still its character as a weekly Easter is a secondary idea.

The prevalence of Sabbatarian notions is especially evident if we examine the character which they give to Christmas day; that is to them a festive day; yet the church regards it the same as Sunday. If Easter is the "queen of feasts," Christmas is the "mother of festivals," for it was then they began.

Christmas is even a greater feast than an ordinary Sunday; and the obligation to keep it holy is just as great, and enforced by the church just as much. It is as much a sin to do servile work, and to absent one's self from church on that day, as it is to do so on Sunday. But some will say, "Christmas is ordained by man, Sunday by God; we nowhere read of Christmas in the New Testament." Christmas is not ordained by man, but by the church; it is ordained by the same authority which commands the observance of Sunday. We have no command in the New Testament to observe the first day of the week; and, unless it had been observed universally in the church, we could not even draw therefrom a precept for its observance. It is only mentioned incidentally three or four times; but we read frequently of the Jewish Christians observing the Sabbath and other ordinances of the law. As Christians we read that they celebrated their highest act of worship, the Holy Eucharist daily. It is true St. John says he was in a vision on the Lord's Day; but, without our present preconceived belief, how should we know that the Lord's Day was not some other day besides the first day? But even if the New Testament did expressly mention the observance of the first day of the week, we would still be thrown back on the authority of the church, for it is only on her authority that we receive the Bible.

There was a party in the church who desired to bind upon their Gentile brethren the ceremonial rights of the Jews, and they clung tenaciously to the Sabbath, which was observed by some down to the fifth century. These Judaizing Christians were condemned by St. Paul, because they made the coming of Christ of none effect. They were the forerunners of those who denied His Divinity; and so likewise have been the Puritans of modern times.

Sunday, then, should be kept as a joyous festival: with our bodies and souls we should [illegible] God for the redemption of His blessed Son. We are bound by the laws of the Church to observe the day holily in the services of the Church—attending devoutly at the celebration of the blessed sacrament (if we are able, and it is, as it should be, celebrated); and wilfully to neglect the religious duties of the day is mortal sin. But we are not on this account to keep the day as a fast—no, it is a day to give us a cheerful countenance and a glad heart; and such innocent amusement as conduces to this is both lawful and proper. There must, of course, be no rioting or drunkenness, for these are unlawful for the Christian at all times; and more especially would they desecrate this holy festival, being entirely inconsistent with Christian mirth. All over Catholic Christendom Sunday was regarded as a festival; and it was not until the rise of Puritanism that it assumed its present chilling Sabbatical aspect.

Even Calvin and Luther kept it as it had always been observed; and throughout Europe to this day it is so kept and regarded, the only difference being that the Protestant sects do not keep it as strictly as we and other Catholics do.

In our next we shall review the rise and progress of Puritan-Sabbatarianism. W. F. B.

NO. II.

THE RISE AND PROGRESS OF PURITAN SABBATARIANISM.

[From the Churchman.]

In our former article we endeavored to show the difference between the Jewish Sabbath and the Lord's Day—that the one was an ordinance of temporal and ceremonial inactivity, but the other a joyous festival, and that it was so regarded for upwards of sixteen hundred years. How is it, then, there has been such a change of sentiment among the people of Great Britain and America on the subject. Let us review the history of the rise of the "Puritan Sabbath," and we shall see. To quote, then, the words of an author, himself a Puritan:—

"But it is not a little singular that the church, though right in theory, and to some extent in practice, continued though successive centuries wrong in principle, in that she disowned the sanctity of the law of the Sabbath. In other words, the Divine authority of the Sabbath neither was recognized by the ancient fathers, nor by Luther or Calvin, or by the Reformers. It was reserved for the Puritans, to their immortal honor, first to expound and enforce the law of the Christian Sabbath, based on the authority of God's Word. They better read the law of the Lord our God on this subject, and bringing it out from the enormous mass of saints' days and festivals with which the church had overlaid it, like some priceless gem disinterred from the rubbish of many generations, presented it to the world with Heaven's own lustre. The influence of the sun in the heavens is not more clear or genial than is that of the Christian Sabbath upon the whole English race wherever found. They, and they alone, have a Sabbath, a Christian Sabbath, holy unto the Lord, by God's command. With all else throughout Christendom the Sabbath is a holy day, a festival, observed by common consent like other saints' days and festivals of the calendar. The true doctrine of the Christian Sabbath was first promulgated by an English Dissenter, the Rev. Nicholas Board, B. D., of Norton, in the county of Suffolk. About the year 1595 he published a famous book, entitled, *'Sabbatum Veteris et Novi Testamenti'* or The True Doctrine of the Christian Sabbath.' This book spread with wonderful rapidity. The doctrines it propounded called forth from many hearts a ready response, and the result was a most pleasing reformation in many parts of the kingdom."

Public sentiment, however, was still unsettled in regard to this new doctrine respecting the Sabbath, though few at first violently opposed it. "Learned men were much divided in their judgments about these Sabbatarian doctrines: some embraced them as ancient truths consonant with Scripture long disused and neglected, now seasonably revived for the increase of piety. Others conceived them grounded on a wrong bottom; but because they tended to a manifest advance of religion, it was a pity to oppose them; seeing none have just reason to complain, being deceived into their own good. But a third sort flatly fell out with these propositions, as galling men's necks with a Jewish yoke, against the liberty of Christians; that Christ, as Lord of the Sabbath, had removed the rigor thereof, and allowed men lawful recreations; that this doctrine put an unequal lustre on the Sunday, on set purpose to eclipse all other holydays, to the derogation of the authority of the Church; that this strict observance was set up out of affection, to be a character of difference, to brand all for libertines who did not entertain it."

* * * * Even Dr. Heylin certified the triumphant spread of those Puritanical sentiments respecting the Sabbath, while he disclosed his inveterate hatred of them in the following terms:—"This doctrine, carrying such a fair show of piety, at least in the opinion of the common people and such as did not examine the true grounds of it, induced many to embrace and defend it, and, in a very little time it became the most bewitching error and the most popular infatuation that ever was embraced by the people of England."

* * * * Archbishop Whitgift, in 1599, suppressed Dr. Board's book, and ordered that it should not be reprinted. And Popham, Lord Chief Justice, did the same the year following.

* * * * The subject continued to be discussed for many years. Public enactments were made to contravene these Puritanical notions of the Lord's Day. For this intent, in the famous "Declaration of Sports," May 24 [illegible] 1618, James I. signified his royal pleasure "that after [illegible] the end of divine service his good people should not be disturbed, letted or discouraged from any lawful recreations, such as dancing—either men or women—archerie for men, leaping or vaulting, or any such harmless recreations; nor from having May games, Whitsun ales or Morris dances, and setting up Maypoles, or other sports therewith used, so as the same be had in due and convenient [*i. e.*, proper] times, without impediment or let of divine service."

"This declaration opened"—so says our Puritanical author—"a flood of immorality upon the country, and brought into great trials such as opposed this public desecration of the Lord's Day. Archbishop Laud, ever memorable for his vindictive hatred of the Puritans"—and, we may add, for his receiving the heavenly crown of martyrdom at their hands—"distinguished himself by his zeal against the new doctrine of the sanctity of the day. At the request of the people the Lord Chief Justice Richardson, had ordered the suppression of 'Sunday revels.' But Laud had the address to call in the aid of the clergy to cause the order of the Chief Justice to be revoked, which suppressed the revels; * * * * a spectacle most extraordinary—the laity petitioning for the religious observance of the Lord's Day, and the Bishop of Protestant England and his clergy pleading for the authorized profanation of it. Laud and his party prevailed; the order was revoked, and the Declaration of Sports revived, 'out of a pious care for the service of God, and for suppressing those humors that oppose truth, and for the ease, comfort and recreation of his Majesty's well deserving people.'"

Opposition, however, gradually ceased, better sentiments prevailed, and the Church of England was at length constrained to receive the scriptural doctrine of the sanctity of the Lord's Day "at the hands of the persecuted Puritans." And she, at the same time, we may add, received many other very grievous heresies which have been a curse to her ever since.

"Accordingly, England, Scotland and America, and they only, of all the nations of Christendom, enjoy a Christian Sabbath."

This history of the rise of the observance of the Puritan Sabbath, like many other controversial details of like character, proves too much; for, according to it, the Church never observed the Sabbath for sixteen hundred years. Now, as we have said before, we are no advocates of a profanation or desecration of this most holy feast; the Catholic Church, indeed, commands us to abstain from all servile work, to observe the day holily, and, if possible, to be present at the celebration of the holy sacrifice of the altar; but we are very much adverse to anything like a Judaical or Puritanic observance of the day. Perhaps the Puritans drove the Churchmen a little too far, and we should decidedly object to anything like a revival of King James's "Declaration of Sports," for in these times men would abuse such liberty, turning it into licentiousness. But we do say innocent recreation (Divine service being over) is not only lawful, but useful. Indeed, by giving the day a joyous character it rather enhances its sanctity. Suppose, for instance, a family in very moderate circumstances, who are obliged to work very hard all the week for a living—would a day devoted to "ceremonial inactivity" be a day of rest for them? Would it not be very irksome to the younger members of the family, or would they not dread its approach? The hard labor of the factory and the workshop would be preferable to that of the Puritan "Sabbath." Again, why is it that so many of our young men neglect the services of the Church altogether? Is not this very "Sabbath" one of the prime causes? They are trained to observe the day with Puritanic strictness; they are always glad when it is over, and when they grow old enough to have their own way—which is at a very early age—they disregard it altogether. And you will hear many of them say, in excuse for their absence from the church and her holy duties, "We had enough Sabbath when we were boys." But let a family be trained to regard the day as a holy festival; let them be allowed becoming recreations and amusements—at the same time inculcating the duty of observing Sunday as a holy day, like Christmas, or Easter, or the Ascension—and we should soon see a different state of things; why, even the infants would be glad when the Sunday came round in its weekly course.

Sunday as Viewed by the Catholic Church.

[From the Cincinnati Catholic Telegraph.]

THE SUNDAY QUESTION.

A strong effort is now being made through the country to damage the influence of Christianity by exciting prejudice against the observance of Sunday. This effort seems likely to succeed, as it is directed against the sour, unmeaning Puritanic observance of the day of rest.

Of old it was the misfortune of Judaism to be cumbered with a set of followers who had lost the spirit of religion and were wholly taken up with a routine of customs. So, now, Christianity loses much of its influence by having professed adherents, who care little for obedience to Christ and His church, but are full of zeal for certain usages and prejudices they have inherited from their fathers.

In this controversy on the Sunday question we have seen no defenders of the Christian side, who try to show that Christ commands, and the spiritual and corporeal welfare of the people requires their mode of keeping the Sunday. We have seen passages of Scripture applying to the Jewish seventh day, dragged violently into service to settle the manner of keeping the first day. We have seen denunciation of music and bells on the plea that they annoyed somebody. But we have nowhere seen any rational, solid, legitimate justification of the Christian Sunday. Protestants cannot give one.

Whatever there is in Scripture applies only to the Jewish Sabbath—long since abolished. The argument that the people must have some periodical day of rest, does not prove that they must have Sunday. And if it did, it does not prove that they must rest, with closed blinds, and lengthened visages in the New England fashion. Protestants cannot show that Sunday ought to be observed in their way. Their only argument, in the last analysis, is the same as that formerly used in Boston against convents; they have the power to compel it and they will use that power.

To the Catholic the reason for observing Sunday and the manner of observing it are perfectly clear. It, like all other holidays of obligation, was instituted for the poor. The rich have holiday all the year round. But the poor need rest, and time to pay God public homage. Hence the church commands us to abstain from servile works and to hear mass upon that day. Works not servile—the student's, the artist's, the author's, the teacher's—can be as lawfully performed on Sundays as upon any other day; but servants and laborers of all kinds must be left free from all works but those of necessity. Attendance upon public worship in the churches being pre-supposed, no lawful recreation or innocent pastime is prohibited. Bands should not annoy people with noise [illegible] offence. doing so on Sundays. [illegible] are sometimes in the habit of refraining from amusements on Sunday, which they would esteem lawful on Christmas day, lest they might give scandal to Protestant neighbors. This is very kind of them, but by no means of obligation. The only reason in the world for observing the first day of the week as we do, is the command of the church. Protestants have the right, of course, to observe it if they choose; but they have no right to make its observance a matter of conscience, unless they at the same time adopt the usuage of keeping the feasts of the Annunciation and Assumption, Ascension Day and Corpus Christi, in the same way and for the same reason.

The Sunday Bands in the London Parks.

TO THE EDITOR OF THE HERALD.

Seeing you are advocating Sunday bands in the Central Park, I think it may be interesting to your readers to know that, although established as a public boon in the London parks, an attempt has been again made by the fanatics to suppress the pleasure which is afforded to those who are not tight laced enough to keep away from such rational enjoyment. I subjoin the following, clipped from a London paper of the 30th of August:—

THE SUNDAY BANDS IN THE PARKS.—Those of our readers who approve of the bands as a means of innocent recreation for the people will be pleased to learn that the deputation to the Chief Commissioner of Works, to stop them, was unsuccessful. The bands played as usual last Sunday. It will be also gratifying to hear that, notwithstanding the threatening aspect of the weather, the receipts from the sale of programmes amounted to within a few shillings of the expenses. The arrangement for the restoration of lost children, by conveying them to the platforms and suspending a notice "Lost," gives universal satisfaction. An anxious mother who finds her child, after a child now relies upon meeting with it at the platform. The committee announce arrangements as being made to close the season on the second Sunday in September with a joint excursion, accompanied by both the bands of the Regent's and Victoria parks.

Here's an example for New Yorkers. Let the people urge what the HERALD demands, a "Sunday band" for the Central Park. NIL DESPERANDUM.

Employment in New York—The Misfortune of being Married.

TO THE EDITOR OF THE HERALD.

NEW YORK, Sept. 2, 1859.

In your daily you remark that, "No man need be idle in this city—there is work enough for all." Now, in behalf of over one thousand young men and old men, who are out of employment to-day, and all seeking situations, and many glad to work for their board alone—I say in behalf of all these, where is the work for them? A large proportion are able, capable, competent in every respect, have the best of recommendations, testimonials indisputable, but still they spend weeks here and can't get a situation to earn a night's lodging. The truth is here: we all come to New York with the belief that it is a great business point (as it is), and imagine that one well qualified has but to make application to secure a good situation. What is the result? There are so many in the field that merchants take advantage of it, and by reason of so great anxiety on the part of applicants to get situations rather than starve, they pay them some insignificant sum that cannot and will not support more than a mere boy, if that. What is the remedy? say you. It is this:—Proclaim it to the world at large that good men must never get beyond the age of 18. The boys only are wanted in business houses in New York; that "young men" is the watchword here; that to be married is a death blow to success; that small salaries only can be allowed, and as boys can live cheap they are the only successful applicants. No matter how worthy, how competent, how faithful and attentive he is, he has no business to have a family, a home where his evenings can be occupied, in place of haunts of vice and dissipation. It matters not how the young man spends his time, or what habits he may be acquiring, he seeks cheap—he must have the business. Is not this too true in the city? A long experience in the line of seeking a situation has proven it to me. The time may come when good men, even if they are married, will be appreciated. That time is not yet. Will you please insert this, and oblige an

UNFORTUNATE MARRIED MAN.

City Intelligence.

APPOINTMENTS IN THE CUSTOM HOUSE.—John H. Midmer, reappointed Inspector, vice Francis Swift, resigned. Elijah F. Purdy, Jr., messenger, sixth division, vice Wm. R. Butts, declined.

FATAL RAILROAD ACCIDENT NEAR WHITE PLAINS.—Last evening the six o'clock train from White Plains, after passing that village on its way to Hart's Corners, ran over a deaf man named John Berryan, killing him instantly. Deceased was not a man of family, but his brother resides at Kingsbridge. It is said that the whistle was blown and every possible acoustic precaution used, but they were, of course, in vain. When the train was backed to where the body lay, it was picked up and carried to Tremont to await the Coroner's inquest.

A Birdseye View of the Metropolis by a New Jersey Photographist.

[From the Perth Amboy (N. J.) Journal, August 27.]

What a complete compendium of the world one of the large New York daily papers presents! We have often thought it would be an amusing process to condense one, and see how much has to be catered for the public every day. We will take, for instance, the HERALD of Thursday, August 25. It commences with the "Democracy in New Jersey." After devoting three columns and a half to the doings of the Convention at Trenton, we find General E. V. R. Wright nominated for Governor of the State. Then some "Personal Intelligence," followed by "City Intelligence," in which we find notice of the opening of the Fifth Avenue Hotel (an account of which building we give elsewhere), a fire and a suicide. Next a meeting of the Health Officers, a riot at Tacony, Pa., and a most doleful complaint of the carelessness of baggage masters, "Three weeks ago I bought a trunk and valise of sole leather, and they have been torn to pieces." "Scientific Ballooning—Narrative of Professor Wise's 232d and 233d Aërial Voyages, made from Layfayette, Ind., August 16 and 17, 1859," follows. Next we have "The Ring—Great Excitement among the Fancy—Prospect of a match between the Benicia Boy and Tom Sayers, the champions of the American and English prize rings—Aaron Jones pays forfeit to Sayers in their match." A few lines of "Army Intelligence" close the page.

Page 2 is headed with "Life on the Wing," being a collection of letters from different places of summer resort, such as Bergen Point, Rockaway, Oswego, Saratoga, Niagara, Messena Springs, Harrisonburg, Isle of Shoals, Rocky Mountains. "British Tourists and Noblemen in America, their publications," "Affairs in California," "Marriages and Deaths," &c., take two columns. "Business on our State Canals," and "State Convention in regard to the canals," and "Louisiana Lightning," which we give *in toto*, conclude the second page:—

LOUISIANA LIGHTNING.—Dr. Springfield, of Boissier, had two likely negro men killed by lightning a few days ago. They were in the field and took shelter under a tree—one that had before been struck by lightning. They should have had more sense, or better luck, and died when young. The electric fluid of the clouds seems to be no respecter of persons. It would as soon kill a negro worth fifteen hundred or two thousand dollars as a "poor white man" not worth the powder and lead it would take to "blow his brains out."—*Homer (La.) Iliad, August 6.*

We think there should be a special providence to protect the Southern chattel.

The third page commences with "Quarantine—trouble among the Regency," "Supreme Court Chambers, with report of cases," "Look out for the Monkey," a caution from the Newark *Mercury*, "Our Nebraska Correspondence," "New Granada and the United States," "Right of Bondholders of the New York and Erie Railroad." Now begin the advertisements, commencing with Political, and the inquiring mind will find what while "Eternal vigilance is the price of liberty," the price of gin is sixpence a glass. This is followed by a "Religious Notice" of the dedication of a church, "The Regatta," "Sporting," and "Sales of Real Estate" come next, in which we find twenty-six advertisements of property for sale in New York and its vicinity, besides the notices of two or three land agencies. Two matrimonial advertisements next claim attention. In the first we are informed that "Choice Matrimonial alliances honorably secured," parties in need of the assistance indicated, must enclose a stamp, with fullest particulars of self and desired partner. "A young man from the West," with the signature of L. F. E., is hereby respectfully requested to observe this, as it would save him the trouble of so publicly particularizing the age of the lady he is in pursuit of. Then come "Railroads," with a time table. Under the head of For Sale we find thirty-one miscellaneous items, stalls in Centre market, salamander safes, sewing machines, a hoop skirt manufactory, where a gentleman giving good security and $500 cash, can make a fortune in three years, and the everlasting "Drug store doing a good business" that no well supported paper is ever without. Six "Personal notices" of various kinds, followed by four special notices and five financial. The "Fine Arts" have but two. In "Board and Lodging" we find eighty-four advertisements, between New York and Brooklyn, at all prices and in all situations, each one offering its own peculiar advantages. "Country Board" two notices; six of "Summer Resorts;" four of furniture, and two "Corporation Notices" make up the third page.

The fourth page begins with the business notice of the paper, and "Amusements of the Evening." The "News" follows, comprising editorial notices on all the events of the day, including the cattle market and commercial news, and longer editorial articles.

The fifth page commences with "The Late American State Council at Geneva—Our Three Party State Conventions," and "The Latest News," which is no news, as it announces the non-arrival of the Canada. "Affairs in Washington," "The Maryland State Convention," "The Cleaning of the Mouth of the Mississippi," "Delegates to the Democratic State Convention," "The Brig William Richardson Towed into New London," "Accident to the Ship R. B. Forbes," "Robbery of a Bank President," "The Boston Bank Weekly Statement," "Fire at Dorchester, Mass.," "Fire at Cleveland," "Arrest of McCrea at Leavenworth," Disastrous Fire at New Bedford—Twenty Buildings Burned—A Ship Destroyed—A Large Quantity of Oil Consumed—Houses Torn Up to Stop the conflagration, &c.," "Lynch law in Missouri," "The case of Marshall S. Potter," "Outward bound European steamship—Sailing of the Arabia," "Sailing of the Circassian;" "Markets," "The season of excursions—Great increase of the business—Lists of excursion steamers and places of resort—The excursions of the present week, &c." "Police intelligence—A fugitive brought from Canada; His operations in New York—Arrest of an alleged daring burglar—Burglary in Fulton street—Probable murder in the Sixteenth ward—More counterfeit money—The clothing dodge—An unhappy match; from Brooklyn—Felonious assault—Assault on a policeman." "Naval intelligence—United States steamer Mystic;" "Brooklyn city news—Music in Carroll Park;" "Common Pleas;" "Arrivals and departures." "Drawings of Wood, Eddy & Co.'s lotteries," and twenty-one special notices of "Sewing machines," "Hair dye," "Cutting teeth," "Daguerreotypes, &c.;" "Lotteries, &c.," three marriages announced, under the head of "Married," one "Birth," and "deaths," twenty-eight. Under miscellaneous we notice one Spanish, and twenty one notices of "stoves," "wedding cards," "green turtle," "corns and bunions," "chemicals," "stomach bitters," &c.

On the sixth page, headed "situations wanted—females," we find eight ladies who wish employment as teachers, companions, housekeepers, milliners, &c., and thirty-six young women and girls as domestics, all of whom offer "the best reference." In the "trades," nine offer their services in different callings. Next comes "situations wanted—males." There are fourteen accidentals; one young lady [illegible] this company—a horsedealer on one side and an expressman on the other. Now we come to "Help wanted—males;" thirty-one are wanted to fill various situations, besides seven from various persons who require numbers to supply the constant demand for clerks, &c. "Help wanted—females," is next; forty-five are wanted mostly in families, and ten want the services of numbers, one offering employment to "300 first class cloak makers," another requiring "200 girls to make up wove skirts." Two French advertisements, both requiring cooks. "Wines and liquors" take but one notice. "Houses and rooms to let" are next, and comprise ninety-eight advertisements. The "military" one notice, and "rewards," from $5 to $500, are offered in six advertisements. "Dry goods" of every description and from every clime are brought to our notice in twenty-one advertisements, and then fourteen more "houses and rooms wanted." "Best family coal," one notice. Five "excursions to the fishing banks" tempt the citizens to enjoy the pure ocean air. Nine "musical" advertisements give us an idea of the pianos, harps, banjos and accordeons for sale, all tempting bargains. "To teach the young idea how to shoot" there are fifteen opportunities. There are schools, institutes and private instructors, providing suitable preceptors for all, from the "imbecile and feeble-minded" to the most advanced student. Eleven notices of "lost and found," from dogs and horses to gold watches and ladies' shawl pins.

On the seventh page thirty-five auction notices meet the eye, comprising real estate, stocks, household furniture, jewelry, wines, oil paintings, carriages, in fact, all the necessaries and luxuries of life. "Billiards," three advertisements. "Shipping," seventeen, noticing vessels and steamers to all parts of the world—except Perth Amboy—and seven steamboat notices of boats that ply from New York to the neighboring towns—and again no Perth Amboy. Two of segars and tobacco. "Palace Gardens" and "The Turf," give three more, horses and carriages of every sort and size, eighteen; "Miscellaneous," seven; "Dentistry," four; "Hotel," one; "Amusements," ten; "Loan Offices," six; "Astrology," eight, where the gifted Madam Widger, and the celebrated Madam Prewster, will tell everything that has been, and everthing that will be, for fifty cents—speedy marriages and lucky numbers are charged extra; "Clothing," three; "Medical," seven.

The eighth page contains "News from Arizona," "Movements of the Military," "New Bedford," "Steam Communication with Oyster Bay"—all lengthy articles. "Financial and Commercial," with reports of the Stock Exchange; "City Commercial Report," "New York Cattle Market," "Maritime Intelligence," and two more advertisements make up this wonderful paper; besides the news from every part of the world, which of itself would fill a small volume. It has, in addition, local intelligence, and no less than 675 advertisements; and this prepared anew every night to please our fastidious tastes, for the sum of two cents.

FINANCIAL AND COMMERCIAL.

SATURDAY, Sept. 17, 1859.

There has been rather more demand to-day, especially for the stock people, and the Trust companies have placed many call loans at 6 per cent. The range is from 5½ to 6 per cent, which is some slight advance. The demand for short and prime endorsed paper is greater than the supply, but there is still great difficulty in placing second class paper, even at 8 to 9 per cent. Six per cent is the rate for favorite names at 60 days, and 7 per cent for 4 to 6 months dates.

The market for sterling exchange for the Arago closed firmly at 110¼, with an upward tendency, some houses refusing to sell under 110¼. The range is 110 a 110¼ for 60 day bills, and for sight bills 110½ a 110¾. Francs were firm at 5.15 a 5.12½; Hamburgh, 36¾ a 37½; Amsterdam, 41¾ a 42⅛; Bremen, 79¼ a 79¾.

The Arago took out only $619,333 in specie to-day, which is much less than the shippers talked of.

An average of about $21,000,000 to $21,500,000 in specie is anticipated to be returned by the banks on Monday.

The Treasury received $6,200 more than it disbursed to-day, leaving a balance of $5,067,277 82. The customs receipts were $39,000. The total receipts $243,044, and payments $236,841. The amount of Treasury notes paid in for duties was $42,722 31.

The stock market was firmer to-day. The speculative feeling is undiminished, and large transactions in a few leading stocks was the result. The speculation seems confined to the New York Central, the Galena and Chicago and Rock Island Companies. The advance which has already been obtained is fully equal to the anticipated changes for the year to come. There is no investment in either that we can discern. Some large sales of Galena and Chicago were made to-day, reported to be on Chicago account, but the buyers were the clique of speculators we have before referred to, who are supported by the state of the money market. The commission houses still have little or nothing to do. The old holders of stocks are the sellers, while Wall street jobbers are the buyers. The banks and bankers are the lenders. Other stocks and bonds are inactive. Many of them are wholly neglected, though more worthy of support for investment purposes than the speculative stocks above named. We infer from these facts that there is as yet no recovery of public confidence in railway securities, and we look for a continuance of this condition of things until the year to come shall have demonstrated that the roads have ability to pay their debts and reserve something for the stockholders.

It was announced during the sitting of the early board that the receipts for the second week of September of the Galena and Chicago road showed some increase, the announcement of which was made to give a fillip to the bidding for the stock. After the second board there were sales of New York Central at 81¼, but the price then receded to 81. Chicago and Rock Island stock was sold at 70, and closed at 70 bid. Galena and Chicago was offered at 77. The general market closed firm. New York Central shows an advance of ⅛ of one per cent; Rock Island, ½; Galena and Chicago, ⅛; Reading, 1¼; Illinois Central, ¼; Michigan Central, ⅜, and Michigan Southern ¾. State stocks were steady. There are few or no transactions in stock.

We are informed that Gustavus Holland, Esq., has returned from Honduras, whither he went to procure an extension of the time for building the Honduras Railway, which he has succeeded in doing. The time is now extended to 1869, or ten years. The contractors will now be put in immediate possession of the line, their terms having been accepted.

The earnings of the Central Railroad Company of New Jersey, for the month of August, 1859, were...$91,746 86
Same month last year.....77,845 30

Increase, 18 per cent.....$13,901 56

From the West we have advices of increasing movements in breadstuffs, but not nearly in proportion to the great yield. The farmers are holding on to their crops, preferring to borrow, with accumulating interest and other charges thereon, to selling at what they call low prices. But low prices of produce are the great wealth of the country. Plenty of cheap food makes money; the wages of labor go further; and leaving much for consumption of other articles of comfort, though of less necessity, benefits trade and commerce.

The European capitalists always count on easy supplies of money where food is abundant and cheap. The last advices from Europe state that the harvests there were gathering in successfully, and that therefore no serious disturbance of the money market was dreaded, though the increasing activity of business foreshadowed some increase in the demand for money and a probably speedy rise of half of one per cent in the rate of interest.

We copy from the Chicago papers the following statement of the receipts of breadstuffs there in the week ending September 10:—

	1858		1859	
Receipts.	*Week.*	*Season.*	*Week.*	*Season.*
Flour, bbls....	18,511	293,997	24,105	332,956
Wheat, bush..	366,320	7,150,357	521,122	3,346,100
Corn.....	329,427	6,826,725	98,203	3,889,959
Oats	14,146	1,674,691	66,811	684,670
Barley.....	11,432	—	6,114	118,328
Shipments.				
Flour, bbls....	19,166	180,123	22,636	239,693
Wheat, bush...	184,859	6,035,899	474,039	2,351,759
Corn.....	400,684	5,900,442	100,355	2,990,716
Oats	8,500	1,253,145	21,520	428,524
Barley.....	—	74,306	—	45,093
In Store.		1857.	1858.	1859.
Flour, bbls.....		7,540	4,158	5,635
Spring wheat, bushels.....		481,251	644,663	279,562
Red wheat.....		19,491	373,747	70,236
White wheat.....		4,845	60,403	11,815
Corn.....		154,080	391,183	141,675
Oats		22,302	266,185	30,489
Rye.....		—	6,493	7,947
Barley.....		—	24,766	9,092

This table of comparison between the receipts in 1858 and 1859, for this week, shows an enormous falling off in the receipts and shipments as well as stock in store. What prospect does this hold for any permanent improvement in railroad traffic? The West will not pay its debts, but rather increase them; and Western consumption of goods must remain small without a great extension and increase of credit, which of course would be another pull on New York. The West seems to rely on New York for all its capital.

It appears that for this particular week, which is only a sample of other weeks, only 3,346,000 bushels of wheat were received, against 7,150,359 bushels last year—less than a half; and with regard to corn there is a similar result from a comparison. This week, this year, 3,889,959 bushels were received, against 6,828,725 in 1858—nearly a half less; and so with regard to oats.

The amount sent forward from Chicago shows also like results. In the same week, ending September 10, 1859, 2,354,759 bushels of wheat were sent forward, and 2,990,716 of corn, against 6,635,899 bushels of wheat and 5,900,442 of oats last year.

Here is a good store of provision for our use this year and next, and moderate prices are assured to us. [illegible] cheap food will increase our manufactures, and especially enrich all manual labor and extend the consumption of all, especially of laborers.

The receipts at tide water of flour, wheat, corn and barley, for the second week in September, in 1858 and 1859, have been as follows:—

	Flour, bbls.	*Wheat, bu.*	*Corn, bu.*	*Barley, bu.*
1858	44,373	118,071	359,666	29,365
1859	7,007	159,174	195,190	16,021
Decrease..	37,306	41,103	164,476	13,344

The aggregates of the receipts of the above articles so far, for the years 1858 and 1859, have been:—

	Flour, bbls.	*Wheat, bu.*	*Corn, bu.*	*Barley, bu.*
1858	1,131,875	5,468,122	3,818,830	443,430
1859	233,606	979,700	1,895,226	176,695
Decrease .	892,269	4,448,422	1,923,604	266,734

By reducing the wheat to flour the quantity of the latter left at tide water this year, compared with the corresponding period of last year, shows a falling off of 1,795,953 bbls. flour.

The receipts at tide water of the principal articles of produce from the opening of the canals to, and including the 14th inst., have been as follows:—

	1857.	1858.	1859.
Canal open.....	*May 6.*	*April 28.*	*April 15.*
Flour, bbls.....	315,515	1,131,575	233,506
Wheat, bushels.....	1,910,348	5,468,122	979,700
Corn.....	4,227,562	3,818,830	1,895,226
Barley.....	413,786	443,430	176,696
Rye.....	114,201	338,506	104,072
Oats.....	1,533,483	2,950,033	2,692,962
Beef, bbls.....	2,983	7,525	12,005
Pork.....	10,575	19,748	32,478
Butter, lbs.....	150,047	320,925	295,400
Lard.....	528,691	1,881,037	3,683,348
Cheese.....	140,800	234,404	337,900
Wool.....	1,421,713	2,348,051	1,918,276
Bacon.....	2,074,146	2,987,206	1,763,770

The New Orleans banks, we observe, are contracting. The following is a copy of the latest returns:—

	Sept. 3.	*Sept. 10.*	*Decrease.*
Loans	$19,527,377	20,634,722	807,405
Specie	12,800,539	12,740,494	131,045
Circulation.....	9,865,674	9,567,329	298,345
Deposits	17,394,534	16,880,818	513,818
Exchange.....	2,435,697	2,002,176	431,921

There is a great demand for vessels to go South to load with cotton, and freights, we observe, have advanced in consequence. Business is rapidly increasing in every section of the country, and this betokens a gradual increase of demand for money. The West will draw money both from New Orleans and New York.

The Philadelphia, Germantown and Norristown Railroad Company have declared a half yearly dividend of five per cent, payable October 3. The Philadelph