



The Sabbath Recorder.

New York, August 18, 1853.

THE SUNDAY STATUTE.

The assumption that the Sabbath, as enjoined by the law of the land, is altogether a civil institution, is the dernier resort of those who are pressed with the unconstitutionality of a law which enforces religious duties.

amusements, and what authority exists for applying to the Sunday those texts of scripture which were originally written with reference to the seventh day of the week?

BRITISH CORRESPONDENCE.

The most obvious topic for remark still is the Sunday sailing of steamboats on the Clyde. No legal impediment having hitherto been put in the way, the "Emperor" again sailed on Sunday last, varying slightly the trip.

I noticed in my last the Sunday meeting at Rotherham, for the purpose of protesting against the new desecration. This week, there has been one also at Greenock, under the auspices of the Working Men's Association for Sunday Protection.

The Glasgow Working Men's Sunday Association have also had a meeting this week, with the same object. Here most of the speakers, on both sides, do seem to have been working men, although one of the church papers parades, as present, the names of six Clergymen, one Magistrate, and six Esqrs.

Every candid person must admit, however, that the recreations of idlers are, in point of fact, as great a hindrance to the proper improvement of a Sabbath by others, as their labors in the shop or the field would be.

SUNDAY AND THE CRYSTAL PALACE.

Several of the New York daily papers have recently contained articles in relation to the opening of the Crystal Palace on Sunday—some advocating it, and others opposing it.

Table listing statistics for On Canals and navigable rivers, On Railways, In the produce and sale of spirituous drinks, In the sale of tobacco, In the Post-Office, In steamboats in and around London, In connection with cabs and carriages, and With an addition of workers in iron, soap and glass works, also in secret works, not included in the above.

The Scottish Guardian of to-day announces by placard, as the attraction of the paper, the "Defeat" of the Sabbath-breakers.

And here we pause for the present, necessarily requiring to discontinue these ephemeral remarks on passing events and topics of our time, while we purpose, if the Lord will, to be again occupied, at our leisure hours, with our proposed notes on the History of the Change of the Sabbath—when first we have finished our observations on the Sabbath of Millennial Times.

MEASURE FOR MEASURE.

An intimate friend, and most excellent Presbyterian brother, who communicated to me Cobblee's flimsy attempt to patch up a decayed subterfuge for not yielding obedience to the commandment of the Lord originating the observance of his own appointed rest day, has sent the following bit of witicism, by way of slurring over the flagellation his charmer, Dr. Lee, got in the remarks accompanying the notice of his University sermon, published a few weeks since in the columns of the Recorder:—

Your reference to Moses reminds me of an anecdote told me by a wag who spent two or three years in the Polytechnic School of France. The Commandant of that institution was an aid General Kleber in Egypt, and had been sent by that General with dispatches across the desert to notify a post of the approach of a detachment of Mamelukes, giving him an escort of twelve men.

"Well, Commandant," said my friend, "that was one grand exploit. You beat Moses: he took forty years to cross the desert!"

"Moses," ejaculated he with a scream such as a Frenchman only can explode; "Moses! you call him: Moses may be a very much gentleman, but, zure, he vash not brought up in the French Armee!"

The advocates of the Heaven-appointed Sabbath are perfectly willing to take Moses at his word, and have no need to resort to quibbling, garbling, nullifying, or manufacturing for him. If he had been brought up in the "French Armee," he might have had a sliding scale for the Sabbath—to shift and shuffle as might suit his purpose—and would not be worth naming in such a connection.

The more pressing case is that of a man named John Gordon, a very light mulatto, a blacksmith and paper-hanger by trade, whom I have known since 1842, and who bears the highest character among the gentlemen who employ him. He was born the slave of Mrs. Hawes, of Rappahannock County, and received his freedom at her death, when all her negroes were emancipated and provision made for their transport to Africa.

Some years ago I urged upon the Senior Elder of our Society, the importance of doing something to raise the standard of education among our people, so as to be qualified to enter the arena and contend, not only valiantly, but understandingly, against prevalent error in respect to the Sabbath of Jehovah.

"French Armee," as, unfortunately, too many of our modern theologians do; but that will not prove any crown to their rejoicing. Perverting the Scriptures is one of the most solemn, most awful denunciations against man left on the Record. Sabbatarists do not require that Moses should have been brought up in the system of the "French Armee," or that he should be possessed of cunning and trick, but are perfectly satisfied to receive him as the faithful historiographer of God's ancient people, and do not desire to be any faster than the "thus saith the Lord" which he has given to us: Cobblee Lee and his followers do. Humph!

THE CHINESE REBELLION.

The religious character and probable influence of the Chinese rebellion, is a matter of deep interest to every philanthropist and Christian. Statements have been made to the effect that "the leaders of the movement are not merely formal professors of a religious system, but practical and spiritual Christians."

Their principal leaders are men belonging to the Kwangse province in the South, and had never before been in the North of China, and the inference was natural, that they must have obtained copies of the Chinese version of the Bible either in Hong Kong or Canton.

At the last meeting between the British and rebel chiefs at Nanking, one of the leaders made mention of Dr. Hobson, of the London Missionary Society at Canton, and said that in his hospital, when under medical treatment, he had first heard of Christianity. No one can say what amount of Christianity may be in their ranks. The Recorder says there is undoubtedly great imposture and wild fanaticism among them.

AN APPEAL TO THE PHILANTHROPIC.

Miss Mary Elizabeth Wormeley, daughter of Rear-Admiral Wormeley, now residing at Newport, R. I., makes the following touching "Appeal to the Philanthropic," through the Newport Mercury. The case is an extraordinary one, and would seem to justify philanthropists in engaging in the slave-trade, if the thing is ever justifiable.

I have been passing part of the summer in Clarke County, Virginia, where two cases affecting persons I have known for years have greatly enlisted my sympathy, and I now venture to make my most earnest appeal to persons richer than myself to assist me in the attempt to give them freedom, home, and happiness.

The more pressing case is that of a man named John Gordon, a very light mulatto, a blacksmith and paper-hanger by trade, whom I have known since 1842, and who bears the highest character among the gentlemen who employ him. He was born the slave of Mrs. Hawes, of Rappahannock County, and received his freedom at her death, when all her negroes were emancipated and provision made for their transport to Africa.

the most grateful letters from Liberia. But he is far from rich, and though he assures me he will gladly sell Evelina and her children (whom he originally bought at the earnest request of John Gordon, to save them from being separated and sold to the traders) for less than half their market value, in order to secure their freedom, the state of his affairs is such that he is not justified in giving them their liberty.

My other case is that of a woman, now about 30 years of age, who was the beloved and devoted attendant of one of my dearest relations. It was her mistress's most earnest wish, upon her death-bed, to give Sarah the freedom she had long sighed for, and after many difficulties, owing to the arrangement of the property, she was enabled to give her her papers. But, by the same law of Virginia which operates so harshly on John Gordon, she is compelled to leave the State within a year or return into slavery.

THE DEFICIENCY OF MINISTERS.

I have seen in the Sabbath Recorder, and in some other papers, the question somewhat discussed as to why so few young men of the present day are entering the gospel ministry? Several reasons have been offered, and it seems to me with considerable force too. But after all, I fear that the reason has not been suggested.

The Pilgrims and the Sunday.—One of the reasons given by the Pilgrim Fathers (so called) for leaving Leyden, was "their grief at the profanation of the Sabbath." What would they have said, if they had risen up in Boston, a few Sundays ago, when the New York Light Guard, on their way to the Pilgrim Celebration at Plymouth, were marching about the city, escorted with martial music?

CHURCH EXTINCTION.

In these days, when so much is said about church extinction, a little thought may well be given to a process of church extinction which is going on in New York City. According to a writer in the Journal of Commerce, there were in the six lower wards of New York—below Canal-st. on the West, and Catharine-st. on the East—77,099 inhabitants in 1830, and 112,366 in 1850.

The Germans and the Sunday.—One of our exchanges says that almost the entire mass of the German population of the city of Newark, N. J., recently petitioned the municipal authorities of that city to repeal the Sunday ordinance. This they urge on the ground that it interferes with their habits—having been accustomed, in the Fatherland, to make it a day of amusement.

Grand Combination Concert.—On Thursday evening, August 18th, a Concert of Vocal and Instrumental Music is to be given at Castle Garden, New York, combining the leading musical talent at present in this country. The idea of such a reunion was suggested by the Industrial Exhibition of all Nations.

PREMIUM FOR AN ESSAY.—A premium of \$200 is offered, on behalf of a liberal and pious citizen, (to which another proposes to add \$50 or \$100 if the work fulfills his expectations), for an essay, not exceeding 200 12mo. pages, on "The more perfect exemplification in Christian life of the Doctrines of the Gospel, and with special reference to the conversion of sinners to Christ." The gentleman who offers this premium says:—

The great danger, in this day of light, to the Orthodox Churches, I apprehend, is that of resting in a dead faith. The present I know is called the "age of action." But I must think it is "action" only in comparison with the past. As compared with the work now demanded by the exigencies of Christ's kingdom, the present is an age of worldliness, of lukewarmness and self-indulgence.

Competitors may address Rev. Dr. Humphrey, Chairman Committee, Pittsfield, Mass., or Sewell Harding, Sec. Doctrinal Tract Society. THE HEAT AND ITS EFFECTS.—Such hot weather as that of last week was never before known in New York. For several days the thermometer stood most of the time in the neighborhood of 100 degrees.

RELIGIOUS INTELLIGENCE.

The Christian Intelligencer says: A highly esteemed member of one of our city churches has, through the Board of Education, presented to each of the young men of the graduating class in our Theological Seminary at New Brunswick, who may need the same, thirty dollars in cash, and twenty dollars in books.

A marble monument, in the form of an obelisk, has recently been put up in the old burying-ground in Concord, N. H., to mark the spot where lie the remains of the son of President Pierce, who lost his life at the accident on the Boston and Maine railroad, near Andover, in January last. The monument bears the following inscription: "Benjamin Pierce: born April 13, 1841; died January 6, 1853: 'Go thy way, thy soul live!'"

Rev. Dr. Nelson, who is now writing a series of letters to the Parian Recorder, from Europe, refers thus to the Swiss whom he met in the Canton du Vallais: "The people seem hardy and coarse, but very civil. As we meet them, they give us some salutations, and the boys actually take off their hats, and make a bow, reminding us of the good old times of New England, when the organ of reverence existed."

In answer to the solicitations of a Chief of one of the Marquesian Islands, the Hawaiian Missionary Society have sent or are about sending a number of teachers to Fathuiwa, one of the Marquesian group. The Chief visited Honolulu in person to procure teachers, with the hope that the introduction of Christianity and civilization would put an end to the wars and social degradation of his people.

The Mercer-st. Presbyterian Church in New York is reported to have contributed more than \$60,000, during the last few months for the Union Theological Seminary in New York, and other purposes of education. This church has also, during the year, given nearly \$6,600 to the American Board, for the cause of Foreign Missions.

By a report presented to the Massachusetts General Association, it appears that whereas clergymen, on an average, remained in their parishes nine years, fifty years ago, they now remain on an average only from three to six years. This is the estimate in regard to the Orthodox Congregationalists.

The Synod of the Church of Scotland, in Canada, has adopted an address to the Queen, in view of the late Gavazzi riots. They give their views in regard to liberty of conscience, and express the hope that the majesty of the law may be fully vindicated.

Rev. Mr. Barker and Mrs. Barker recently sailed from Boston for Bombay, in the ship Arabella, in the expectation of being connected with one of the Maharratta missions of the American Board. For the present they will probably reside at Satara. A private letter received by the Baltic, says that the claim of Dr. King at Athens has been settled by the payment of 12,000 drachms for his land taken for the public use. His religious griefs were not recognized as entitled to redress.



