

The Sabbath Recorder.

New York, July 17, 1845.

PROTESTANTISM AGAINST ROMANISM.

We have been much interested in the perusal of an old book by EDWARD BRERWOOD, Professor of Astronomy in Gresham College, London, entitled, "Enquiries concerning the diversity of Languages and Religions through the chief parts of the World; printed in 1614."

Mr. Brerwood treats the religious world of his time under four leading divisions—Christianity, Mahomedanism, Idolatry, Judaism. Christians he supposes to possess about one sixth part of the inhabited earth; Mahomedans about one fifth; and Idolaters nearly two thirds.

It is well known, that at a very early period considerable difficulty arose between the Eastern Church around Constantinople, and the Western Church around Rome, concerning the time of observing Easter and certain other holidays.

The Christians of the GREEK communion, who at that time acknowledged obedience to the patriarch of Constantinople, were more numerous than those who acknowledged the authority of Rome.

Now turn to the SYRIANS, and hear what Mr. Brerwood has to say about them. These are his words:—"The Syrians are the same that in some histories are termed Melchites, being esteemed for their great numbers the greatest sect of Christians in the Orient."

Again, in speaking of the Cophti, who are no other than the Christians of Egypt, he says:—"They observe not the Lord's days, nor other feasts, except in the cities."

His testimony concerning the Habassines, or Midland Ethiopians, is equally decided, and tends to the same conclusion:—"They reverence the Sabbath (Saturday), keeping it solemn equal with the Lord's day. . . . They eat flesh every Friday (as on other days) betwixt Easter and Whitsunday; as on every Saturday also through the whole year, except in Lent."

created by the inconsistency of denying the authority of Rome, and at the same time holding on to her practices. If Protestants would but cut themselves clear from this inconsistency, their attacks would be irresistible, and the battle would soon be decided in their favor.

CHURCH DEBTS.

A notion prevails in many places, that it is a good thing for a church to be somewhat in debt, because debts serve as a bond of union, and produce a spirit of activity. But it needs only an eye half open upon the practical workings of this system, to see the exceeding folly of such a notion.

INDIGENT STUDENTS FOR THE MINISTRY.

We are glad to learn, as we do from the proceedings of the Western Association which we published last week, that attention is again directed to the necessity and policy of rendering pecuniary aid to such indigent young men as give promise of usefulness in the ministry.

Many are the influences of poverty favorable to the preparation of men to labor in the ministry. It qualifies them, in the first place, to sympathize with those who most need the minister's sympathy.

Again, the influence of poverty in fitting men to meet the flatteries or the frowns of a deceiving world, is invaluable. It is not uncommon, when a religious teacher shows signs of a disposition to reform old abuses or enforce new duties, for the adversary of all good to endeavor to turn him from his purpose by threats or promises.

Indeed, in whatever light we think of this matter, we dare not despise a man for his poverty, or neglect to aid such an one in his preparation for any post of usefulness to which he gives evidence of having been called.

PROTESTANT UNION.—The late movement of the English Government in endowing Maynooth College, has excited not a little anti-Catholic feeling. Among its results we notice that a committee has been appointed in England to make inquiries, and to open a correspondence with the three kingdoms, the Continent, and America, on the subject of a great Protestant Union for the recognition and promotion of the common principles and interests of Protestantism, irrespective of the views which the various religious bodies may take of ecclesiastical polity.

FOREIGN MISSIONS.

To the Members and Patrons of the Seventh-day Baptist Missionary Association: DEAR BRETHREN,—Within a few days past I have received a letter from our friend WARDER CRESSON, formerly of Byberry, Bucks Co., Pa., and now United States Consul at Jerusalem.

He informs me that Christians from Abyssinia yet annually come up to Jerusalem to worship; that about forty, with one of their priests, were at that time in Jerusalem, from Abyssinia and the neighborhood of the Kingdom of Shoa; that in a conversation with their priest, he learned that it is the seventh-day Sabbath that is observed in their country, which owns no subjection to Rome.

From the same source it appears that considerable efforts are being made to promote political and commercial objects among the Abyssinians, by the English, Prussians, and French; but that the French are obtaining the most influence.

Bro. Cresson has likewise communicated much important information respecting the cost of living, and traveling, and hiring interpreters, in the country adjacent to the coast of the Red Sea, and favorable to the prosecution of the missionary enterprise on which we resolved at the last Anniversary.

He also informs me of a Baptist brother, formerly from England, who has resided for some years in Jerusalem, and is in the strict observance of the seventh day, the Sabbath of the Lord; and also of a Jewish Rabbi, a convert to Christianity, who holds fast his attachment to God's holy Sabbath.

Bro. Cresson has been holding a written argument upon the truth or falsity of the seventh-day Sabbath, with the Rev. Mr. VEITCH, Chaplain to the Bishop of Jerusalem, (Episcopalian), which they have just closed, and which Mr. Cresson informed Mr. Veitch he should publish, but against which Mr. V. objected.

On the whole, this information affords increasing encouragement to prosecute the work on which we have entered, and to call upon the name of the Lord that he would "prosper the work of our hands, and let his work appear unto his servants, and his glory unto their children." Let all remember this work in their prayers.

Yours affectionately, SAMUEL DAVISON, Cor. Sec.

P. S. Mr. Cresson wishes to express his love to the brethren of our denomination with whom he formed an acquaintance. S. D.

A DARK PICTURE.—Rev. Henry Hughes, who officiates in the parish of St. Pancras, London, has lately published a statement of the religious condition of that parish, which shows it to be in a deplorable state of ignorance and spiritual destitution. He says the population of the parish is estimated at 140,000, for whose accommodation there are only fourteen churches and chapels, being sufficient room for about 17,000 people.

JUDICIAL DECISION.—A curious law case was recently decided by Judge Keith of Ohio. It seems that a difficulty arose in a colored Baptist church in Chillicothe, and that one party filed a

bill in Chancery against the other party, charging them with having deserted the principles and doctrines of the Baptist denomination by furthering the cause of missions and other benevolent institutions. The Judge decided against the applicants, thus settling the question, that the advocacy of the cause of missions is no abandonment of the cardinal principles of the Baptist church.

JEWISH INTELLIGENCE.

As an illustration of the charitable feelings of the Jews, the fact is worthy of notice, that at Gibraltar, on Purim day, no less than \$4000 was collected for distribution among poor families resident in the garrison, besides large gifts to more than a hundred poor persons who were present from various parts of Barbary, and whose passage to their homes was paid by the congregation. Such a charity, among any people, is munificent and praiseworthy.

Another Ukase has appeared requiring the Russo-Polish Jews to exchange their peculiar costume for that worn by all other classes of the people. They may continue to wear their peculiar costume up to 1850 on the payment of a certain fine; but after that period there is no alternative. Probably most of the Jews will at once comply with the Ukase.

The Occident and Jewish Advocate informs us that efforts are now making among the Jews, to establish schools for religious instruction in Baltimore, New Orleans, and Montreal. It is an encouraging circumstance, which we are glad to learn.

SABBATH TRACTS.—The American Sabbath Tract Society has recently added two new Tracts to its series. One is entitled, "Sabbath Controversy—the True Issue," and is designed to show exactly what is and what is not relevant matter in discussing the Sabbath question. The other is entitled, "The Fourth Commandment—False Exposition and its Consequences," showing what absurdities result from representing that the Fourth Commandment requires only the observance of a Sabbath and a Seventh Day, instead of the Sabbath and the Seventh Day.

A TREATISE ON THE SABBATH, addressed to the Pious of Every Denomination. By a Friend of Truth. Chambersburg, Pa., 1842.

Such is the title of a pamphlet of eighty large octavo pages which has lately come in our way, advocating the claims of the original Sabbath. It is written with a good deal of spirit, and seems well adapted to do good. The author, we understand, is EDWIN KONIGSMACKER, of Ephrata, Pa., whom we welcome to the field of controversy in behalf of long-neglected truth.

THE UNION THEOLOGICAL SEMINARY of the city of New York held its Anniversary Exercises during the last week in June. The orations on the occasion were of a superior order. Twenty-six young men received their diplomas of having honorably completed a three years' course of theological study, and were commended to the fellowship and confidence of the churches.

THE GENERAL THEOLOGICAL SEMINARY (Episcopal), likewise held its Anniversary in New York during the last week in June. The graduating class was small in consequence of its ranks having been thinned by the dismissal of four students on account of the Romish sentiments they were supposed to cherish, and also by the apostasy of another, a son of Chancellor Walworth, who has joined the Roman Catholic Church.

A SEMI-CENTENNIAL ANNIVERSARY of the founding of Union College is to be celebrated at Schenectady, on Tuesday, the 22d inst. The graduates are to assemble in the largest church in the place, where the roll of fifty classes will be called in order. An address is to be delivered by one of the graduates of the oldest class, and also by Dr. Alonzo Potter, the newly elected bishop of Pennsylvania, who graduated in 1818.

DOCTORS OF DIVINITY AND LAW.—The time for College Commencements has come again, and we begin to read as usual about the titles of D. D. and L. L. D. conferred upon this man and that. From the example set by the Colleges which have already held their Anniversaries, we judge that the crop for the present year will equal that of any preceding year. If so, it is quite possible that before long the highest honor of a truly deserving man will be that he has no title.

UNIVERSALIST MISSIONARY MOVEMENT.—We learn from the last number of the Christian Messenger, that the N. Y. Universalist Missionary Society is anxious to do something, and has employed a man to visit the villages in the vicinity of New York, to preach on the subject of Uni-

versalism, and collect together the believers in that doctrine who are scattered here and there. The missionary's report is published, and is spoken of by the editor of the Messenger as an evidence that the prospects are encouraging.

THE MAYNOOTH BILL.—By the last arrival from England, news was received of the passage of this much talked of bill, by which the English Government makes an appropriation to support a Catholic College in Ireland. This result is regarded, by a certain class of religionists, as a most happy triumph of the golden rule of doing to others as one would be done by.

"The present Government has struck a formidable blow at popular prejudice in this Maynooth measure, and the recoil has been terrible; but still no advance has been made towards the permanent pacification of the country for which the sacrifice was made. There never will be peace in Ireland—it is folly to expect it—while the Anglican church in that country exists in its present sumptuous indolence, in its enormous wealth—a living mockery and a libel on the misery of the people. The richest church existing amongst the poorest people in Christendom—and that church not their own—must always be an eye-sore, a cancer, a never ceasing cause of irritation. The knife sooner or later, must be applied to cut out his unsightly excrescence."

IN EARNEST.—The friends of temperance in Lynn, Mass., have adopted what must prove an effective mode of putting down groggeries. They hold a meeting each Sunday in front of some hotel or store where rum is sold, at some of which meetings as many as fifteen hundred persons have been present. Here is one of their notices, which must give an unenviable notoriety to the persons named:—

"The next meeting will be held on Sunday afternoon, the 6th of July, in front of Breed's slaughter-house, and in the pestilential vicinity of Caleb Wiley's and George Lummas'—and near by the grave yard which they have done so much to pollute."

THE NEW POST OFFICE LAW.—A large number of Postmasters have sent in their resignations on account of the small compensation allowed them under the new law. By this means it was apprehended that the public service would be greatly injured unless some farther compensation could be given them. The Postmaster General has therefore consulted with the Attorney General as to whether he had any authority to apply a portion of the funds appropriated by Congress to meet the deficiencies of the department, to the payment of such Postmasters as are not adequately compensated under the new law.

Ordered, That, from and after the 1st day of July, 1845, every deputy postmaster whose commission on the postage of letters at 30 per cent, and of newspapers at 50 per cent, under the act of 3d March, 1845, shall fall short of the sum of \$6 25 for any one quarter, or of the proportional part of that sum for any fraction of a quarter, be authorized to credit himself, in a separate item in his account current, for extra commission on the postage of letters at 20 per cent, under the act of 3d March, 1845.

FIGHT WITH RUNAWAY NEGROES.—On Monday night, July 7, sixty or seventy runaway negroes passed through Washington City on their way to Pennsylvania. They had eloped according to a pre-concerted arrangement, from the counties of Prince George, Clarke, and St. Mary's, in Maryland, and were armed with scythes, bludgeons, and some guns. They were pursued by a large body of citizens from Washington and the adjacent towns, and overtaken at a place called Log-town, where a desperate fight ensued. The negroes defended themselves with clubs and stones until they were fired upon by the citizens. By this means eight were wounded, two severely; twenty-two were led to surrender; and the remainder were compelled to flee to the woods. The woods in the vicinity were immediately surrounded, and probably most of the negroes were taken. This shows how contented and happy the negroes are, and how much the patriotic inhabitants of the nation's "ten miles square" will do to extend the benefits of universal liberty.

THE FOURTH OF JULY.—In a late number of Cassius M. Clay's "True American" is an article on this subject, so full of wholesome truth that it ought to be extensively read:—

"Some of the Southern people seem to wonder that this once glorious day has begun to be neglected by our people—in many places 'not celebrated at all.' Why should it be otherwise? Are we not, in the face of all men, a living lie—shall we be so silly, as yearly to proclaim our own abandonment? We cannot lift up our hearts to God, in holy aspirations of gratitude and expectancy, because we have been partial in the appropriation of his mercies—we cannot come together and exchange joyous congratulations, because selfishness is solitary in its manifestations. The Fourth of July, 1776, saw us proclaiming liberty to all mankind—the Fourth of July, 1845, will look down upon the American people as the sole propagandists of slavery among men. Henceforth, till the rights of men be vindicated, let the life be mute—the drum be muffled—the American Eagle wear mourning—let Christians pray that our holy religion be restored to its life-giving purity—our statesmen re-baptize themselves in the exalted spirit of the patriotism of Washington, Adams and Jefferson—let the people mourn their apostasy—let the Fourth of July be a day of fasting and prayer, that the Nation be lustrated of its great and self-destroying sin."

