

 Corder" on "Sabath- Breaking Canal Boats,"
and particiulary on he assumed "legalized Sab bath-breaking " "connected therewith. Iti s somewhat anusing, although on a serious
subject, to witmess sthe turns and shifts of men, who have a zeal, not according to knowledge
when thrown on their backg and made to ea their own words, by their own forwardness an orer-anxiety to
supererogation
have already
have already intimated in your remarks, that
public sympathy was invoked on behalf of the poor oppresed it wal ren enented, were " "robbee
con their rights to the the Sabbath," by being con
of pelled to labor on frrst day "in opposition to
their inclinations aud the dictates of their consciences; " and vociferous appeals were made
to our legislatures, to have the locks on the canals closed on that day, that these "oppressed"
individuals might enjoy their Sabbath. Scarcely day coased to din our ears, than we have quite
 and persisting in, coluntarily, following theii
calling despite the privilgeses afforded them of resting on the first day of the week. following remark: "As sure as the laws of cause and effect remain unchanged, the peo
ple of this State (N. Y.) will yet experience a terrible retribution, unless there 'is a speedy
reformation and an enire putting away of this
legalized Sabbath-bretking." Noov, if I underlegalized Sabbath-bretking. Now, if unde to
stand the purpose of the writer his aim is to
have the State authorities interpose and close the locks of the canals, absolutely, on Sunday,
that the "worthy boatmen and forwarders" shall be compelled to rest on that day, nolens
volens. .Presuming that the writer is srictly
conscientious in this matter, and entertains haly Conscien against SSbbath-b-reaking, it becomesus us
to inquire: What is Sabbathbreekking, and wherein is Sabbath-breaking " legglized?" Pre-
suming also, that the writer is a Protestant, and recognizes the Holy Scriptures as the only rule
of faith; that he is willing to ogo "to the law and the testimony," to "establish all religious
truth, I wish to reasou with him a few moments spect to the day of the Lord, that we may sear
out His will in the mater, to the end that may honop has. stautes and eep "God resteg on
The Scriptures teach us, hat
the eventh 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.
Gen. 2 This is the firtat notice of the Sabbatit in the Bible. The rest are all like unto it
$\mathbf{D}$ uring the sojurn of the children of Istael in the widerness, the Lord, to supple teer neces thus strictly recognizing his Holy Sabbath, b affording them a double portion on sixth day, and
requiring them to secure it at that time for the seventh day. (Exod. 16: 21-30.) This was
fore the giving of the law, and is evidence respect for the Sabbath before the law was de
clared. When the Decalogue, written on stone
by raelites, the obligation to honor the Sabbath (the seventh day). was emphatically reneveed, and
most explicitly defined and enjoined. (Exod. 20 : 8-11. Lev. 23: 3. Neh. 13: 16 - 22. .) Our
blessed Redemer proclaimed bimself Lord of the Sabbach, and declared that he did not come
 that they "rested the Sabbath day acording to
the commandment." (Luke 23:56.) This was after Christ, himself, declared that all his workt
was fnished -the new eovecnant peffected, and he had been nailed to the tree. This doubt-
less refers to the command to observe the seventh day- no on on disputes it, as no other command
was given to observe any other day. And from it the day of their special ministrations, as their Hord and Master had done before them. (Acts.
$13.14,15,42-44$.$) Panl reasoncd in the syna.$
. gogue every Sabath, and persuaded the Jewwand
the Greeks..(Id. .18, 4.) All the promises and all
the peanaties cone the deeicration of the Sabbith, refer to the sev. meth:day Sabboth, and to no other in. fiture
(Inaiah 56: 2. 1d: 58: 13. Jer. 17: 21-27.) No where in the Inspired Word have we any other
weekly Sabbath appointed. No where has that Stbbath ever been abrogated. No whiere in the Striptures is any other day called the $S a b$.
 d sanctified it and hallowed it as $h i s$ Sab. if from its duties, , nor delegated authority to givo amond the thunders of mont Sint Sina, and puny coercionas of man.

| Finding, then, in the Bible, no other Holy Sabbath, to be honored throughout the ages of time, there can, legitimately, be no restrictions put on man to prevent him from laboring on the other six days of the week. And if the seventh dey is the true and the only weekly Sabbath, |
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boring on the first and the other five succeeding
days. boring on first day? Where is " legatized Sal canals on that day? If then the first day of the the iord thy God "-if it is not any Sabbath a
all, and, being no where in the Scriptures s called, there is ino infringement on holy time in
employing its hours in the pursuits of life. Bu there is certainly a Sabbath, and "legalized
Sabbath-breaking" to a fearful extent through out the land. That legailized Sabbath-breaking is confined to the statutes of the several States
recognizing the Sabbath of the Lord-the ser--
enth day -as a working day as a legal day for
 geance; and I repeat, that it is the only ll-
galized Sabbath-breaking" in the land. I cal-
lenge the writer to advance any statute enforcing labor to be performed on Sunday; and if per-
formed. I challenge him, with the Bible as his


It men would call ehings bytherir right names
it would avee a deal of error and confusion.
Individuals may desecrate the Sabbath, but that
dow omake any thing "legalized" requires special pressly permitting or compelling the "boatmen
and ferwarders" to pursue their business on Sunday, it is not "legalized.", Many things are
tolerated by common consent, but that does not
legalize them. In requiresthe eppress anthority
of law to legalize an act; but if there are laws complling men to attend tp secular and judicial
concrins on the seventh day, that is "legalized
Sabbath-brraking" "-God being the Lord of the Sabbath
Believing the writer of the article on "Sab.
bath-breaking Canal Boats" to be sincere in his profession, yet mistaken in his pisition, I have
made this effort to direct his attention to the
fountain of truth. The fear qf the Lord, says
Pountain of tyuth. The fear pf the Lord, says
Solomon, is to ohate ceil. Throught thy pecepts
says David, I get understanding ; therefore I
hate every false way; and although he may hare
"become like a bottle in the smoke," I trust the

prove himself-not to man's standard, or to
church creed, but to the Word of God.
The Editor of the Religious Recorder, whose
remarks I have been criticising, has made three remarks I have been criticising, has made three
very sad mistakes: 1st. That the State of New
York, in not closing the locks of canals on York, in not closing the locks of canals on
Sunday, does "legalize" Sabbath-breaking.
2d. That Sunday is not the Sabbath of the Bible; 2d. That Sunday is not the Sabbath of the Bible;
thetefore any law enforcing labor on that day is not
neither the Bible requires any coercion to en-
force the first day of the week, nor is there any authority in the Constitution of any of the State
or of the Federal Government, to make an distinction in days, or to interfere with the rel gious rights of any indiciaal, uncosstitutional
legislation, in the premises, is untion of power. So long as men think that they have the righ
So and penalties, men will disregard it and openl religious institution, to have any sacredness
must have GOD, the mighty Jehoval, for i author-must have the clear, unequivocal, "thas
saith the Lord" for its claims to credibility. then behooves all the friends of the Sabbath, to
cast the Sabbath of Constantre to the moles and the bats, and to return unto the Lord and
receive the law at $h i s$ mouth. A Sabbath from the Lord will not require human legislation device and coercion laws, with fines and penal
iies, rack and stake, can never command the re institution must have a divine origin, and the
Divine approbation will prove the greatest and theine approbation will prove the greatest an
the best incentive to its obserynnce. Any system
of religion requiring coercion to enforce it, must e defective. Force may make hyp
ever makes true, devout believers.


| sion in months past to speak of the disabilities of the Jews in Bavaria, which were rapidly driving them to this country. There is but little prospect that their condition will be much improved at present. It seems that there are 95,000 Jews in the kingdom of Bayaria, who are in many respects much oppressed. They are prohibited from residing in several parts of the kingdom; for instance, no Jew can reside in Protostant Nuremburg. In 1810, a law was passed which fixed the number of families, and no Jew can now marry until the head of a Jewish family dies at the place wherehe is residing. Thus, for example, if in a certain city sixty Jewish families are permitted to' reside, aud a Jew wishes to marry, he must prait until the head of one of those families dies., It is on this account that so many Jews have emigrated to America. Not far from my brother's parish there is a place called Tigersfeld, and a great number of Jews formerly resided there, but they have now all left for Americal, except those who were too old and feeble to pndertake the journey. But on the 7th of May last Baron Gumpenberg brought the condition of the Jews before the Chambers then assembled at Munich, and expressed a desire for their emancipation. Many spoke in favor of the relief of some of the restrictions under which the Jews labored, but few advocated their entire emancipatiou. |  |
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hints about our own affirss.
Within a few months past, we have received
many leters from our friends in different sections xpressing their entire satisfaction with the growing intereestinin its welfare. These assurances of confidence, it is scarcely necessary to say,
lave greatly cheered us amid the exhausting oils and cares incident to publishing a denomi pational paper. When we engaged in the enno other aim than to adyance the cuuse of God and truth among the people with whom our
labors are identified. Any evilence that this object is being attained, from that whever
quarter derived, carnot fail to be a souct high gratifcation and a rich reward. But Chere are two or three things which ye
trouble us, and with which we beg leave
trouble our friends. The pubbication of the Re couble our friends. The publication of tho Re altogether too small to defray, its expenses
Our list has gradually increased, however, until we have now subscribers enough to support the paper, provided that they are all prompt in
making their payments-not otlerwise. Yet we are not satisisied with simply a support for
the paper ; we want to be able to circulate hundreds of copies gratuitously in places where
there is reaboon to hope that they will do good. This we are not only desirous of doing, but are
determined to do, just as soon as our income will warrant it. As a means of enabling us to do it,
we have two requests to make, which we truse will not be forgotten. In the first place, we re-
quest every subscriber who is in arreara for the present or past willumes of the paper to foward us immediately the amount due, that we may
be saved the embarrassment of having to do without means. In the second place, we request very friend of the paper to look about him for be so increased as to furnish us with the means
of circulating many more gratuitous papers oughout the country. The present seems to h of these requests; y and we hope, before the opening of the new year, to have substantial
proof that it is so. Shall we be disappointed?
Liberaurx or mrie JEws,-An agent of one
of the Jewish Missionary Societies, witing from of the Jewis Missionary societies, shititng fom
Gibralter, in illustration of the charitable feelf ing of the Jewish inhabitants, mentions the fact synagogues, and by the collection from private
houses, was no less than 4,000 dollars, for distribution among poor families, resident in the persons from various parts of Barbary! These
has had a free passage to their homes at he last had a free passage to their hames at the
expense of the congregation. This charity is indeed munificent, even for a Jewish community
More Missioxainise for Curis.- We learn More Missionantes for Curia- We learn
from the Alabama Baptist, that Rev. J. L. Shuck, and the Chinese convert Yong seen Sang, who States for several months past, are now on their way to the North. The are expected to em
bark from New York for Canton, about the 25 th of December
missionaries:
A Thafe or Conmotion at Hand - The Rev. Dr. Baird, in one of his letters from Europe,
says that "the times are ominous of great evil in Germany. A stoim is gathering which will sweep over that country. There is ned, there-
fore, that tul that can bee done should be, to scater the seeds of truth, for it alone can save the horrors of a bloody revolution. Indeed,
all continental Europe is going to be shaken to Baptists in Scorland-The Baptist Union
of Scotland held an annual meeting in August last, at which rather an encouraging report of
the state of things was given. Three new solved to engage more evangelists as soon as suitable persons could be found. A plan was
devised for aiding young men preparing for the ministry. A magazine has recently been com
menced for circulation among the Scotch Bap menced for circulation among the Scotcl Bap
tists, which has thus far bêen quite successul.
$\qquad$ elections, prepared for our last, was omitted by versight. It was there stated, that the election in New York had resulted in the choice of John Young, the Whig candidate for Governor, by some 10,000 majority. The Domocratic candidate for Lieut. Governor was elected. The
New Constitution was adopted by a majority of probably 100,000 . The popular vote was
against Free Suffrage.-In New Jersey, 3 against. Free Suffrage.-In New gress; the State Senate stands 12 . Whige to
Democrats, and the Assembly 46 Whigs to 12 Democrats.-In Massachusetts, the $12,000 \mathrm{ma}$. jornor, Briggs, wand the same party secured a majority in the State Legislature.

The Youth's Cabinet for December is no inferior to the previous numbers. The second opportunity offers to subscribe. D. A. Wood opporth, 135 Nassau-st.
Renovation-The Olive Branch, printed a Boston, comes to us this week in an
dress, and otherwise greaty improved.

## General Intelligente.

TWELLE DAYS LATER FROM EUROPE.
The steamhip Great Western reached New papere
The $p$
1-8d.
Ther
provisio
The
multitu
The
Bay.
The
The French Government, justly alarmed at
the failure of the late harrejtst,
loppears to have lost no time in obviating the consequences.
More than 200 vessels laden with grain were in
the harbors of Naples, Genoa, and Leglorn









 Thie Glasgow Free Church Presytify have
reatved not tointerfere in the puestion of









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The Newths York and





 in favor of the Telegraph, and another. season
will not pass before it will reach Cincinnati, and
be on its way to St. Louis. A line from New Orleans to connect with this at Louisvile, and
a line to connect both with the Lake Telegraph a line to connect both with the Lake Telegraph,
will be very valuable, and will complete the




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Tininises sate
 combustibility of prepared cotton. A corres-
pondent of the Washington Union, writing from
Fraukfort-on-the-Maine, gives a detailed account of the invention, from which we extract the fol-
lowing items:
The discovery that cotton could be prepared
to act as a substitute for gunpowder, was simulto act as a aubstitute for gunpowder, was simul-
taneously made by two German chemists, Prof.
Baltger of Frankfort, and Prof. Schonbein of
Basle. At a dinuner party at Frankfort, Prof B Basle, At a dinner party at Frankfort, Prof. B
says the correspondenti of the Union, "t too
from each of his waistcoat puckets a paper con taining some raw cotton ; a small portion of that
which was in one he paced upon a sheet of
white paper, and near it some gunpowder upon














 In blasting rocks the experiments have been
eminently successful. A large block of granite at Basle, measuring 240 cubic feet, was blown up f the best gunpowder.
Another advantage possessed by the cotton is, that fire arms in which it is used, never require
cleaning. Forty shots have been made without
intermission, without any' accumulation of filth; nor is it liable to the objection which exist
dgainst gunpowder, that repeated explosion haut the barre of the gun, so as to require
susponion of fring, the barrel remaining, afte
the forty explosions, entirely free from heat. It is also much cheaper than gunpowder,
nearly one-third less. It is said that 1255 lbs., which, according to the opinion of Mr. Grove,
an able chemist of England, will be equivalent
to 330 lbs. of superior gunpowder. At a meeting of the British Association in the direction of Professor Schoubein, Sir John
Hersthel remarked, that "the discovery, in the next generation, might arm mankind with the
wildest powers. The inventor was a Titan who could tear up rocks, and almost call down light What the materials are, with which the cot-
on is prepared, are of course unknown to any patents among the various nations of Europe
Che first step. has already been taken to obtai a patent-right in the United States. One has
been takon out for Great Britain, and the States
of the Germat o give 100,000 florins, merely for thensented
preparing it for the arny, provided a commission proph has been appointed to
make a favorable report.

## Bjokwaeat.-The English, people know nothing of "Buckwheat Cakes", that favorite del ccacy of American winter breakfast tables. No is it used "there in any form as food for man. A recent letter from Englann to the Coour Coure and Enquirer, states that it is consumed in Eng and as tood for animals alone. The writer had heard it mentioned but once, and then by a iporting man, who stated, that many land own por sow an occasional acre of it, to keep thei phenuants from more valuable pheadants from more valuable crops and to in daice their neighbor's pheasants to come to thei preserves preserves gardens hopey, wh inda the some deg 

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