

The Sabbath Recorder.

New York, February 20, 1851.

"OBLIGATION OF THE SABBATH."

(Continued from our last.)

The proposition of "Exodus," that "the Sabbath was strictly a ceremonial institution," is one which cannot be fairly sustained.

Allowing the distinction of moral and positive laws to be just, we think that "Exodus" has the advantage of "J. N. B." in this question.

To "J. N. B." it probably appears strange, that a positive institution should be bound up with nine others "eminently moral," and all written upon stone tablets, and deposited in the ark.

Our plain and unpretending opinion is simply this: That the Bible reveals as many as three distinct systems of religion; or, perhaps, it would be more correct to say, three different parts of one religion, viz. the Moral Law, Judaism, and Christianity.

Law, or annul one jot or tittle of its claims. It is rather a "power" (Rom. 1: 16) to bring man back to conformity to it.

The attempt of "Exodus" to make Col. 2: 16 sustain his position, that the Sabbath was a ceremonial institution, fulfilled by the death of Christ, is very well met by his antagonist.

There is one other text which we wish to cite in this connection; it is a very notable one; we hope both "J. N. B." and "Exodus" will ponder it well: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws."

One thing more, and we have done with our disputants for this week. "Exodus" imagines that our Saviour's declaration, "The Sabbath was made for man, and not man for the Sabbath," means, "The Sabbath is subordinate to man, and not man to the Sabbath."

nature, did mistake its design, and rendered it burdensome. "Jesus studiously and repeatedly violated the Sabbath," says "Exodus."

BRITISH CORRESPONDENCE—No. 27.

GLASGOW, January 24th, 1851.

In chronicling the details of our Sunday-observance agitation, we expressed the conviction, that the issue would be more general desecration of that day—if it be right to use the word "desecration" in reference to a day which God has not sanctified.

On Monday last, at the London Clerk-well Police Office, Mr. James, the Clerk to the Holborn Union, with some of the Parish Officers of St. Andrews, Holborn, instituted a number of prosecutions before Mr. Combe, the sitting judge, "for selling and calling out oranges, &c., the preceding day, being Sunday."

As the period of the opening of Parliament approaches, there is an increasing interest manifested as to what Government intends to do on the Papal Question.

lets and books—so also is a recent letter by the same Bishop to his clergy regarded as most distinctly foreshadowing what those meditated measures are.

We have always desired to see, in this movement more of a spirit willing honestly to return to the Word of God, on the part of Protestants themselves—and have complained that it is so slow wanting.

The Sabbath Recorder lately adverted to an increased use of opium throughout the United States. It is remarkable, that attention has been repeatedly called to the same fact as applicable to England—especially among "teetotallers."

DR. BACON ON THE FUGITIVE SLAVE LAW.

The Independent of last week contained an article on the Fugitive Slave Law, from the pen of Rev. Dr. Bacon, who is now traveling through Europe, and dates his letter at Rome.

"By the laws of nature and of nations, a slave, whenever he has the opportunity of putting himself beyond the reach of the laws that enslave him, has a right to do so, and by so doing becomes legally free."

fugitive, from a Southern State; or if I know that he is a fugitive, it does not require me to presume that his master has any purpose or even a wish to reclaim him; or if I know that his master is in pursuit of him, and that the bounds of oppression are close upon his track, the Constitution does not require me even to betray the trembling outcast.

THE NEXT PEACE CONGRESS.

To the Friends of Peace in the United States.

It is well known to the people of this country, that there have been held, within the last seven or eight years, four General Peace Congresses in the Old World—the first in London in 1843, the next at Brussels in 1848, the third at Paris in 1849, and the fourth at Frankfurt in Germany last summer; each attended by a large number of delegates from different and distant parts of Christendom, and many of them distinguished not only for their talents, learning and philanthropy, but for their high standing and influence in society, church and state; men speaking various languages, living under almost every form of government, and professing a wide diversity of political and religious views, yet all drawn together by their attachment to the cause of peace as an object of common and absorbing interest to the whole human race.

These Congresses have served, as they were designed, to promote fraternal intercourse, and strengthen the bonds of amity between the people of different countries; to bring the friends of peace in particular into fuller acquaintance with each other in their great work; to devise and agree upon the best means of accomplishing their object, permanent peace among all nations; to present and keep this object more prominently before the world, as a grand desideratum of the age; and especially to fix the attention both of people and of rulers on the duty, importance and feasibility of gradually abating the enormous evils of the present war-system, and finally superseding its alleged necessity, by the adoption of rational, peaceful, Christian substitutes, far more efficacious than the sword for all purposes of international justice, security and peace.

The next of these world-congresses is to be held at London, probably about the middle of the coming July, in connection with the World's Industrial Exhibition, that grand development of the new and better spirit which has begun to pervade the nations; a demonstration that would have been impossible fifty or even twenty years ago; itself a decisive proof of the progress already made in our cause; one of the fruits of the general peace enjoyed in Europe for some third of a century, and likely to become an important auxiliary in the work of universal and permanent peace.

Such an opportunity for the cause of peace has never occurred in the whole history of our race; and, desirous of turning it to the best account, the American Peace Society, in concert with their co-workers in this country and in Europe, would request the friends of peace throughout the United States to aid us in procuring from their respective localities suitable delegates to the proposed Peace Congress in London next July.

At a recent meeting of the Board of the American Bible Society, a letter was read from the Rev. Mr. Coan, at the Sandwich Islands, remitting one hundred dollars as a donation from his church at Hilo, and stating that the same church (recently gathered from heathenism) had contributed \$2,000 to various benevolent objects during the past three years—an example which churches in Christian lands may well contemplate and imitate.

The N. Y. Evangelist prints a letter from Rome, of recent date, saying that Bishop Hughes is there, and that the plan of making him a cardinal is much talked of. On the 5th of January Rev. Dr. Bacon, of New Haven, preached to a full audience at the American chapel, and on the next day Archbishop Hughes made a short address at the Propaganda.

The Southern Baptist Board have appointed the Rev. Mr. Harden, of Baltimore, to their missions in Africa. A colored man of much promise is pursuing a course of education in the same city, with a view to labor among his countrymen under the care of the Episcopal Church.

CHURCH ACTION ON THE FUGITIVE SLAVE LAW. A meeting of the Cumberland Presbyterian clergymen and other members of that Church, held at Bethel, Jan 15, adopted a strong series of resolutions against Slavery and the Fugitive Slave Law.

At the late meeting of the Associate-Reformed Presbytery of Ohio, held at Poland, Mahoning, resolutions were passed against the Fugitive Slave Law.

Resolved, That the complete divorce of the church and of missions from national sins, will form a new and glorious era in her history—the precursor of millennial blessedness.

A PERMANENT TEMPERANCE DOCUMENT.

The Temperance Declaration got up several years ago, and signed by eight Presidents of the United States, is soon to be put into a permanent form.

Being satisfied, from observation and experience, as well as from medical testimony, that ARDENT SPIRITS as a drink is not only needless, but hurtful, and that the entire disuse of it would tend to promote the health, the virtue, and the happiness of the community, we hereby express our conviction that, should the citizens of the United States, and especially the Young Men, discontinue entirely the use of it, they would not only promote their own personal benefit, but the good of our country and the world.

JAMES MADISON, ANDREW JACKSON, JOHN QUINCY ADAMS, M. VAN BUREN, JOHN TYLER, JAMES K. POLK, Z. TAYLOR, MILLARD FILLMORE.

Revival at Milton, Wis.—A letter from Bro. B. F. Bond, dated at Milton, Rock Co., Wisconsin, Feb. 4th, says that the Lord has very graciously visited the church and people of that place during the present winter.

UNION THEOLOGICAL SEMINARY.—We are glad to learn that this institution, located in the City of New York, has been freed from pecuniary embarrassment, and is adding to the number of its permanent professors.

A CHURCH GATHERED FROM HEATHENISM.—At a recent meeting of the Board of the American Bible Society, a letter was read from the Rev. Mr. Coan, at the Sandwich Islands, remitting one hundred dollars as a donation from his church at Hilo, and stating that the same church (recently gathered from heathenism) had contributed \$2,000 to various benevolent objects during the past three years—an example which churches in Christian lands may well contemplate and imitate.

BISHOP HUGHES AND DR. BACON AT ROME.—The N. Y. Evangelist prints a letter from Rome, of recent date, saying that Bishop Hughes is there, and that the plan of making him a cardinal is much talked of.

PROTESTANT CHURCH AT TURIN.—We are glad to learn that Col. Beckwith, the well-known friend of the Waldenses, has succeeded in obtaining from the Piedmont Government permission to build a Protestant church for Italians at Turin. A fine site has been purchased, and preparations are in progress to erect a suitable building during the next Summer.

COLORED MISSIONARIES FOR AFRICA.—The Southern Baptist Board have appointed the Rev. Mr. Harden, of Baltimore, to their missions in Africa.

