

The Sabbath Recorder.

New York, May 29, 1851.

"OBLIGATION OF THE SABBATH."

The hurry incident to getting ready for a journey requires that we should be as brief as possible in our notice of "Exodus," this week.

Anxious to maintain his point, that the Sabbath was not instituted till the falling of the Manna, (Ex. xvi.) he asserts that "the word 'Sabbath' does not occur in Genesis." So often do anti-sabbatarians bring up this argument, that one would suppose they thought it to possess some weight. We do not know that any one ever maintained that the word was found in Genesis, but the word is there without doubt.

His etymological criticism upon the words "sanctify" and "bless," is all so much truth, which nobody cares to dispute, but in regard to the argument it amounts to nothing.

Of the facts connected with the falling of the Manna "Exodus," it strikes us, "makes somewhat of an unfair use. The fact, that on the sixth day of the week the people prepared that which they brought in, and it was twice as much as they gathered daily, is considered to have been in accordance with a "preparatory direction carefully given." He supposes that when this was done, "the rulers" or subordinate captains, unacquainted with the regulation, considered it a violation of the previous injunction.

Neh. 9: 13, 14, is quite conclusive to the mind of "Exodus," that the Sabbath was unknown till the time of Moses. But the language in that place does not necessarily imply anything more, than that God restored to the Israelites the knowledge of that which had been in a measure lost. No doubt that during their bondage in Egypt, the people had been compelled to disregard the holy rest, and that many of them had pretty much lost all traces of it.

Upon Ezek. 20: 10, 12, we have remarked on a former occasion, showing that it gives no sanction to the view of anti-sabbatarians. The idea of "contrasting the two Decalogues is singular enough. We have no idea that, upon the Deuteronomy, the Fourth Commandment was worded at all differently from what it was on the original tables.

In the Commons, on the 30th of April, when the House should have gone into Committee on the Metropolitan Sunday Trading Bill, Members complained of the changes it had undergone in the Select Committee. Mr. Anstey recommended the House not to adopt the measure. The only clause, he said, which recognized the principle that the poor should be protected against being compelled to work on Sunday had been expunged, and the effect of the Bill would be to place the small tradesman at the mercy of policemen who were to be clothed with judicial powers not touching the wealthier classes.

BRITISH CORRESPONDENCE—No. 38.

GLASGOW, May 9th, 1851.

Pope and his measures. As was evidently the design, this occasioned their being mobbed and exposed, some of them, to considerable danger. The large number of clergymen of the English Church, who have seceded from the ranks of Tractarianism to those of Rome has occasioned great annoyance to such of the leaders as have resolved to remain in the Establishment. Dr. Pussey, through whom the Church of St. Saviour, at Leeds, was built and endowed, and with whom the presentation rests, preached lately on this subject. This Church has been quite a hot-bed in preparing priests for the Papacy. The Bishop of Ripon, in whose diocese it is, promises to give an insight into its history from the first, and of the difficulties which it occasions him.

"SABBATH DESECRATION"—CORRECTION. To the Editors of the Sabbath Recorder:—As for "entering the field as a disputant," I have no time or inclination for such an object; but I wish to correct a mistaken idea which your correspondent N. V. Hull seems to have entertained in reference to a remark in my article on Sabbath Desecration.

METHODIST CONFERENCE ON THE FUGITIVE SLAVE LAW.—The New Hampshire Methodist Conference, consisting of some 90 clergymen, exclusive of local preachers, which held its session at Bristol, Mass., a few days since, passed a series of resolutions, reported by a Committee appointed for that purpose, expressing their utter disapproval and detestation of an unjust, deplorable law "which imposes upon the citizens of this State duties that are incompatible with the obligations and charities of the Christian religion, and puts the interests of mammon and party in contrast with, and in preference to, the highest virtues that can dignify States, and ennoble individual man."

CHRISTIAN BENEVOLENCE. While, on the one hand, supreme selfishness has been, and still is, the cause of sin and misery in all their varied forms—Christian benevolence, on the other hand, acts both as a prevention and antidote to the evils of selfishness. Although benevolence atones not for past transgression, yet its universal substitution for selfishness would usher in the wished-for millennium, and makes earth a paradise. There is, however, much that is "highly esteemed among men," as Christian benevolence, which, tested by the word of God, will be found to be the legitimate product of selfishness.

The human heart is deceitful above all things, and so it is ever ready to counterfeit and all of the Christian graces and characteristics. The natural heart is disposed to be religious, but not inclined to be Christian. "The carnal mind is enmity against God," and consequently against all that is truly like him. The natural heart has been the same in all ages, the world over. Carnal men, whether religious or irreligious, have always hated the truth. Do any doubt it? Let history and the word of God resolve their doubts. It is written upon the historic page of every generation of man, in characters of blood—the blood of God's ancient prophets, of the Apostles, and a host of martyrs, from the martyr Abel down to the most recent victim of heathen, popish, or Protestant malice.

The editor of the Cortland Democrat, in a formal valedictory, takes leave of that print for another field of labor, under circumstances which he sets forth as follows:—"We will now give our readers an idea of our reasons for leaving them, and an account of our future occupation. You recollect, perhaps, that we gave a notice, a few weeks since, of investigating the spiritual manifestations, or commonly termed 'spiritual rappings,' and that we stated our belief in regard to the phenomena.

THE PRESBYTERIAN GENERAL ASSEMBLY.—This body commenced its session at St. Louis, last week. Various important topics were had up for discussion; among them a communication was submitted touching the correspondence between the General Association of Massachusetts relative to the action of the latter upon the subject of slavery; it was referred to the appropriate committee.

CHURCH CASE IN CHICAGO.—Some time ago, some pretty strong resolutions were adopted by the Third Presbyterian Church, N. S., at Chicago, on the subject of slavery, purporting, so far as we recollect, a determination not to continue their allegiance to the General Assembly, unless that body should take a more satisfactory position. The Presbytery of Chicago was appealed to by the dissentients, and it decided that the resolutions were "irregular and revolutionary, and a virtual severance" from the Presbyterian Church in the United States, and must be rescinded.

and for the freedom of his wife three hundred and fifty more. He is a licensed preacher of the Methodist Church, and has a strong letter of recommendation from Bishop Capers, of South Carolina. What a commentary upon the oft-repeated objection to emancipation, that "the blacks can't take care of themselves."

THE AMERICAN SUNDAY SCHOOL UNION.

This Society held its 27th Anniversary in Philadelphia on the 13th inst. From reports presented on the occasion, it appears that during the past year, the Union has employed 127 missionary colporteurs in promoting Sunday Schools in 24 States and Territories, who have established 1,394 new schools, revived 1,819 others—all embracing 24,339 teachers and 168,492 scholars. Donations of books have been made them to the amount of \$17,930—making the whole expense of missionary labor and donations for the year, \$45,780.

RECEIPTS—\$182,840 48; of which \$34,244 35 were donations, and \$68,615 legacies; \$142,823 78 for sales and in payment of debts; from tenants renting rooms of the Society, \$2,208 84; rent of depository, \$3,000. Balances from last year, \$4,727 97.

EXPENDITURES—For stereotype plates, \$3,964 58; copyrights and editing, \$3,333 23; engravings, \$2,383 40; paper, \$43,459 72; printing, \$14,458 85; binding, \$42,821 54; Bibles and Testaments bought and miscellaneous books purchased to fill orders, \$6,748 76; interest on loans, \$2,581 62; loans paid, \$5,000; salaries of secretary, superintendent of book store, book keeper, salesman, clerks and laborers, \$8,886 77; rent of depository and officers, \$3,000; taxes, \$595 20; salaries and expenses of one hundred and thirty-six missionaries and agents, and donations of books to poor schools, &c., \$45,780 20; miscellaneous items, \$4,426 05; balance, cash on hand, \$127 99.

The Society is now indebted for paper, binding, &c., \$31,190 08, which added to the amount of loans bearing interest, \$39,160 29, exhibits a total indebtedness of \$70,350 37. The amount of stock of paper and books is \$84,795 36.

Forty-six new publications have been issued during the last year, equal to 6,000 pages, 18mo. The Sunday School Journal, published semi-monthly for teachers, and the Youth's Penny Gazette, published every other week for children, continue to receive increased patronage, and the great reduction of postage on these papers under the new post-office law, will no doubt largely increase the circulation.

No profit is derived from these papers, the subscription price merely covering the outlay for paper and printing. The total value of publications distributed during the year \$139,820 33.

A PHENOMENON.

From the SANDWICH ISLANDS.—The French have renewed their atrocious attempts to force their priests and brandy upon the reluctant but helpless Hawaiians. The admiral has sent his ultimatum, and it was expected he would bombard the town, and the valuables were removed. A letter from Honolulu says that the first act of hostility will be the signal for running up the flag of the United States. The Alta California says:—"This is no guess-work. It comes to us in the most positive form. It has been determined upon by the King and his Ministry that if the French attempt to blockade, or to take possession, the government will hoist the stars and stripes, and throw the kingdom upon the protection of the United States. We think our authority for saying this is perfectly reliable. The course has been decided upon in consideration of the inability of the Islands to contend against the forces which France might send against them, and also from the fact that the almost entire interests of the Islands in the hands of foreigners, are those of the Americans."

EMIGRATION TO LIBERIA.—It is now ascertained that a large number of free colored people will emigrate from the Valley of Virginia to Liberia, about the last of next month. The Winchester (Va.) Republican says:—"Mr. Bailey, the agent for the State, who has been laboriously engaged for some time past, informs us that he has on his list the names of three hundred applicants from the Valley, one half of whom he hopes to get ready for the next packet. The others can be removed at some subsequent time." A considerable proportion of the applicants are from Frederick. Many of them are found the names of several of our best colored people. A steam saw-mill, it is understood, will be taken out with them, and will be under the direction of an engineer, a respectable man of color, who successfully conducted an engine on our railroad for several years. This is an enterprise of great promise to the company, as timber of the best kind is abundant in Liberia, and lumber is in good demand for building and furniture. From 1820 up to the present time, 2,255 emigrants have been sent out from Virginia. 6,116 is the total number that has been removed by the American Colonization Society.

ROBBERY AND CONSCIENCE.—Some time since, Mr. Reynolds Carpenter, of Pownal, Vt., lost \$4,000 while traveling West to purchase wool. A few days since \$3,439 came back to Vermont in a package by express—the conscience-stricken sender, in an anonymous letter, saying he did not steal the money, but found the difference, which, however, he promises to make up as soon as he is able. The last that Mr. Carpenter remembers of the money, before the loss, was that he placed it in his overcoat pocket, and hung the coat across the wagon seat. These six—the pensive, the niggard, the dissatisfied, the passionate, the suspicious, and those who live upon others' misery—are for ever unhappy.

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OLD O. P. HULL has removed to Walworth, Watworth Co., Wis., where correspondents will please direct.

RIOT IN HOBOKEN.

Monday, the 27th inst., was celebrated by the German residents of this city as the holiday of Pentecost. A large number of Germans, ten to twelve thousand in all, perhaps, crossed to Hoboken in the morning, for the purpose of joining in the festivities of the day. Everything passed off peaceably till towards the close of the afternoon, when some difficulties occurred, through the presence of a gang of rowdies belonging to this city, and known by the title of "Short Boys." They were armed, and evidently came for the purpose of assault, as they commenced without provocation, to insult the females, overthrow the refreshment tables, and destroy the property of the vendors. The Germans at first attempted to avoid a collision, on account of the number of ladies and children who were present; but the conduct of the rowdies became so outrageous as not to be tolerated, and the offenders were driven off. After being driven from the Elysian Fields, the rowdies retreated towards the village, followed by the Germans, and a sort of running fight was kept up for the whole distance. On reaching the village, the rowdies were reinforced; and towards evening they assembled before the gates of the ferry, and prevented the Germans coming in from the festival from reaching the boat. About half-past six the procession came in from the woods for the purpose of returning to the city, when it was assailed by a shower of stones, the boys who were with the rowdies occupying themselves with assaulting the females, many of whom were struck and severely bruised. A violent fight then commenced, which lasted with little intermission for two hours. The rowdies were armed with guns, pistols, swords, clubs and slung-shots, and after the first attack the Germans entered the German beer-houses in the neighborhood and armed themselves. A great number of persons were severely, and some mortally injured. Many were stabbed in different parts of the body, or beaten with stones. The Sheriff of the County was early on the ground, endeavoring to quell the riot. He made two applications to the police authorities of this city for assistance, but for some reason it was refused. He then ordered the citizens to assist him, and also ordered out the military from Jersey City. Many arrests have been made, and the parties lodged in the jail at Bergen. It is said that the jail is crammed full. The militia remained on guard till half-past 11 o'clock, when everything appeared to be quiet, and they left. It is impossible, in the present excitement, to ascertain precisely the number of killed and wounded. There are certainly four of the former and probably fifty of the latter, some of whom will not recover. Twelve or fifteen of the rowdies were badly injured. The greatest excitement prevails among all classes of our German citizens in relation to the matter. It is the most disgraceful and infamous event which has occurred in this vicinity since the Astor-place riots.

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CAN'T TAKE CARE OF THEMSELVES.—A statement is going the rounds, to the effect that E. Douglass Taylor, an Alabama slave, has within a few years earned and paid for his own freedom thirteen hundred dollars,

