# The \$ubbath Recoroer. 

bDTEED by georee b. dTter.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD"
prbisisiby at no: 9 spapee sto
NEW YORK, FIFTH-DAY, JULY 17, 1845.
WHOLE NO 56.

| Sabbath Recordex. $\left.\right\|_{\text {a }} ^{\text {a }}$ (ime | time since the commencement of the Christian era. After I had spoken three quarters of an hour, Mr. H , came in, and commenced interrupting. I requested and urged, as far as decency would permit, that he should wait until I closed, and then he | $\rightarrow$ stinitiva itistonical riul. <br> The destruction of the French a amament under the Dike D'Anville, in the year 1746, should be reme minbered with 'gratitude and dadiration by every inhabitant of America, This fieet, consisting of | in this library, which increased with every new voluméa read, until it became at length almost unconquerable, andI read all the novels I could obtain, far and near. By the way, there wete ñot ds many in those days in circulatio as there are at present; so thet one then went muchsooner, through the catalogue. Their name now is legion They are as abundant as the frogs vere in' Egypt vi-memorable occasion; and are much more mischievous. |  |
| :---: | :---: | :---: | :---: | :---: |
|  |  |  |  |  |
|  |  | forty ships of war, was desined for the:destruction of New England. It sailed from Chebucto, in |  |  |
| in t | might reply. Several of the congregation united in the request that be would desist: But he continued about one hour and occupied one third of it | the pious people appraised of their danger, had ap- | Nuw then, as to the intluence of this heterogenous com- pound upon my intellectual and moral character and fab- | throughoit the ship. Divine service had been performed regularly in the, cabin and in the steerage, the capitin bimo self being the priest |
|  | tinued about one hour and occupied one third of it in interruptions. He then requested leave to | he pious people appraised of their danger, had appointed a season of fasting and prayer, to be ob- séred in all their "churthes. While Mr. Prince | do, ) they shall have them, though at the sacrifice of foime personal feeliugs of delicicacy. |  |
|  |  |  |  | Papists, Baptisto, sad Methodisis. But from the first to iast, not a note of controveray had been Lheard. And I ve, rily believe that thit absence of conientions, this unity, |
|  |  |  | Literatue which horend |  |
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|  |  |  |  | delive |
|  |  |  |  | aly |
|  |  |  |  |  up, that whasieverbelievenh inhave everilusting life.' John iii. |
| More brilliant far than any star |  |  |  |  |
| Te entalyre . |  |  |  |  |
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| Wroun Froubighly.buriuished |  |  |  |  |
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|  |  |  |  | The ebip, aripped of its masis, lay weliering in tuo bee ind On our right (the night had cletered, aidd the moon, wh |
|  |  |  |  |  |
|  |  |  |  | Uhh) appeared dibe bbore of Long Is isand, about eight mileo |
|  |  |  |  | in inoliary possession of an immense shoal corered with <br>  |
|  |  |  |  |  |
|  |  |  | The advocates of this class of reading seem to me to have embraced a radical error on this pdint. They plead tor the |  |
|  |  |  | on the ground that it tends to make theth inore susceptibleto good emotions and affections. Not so. At least it was | the ronnd house:for shelter; and, for fellowship in aftiction- It was now that the writer gave up all hope for life; and taking his seat beside one from whom he did not expect to |
|  |  |  |  |  is Christian affection belween man and wile ${ }^{\text {I }}$, ho endenvo |
|  |  |  | not 80 in my case. The more I read, came my heart to any thing good.' I could feel, I could |  |
|  |  |  |  |  To these two causes I am inclined to attribute the compla |
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|  |  |  |  | But oh! who can revell what war working, noder This <br>  wul to oxisting circumsatances! Much was percepuble in |
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|  |  |  | me; so is it with thousands who hear the gospel."But I must bring this narrative to a close; at least for the |  |
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|  |  |  | hing, cruel embraces of the destroyer. [Adveraphitus. Moral Reform, | cele |
|  |  |  | a shipureci scene on boid tir sherield. |  |
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| Hapgod, of. he Methoodist Church, and PPrincipal |  |  | sufterings;within aight of land, and the passengers expected speedilyto reach ineir homes, when it struck, with one hundred and thirty persons on board, upon a vhoaly midet firioubireakers |  chapter of the Acls, were read ; a hymn was sung, and |
|  |  |  |  |  |
|  |  |  | and during eleven hours death seemed impending without |  <br>  |
| subject of the Sabbath. Accompanied by several |  |  | Sill | argiio |
|  |  |  |  |  |
| , |  |  |  | of souls which immediately precedes death, * Ereryseemed wrapper in inits own medititions.Our watches now told us that midnight was past, and the |
| thise ffort failed |  |  |  |  |
| house would be open for a reply But to preeent |  |  | dreadfal confuision, and probably cause all of them to be the almenace it had been folling fort wo thourn or more op the <br>  |  |
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|  |  |  | (eater |  |
|  |  |  |  | who, at great risk to themseives, dashed forward and brought <br> deliverance; so that not one perished. <br> it pockion in it it that iteriage pastentor on ho |  |
| and a half. The principald drift of his discounse |  |  |  |  |  |
|  |  |  |  | It wai ibut thin time that A Heerrege past |
| args of the church the firs day had beenobserved. |  |  |  |  |
| For his purpose numerous, quotations were made , |  |  | and |  |
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| the resurrection, and that the first day was observ |  |  |  |  |
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| of miat |  |  |  |  |  |  |
| dd hat hiote was no Greek word that |  |  |  |  |
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| to care eso much fortruth |  |  |  |  |  |  |
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| sutain Súnday keeping. Hee closed his reimirks |  |  |  |  |
| with saying, that he knew, that the first day wa |  |  |  |  |
| the true Sabbath.: |  |  |  |  |  |  |
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THE SABBATHRECORDER

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## (ahe Sabibath Recorder: Mew Yorf, July $17,1845$.

 of Astronomy in Gresham College, London, en
tilled, "Enquiries concerning the diversity of
Languages and Religions through the chief parts Languages and Religions through the chief part
of the World ; printed in 1614." The writer wa of the World ; printed in 1614 .
a man of great learning, and undertook this work
by advice of the Lord Archbishop of Canterbury for adve express purpose of refuting the claim of
the Roman Church; that its menbers extend ove the whole world. This he does by stating dis tinclly the doctrines of the Roman Church, and
then trying the creeds of all the various religious sects by that standard, and setting down the points of difference. In carrying out his plan, he has
made some statements respecting the comparative estimation in which the Sabbath and the Lord
Day were held among the Eastern Nations two Day were held among the Eastern Nations tiee, because they exacty correspond wnly prove
sitions which we have taken, and abundand
that the observance of the first day of the week and the neglect of the Sabbath, are strictly Ro
and mish practices.
Mr. Brerewo Mr. Brerewood treats the religious world of his
time under four leading divisions-Christianity Mahommedanism, Idolatry, Judaiism. Christians
he supposes to possess alout one sixth part of the inhabited earth; Mahommedans about one fifih;
and Idolaters nearly two thirds. Mahommedans, as every body knows, have never kept the first
day of the week, or Lord's day. They always dave, on account of an important event which they
suppose to have happened to their leader on that
day. Among idolaters there has been a great di day. Among idolaters there has been a great di.
yersity-some keeping the third day, others no day at all, and others Dies Solis, the day of the
Sun, or Sunday. Of course, then, the Romish Church at that time could not argue in favor of idolaters and Mahommedans paid to her principal
holiday. She must look to nominally Christian countries for faets upon which to base this argu
ment. Let us see how mugh assistance she has
found there. found there.
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 ob. difficulty extended to the time and manner of keeping the Sabbath, as well as the first day of the
week; or Lord's Day. -At Rome the Sabbath was ed as a most joyful festival. But in the East it
was not so. The Sabbath was honored as, much as ever, and no duties were required upon it cal-
culated to bring it into disrepute. This is abun. dantly proved by the facts of history.
The Christians of the Greer communion, who arch of Constantinople, were more numerous than
those who acknowledged the authority of Rome. Now concerning their practice, Mr. Brerewood, In enumerating the points in which they differed
from Rome, says:-" They solemnize Saturday forbidding as unlawful to fast any Saturday in the ear, except Easter eve." This shows clearly Greek communion two hundred and fifty years ago did not acknowledge at a the Sabbath, or to Now turn to the Syrians, and hear what Mr Brerewood has to say about them. . These are his words:-"The Syrians are the same that in some
histories are termed Melohites, being esteemed for their great numbers the greatest sect of Christians in the Orient. . . . . They agree nearly with
the Grecians. . . They celebrate divine serday. . . They keep that day festival, eating but Easter eve."
Again, in speaking of the Cophti, who are n other than the Christians of Egypt, he says:"Theasts, except in the cities."
His testimony concerning the Habassines, o
Midland Athiopians, is equally decided, and tend to the same conclusion :-"They reverence th Sabbath (Saturday;) keeping it solemn equal with
the Lord's day. . . . They eat flesh every Fri day (as on other days) betwixt Easter and Whi sunday ; as on every Satud
whole year, except in Lent."
The above quotations are important, because
they prove two things which have often been denied. In the first place, they prove that for a long period, if not indeed up to the present time, the
Sabbath has been strictly observed in the best por tion of the Eastern Churches. In the second plac
they prove that the observance of the first day they prove that the observance of the first day
the weel, to the neglect of the Sabbaih, has bee encouraged mainly by the Romish Church, and gions where Romish authority has been fully ac
knowledged. With these facts before Rrotestant can any longer give his support to Po pery by practicing one of its ordinances? hear much in these days about the great batt
which is taking place in the world -a battle the word of God against the word of man-a ba
top beiween forms and life - between error an truth-between Romanism and Protestantis
But, if we mistake not, the worst antagonist whi


| cillich DEBTS. <br> 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 |  |
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|  |  | a spirit of activity. Butitneeds only an eye halfopen apon the practical workings of this system, to sêe

he exceeding folly of such a notion. When a curch is in debt, of course, some one holds a
cuniary claim upon it ; and that person is not $u$ frequently the very one who cares least about th
objects for which the church was established. Y objects for which the church was established. Yeit
his feelings must be consulted, and his claims promptly met, or the church may be thrown at any
ime into confusion and turmoil. Now see to what practical effects this leads. In the first place, preacher must be sought who gives promise, of
building up the church and enabling it to meet
these pecuniary obligations by his talents and ad dress, whatever may be his religious character or In unence. In many cases a preacher chosen
his object becomes as much a caterer for the pub lic taste as ever did an actor upon a theatrical stage.
It is perfect folly to expect, that such a man will do any thing valuable and lasting towards advanc-
ing the triue interests of the church. Again, the ing the trie interests of the church. Again, the
members of the church, who are already under the burden, are set upon seeking the companionship is more precious than fine gold, and a great m man is esteemed valuable according to the gold he
an command. Hence, not tinfrequently, a man with much gold and no religion, is prized above a
man wihh much religion and no gold. The consequences need not be named. The church becomes contrite hearts, and the vital element of religion
withers and dies. The truth of these assertions has been too often illustrated to be denied; and
the facts uoght to beaz warning to every conmu-
nity against unnecessarily incurring church debts

## INDIGENT STUDENTS FOR THE MINISTRY.

 We are glad to learn, as we do from the pro-ceedings of the Western Association which we
published last week, that attention is again direct ed to the necessity and poliey of rendering pecu-
an be but litle doubt, we think, that at the pre
analififed and reosulute ooung ment toedil of well.
and responsibe stations whicn ivine troparant
ance is opening among us. The only sure way to se
cure them, is by marking who are the persons ap. parently called of God to the work,
tending to them the helping hand as may need it. It is through the instrumentality of have generally been promoted. The apostles goods were concerned. Among those who wer and wealthy ; but God saw fit to choose quite dit
ferent men to confound his adversaries. Thius has always been, and thus we have reason to ex pect it always will be. Hence the necessity on
assisting the indigent to prepare for thierr respon assisting the indigent to prepare for their respon-
sible and arduous work, if we wish to see them en Many are the influences of poverty faverable to the preparation of men to labor in the ministry
It qualifies them, in the first place, to sympathiz with those who most need the minister's sympathy A very large portion of the human family firs are compelled to become familiar with difficult and want. It is the business of the preacher of
the gospel to labor to enlighten the minds of these men, to smooth their path through this life, an life. For this work he can never be qualified by
mere speculations about the condition and want of the poor. He must himself knoyy something
of the depths of their wretchedness, before the of the depths of mains of sympathy for them will be stirred
within him, and he prepared to labor and die on within him, an
their behalf.
Again, the influence of poverty in filting men
meet the flateries or the frowns of a dee to meet the flateries or the frowns of a deceiving
world, is invaluable. It is not uncommon, when a religious teacher shows signs of a disposition to adversary of all good to endeavor to turn him from his purpose by threats or promises. And if
he can succeed in inimidating him, or flling his mind with a love of ease and emolument, his object is accomplished, and the good man is undone
He is a rare man indeed who has not his price.
Yet such there are. And no man is more likel Yet such there are. And no man is more likel
to be of the number than he whose experience ha made him familiar with the difficulties attendan Indeed; in whatever light we think of this mat ter, we dare not despise a man for his poverty,
neglect to aid such an one in his preparation any post of usefulness to which he gives evidence
of having been called. We remember that the Gospel itself was founded upon poverty, crucifixit and every species of worldly distress: , We
member also that its Pauls and Luthers, wo
Ha risen from time to time to bless the world, have bee poor, though educated men. We cannot thereforo cherish the liveliest interest in whatever is design-

polity. Such a union is undoubtedly very desir-
able, but we think there would be dificulty in
drawing the line between Catholics drawing the line between. Catholics and Protest
ants with sufficient distinctness to enable all to de cide on which side they ought to stand. There is
the spirit of popery among Protestants as well as
Catholics. The Bible must be made in Catholics. The Bible must be made, in-act
well as in name, the only rule of faith, before there an be a permanent unio

## Foriten missions.

se Members and Patrong of the Seventh-day Baptias M
DEAary Asociation:
DRETHREN,-Within a few days past I ave received a letter from our friend Warder and now United States Consul at Jerusalem. Th
letter is postmarked May 4th, 1845 , and in in an swer to one addressed by me to him, soliciting
formation on some matters connected with a fo
dign mission, which Bro. Cresson assures me eign mission, which Bro. Cresson assures me
shall be happy to serve. The letter, although exactly adapted for publication as a tains some interesting intelligence.
He informs me that Christians from Abyssinia ye about forty, with one of their priests, were at that
time in Jerusalem, from Abyssynia and the neighborhood of the Kingdom of Shoa; that
a conversation with their priest, he learned that is the seventh-day Sabbath that is observed
country, which owns no subjection to Rome-
They believer They believe that their forefath faith from the Apostle Philip, who preach ed it first to the Ethiopian Eunuch, treasurer to
Queen Candace. These Christians appeated
pacific and friendly, and assured him that travpacific and friendly, and assured him that trav
eling was so safe in their country, that persons
may travel with a wedge of gold upon their head may travel with a wedge of gold upon their head
without danger, if provided with a passport fron heir king. They
Shoa is a Christian
From the same source it appears that considera ble efforts are being made to promote political and
commercial objects among the Abyssinians, by the English, Prussians, and French; but
French are obtaining the most influenc Bro. Cresson has likewise communicated muc
important information respecting the cost of living,
and traveling, and hiring interpreters, in the coun favorable to the prosecution of the missionary en

He also informs me of a Baptist brother, formery from England, who has resided for some years seventh day, the
holds fast his attachment to God's holisy Sabbath.
He gives it as his opinion, that we ought to houv, He gives it as his opinion, that we ough
a mission supported in Jerusalem itself. a mission supported in Jerusalem itsell.
Bro. Cresson has been holding a written arg
a
Sabbath, with the Rev. Mr. Verici, Chaplain to the Bishop of Jerusalem, (Episcopalian,) whic formed Mr. Veitch he should publish, but agains
which Mr. V. objected.
On the whole, this information affords increas On the whole, this information affords increas
ing 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 o
hands, and let his work appear unto his servant and his glory unto their children." Let all remem.
ber this worl in their prayers.

Yours affectionately,
P. S. Mr. Cresson wishes to express his lov
the brethren of our denomination with whom h formed an acquaintance.
A Dark Picture.-Rev: Henry Hughes, who oficiates in the parish of St. Pancras, London, condition of that parish, which shows it to be in a deplorable state of ignorance and sper arish estimated at 140,000 , for whose accommodation there are only fourteen churches and chapels,
being sufficient roon for about 17,000 people the number of attendants upon day schools
the number of boys and girls receiving instruc
lation. The consequence of this state of things according to Mr. Hughes, is most lamentable. There is no bond of union between the clergy
and the people. The great mass of the laboring population have altogether abandoned attendan pon public worship. Parents feel hittle, or of their children. In short, every thing whic
ought to characterize a Christian community almost wholly obliterated. If things are per mitted to exist in such a atate in the metropolis
itself, and under the eye of the dignitaries of the established church, how can we expect that the hearts of the people?

## Jopicas Decision. - A curious law case wa

 seems that a difficulty arose in a colored Baptistchurch in Chilicothe, and that one party filed a


Sabbath Tracts.-The American Sabbath Tract Society has recently added tivo new Tracts -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 Command result from representing that the Fourth Command-
ment requires only the observance of $a$ Sabbath and $a$ Seventh Day, instead of the the Sabbath and the Seventh. Day. The Society has also issued
cheap edition of che Address to the Baptists, ; wit an introduction and a new litle page, making,
pamphlet of twenty-four pages, well adapted
circulation through the Post Office. The series
 Such is the title of a pamphlet of eighty large oc
avo pages which has lately come in our wa advocating the claims of the original Sabbath. It
is written with a good deal of spirit, and seems writen with a good deal of spirit, and seems
well adapted to do good. The author, we under-
stand, is Edwrin Konignacker, of Ephrata, Pa., whom we welcome to the field
behalf'of long-neglected truth.

The Union Theological Seminany of the city
of New York held its Anniverasary Exercises dur--
ing the last week in June. The orations on the occasion were of a superior order. "Twenty-six
young men received their diplomas of having honyoung men received a completed a three years' course of theolo.

## The General Theological Semivary (Episco

 pal,) likewise held its Anniversary in New Yorkduring the last week in June. The graduating class was small in consequence of its ranks hav ing been thinned by the dismissal of four students
on account of the Romish sentiments they were supposed to cherish, and also by the apostacy of another, a son of Chancellor Walworth, who ha
joined the Roman Catholic Church. At the elec tion of Trustees which took place at the
time, the high.church party triumphed.
A Semi Centennial Anniveraiay of the founding of Union College is to be celebratel at Schenectady, on Tuesday, the 22 inst. The graduates here the roll of fifty classes will be called in or der. An address is to be delivered by one of the graduates of the oldest class, and also by Dr. Alon
zo Potter, the newly elected bishop of Pennsylvain, the church the graduates are to dine on College Hill, under a pavilion which will accommodate one thousand persons. That will be a day o
on ouching and stirring recollections to the many lege:
Docrors of Divinity and Law.-The tim for College Commencements has come again of D. D. and L. L. D. conferred upon this man and that. From the example set by the College judge that the crop for the present year wil equal that of any preceding year. If so, it is quit truily deserving man will be that he has no title
niversalist Missionary Movement - Me
learit from the last number of the Christian Mes senger, that the N. Y. Universalist Missionar ployed a man to visit the villages in the vicinity of New York, to preach on the subject of $U$ d

 ken of by the editor of the Messenger as
dence that the prospects are encouraging.
The Maynoort Bric.-By the last arrival from England, news was received of the passage of this
much talked of bill, by which the English Gov. rnment makes an olic College in Ireland, This result is regarded,
by a certain class of religionists, as a most happy by a certain class of religionists, as a most happy
triumph of the golden rule of doing to others as large class it is regarded as a surrender to Rome, rather than conferring aa boon on Ireland. O course in such circumstances, the discussions up. on the subject are numerous and warm. One ar-
ticle closes with the following paragraph, in whito re thoughts deserving of conderation:-
able blow at popular peeiejudice in this Maynooth measure, and the recoil has been terrible; but
still no advance has been made towards the per still no advance has been made towards the per.
manent 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 Anin Ireland-it is folly to expect it-while the An
glican church in that country exists in its present
sumptuous indolence, in its enormous wealthsumpluous indolence, in its enormous wealt oa
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 alwas be an eye.sore, a
cancer, a never ceasing cause of irritation. I'he knife sononer or later, must be applied to cut out
his unsighly excrescence." In Earness.-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 ho tel or store where rum is sold, at some of which
meetings as many as fifteen hundred persons have meetings as many as is one of their notices, which
been present. Here
must give an unenviable notoriety to the persons "The next meting will be held on Sunday af.
rnoon, the 6 th of July, in front of Breed's slaughter-house, and in the in pestilent vicinity of
Caleb Wileys' and Goorge Lummus'-and near
athe grave yard which they have done so much ond
The New Posr Office Law-A large num. ber of Postmasters have sent in their resignations nder the new law. By this means it was appre hended that the public service would be greatly injured unless some faither compensation could
be given them. The Postmaster General has herefore con wh 10 whether he had any authority to apply a por-
tion of the funds appropriated by Congress to meed the deficiencicies of the department, to the payment of such Postmastors as are not adequately compen-
sated under the new law. His opinion is in favor of exercising the authority alluded to, and the
Postmaster General has therefore issued the fol. Oowing order:-
Ordered, That, from and after the 1st day of Julys 1845 , every deputy postmaster whose com-
mission on the postages of elters at 30 per cent,
and of newspapers at 50 per cent., under the act
 $\$ 625$ for any one quarter , or of the proportional
part of that sum for ayy fraction of a quarter, be
authorized to credit himself, in a separate item in authorized to credit himself, in a separate item th
his account current, for extra commission on the
postage of leters at 20 per cent., under the act of

Fight with Runaway Negross.-On Monday night, July 7, sixty or seventy runaway hegroes passed through Washington City on their way to
Pennsylvania. They had eloped according to a pre-concerted arrangement, from the counties of
Prince George, Clarks, 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 adja
cent towns, and overtaken at a place called Log.
own, where a desperate fight ensued. The ne groes defenided themselves with clubs and stones groes defended themselves with clubs and ston
until they were fired upon by the citizens. By
this means eight were wounded, two severely. his means eight were wounded,
twenty-two were led to surrender; and the remainder were compeled to flee dediately surround-
woods in the vicinity were immedial dd; 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 are, and how muih the parriotill do to extend the
nation's "ten miles square" will do
benefits of universal liberty.
The Fotrtr of Jouy.-In a late number of Cassius M: Clay's "True American" is an article on this subject, sn full of wholes
ught to be exiensively read -
"Some of the Southern people seem to wonde that this once glorious day has begun to be nef.
leoted by our people - in many places not cele.
brated 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
We abandonment? We cannot hirt up our hearrs l.
God, in holy aspirations of gratitude and expect.
ancy, because we have been partial in the ap. propriation of his mercies-we cannot come to.
gether and exchange joyous congrauluations, be.
cause selfishness is solitary in its manifestations. cause selishness in so, 1776 , saw us proiflaiming lib
The Fourh of
erty to alf mankind-the Fourth of July, 1845 ,
will will look down upon the American people as the
sole propagandists of slavery amonige min. Hence
forith, till the rights of men be vindicated, let the
fic forih, till the rights of men be vindicated, let the
fife be mute-the drum be mufled -he Ameri.
can Eagle wear mourning -let Cristians sray
 The exalted spirit of the patriotism of Washington,
Adams and Jefferson let pe people mounn their
apostacy- -et the Fouth of July be a day of fast

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