

# The Sabbath Recorder.

EDITED BY GEORGE B. UTTER.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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## The Sabbath Recorder.

### SABBATH LEGISLATION IN PENNSYLVANIA.

The readers of the Recorder will remember the persecution which a few months ago overtook our German Seventh-day Baptist brethren in Pennsylvania, when some unprincipled men whom they had offended, became informers against them for working on Sunday, and had them brought before a Justice of the Peace, who imposed fines upon them in accordance with an old and well-nigh obsolete law. While the memory of this persecution was fresh in their minds, our brethren determined to make an effort to have the objectionable law so modified as to except Sabbath-keepers from its penalties; and accordingly they prepared petitions to the State Legislature, which were signed by several hundreds of their fellow citizens, including some of the most distinguished men in the State. This movement created no small stir, and gave occasion for the friends of Sunday to get up what they called "A Remonstrance against the abolition of the Christian Sabbath." The matter did not end here; but the local newspapers also took up the subject—some of their correspondents siding with the Petitioners, and some with the Remonstrants,—and so the vicinity of Chambersburg, Pa., became the scene of a bloodless war concerning the propriety of imposing fines for working on Sunday.

Without commenting upon the facts in the case, or attempting to show—that we are sure could be shown—that the Remonstrants have taken a course exactly adapted to defeat their own design, we have thought it might interest our readers, and promote the cause of truth, to place together in the following order the Petitions, the Remonstrance, and a portion of the newspaper comments—leaving each individual to draw his own conclusions.

#### Form of the Petition Signed by the Seventh-day Baptists.

To the Honorable the Senate and House of Representatives of the Commonwealth of Pennsylvania, in General Assembly met:

THE PETITION of the subscribers, inhabitants of the county of FRANKLIN, respectfully represents:

That they are members of a Christian denomination in this Commonwealth, from its early settlement, and known by the name of the SEVENTH-DAY BAPTIST SOCIETY. Their associations, attachments and habits, have led them to reside together—as near each other as a society as far as circumstances and convenience will allow—being chiefly occupied with agricultural pursuits; having a place for religious worship and religious and brotherly meetings, as well as an establishment for the residence and maintenance of single brethren and sisters who may be disposed to dwell together, and use industry and frugality for their support—furnishing, also, a comfortable residence and maintenance to any indigent, aged, or infirm members of the Society. Besides their establishment at Ephrata, in Lancaster, they have one at Snowhill, near Waynesboro, in Franklin county, and many of their brethren reside in the counties of Bedford and Somerset, in this State.

Your Petitioners and their ancestors have been residents of the Commonwealth of Pennsylvania—attached to its institutions and laws, soil and climate—and it is their desire to spend their lives in it in the maintenance of peace, good order, and submission to the laws and constituted authorities, as well as in good will with all men.

Pennsylvania has been reputed the land of religious toleration—where every man was at liberty to worship his Creator and Redeemer according to the light of his understanding and the dictates of his conscience, and there was no one to make him afraid for so doing. Our Commonwealth has justly been entitled to that reputation. She, by her laws, protects all religious denominations in their worship. She has so far regarded the conscientious scruples of some of her citizens, as to allow the form of oath administered before Courts and Magistrates to be changed from the kissing of the Book to the uplifted hand, and also those who were conscientiously opposed to taking an oath to make their affirmation. This exemption and indulgence to conscientious citizens is a toleration that has not been attended with any injury to the administration of the law, or impaired the obligation to testify the truth.

The legislation of our State has, within our memory, been changed out of regard, we believe, to the principles, and opinions, and habits of your Petitioners and others, by making the time of Township Elections and other legal meetings on Friday instead of Saturday, as formerly. For all the legislation in regard to conscientious scruples and religious persuasion, your petitioners present their acknowledgments and thanks.

The chief difference between the religious tenets of your Petitioners and many other Christian denominations of the Commonwealth, is in the day to be observed as a Sabbath. From the best examination and reflection, it is their sincere and conscientious conviction, that the seventh day is the Sabbath, appointed by God; and no divine authority, satisfactory to their minds, can be found in the Scriptures for the change of the Sabbath from the seventh to the first day of the week.

When they conscientiously entertain this opinion, they reflect not on their Christian brethren, whom they believe as conscientiously observe the first day of the week, called Sunday or the Lord's day, as a day to be observed as the Sabbath of rest and worship, appointed by divine authority. Your Petitioners are a retiring community, not interfering with the faith or worship of their brethren of other Christian denominations. They, however, religiously observe the seventh day as the Sabbath, abstaining from worldly employment and business, keeping and spending a considerable part of it in

public and private exercises of worship, and have on that day the Supper and Feasts in commemoration of the love, death, and resurrection of their Saviour.

Whilst the laws are adequate to the protection of religious societies against the disturbance of their worship, your Petitioners lament that in some places their society has been often and much disturbed in their worship, by vicious and ill-disposed persons who have come to their places of worship and communion, to disturb it by their noise, disorder, and profanity. The reluctance of the society to seek redress through prosecutions at law, subjecting the offenders to fines and other punishments, has encouraged, as they believe, often, the repetition of such offences against a society, that only treated them with submission and forbearance.

A disturbance during the last summer at Snowhill, in Franklin county, made by numbers, was of such notoriety as to induce a prosecution against the offenders, in the Courts of the County of Franklin, in which a number were convicted, and the exemplary punishment of imprisonment imposed by the Court.

The prosecution and punishment was effected without the action or influence of the Seventh-day Baptist Society at Snowhill, yet it has been the occasion of much hostility and bad feeling to the Society, exhibited by some of the relations of the offenders punished by the Court. This hostility and resentment, was commenced within one week after the judgment by the Court, by prosecutions for penalties under the Act for the violation of Sunday, against members of the Society—many of the members of the Society have been harassed by prosecutions, convictions, fines and costs, for small matters of employment on Sunday. These prosecutions have been instituted by persons not known as particularly regardful of the observance of any Sabbath.

Your Petitioners, therefore, do acknowledge, that in observing and keeping the seventh day as the Sabbath of the Lord, they have considered themselves as fulfilling the obligation of the divine law to keep the Sabbath day—and that on their farms and in their dwellings they felt that on the first day of the week they might be engaged in some of their ordinary employment and labor, without violating the law of God.

In doing this, they believe that they have not injured the cause of religion or morals in the community in which they live, and where their habits, faith and opinions are known. For their peaceable and orderly habits, they willingly appeal to members of other Christian denominations, who have the opportunity of knowing their habits, conduct and characters. In doing any worldly employment on the first day of the week, they may be considered as violating the Act of Assembly, yet not the spirit of it, as the law was intended to enforce the observance of a Sabbath. And whilst your Petitioners and their Society, do faithfully observe one day in seven as the Sabbath, they think it unjust and oppressive, that they shall for any small act of employment on the first day of the week, called the Lord's day, be subjected to the same prosecutions, fines and costs, as the man who openly desecrates that day; regards not its obligation or worship, and treats with irreverence the Lord of the Sabbath—and yet such a man, regarding no Sabbath, may be the informer and prosecutor for a share of the penalty for his own private gain, and visit on the members of the Society the vengeance of the law, for a violation of the Lord's day.

Your Petitioners respectfully request your Honorable Bodies, to consider the premises, and afford such relief from unequal and oppressive penalties, to the acknowledged members of this Society, as you may deem proper. It will be for your wisdom to qualify the exemption by suitable provisions, so as not to encourage the desecration of the Sabbath, or afford any license to those who regard not a Sabbath.

#### Form of the Petition Signed by the Observers of the First Day.

To the Honorable the Senate and House of Representatives of the Commonwealth of Pennsylvania, in General Assembly met:

THE PETITION of the undersigned, inhabitants and citizens of the county of \_\_\_\_\_, respectfully represents. That they have learned that the denomination of Christians called Seventh-day Baptists, are about to petition your Honorable Bodies for the passage of a law to exempt them from the fine for the violation of the Lord's day, commonly called Sunday, which is imposed by the first section of the Act of the 22d of April, 1794, entitled, "An Act for the prevention of vice and immorality, and unlawful gaming," &c.; that they understand that they, the said Baptists, have recently been subjected to vexatious prosecutions, which have been instituted under the provisions of said section, and fines collected from them; that many of your Petitioners are the neighbors of said Baptists, and have long been acquainted with them, as well as with some of their ancestors; that they are a quiet, peaceable, industrious, honest, temperate, and pious people, generally content to pursue their avocations in life without molesting or harming any one; that inasmuch as the said Baptists conscientiously believe that the seventh day of the week, commonly called Saturday, is the true Sabbath, and accordingly observe and keep it as such; and inasmuch as your Petitioners are of the opinion that the cause of religion and Christianity will not suffer by permitting them to work on Sunday, they, therefore, pray your Honorable Bodies to pass an act granting the Petition of said Seventh-day Baptists, with such restrictions and such provisions as your wisdom may deem best calculated to promote the interest of true religion and the cause of religious liberty. And they will ever pray, &c.

#### Remonstrance against the Abolition of the Christian Sabbath.

To the Honorable the Senate and House of Representatives of the State of Pennsylvania:—

The remonstrance of the undersigned, citizens of \_\_\_\_\_ County, in said State, respectfully represents— That, whereas petitions, respectfully and extensively signed by citizens of Franklin, and other coun-

ties, from a denomination styled Seventh-day Baptists, have been presented to your Honorable Bodies, praying for the abolition of the law requiring the observance of the Lord's day under certain penalties—and the passage of a law which would allow them to attend to their secular employments on that day, and observe Saturday as their Sabbath; and whereas, the undersigned remonstrants would most earnestly deprecate the passage of any law which would materially change existing regulations on the subject of the Lord's day;—therefore the undersigned, citizens of this Commonwealth, would most respectfully and earnestly remonstrate against your Honorable Bodies granting the prayer of the petitioners, and would beg leave to urge upon your serious attention the following considerations:—

1st. Such a law would set aside the authority of God in his word, which clearly sanctions the observance of the first day of the week as the Lord's day or Christian Sabbath, and would involve an exercise of authority to which no legislative body on earth can lay claim, without assuming to themselves the prerogative of setting aside the institutions of God.

2d. Its tendency, we have fearful reason to believe, would be to inflict most serious injury upon the morals of this community, by effacing from the minds of its members those sentiments of veneration which should ever be cultivated for the sacredness of the Sabbath as an institution of God.

3d. Its effect would be to interrupt most seriously the religious exercises of the portion of our community amongst whom this people might reside.

4th. It would destroy the sacred stillness and quiet of the Sabbath, so essential to the accomplishment of the purposes for which it has been appointed.

5th. It would be an encroachment upon the uniformity so desirable as it regards the time of attendance upon religious worship.

For these and other reasons which might be suggested, the undersigned remonstrants would most earnestly entreat your Honorable Bodies to decline granting the prayer of the Petitioners. And they will pray, &c.

#### Remarks

By the Editor of the Chambersburg Weekly Messenger.

There is, at the present time, an effort being made by a small sect in this State, to procure the passage of an act by the Legislature, exempting them from the operation of the existing laws with respect to the desecration of the Sabbath. The whole movement involves important consequences for the interests of the Christian religion, and should be carefully looked after by the friends of the Christian Sabbath. The passage of any law, which would allow a small sect or party of people to desecrate the day generally recognized by the Christian community, as well as by the laws of the country, as the Sabbath, must be most deleterious in its influence upon the interests of religion and morals. We have been surprised to learn that some professors of religion, and others who profess to cherish a high regard for the Christian Sabbath, have been lending their influence as well as their names, in favor of the movement referred to. Such have doubtless acted in most instances without giving the subject due reflection. We make these remarks without intending to reflect upon any one. No one can entertain a higher feeling of respect for the Seventh-day Baptists than we do, or more deeply sympathize with the small society of them in this county in view of the difficulties in which they are involved. But, at the same time, however much we may desire to have them relieved from their grievances, we cannot reconcile our views of propriety with any measure for that purpose, which, as we conceive, strikes directly at the very foundation upon which the sustaining and promoting of the Christian religion generally is based.

#### The Seventh-day Baptists.

A memorial has been presented to the Legislature of this Commonwealth, by the members of the society of Seventh-day Baptists, resident in this and several other counties of this Commonwealth, in relation to the penalties to which they are subjected under existing laws for any worldly employment for them on Sunday, and which by other Christian denominations is also called the Sabbath or Lord's day.

A great many in this county, who are professing members of other Christian denominations, have signed a memorial to the legislature in favor of extending relief to the Baptist Society from the persecution, prosecution and penalties, to which they have been and are subjected under our laws. The writer has given his name to this memorial, and though he has no connection with the Seventh-day Baptist Society, and is a member of a church that observes and regards the first day of the week as the Lord's day and Sabbath, he is unwilling to acknowledge that he signed the memorial without due reflection, or that he was wanting in due regard for the observance of the Sabbath.

On examining the memorial of the Seventh-day Baptist Society, he found it stated in that memorial, "Whilst your petitioners and their society do faithfully observe one day in seven as the Sabbath, they think it unjust and oppressive that they shall, for any small act of employment on the first day of the week, called the Lord's day, be subjected to the same prosecution, fines and costs as the man who openly desecrates that day, regards not its obligation and worship, and treats with irreverence the Lord of the Sabbath; and yet such a man, regarding no Sabbath, may be the informer and prosecutor for a share of the penalty for his own private gain, and visit on the members of the society the vengeance of the law for a violation of the Lord's day."

The relief sought is expressed in these words: "Your petitioners respectfully request your honorable bodies to consider the premises, and af-

ford such relief from unequal and oppressive penalties to the acknowledged members of this society as you may deem proper. It will be for your wisdom to qualify the exemption by suitable provisions, so as not to encourage the desecration of the Sabbath, or afford any license to those who regard not a Sabbath."

The grievance complained of by this respectable society is not without foundation, and is at least deserving of consideration in this land of toleration, where, by our State Constitution, it is declared that "no human authority can, in any case whatever, control or interfere with the rights of conscience."

Though I differ from the members of this society in their religious faith, and regret that they cannot see their way clear to unite with their fellow citizens of other denominations in observing the first day of the week as the Lord's day and Sabbath, yet, from my acquaintance with them, I am satisfied that they feel themselves constrained by examination, and, as they suppose, by Divine authority, to observe the seventh day as the Sabbath. When men thus conscientiously observe the seventh day as the Sabbath, abstain from worldly employment and engage steadily in public exercises of worship on that day, to visit them with the same penalty, fines and costs, for any worldly employment on their farm or in their dwelling on Sunday, that is by law provided for the man who keeps no Sabbath, reviles its author, keeps away from the sanctuary, and on our public streets and highways openly violates that law by worldly employment and business, does appear to me unequal, unjust, and oppressive. That such weekly infractions of our Sabbath and of our law should occur under the observation of magistrates and citizens, without prosecution, or any vindication of the law, or of the day set apart by that law as the Sabbath, and yet that the members of a retiring, peaceable, orderly, and religious community, should be sought out on their farms to discover whether they might be engaged there in any worldly employment, and if so employed, that they may be informed on, prosecuted, convicted, and adjudged to pay a fine and costs, under the penalty of imprisonment, is a reflection on our system of laws, on their administration, and the community, and exhibits an inconsistency of conduct unbecoming the children of the same heavenly Father, and the professed worshippers of the same Saviour.

What estimate, I would ask, would be put upon the moral and religious character of the man who, professing to be an observer of the first day of the week as his Sabbath, should engage on that day in traveling from farm to farm of the members of the Seventh-day Baptist Society, to discover whether they were privately engaged in any employment on their farm, that he might become on Monday, an informer against them, and receive, as such informer, the half of the fines imposed on such member of the Baptist Society? Would not such engagement, on Sunday, by such informer, be a violation of the law as a "worldly engagement?" and would not his offense, before High Heaven, greatly exceed that of the Seventh-day Baptist, engaged on the same Sunday in some worldly employment, so private as to be only known to the Almighty, unless sought after by an officious Sabbath-breaking spy? Under the existing law, such an informer may reap his harvest of fines, and boast of the money he was making. It may be said, that the case supposed is too extravagant and intolerant to be practiced. We have strong reason to believe that such a case has occurred under the prostitution of the law in this county against some of the members of the Baptist Society of Snow Hill.

Is it strange that the sympathy of other religious denominations should be excited in behalf of the Seventh-day Baptist Society of this county, who have been subjected to the persecution of having their solemn religious worship, their communion of the Lord's Supper, disturbed from time to time, for years, by the riot, noise, and profanity of men and boys, assembled for such mischief, and also to the grievance of having many of their members brought up before a Justice to be convicted and fined for worldly employment on their farms on the first day of the week? Is it unreasonable that, under such persecution, the members of this peaceable society should ask the Legislature "to consider the premises, and afford such relief from unequal and oppressive penalties, as they may deem proper?" They also say to our Representatives, that it is for them "to qualify the exemption by suitable provisions, so as not to encourage the desecration of the Sabbath, or afford any license to those who regard not a Sabbath."

Though this Christian society is in a small minority in our Commonwealth, is not their case deserving of consideration by the majority and their legislature? What relief may be afforded them by legislation, consistent with due regard to religion and morals, is a great question, demanding dispassionate reflection. With all the feeling that I have for them as a maltreated community, I am not entirely decided, if it were left to myself to say, what should be the extent of the relief.

Their creed as to the day to be observed as the Sabbath, is one of conscience, and which, in the language of our Constitution, "no human authority can in any case whatever control or interfere with." Conscience is a matter between the individual and his God, is no more to be controlled by fines and costs, than it is with bars and bolts, the prison or the stocks. They are not to be coerced to our faith, and we should respect theirs, which is a conscientious one.

Whether the total exemption of the acknowledged members of the society from the penalties of the law forbidding worldly employment or business on Sunday, would lead to any desecration of the Lord's day by others in their neighborhood or elsewhere, requires consideration, and whether it can be guarded against by suitable provisions and restrictions.

The members of the Society in this county are almost exclusively engaged in agricultural and re-

sident on their farms in the same neighborhood. Their engagement in any "worldly employment or business on their farms," would be observed by those who know the tenets of the society, and would likely be cognizant of their strict observance of the Seventh Day as the Sabbath; as it would not furnish to such an evidence of a disregard of a Sabbath, but only their selection of the seventh day, it would not, we conceive, be likely to lead to or encourage any desecration of the Lord's Day by others in such neighborhood. It is also deserving of inquiry, what has been the tendency in times past of such employment as exercised by the members of such society on the community around them? Has it in any manner encouraged the desecration of the Lord's Day in the neighborhood amongst the community?

On inquiry, I am assured by respectable members of other denominations, that, in their opinion, it has not; and it is well known that in their immediate neighborhood, the Lord's Day is as strictly observed by other denominations as in other parts of the county, and much better observed than it is at and about the place to which the members of the society have been dragged by the informer and the officers of the law for its violation, whilst violations of the same day, by those not connected with the society, were allowed to pass unnoticed.

I have been informed that it is a fact, that highly respectable professing Christians of other denominations, including officers of the church, and some in the ministry, living near the Seventh-day Baptist Society in this county, and knowing them well, have testified their regard for their character, morals and influence, by signing the memorial to our Legislature, asking them to afford them the relief as desired. This is strong evidence from a quarter of high character, that the example of the Seventh-day Baptists had not impaired the observance of the Lord's Day by others, or led to a desecration of that day in their community.

The exemption, if extended to the acknowledged members of this society, should be confined to the farms on which they reside—should not extend to towns or villages, or admit of any trade or traffic even on their farms. What other guards should be added to prevent abuse, will be for the Legislature to devise.

If the exemption is not granted to the members of this society, with proper restrictions, the fine ought to be reduced as to them, and the informer, should not be allowed to have any share of the fine. The grant, by the existing law, to the informer one-half of the fine, has not benefited the cause of morals, religion, or the Sabbath. Where the violation of the Sabbath is most common and public, there are no informations made or prosecutions instituted for the violation. There is then required other motives for the action of the informer, than either his regard for the Sabbath or his share of the fine; and that will be found to arise from a vindictive spirit to some member of society whose offence against the law and morals, is much less than that of hundreds of others. The spirit of revenge, to persecute and harass the conscientious members of the Seventh-day Baptist Society, should not be encouraged by a law, allowing to the informer the one-half of the fine he can get imposed as his reward. The amount of the fine ought not to be the same for every violation of the Sabbath, by any worldly employment, without regard to circumstances.

I find my remarks becoming too extended for the columns of your paper in these times of national and political excitement—and bring them to a close. I have been induced to offer them in vindication of my signature to the memorial in behalf of this Society, and this is done without the knowledge of any member of the Society.

#### Another Article.

[The following article was written by an Attorney at Law and Ex-Member of the State Legislature. It is taken from the Chambersburg Repository and Whig.]

Whenever public opinion has been led into error, upon any subject of interest, whether designedly or not, it is proper that the error should be corrected. This, with equal pain and regret, I remark, has been the case in relation to the petitions which have been presented to the Legislature of this State, for the passage of a law to relieve the Seventh-day Baptists from the penalty imposed by the first section of the act of 22d of April, 1794, for the violation of the Lord's Day, commonly called Sunday. I have been aware, for some time, that a report was in circulation that the design of the petitioners was to abolish the Christian Sabbath. So long as this was a mere report, it was unworthy of notice, as it was scarcely to be suspected that any person of common sense would credit it. But when it assumed a more imposing aspect, and became the caption of a remonstrance from the pen, as it is said, of a Rev'd gentleman of this place, and received the sanction of his clerical brethren, and that of the Sabbath Committee of Chambersburg, it demanded a notice.

The remonstrance is headed thus: "A REMONSTRANCE AGAINST THE ABOLITION OF THE CHRISTIAN SABBATH;" and the idea is embodied in it, that the petitions which have been presented, signed by citizens of this county, pray for this abolition. Upon what, I would ask, has the Rev'd author founded a charge which so seriously and injuriously affects the character of a large number of his fellow citizens? Whence did he derive his information? Certainly not from any thing that is contained in the petitions. Not a sentence or word in them warrants such a charge. Upon what then is it founded? I am constrained to trace it to its only source—common rumor. Without enquiry, then, for correct information, this rumor has been seized upon by the Committee, and the author of the remonstrance, and published to the world as true. Let any one look at the petition, and he will at once discover its falsity. Nothing of the kind has been asked for. The petition simply prays the Legislature to exempt the Seventh-day Baptists from

the penalty of the 1st section of the Act of the 22d April, 1794, under such restrictions as they in their wisdom may deem proper. They neither seek nor ask for any interference with the provisions of the act above referred to, except so far as this sect of Christians is concerned. Yet the committee, the reverend author, and every man who signs the remonstrance, boldly accuse them with petitioning the Legislature to abolish the Christian Sabbath. And who are the people thus assailed? Upwards of thirteen hundred citizens of the county of Franklin, comprising some of the most intelligent, respectable, learned, and I will add, pious men in the county. Men, too, of almost all denominations of Christians among us, of all classes and of all professions—several of them have heretofore honorably represented this county in the National and State Legislatures, and have been elevated to other high and responsible stations. In these days of *libels* a greater *libel* has not been published to the world than this remonstrance. It is most deeply to be lamented that those gentlemen did not examine the matter before they acted. Had they done so, they would have saved much unpleasant feeling in the community. But they have chosen to do otherwise, and to act without correct information. Their zeal has got ahead of their knowledge.

Now let us look at this charge: the petitioners are represented to the public, first, as entertaining the absurd and ridiculous notion that it is in the power of a State Legislature to abolish the Christian Sabbath, and secondly, that they have prayed them to do so. Is this done in the spirit of Him whom the Committee and the author profess to follow? Is it characterized by that Christian love and fellowship that ought to exist among brethren of the same faith? Let their own consciences answer. It is clear, to say the least of it, that they have misrepresented the petitions, and done great injustice to the petitioners. Their duty, then, as men and as Christians, is to apply a remedy without delay. Let them withdraw their remonstrance from circulation, and draw up another which will fairly meet the case, and in the true spirit of Christians, acknowledge their error, or I most solemnly assure them that they will give the cause of the Redeemer a more fatal stab than they are aware of in this region.

ONE OF THE PETITIONERS.

The Sabbath Recorder.

New York, February 12, 1846.

OUR POSITION.

The faithful and true Witness said, *He that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.* Honestly believing this to be an accurate delineation of Christian character, we have thought that our chief duty, as a distinct denomination, was with those who profess to love God's truth. Consequently we have not labored to diffuse our sentiments among "the unholy and profane." For we were well aware, that many of them disregard the popular day of rest, not so much from an intelligent conviction of the weakness of the argument by which its observance is defended, as from libertine looseness of principle. It was no part of our object to give countenance to this looseness; for it was easy to see, that in the same spirit, the men of the world would slight the claims of the true Sabbath, when they should come to understand them. Especially would they do so, as long as they could shield themselves from rebuke behind the great mass of religionists.

At the same time we could see that the grounds, upon which the observance of Sunday is predicated, were so weak,—so wholly unsupported by Scripture,—so antagonistical to the claims of the Moral Law,—and so dependent upon tradition and far-fetched inferences,—that it was idle to expect its observance would ever oppose any effectual check to this libertinism. For not only would God refuse to honor such palpable perversions of his truth,—for He has no attribute that can side with men in a war against his law—but the growing disposition of men to think for themselves would so completely neutralize the force of the sophistry, by which this festival is commended to their regard, that any conscientiousness with regard to its claims would soon be out of the question.

But our wish has been to get access to Christians, that, being once reformed, the ungodly should no longer find a cloak for their Sabbath-breakings. We have desired to go into their assemblies, proclaim our views, distribute our tracts, discuss the subject in the spirit of love, and do all in our power to enlighten them on the important point on which we differ from them. We have desired to place ourselves in such a relation to them, that there might be a mutual friction of minds; that if we could not enlighten them, they might enlighten us. Could we doubt, that real Christians would show a disposition to come to the light? Could we think that spirits born of God would refuse to do so, lest their deeds should be reproved? Could we think that they would shrink from the test of divine truth? Could we think that efforts to instruct them would be met with contemptuous sneers?—that a vain conceit of their own superior knowledge would repel every approach?—that railery, and taunt, and scorn, would be the logic by which they would oppose our deep sense of the importance of this subject? Could we think that their leaders would frown upon every attempt to bring it under discussion, stigmatizing us as Judaizers, fomenters of divisions, disturbers of the peace, and, what is more preposterous still, enemies of the Sabbath?

But our eyes are opened. We are brought to the painful conviction, that for the most part the churches are closed against the discussion of every thing which does not comport with their received creeds. On the subject of the Sabbath in particular the leaders seem determined, that there shall be no investigation. We ask for the use of their pulpits, and we are told that 'con-

troversy is unprofitable: the minds of the people ought not to be disturbed.' We endeavor to bring it before their Associations, and we are told that 'it does not come within their province to discuss such questions.' We lay it before their missionary bodies, and we are told 'that they have no constitutional power to entertain the subject.' We go to "Sabbath Conventions," where, above all places, one would think, such a question ought to be freely and fully discussed, and we find 'the meeting was not called to investigate that point.' Thus on all sides the door is closed against us, and "we are made as the filth of the world, the offscouring of all things to this day."

And not only so; but our opposers seem determined that even our *rights of conscience* shall not be respected. They seem resolved that the broad shield of our country's constitution shall not cast its protecting shade over us, if they can prevent it;—that we, at all events, shall be excepted from the general provision for religious liberty, which our fathers purchased with their blood;—and that our spirits shall be crushed by fines and social annoyances, until we learn to bow with more reverence at the shrine of *Puritanism*. But "in the name of our God we will set up our banner." We have our rights, and we mean to claim them.

The spirit with which we are met, convinces us that we have nothing to hope for from the dominant sects of the day. The Jews exercised more liberality towards the Apostles of Christ, than do the sects of the present day towards us. For the Apostles were permitted, if they had a word of exhortation for the people, to say on Acts 13: 15. But we have no such privilege in the synagogues of the moderns. That is, we have no privilege to tell them any thing but what they believe already. It is not a month since we called on one of the ministers of this city, who had a short time before preached to his flock in defence of the claims of Sunday, with a request that we might be allowed to show also our opinion. But 'no; it would only stir up strife; controversy was unprofitable.'

What then? Must we give it up, and take for granted that we are in error, whether we are convinced of it, or not? Must we yield up our minds in slavish submission, and no longer presume to think for ourselves? Are the strong convictions of our minds to be annihilated by the vote of numbers? Shall derision take the place of proof, and ridicule suffice for argument? Indeed our opponents take a sorry method to change our views. We are not yet prepared to act as if we had no souls; and in spite of ourselves, or of them, our souls will think, and think too in accordance with the evidence placed before us.

We are therefore compelled to a course very different from that we would otherwise pursue. As the Apostles turned to the Gentiles when the Jews rejected them, so we, being rejected by Christians, turn to the world. The consequence is that men, who are not governed by any religious principles, are made acquainted with the controversy. Having no predilections for one side more than for the other, they very quickly discover where the truth lies; and being eager to seize upon every thing which will help them prove that professors of religion are but a heartless set of hypocrites, who do not conform to the Bible themselves, they lay hold of our weapons, and employ them against the dominant sects of the day with wonderful effect. Indeed it becomes a battle, in which professors of religion are sadly worsted; and they feel it with keen mortification. But their spirits soon rally again, because it is the opposition of *Infidelity*, which is a name so vile and unpopular, that even the *truths* which it sometimes speaks, find no favor with the multitude.

Who are they then that stir up the opposition of Infidels to Christianity? The effrontery which charges it upon us, can only be equalled by that spirit which charges upon religion all the bloody persecutions which have been undertaken against the saints. We cleave to the commandment of God, just as he gave it; and yet we are sometimes accused of giving encouragement to infidelity! Wicked Ahab once charged God's prophet with being the troubler of Israel. Sectarian bigots charge us with being the troublers of the church. But our reply must be like that of the prophet to Israel's king. We have not troubled the heritage of the Lord; but you, and your father's house, in that ye have forsaken the commandments of the Lord.—1 Kings 18: 17, 18.

Let Christians cleave strictly to the Book which they profess to love; let them at all events evince a willingness to be tested by it, and the opposition of infidels would soon cease. Now it is raised, not so much against the Bible, as against the errors of professors: and those errors being real, the opposition continues. Let infidels have nothing but the Bible itself to fight against,—let them see nothing in Christians but an embodiment of Bible truth, and they will soon languish for want of something to serve as aliment to their enmity.

As for ourselves, we do not feel disposed to try the vain expedient of purchasing peace by disobedience to a plain commandment. The Lord is at hand; and in the day of his coming, the vote of the multitude will not cause him to unsay what he has said. He is not yet, and nay; and we will hold fast till he comes.

RELIGION AND EDUCATION IN TEXAS.—The Annual Conference of the Methodist Episcopal Church, for Western Texas, was held at Houston about the middle of January. Its sessions

continued five days, and were harmonious and interesting. Bishop Soule presided, and several new stations were decided upon. The Texas Bible Society has resolved to supply every family in the State with a copy of the Sacred Scriptures, and one thousand dollars' worth of the publication of the American Bible Society have been received for that purpose. The Conference passed a resolution approving of this enterprise, and enjoining upon each of its ministers the duty of making special efforts for the supply of every family within their respective fields of labor. A Convention was held at Houston on the 13th of January, for the promotion of education in Texas, which gave prompt to the subject of educating the entire population had taken a strong hold upon the feelings of the most worthy and influential citizens of the country. A journal devoted to the cause of education is soon to be issued. A Presbyterian College is to be located in the vicinity of San Antonio; a Presbyterian minister has been stationed at that place by the American Board of Missions; and a Presbyterian Church is building at Victoria.

SUNDAY LEGISLATION ANTI-AMERICAN—NO. 6.

It were easy to show, from many historical documents, and from the whole frame-work of American society, that the policy of the Anglo-Americans has been to establish and perpetuate perfect religious liberty. The Stuart line of English monarchs, through the whole dynasty, were cruel persecutors of all their subjects who asserted the rights of conscience, in opposition to any of the religious dogmas of the Court and the hierarchy. It was this long and tedious course of religious proscription, that drove from their native land most of the master-spirits who led the early settlers of this country, and gave character to the institutions which they founded. They came for the sake of enjoying religious freedom, and hence, in every colonial charter obtained from the crown, the insertion of special articles securing full religious liberty, was an indispensable condition of its acceptance by the colonists. This was continued to the Revolution, and then the framers of our National and State Constitutions laid the basis of religious liberty upon broad and solid foundations. The Constitution of the United States guarantees to all the several States a republican form of government; they cannot be members of the Union without it; nor can they of right enact any law which shall contravene the Constitution of the United States.

How does this republican form of government, guaranteed by our national Constitution, affect the subject of religion? It guarantees perfect religious liberty. In the year 1787, a Convention, of which General Washington was President, framed and published this Constitution; it was ratified by a majority of the States in the following year. In 1790, the new government assembled under its canopy; and Washington was chosen President of the United States. During that year, a Baptist Society in Virginia addressed the President through a committee to know the relation of that Constitution to religious liberty; in answer to which President Washington declared, that if he had had the least idea of its endangering the rights of ANY RELIGIOUS DENOMINATION, he should never have attached his name to it; and that no man would be more willing than himself to revise and alter it, if need be, so as to avoid all religious persecution. All our State Legislatures seem to have understood the principles of the government in the same manner, for all the State Constitutions adopted before that time, and all after it, express or imply quite as much for the liberty of the citizens. Nothing is plainer, therefore, than that American government was designed to secure to all classes of inhabitants religious freedom to the utmost extent that conscience can dictate.

So exceedingly jealous of this right were the first republican legislators of New Jersey, that the twenty-third Article of their frame of government required each member of the Council, and of the Assembly, to declare upon oath or affirmation, that he will "not assent to any law, vote, or proceeding, which shall appear to him injurious to the public welfare, . . . nor that shall annul, repeal, or alter the eighteenth and nineteenth sections"—which sections guarantee the broadest extent of religious liberty desirable. The nineteenth article says, that "there shall be no establishment of any one religious sect in preference to another." How, then, shall we account for the enactment of the Sunday laws? There have been Seventh-day Baptists in America from the year 1664; and in New Jersey from the year 1700. They were, however, few in number, and of peaceable and submissive sentiments. As they were unmolested in observing the seventh day, it appears to have been generally supposed by other citizens, that the Sunday laws did not interfere with any one's rights, although they imposed onerous restrictions respecting the first day. In the enactment of the Sunday laws, the legislators and the people were doubtless urged on by the strong religious prepossessions which were brought with them from the fatherland. There, no class of religionists have suffered more severely from proscription and contumely than the Seventh-day Baptists; hence their quiet acquiescence with the limited liberty which they enjoyed in the colonies. On the other hand, the Puritan sects, who were the most numerous and influential of the colonists, were intent upon having a Sabbath; it was natural, therefore, in adapting English law to the desires of the colonists, that they should procure the passage of the Sunday laws, with more rigid requirements even, in some respects, than had been wont to be done in the fatherland. When the colonies became independent states, there was but little change made in the laws, except such as was requisite to make them consistent with an independent government.

They were in most cases the colonial laws re-affirmed with a phraseology to suit the new state of things. In this way Sunday legislation obtained a place in our republican government, without any studied design of abridging the rights of any one class of citizens, however few might be their numbers, who were thereby restricted in their rights. Like many other legislative abuses, the subject has acquired veneration in some eyes from its hoary age, and especially where it suits the party interests of religious sects. The relative positions of different religious parties have now become such, that the Sunday laws can no longer be enforced without conflicting with one of the most precious distinctions of American government. It behoves all good citizens, therefore, to examine into the character of Sunday legislation, and as they find it unauthorized by the Word of God, and conflicting with our National and State Constitutions, whatever prepossessions they may have had in favor of it, quietly to relinquish it, and apply themselves to the propagation of their respective views by a plainer exhibition of those moral considerations on which they are supposed to rest. Here every one may have full scope without let or hindrance.

A large portion of modern laws are but modifications of laws that have existed in the Roman Empire for more than a thousand years. It is so with the Sunday laws. The first state or civil law for the Christian observance of the first day of the week, was made by the Emperor Constantine, A. D. 321, and designed by him to compel uniformity in the sentiments and practice of his subjects. Eusebius, in his life of Constantine, liber 4, cap. 18, says, "He appointed as a suitable time for prayers the Dominical Day, (i. e. Lord's day.) He determined that those obeying Roman power should abstain from every work upon the days named after the Saviour; that they should venerate also the day before the Sabbath, (i. e. Friday,) in memory, as it seems to me, of the events occurring on those days to our common Saviour." Sozomen, in his Ecclesiastical History, liber 1, cap. 8, says, "He made a law that on the Dominical Day, which the Hebrews call the first day of the week, and the Greeks the day of the sun; and also on the day of Venus, (i. e. Friday,) judgment should not be given, or other business transacted, but that all should worship God with prayers and supplications." To give the more solemnity to the first day of the week, Sylvester, then Bishop of Rome, changed the name of Sunday into the more imposing title of Lord's day. Wherever Roman law has prevailed since that time, it has been common to compel some sort of Sunday observance; it is clearly, therefore, Anti-American in its origin.

It is equally Anti-American in its tendencies. It is part of that great European system of ecclesiastical polity, by which the clergy of Europe used the civil power to dragoon the unwilling people into a uniformity of faith, and a reluctant submission to the unhallowed pretence of the hierarchy, to which the kingdoms of Europe willingly lent their power for the sake of keeping the clergy and church employed in riveting the chains which they had placed around the necks of their subjects. As the Sunday laws are the last remnants of that pernicious system left to the clergy of the United States, it may not be so much a matter of wonder that they are so reluctant to part with them; yet it seems to us, that there is enough in the facts of our own history; show the impolicy of retaining them. That they are exceedingly unpopular with the mass of our citizens, is obvious from the extreme difficulty of enforcing them.

No course can be more impolitic for the State, or for the interests of true religion, than to compel the unwilling observance of religious rites upon enlightened citizens. The peace, unity, prosperity, and happiness of a State is promoted by removing unnatural and unnecessary restrictions, and allowing all classes, the weak as well as the strong, equal privileges. It removes jealousies and discontent, and promotes fellow-feeling, community of interests, and enterprise. And as it respects the cause of religion, truth never suffers by full liberty to assert its own rights. Free discussion promotes vigor of intellect, and discovers the just reasons of things. Nothing, therefore, is gained to the cause of truth by judicial compulsion.

The same is true with respect to the influence of religious sentiments upon the morals of a nation. A nation becomes righteous, and the government just, in proportion as the people and their officers become enlightened and personally interested in the doctrines and precepts of revelation.

Our own nation is a happy example of what the people can and will do for themselves, when unrestricted by State laws. It is the *voluntary principle*, the free and spontaneous effort of an enlightened community, that accomplishes any thing valuable for religious society, profitable to the cause of religion, or honorable to our Maker. The United States may safely challenge comparison with any other country upon the face of the globe for the number and elegance of its churches and chapels, and for the number and respectability of its worshiping assemblies, as likewise for the number and efficiency of its church ministry. In a population of twenty-one millions, we have thirty-three thousand ministers—an average of one minister to every six hundred and fifty people. It would have been utterly impossible for any government to have done for the American people by compulsory measures what they have voluntarily done for themselves. The same thing is going on in the progress of other great moral reformations in the land. What the Legislature cannot do, the people are doing for themselves. This is the working of the great American system of *voluntarism*. Allow the people liberty to

do, and protect them while they confine themselves to the exercise of their just rights, and the people will work a greater reformation in attendance upon public worship and regard to sacred time, than it is possible for all our State Legislatures to accomplish by compulsory measures. S. D.

SABBATH LEGISLATION.—It is instructive to read the comments of some of the newspapers upon the petitions of Sabbath-keepers to be relieved from penalties for working on Sunday. These comments show a strange inability or indisposition to look at the question in a candid and liberal spirit. The following extract from a letter of the N. Y. Tribune's Correspondent at Harrisburg, is a good illustration of this. The writer thinks, "it will be a delicate matter for the Legislature to touch the sacred institution of the Sabbath." But he ought to know, that the Legislature of Pennsylvania has already touched that sacred institution; and all which the petitioners now ask is, that it will take off its hand so as to give each person that freedom of conscience which the Constitution guarantees. Here is the extract, which we take from the Tribune of Feb. 5:

"A question involving many nice points, will be brought before the Legislature shortly. It is that of exempting Seventh-day Baptists from fine for a breach of our Sabbath. Under existing laws, this Society is compelled to keep two days of the week—the first in obedience to law, and the seventh in accordance with the dictates of conscience. They feel that they are thus legally required to violate one of the highest commands and most solemn injunctions of divine law—'Six days shalt thou labor.' They ask for the interposition of the Legislature to allow them to perform certain kinds of labor without penal liability, or rather, to remove the penalty from the first to the seventh day in their case.

"It will be a delicate matter for the Legislature to touch the sacred institution of the Sabbath. If the petitioning society is exempted—if their conscientious scruples are regarded—why not those of the Jews, and certain other sects? The first innovation may lead to consequences, which the most prudent sagacity cannot now foresee; and be considered the entering wedge to Sabbath-annihilating legislation. In any light, the question is a very delicate one."

SABBATH PETITIONS IN THE LEGISLATURE OF NEW JERSEY.—We have already noticed the reception, by the Legislature of New Jersey, of a number of petitions praying for a modification of the existing laws against Sunday labor, so as to allow those who religiously observe the seventh day of the week to pursue their ordinary avocations on the first day without molestation. These petitions were referred to a special committee, who have introduced into the Legislature a bill granting the prayer of the Petitioners. The bill is entitled, "An Act granting Equal Privileges to the Citizens of this State." We see not how any liberal-minded man can oppose it. It is in the following language:—

BE IT ENACTED: Sec. 1. That every inhabitant of this State who religiously observes the seventh day of the week as the Sabbath, shall be allowed to enjoy all the rights, privileges and liberty, granted by the Constitution, as fully as are, or shall be secured by law to those observing the first day of the week, any law to the contrary notwithstanding."

MORNING PRAYER IN THE LEGISLATURE OF PENNSYLVANIA.—A correspondent of the New York Tribune, writing from Harrisburg, Pa., under date of Feb. 5, says:—

"On Monday an effort was made in the House to have the daily sessions of that body opened with prayer by the clergy of Harrisburg, alternately. This motion was made by Mr. Stewart, of Franklin, in good faith, and in accordance with the precedents set by sister States, by the Convention that framed, and the Convention that amended our Constitution, and by Congress—but was not received in the spirit in which it was offered. Some made it the theme upon which to develop their hitherto undiscovered facetiousness—others for expressing their settled and determined dissent to any such innovation. Some to express their fears that legislative gravity could not be preserved while addressing the throne of the Most High, others to doubt the propriety of introducing prayer into a legislative hall, as much as if it were proposed to open our Courts by imploring divine aid. The resolution was at first passed by a vote of 44 to 26; but inasmuch as there was not a majority of the whole House voting in its favor, a re-consideration was carried, and after amendment upon amendment had been offered, some serious, some witty, some neither, and the House had been thrown into considerable confusion, the whole subject was indefinitely postponed, with a loss of a day's legislation."

FRUITS OF CHRISTIANITY.—It is quite common for designing men in Christian countries to harp upon what they call the evil fruits of Christianity, while in fact the evils they complain of result from the want of Christianity. It would be well for such persons to read the following statement of the Chinese statesman Ke-Ying, in reference to the influence of Christianity in the Chinese Empire:—

"The religion of your noble empire, engages men to that which is right and just, and prevents them from doing what is wrong. It is a true religion; it inspires men with noble sentiments. I will, therefore, urge the Emperor to permit the Chinese of the interior, who choose to do so, to adopt it without being punished as criminals." He said, moreover, "For two hundred years that Christianity was permitted in China, the true Christians committed no crimes; but there were among them many persons who under the mask of that religion did much harm—they corrupted the women, deceived the sick, and did many kinds of wickedness; that was the reason Christianity was forbidden in the empire."

PRAYER.—He who lives well always prays well, and his prayers will be received by God and the good, and make good impression on the minds of the irreligious, even if his gift is small, and his words few. But he who is unholy in life, although he may pray with the gift of an angel, will not prevail with God nor do good to the souls of men. The pure in heart alone shall see and enjoy God.

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Publications Received.

TWENTY-FIFTH ANNUAL REPORT OF THE Bloomingdale Asylum for the Insane, including a plate of the Asylum, the Physician's Report, Meteorological Register, and an account of expenses and income.

THE CATALOGUE OF THE UNION THEOLOGICAL SEMINARY, in the city of New York, for 1845-6, shows the present number of students to be 104, who are from eleven different colleges, from thirteen States of the Union, one from Canada, and one from the Sandwich Islands.

THE SWEDENBORG LIBRARY, No. 7, treats of Memory in the Other Life. Edited by Prof. Geo. Bush; published by John Allen, 139 Nassau st.

THE CHRISTIAN PARLOR MAGAZINE for February, contains a plate of Constantinople, copious extracts from Montgomery's "World before the Flood," Headley's "Rambles about Paris," and a variety of other readable and instructive articles.

THE YOUTH'S CABINET for February meets the high expectations excited by the January number. The new series is just commenced, making the present a favorable time to order the work.

J. K. WELLMAN, of 118 Nassau St., has sent us the February No. of the Young People's Magazine, edited by Seba Smith; also the February No. of the Literary Emporium—each ornamented with a well-chosen frontispiece, and filled with useful reading matter.

DEATH OF THE BISHOP OF JERUSALEM.—The Rev. Dr. Alexander, Episcopal Bishop of Jerusalem, died very suddenly on the 21st of November last, while on a journey from Jerusalem to Egypt.

MISS JANE COOK, of Cheltenham, as we learn from the Baptist Guardian, has transferred to the London Society for Promoting Christianity among the Jews, the sum of £2,600 three per cent. consols, for the purpose of enabling the Committee to complete the building of the church on Mount Zion.

REVIVAL.—Rev. O. B. Call has been holding a series of meetings in the town of Hartsville, Steuben Co., N. Y., where it is hoped a number have been brought to a saving knowledge of the truth, and many appear to be anxiously inquiring the way to Zion.

DISTRESSING ACCIDENT.—On the evening of January 28th, as the people of Hartsville, Steuben Co., N. Y., were returning from meeting, a yoke of young cattle took fright, and ran over an aged lady, dragging her under the sled for some distance, in spite of the combined efforts of the teamster and others to stop them.

FRUITS OF SLAVERY.—We are often told, that the frightful pictures which are published of the effects of southern slavery, are drawn either by northern men who are ignorant of the facts, or by southern men who design to misrepresent the facts.

"This system licenses and produces great cruelty. Mangle, imprisonment, starvation, every species of torture, may be inflicted upon the slave, and he has no redress. There are now in our whole land two millions of human beings, exposed, defenceless, to every insult and every injury short of maiming or death, which their fellow men may choose to inflict.

MORTALITY AMONG MISSIONARIES TO CHINA.—A letter from China gives the following account of deaths, within the last year and a half, among the female missionaries in China and the neighboring countries:—

"Mrs. Ball died in June, 1814; Mrs. Shuck, Nov. 1844; Mrs. Polham, Sept. 1845; Mrs. Fairbrother, Oct. 1845; and Mrs. Doty the same month. Mrs. Hobson returned home last September on account of illness, and Mrs. Heburn waits the first opportunity. Three of these were at Hong Kong, three at Amoy, and one at Shanghai. Within the same time six or eight other female missionaries East of Ceylon have died, but I cannot give the exact dates. Dr. Legge leaves Hong Kong for England on account of his own ill-health, but of course takes his wife with him."

General Intelligence.

DOINGS IN CONGRESS.

The doings in Congress last week may be summed up in a few words. The SENATE had under considerations, but did not dispose of, a bill for the augmentation of the Navy. The bill regulating the compensation of the principal officers of the customs was passed. The HOUSE OF REPRESENTATIVES was occupied all the week in discussing the resolutions about Oregon. It was finally determined that the debate on that subject should close on Monday, Feb. 9.

Recent Diplomatic Correspondence about Oregon.

In compliance with a resolution of the House of Representatives, the President transmitted to that body on Saturday last, the correspondence had, since the delivery of the Message, between our government and that of Great Britain relative to the Oregon question. The N. Y. Tribune's correspondent at Washington says the following is the substance of it:—

I. Mr. Buchanan writes to Mr. McLane, our Minister to Great Britain, dated Dec. 13th, 1845, asking him to inquire into the object of the warlike preparations being made in England.

II. Mr. McLane replies, Jan. 3, 1846, stating that he had had an interview with Lord Aberdeen, who assured him that the warlike preparations were not made with reference to any difficulty with the United States. That England wished to be prepared for any emergency, though she cultivated the most friendly feelings toward the United States. He also stated that the preparations were exaggerated. Mr. McLane cannot but think, however, that the preparations are made with reference to the difficulties between England and the United States, to do the greatest possible harm in the shortest possible time to the United States in the event of a war.

III. Mr. Pakenham to Mr. Buchanan, Dec. 27, 1845, proposing Arbitration in the kindest spirit towards the United States. The disputed territory was of little value to either nation, when compared with the blessings of peace.

IV. Mr. Buchanan to Mr. Pakenham, Jan. 3, 1846, declining the offer. Arbitration would concede that England had rights which he (Mr. B.) and the President had again and again denied.

V. Mr. Pakenham to Mr. Buchanan, Jan. 6, 1846, stating that he had forwarded Mr. B.'s note to his government.

VI. Mr. Pakenham to Mr. Buchanan, Jan. 16, 1846, renewing the offer for arbitration in a somewhat modified form, proposing a mixed commission with an umpire, if a Sovereign was not accepted; or a board of men distinguished for their virtues and wisdom might be appointed. He made this proposition to show how earnestly his Government desired Peace.

VII. Mr. Buchanan replies to Mr. Pakenham, Feb. 4, 1846, again declining the offer. The President feels unwilling to arbitrate about the Territorial rights of our country. This closes the correspondence.

NEW WIND POWER.—A machinist at Cabotville, Mass., has just erected a shop at that place, which is propelled by wind, in a somewhat novel manner. A large wheel, measuring 14 feet in diameter, furnished with wooden sails, or floats, is placed upon a perpendicular shaft, on each side of which, in a room below, is an invention similar to window-shutters, which when opened causes the wind to rush in, and rising sets the sails and wheel in motion, and produces a velocity equal to that of any water wheel.

NEW MODE OF FRESCO PAINTING.—A new and valuable method of fresco painting has been discovered in Germany. It is superior to all other methods of painting on plaster. It resists the effects of all changes of weather, and even of diluted acids. It is much more susceptible of beauty, richness, and power of color, and presents greater facilities for the artist. It forms with the ground on which it is laid, an impenetrable mass, resisting the force of the hammer, and of pointed instruments. The composition of this is not yet made public.

NEW MODE OF GENERATING STEAM.—A French engineer, M. Leonard, now in London, has discovered an exceedingly simple means of curtailing the quantity of coal hitherto required in the generation of steam. His principle, for which he has taken out a patent, is that of putting whale or other fish oil into the boiler, un-mixed, or with more or less water. When the oil is at a temperature producing steam, water is thrown in, and steam is produced as fast as required by the machine, without the oil passing off in vapor or decomposing. Various experiments have been made, and the saving in fuel is stated at from forty to fifty per cent.

EMIGRATION TO TEXAS.—A letter from Galveston to the Union says:—"You cannot form an idea of the immense emigration to Texas. Besides the three fine sea-steamer plying weekly between Galveston and New Orleans, and the immense emigration by land from the United States, the harbor is filled with vessels from Europe, which come crowded with emigrants seeking a refuge on our hospitable shores from the grinding and unrequited labors to which they are subjected in Europe. Many of these emigrants—the great bulk of whom are Germans—bring with them a considerable supply of ready cash, and all of them from whom I have heard seem well satisfied with the change in their condition."

CANTON OF VAUD.—The French correspondent of the New York Observer, writes under date of the 4th of December last, "Important events are now transpiring in the Canton of Vaud. About 180 pastors, or ministers of the Gospel, have sent in their resignation to the Government. This secession is comparable to that which created the Free Church of Scotland, and is even more unanimous in some respects. The Canton of Vaud seems destined to act a distinguished part in the religious questions of the age."

BATTLE ON THE PARANA.—The Commercial Advertiser translates from a bulletin printed at Montevideo, a full account of the battle between the English and French forces on the one side,

and the Argentine troops on the other, at the mouth of the river Parana, on the 20th of November last. It seems that the combat lasted from ten in the morning until seven in the evening, when the batteries were taken and the enemy put to flight with great loss.

The loss of the combined forces is as follows: Of the French, 18 killed, 70 wounded. Among the former is Lieut. Michaud, of the San Martin. Among the latter, Messrs. Hello, Vernez, Simoneau and Daniel. Of the English, 10 killed and 25 wounded; among the former two officers, Lieut. Brigdale of the Firebrand, and Andrews of the Dolphin.

Judging from the number of dead found in the batteries, and from the wagon-loads of wounded that were carried off during the day, the loss of the enemy must have been 600.

THE SILENT FAMILY.—The "Journal des Debats" gives an account of a singular family residing at a mill between Beauvais and Formerie, who have made a vow never to answer the least question. If a bewildered traveler comes to inquire the way of them, he finds he had better have trusted to his own inspiration, for if he persists in his questions in the hope of obtaining an answer, they become angry, and seizing up sticks and tongs, threaten to attack him with them. It appears that this obstinacy in refusing to speak was caused by the orders of a village conjurer, who had abused their credulity with the promise of a future treasure. These unfortunate creatures have solemnly bound themselves to maintain silence for nine years. They have not yet fulfilled half their contract. The shepherd conjurer had been consulted by them respecting the annual fracture of the shaft of their mill, and he had promised, in consideration of a sum of money paid down, that the shaft should never break again. He forbade them the use of speech even in their family. This complete interdiction appearing a little rude to the wife and daughter, the conjurer allowed them, as a favor, not being able to destroy the effect of the agreement, to speak out of the bounds of the department in which they lived. Gournay being out of this department, and the nearest town in the adjoining one, every Friday a family may be seen there, who during eight days having been deprived of the use of their tongues, make active compensation for the loss, at the Gournay market.

ACCIDENT.—At North Adams, Mass., on Monday evening last, as we learn by the Pittsfield Sun, a large party of young people of both sexes, were amusing themselves in sliding down hill on a large sleigh, and several excursions were made without injury, when at the last descent, the vehicle became unmanageable—descended with great rapidity, and leaving the road came in contact with a tree, breaking in pieces the sleigh, and injuring 11 of 19 persons who were in it—7 of them severely. Two females, Miss Green and Miss McLellan, are reported to be so badly hurt as to leave little hope of recovery. The collar bone of the latter was broken, and the former sustained internal injuries. [Springfield Repub.]

PROTESTANT MINISTERS IN ITALY.—It is stated that there are twenty-three Protestant ministers in Italy, who are earnestly engaged in the dissemination of Divine truth. Even in Rome, within the walls, there is an evangelical pastor, who, by virtue of a special treaty with the King of Prussia and the Pope, exercises the functions of the ministry in that city. All other Protestant ministers must go without the camp, and preach outside the walls.

SUMMARY.

Capt. Charles Robbins, master of the House of Correction at South Boston, Mass., has had the superintendance of that Institution since January 19, 1833, and from that time to December 31, 1844, he had under his charge seven thousand six hundred and eighty-six convicts, men, women, and boys, in a prison constructed and managed upon the Auburn plan, and during that time there was never a blow struck by himself or any officer under his care, nor has there been from the last date to the present time.

Some cunning Yankee down East, has invented a new apparatus on which to hang out clothes to dry. On an upright post, which is made to turn, four long arms are fixed at right angles, and through there a cord is passed, at intervals of eighteen inches from the post to the extremity of the arms, much after the fashion of a spider's web. The careful housewife has nothing to do but to take her stand with her basket of wet clothes, and having filled up one of the angles, to turn the machine and repeat the process until the whole web is covered.

Mr. Samuel Fitch, the proprietor of an extensive whip manufactory, near Cooper's Point, Camden, N. J., has just shipped two large orders of riding and driving whips to England. The duty on foreign whips in England is 20 per cent, and after paying that duty, and the freight, the articles are sold considerably lower than those of English manufacture.

Smith's Paper Mill, at Greenville, Conn., where the splendid paper used by the Messrs. Harpers for their Bible is manufactured, it is said, turns out in length about thirty miles of paper daily. It averages about twenty-four inches in width, and is of an excellent quality. Another mill of the same size is being erected near it by the same enterprising owner.

A fatal duel was fought near Washington on the 2d of February. It seems that Dr. Daniel Johnson and Thomas Jones, both of Elizabeth City, N. C., had a difficulty, the latter charging the former with dishonorable intimacy with his wife. They came on to Washington, with their seconds, to settle it, and met at Bladensburg. Johnson, protesting his innocence, refused to fire, and was killed by his adversary. Jones and his second were taken prisoners.

Public executions—by decapitation in Canton and by hanging in Hong Kong—have attracted attention during this month; the first on account of their great numbers and frequency, and the latter from the short period, 90 1-2 hours, between the passing and the execution of the sentence, on two malefactors, one a Chinese and the other an Englishman. In Canton more than twenty persons, some of them women, were decapitated in one day. Here, on all ordinary occasions, the criminals are adjudged in the morning and then are led away to the potter's field, where they are decapitated the same day. [Chinese Repos. July.

The New-Jersey Anti-Slavery Society, at its late meeting in Trenton, passed a resolution inviting a determination to prosecute the appeal from the decision of the Supreme Court of that State, respecting the Constitutionality of Slavery in New-Jersey, in the Court of Errors. A Committee of twenty-five, from different parts of the State, was appointed to carry this determination into effect.

It is estimated that within the last six months, no less than twenty-six steamboats, all laden with valuable cargoes, have been lost in the Ohio and Mississippi rivers; and that, within the same time, the number of flatboats, laden with coal, lost between Pittsburg and this city, were ninety-eight; and the number of flatboats with stock and produce, at fifty-seven—many of them having cargoes worth \$20,000. The loss of life, incident to these mishaps, who can tell!

The colored people of Boston have obtained a charter from England, and formed lately a Lodge called the "Bay State Lodge of the United Order of Odd Fellows."

Between the hours of 4 o'clock P. M. Wednesday, and 7 o'clock A. M. Thursday, there were no less than fifteen alarms of fire in Boston, most of which originated with incendiaries.

The Mayor of Boston has offered a reward of \$2,000 for the detection of incendiaries in that city.

A boy has received two thousand dollars reward offered by the city of Boston for the detection of incendiaries.

The New-Haven Register says: "It is proposed to have the laws printed on India rubber paper, so that they can be stretched a bit, when a rich culprit is to be hauled over the coals."

The value of produce and merchandize passing through the Erie Canal last year, was upwards of forty-five millions of dollars.

It is important to all invalids to know that castor oil may be most easily taken mingled with orange juice, a little sugar being added to the juice, if the orange be not ripe and sweet. The difference between this and any other mode of taking this valuable medicine is surprising.

They have invented a new method of screening felons from Justice in Wisconsin Territory. A Sheriff lately started in pursuit of a person whom he was commissioned to arrest, but happening to lose his warrant by the way, he was arrested at the instance of the fugitive party, and absolutely committed. When last heard from he was about to procure a writ of habeas corpus.

The quantity of flour exported from Quebec to Great Britain during the past year, 1845, was 199,012 barrels, and of wheat about 239,804 bushels.

In the time of Augustus, a pound of wool dyed in Tyrian purple, could not be had for less than the small sum of one hundred and forty dollars.

An interesting girl of 16, residing at St. Augustine, Florida, suddenly fell dead a short time since, while romping with some other young ladies.

A steambot captain in New-Orleans, was fined fifty dollars for carrying a letter in violation of the Post Office law.

A professor of music was married in the jail of Lyeomington county, Pa., last week. He was committed on a breach of promise, and married the lady for the purpose of getting out of jail, after which he absconded.

The rum and whisky party has at last achieved a victory in the Tennessee Legislature. The law of 1837, which prohibited the retail traffic in liquor, and which has stood unaltered through eight years, has at length been supplanted by an act which authorizes any person to retail who will pay a specified tax, give specified bonds, and specified oaths.

The ship Brooklyn sailed from New-York with nearly two hundred passengers, for Oregon. They are mostly farmers and mechanics, with a handsome compliment of women and children, from the New England States, and go out for the purpose of effecting a permanent settlement in that country.

Elder Knapp, the celebrated revivalist, has received and accepted a call to preach in the new Baptist church erected last summer in State-street, Albany.

There was a time in the reign of Queen Elizabeth, when rum and brandy were sold by the ounce by apothecaries, as a medicine; and a teaspoonful was considered a dose by all the regular physicians.

Schlegel, in his "Philosophy of History," speaking of the Wall of China, says: "Such is the height and thickness of this stupendous fabric, that it has been calculated that its cubic contents exceed all the buildings in England and Scotland; or again, that the same material would serve to construct a wall of ordinary height and thickness round the whole earth."

No less than sixty-three persons died last summer in New-Orleans, from stroke of the sun.

The amount of tolls received at Albany during the season of 1845, was \$340,669. The amount received at West Troy was £386,914.

The Memphis Enquirer states that the steamer "Belle Zane" had on board of her when she sunk, some weeks since, twenty-seven mail bags taken on board at Memphis, which we presume are lost for ever. How much money, what amount of drafts have been lost, and how many misfortunes and afflictions have been caused by the loss of these twenty-seven mail bags, no one can estimate.

Review of New-York Market.—Monday, Feb. 9. FLOUR AND MEAL.—Holders of Genesee are firm at 5 62 1/2, with little or no demand. Georgetown is 5 50 for good brands. Sales 200 bbls Jersey Meal at 3 75. Eye Flour is 4 24 1/2. Bag Meal 1 25 1/2 3/4. Ship Stuffs 17 18 cts. PROVISIONS.—The market for all descriptions is inactive, and Pork is very heavy. We quote nominally 9 75 @ 9 74 and 11 00 for old Prime and Mess. Beef is firm at 5 25 50 and 8 28 50, with small sales. Lard is 7 1/2 cts, and very dull. Nothing doing in Pickled Meats. Western Dairy Butter is in rather better demand at 13 @ 15 cts. Ohio 11 @ 12. Grease, Butter, for shipment, 10 @ 10 1/2 cts. Cheese is 7 1/2 @ 8, and quiet. HAY.—The market is very dull at 80 @ 85 cts.

MARRIED, In North Stonington, Ct., on the 29th ult., by Eld. Alexander Campbell, Mr. DAVID LANGWORTHY and Miss FANNY CLARKE, both of North Stonington.

DIED, In Alfred, Allegany Co., N. Y., Jan. 17th, OSCAR D., son of Daniel M. and Sally A. Burdick, aged 7 years. He was previous to his death, when his suffering increased to such a degree that he thought he could not survive, and requested his mother not to weep for him.

In Hartsville, Steuben Co., N. Y., Jan. 11th, SALLY DAVIS, daughter of Samuel Davis deceased, aged 14 years. Few persons leave the world with such calmness and resignation. Her last words were, "Mother, weep not for me, but live religion." On the 3d inst. she attended public worship, and on the 12th that her friends were called to the same house to pay their last respects to her earthly remains.

In Preston, Chenango Co., N. Y., on the 19th of October, 1845, of typhus fever, DAVID ROGERS, aged 68 years. Also, on the 8th of September, of typhus fever, his wife, POLLY ROGERS, aged 68 years. They both experienced religion when young, and moved from Connecticut to Preston, where they died. They were among the first settlers of this place, and became members of the Sabbath Baptist Church here at its organization, and continued so until its dissolution by the difficulties which it was called to encounter. When the present Church was organized, they united with it, and remained faithful members, devoted to the cause of Christ, until they left us to join the Church triumphant, which they did with more than humble submission, for they rejoiced at death as the door through which they were to enter into that city that had foundations, whose builder and maker is God. As neighbors, they were respected by all; as parents, kind and affectionate; and as Christians, most beloved and esteemed. Their house was a common place of resort for old and young, and Christ was the subject of common conversation. They are missed at our meetings, as they were almost always there; and especially do we feel their loss at our prayer and conference meetings. Their experience reminds us of the language of the poet, embodying the promise of God:—

"Even down to old age, all my people shall prove, Impartial, eternal, unchangeable love; And while their hoary hairs shall their temples adorn, They still in my bosom like lambs shall be borne."

In Preston, Sept. 26th, of typhus fever, WILLIAM L. CLARKE, in the early part of his age. Brother Clarke experienced religion in early life, and was a member and valuable member of the Sabbath Baptist Church at Preston. As a husband, he was kind and affectionate; as a parent, indulgent. He enjoyed much of the presence of God in his last sickness, and endured his suffering with Christian fortitude and submission. A few days previous to his death, he wished to have some conversation with his son George, who was then sick of the same disease. After giving him some instructions relative to his family, he sought to comfort him with much tenderness and affection, to seek an interest in the Saviour. George informed by George that he had obtained a hope in Christ, he said, "I praise to God in the highest, and exclaimed, 'O happy child! what a happy family we are.' He has left a deeply afflicted widow, and two children, with a large circle of relatives and friends to mourn their loss. His son GEORGE survived him only one week, and died in the 17th year of his age, much respected and beloved, giving good evidence that he was a child of God, and an heir of heaven. Truly we may say, 'All flesh is as the grass that withereth, as the flower that fadeth, and as the fleeting shadow on the cloud, that passeth away.'"

In Preston, October 27th, at the residence of Dea. Clarke Rogers, of typhus fever, ALMIRA CLARKE, in the 18th year of her age, daughter of widow Nancy Clarke, of Friendship, Allegany Co., N. Y. This young sister possessed an amiable disposition, and many endearing qualities. At the age of eleven years, she experienced religion, and united with the Sabbath Baptist Church of Preston, where she remained an active and exemplary member until her death. Her attachment to friends was ardent and sincere, and in turn she was greatly beloved by them. She was ever a faithful child and affectionate sister, and her death is much lamented by all who knew her. In her last sickness, though extremely painful, she was enabled by faith to hold communion with God, and sing praise to his name, giving full evidence that "precious in the sight of the Lord is the death of his saints." We deeply sympathize with her afflicted mother and mourning friends.

In Rochester, N. Y., on the 23d ult., ELIZA A. ARNOLD, wife of Wm. E. Arnold, aged 35 years. The friends of Mrs. A. are called to mourn an irreparable loss in the circle of very dear friends—a woman whose moral worth had few equals; whose character and friendship was of such high order as never to suffer differences of opinion to prevent the recognition of the nobler sentiments of our being. Her life was worthy of example—her end was peace. [Rochester paper.]

LETTERS, Samuel Davison, Wm. P. Langworthy, John Whitford, Lyman Kenyon, G. W. Hinckley, Isaac T. Fry, O. Snowberger, Z. Campbell, Alexander Campbell, Clark Rogers, Luke P. Babcock, James H. Cochran, W. B. Maxson, Hiram P. Burdick.

RECEIPTS, Little Genesee—Wm. P. Langworthy, George Potter, Henry P. Green, Henry C. Crandall, John Tanner, \$2 each; Lewis J. Coon \$1; Plainfield, N. J.—Augustus M. Dunham \$2; Shannon Mills, R. I.—Lyman Kenyon \$1; Berlin—Asa Coon \$2; Leonardville—Sarah Burdick \$1; Persia—Thomas E. Babcock \$2; New York—Thomas Ashley \$1; New London, Ct.—Elias P. Haynes \$2; Friendship—Abel Maxson, Ezekiel W. Johnson, \$2 each; Alfred—Nathan Lanhpar, G. Evans \$1; Wellsville—Clark Witter \$2; Charles Rowley \$1; Genesee Valley—T. W. Davis 50 cts; H. P. B. 50 cts. Scott—Luke P. Babcock \$1, 50 cts.

EXECUTOR'S SALE, WILL be sold at public vendue, on Tuesday, the 17th of February, at 1 o'clock P. M., on the premises, the Residence late of Jonathan E. Dunham, deceased, containing about 10 acres of excellent land, with a large and convenient Dwelling House and Barn; also a Tan Yard, Bark House, Shoemaker's and Currier's Shop, together with a Carriage House, and other out-buildings, and a good variety of fruit trees. It is situated on the main road from Plainfield to Bound Brook, about 2 1/2 miles from the former and 3/4 from the latter place, and about 4 of a mile from the New Market Depot on the Elizabethtown and Somerville Railroad, from which place the cars make three trips to New-York daily. It would make a pleasant country residence for any gentleman wishing to live in the country and do business in the city; or an excellent Tannery, it being in the immediate vicinity of sufficient quantity of the best bark, a stream of water runs through the premises, and the Water-Pit in said yard contains a living Spring of excellent water, which is said to make the best of Leather. Terms of payment made easy. Also, a small Dwelling House and seven acres of good land adjoining the before described property. Also, a small Dwelling House and Garden, adjoining the first mentioned property. For a further description of the said premises, application may be made to Mrs. Dunham, on the premises, or to RANDOLPH DUNHAM, Plainfield, or DAVID DUNN, New Market, Executors.

N. B.—All the described properties are offered at private sale until the day of sale, and if any are sold notice will be given. New Market, N. J., Jan. 12, 1846. j2td

The Sabbath Recorder, IS PUBLISHED WEEKLY AT NO. 9 SPRUCE STREET, NEW YORK. TERMS, \$2.00 per year, payable in advance. \$2.50 per year will be charged when payment is delayed more than six months, at which time all subscriptions for the year will be considered due. Payments received will be acknowledged both by paper and by an accompanying receipt. No paper discontinued until arrearages are paid, except at the discretion of the publisher. Communications, orders, and remittances, should be directed, post paid, to GEORGE B. UTZER, No. 9 Spruce St., New York.

Miscellaneous.

THE YOUNG WANDERER.

By G. W. FATTEN, U. S. ARMY.

Thou hast pass'd from my heart like the dew from the spray...

Alcida! Alcida! stray lamb of the fold! There's a tale of the fleece which should ne'er have been told!

Come back to the home of thy innocent mirth, Where thy mother sits and by the desolate hearth...

Alcida!—thou mother—yet never a bride! I speak not to chide thee—'t were idle to chide; Do I weep? 't is not weakness—I fall would refrain—

Conference on Christian Union.

Held in Liverpool, on Wednesday the first of October, 1845, and subsequent days.

"Fifty years have just transpired, since the day on which therese assembled in London a goodly company of evangelical Christians of several denominations, to form 'The Missionary Society.'"

"Their united prayers and counsels, their abounding zeal, liberality, and affection, produced, upon the minds of myriads the happiest results; and unquestionably that meeting may be regarded as an epoch in the history of evangelical religion in our native land, and throughout the world."

"The first session of the Conference was held at noon on Wednesday, October 1st, in the theatre of the Medical Institution, Mount Pleasant, Liverpool, and there were assembled about two hundred ministers and other gentlemen, connected with no less than seventeen different denominations."

"The following table contains a pretty accurate analysis of the members of the Conference."

Table with 2 columns: Denomination and Number of Members. Includes Episcopalians, Presbyterians, Congregationalists, and Methodists.

"John Henderson, Esq., of Glasgow, moved, and Sir Culling Eardly Smith, Bart., seconded, that the Rev. John Angel James, of Birmingham, be requested to take the chair."

"The arrangements for this part of the proceedings were admirable. The forms of praise were selected from the old version, and the hymns of Watts and Wesley; whilst the prayers were offered up to God, by the Rev. E. Bickersteth, (Episcopalian), Dr. Symington, (Reformed Presbyterian), Dr. Newton, (Wesleyan Methodist), and Dr. Smyth, (Free Church)."

"The Rev. John Jordan, M.A., vicar of Enstone, Oxfordshire, then moved, and the Rev. J. Blackburn of London seconded:—'That the subject of Christian union, practically considered, be taken into discussion at the evening sitting of the Conference,' which was carried."

"The appointment of Secretaries was then considered, and the Rev. A. S. Thelwall, (Episcopalian), Rev. W. Chalmers, (Presbyterian), Rev. G. Osborn, (Wesleyan), Rev. W. Bevan, (Independent), and Dr. Steane, (Baptist), were requested to act as the scribes of the assembly. This arrangement closed the first session."

"The second session commenced at 5 o'clock p. m., when Dr. Raffles was called to the chair, and the Rev. R. W. Kyle of Dublin, prayed."

Mr. Kirkpatrick, Dublin; Mr. Bickersteth, Waton; Mr. Blackburn, Pentonville; Mr. Thelwall, London; Mr. Russell, Greenwich; and Dr. Vaughan, Manchester.

"In the course of the evening, Mr. Bickersteth made some most Christian concessions respecting the department which had been manifested towards dissenting brethren by members of the Church of England. He was immediately followed by Mr. Blackburn, who fully responded to the admissions of Mr. Bickersteth, as to the conduct of Dissenters towards their brethren of the Church, and entreated that a resolution might be passed recording the judgment of the Conference respecting the temper in which religious journals ought to be conducted."

"On Thursday morning, the third session assembled, when the Rev. Edward Bickersteth was called to the chair, and Dr. Cox, of Hackney, led the devotions of the meeting. Mr. James Hamilton of London, renewed the discussion, and was followed by Mr. Jordan, Enstone; Dr. Cox, Hackney; Dr. John Brown, Edinburgh; Mr. Kyle, Dublin; Mr. Begg, Edinburgh; Sir C. E. Smith; Mr. A. Wells, London; Mr. James, Birmingham; Dr. Henry Letterkenny; Dr. Newton, Manchester; Dr. Candlish, Edinburgh; Mr. Sherman, London."

"This session was characterized by the manly, yet tender and Christian address of Dr. Cox, who claimed entire freedom of sentiment and action, or, in other words, union without compromise. Dr. J. Brown, of Edinburgh, having sustained this sentiment, it was met in a most generous and very eloquent speech, discussed that and other points, and succeeded in dissipating the suspicions of many minds on that delicate topic."

"A large committee was then appointed to prepare the business for the future sessions of the Conference; and, to afford it time the meeting adjourned till half-past seven, p. m."

"The fourth session met at the appointed hour, when Dr. Newton was called to preside, and Mr. Wallace, of Londonderry, engaged in prayer."

"Dr. Candlish brought up the first report from the committee, suggesting that a future meeting shall be convened for the promotion of Christian union, and containing those doctrines which must be held and maintained by those who shall be invited thereto."

"When the resolution was put, it was carried unanimously, and Dr. Raffles proposed that an immediate thanksgiving be offered to Almighty God, for the unanimity with which the report had been received and adopted. The Doxology was then sung with unusual emotion and delight. Dr. Leifchild having congratulated the Conference upon their happy union of sentiment, some routine business was forwarded, and the meeting adjourned."

"The fifth session commenced on Friday morning, at ten o'clock. The Rev. William Innes, of Edinburgh, was chosen to preside, and the Rev. J. Blackburn engaged in prayer."

"The farther reports of the Committee were brought up and adopted; but as we wish to present the series of the resolutions entire at the close of this narrative, those that were adopted at this sitting are deferred. Letters of apology, for unavoidable absence, were presented to the meeting from the Rev. Jacob Stanley, President of the Wesleyan Conference, Rev. Dr. Bunting, Rev. D. T. K. Drummond, Rev. Dr. Alexander Hill, Moderator of the Church of Scotland, Rev. Carr John Glynn, and Sir Andrew Agnew."

"The sixth and concluding session, was held on Friday evening, October 3d, when Dr. John Brown, of Edinburgh was called to the chair, and the Rev. Dr. Massie, of Manchester, prayed. The series of general resolutions was continued, and finally adopted. On moving and seconding the resolution numbered III., Messrs. Bickersteth and Blackburn renewed the observations of a previous meeting respecting a better spirit in controversy, and on the necessity of mortifying the tendency which disputants feel to outstrip the limits of kindness and charity. This motion was sustained by the Rev. Dr. Cunningham, who frankly confessed the faults of which he too had been guilty in controversy, and expressed a similar resolution with Mr. Blackburn; and then turning to an old antagonist, who was in the chair, he added, 'It gives me peculiar satisfaction to say this, sir, on the present occasion, and especially when I have the pleasure of addressing yourself, Dr. Brown, as the chairman of our assembly.' The effect of this graceful allusion to former feuds was quite electrical. Dr. Brown, though in the chair, claimed permission to reply. He said, notwithstanding their differences he had always respected and loved Dr. Cunningham, but now he should respect and love him more than ever!"

"Thus, in answer to prayer, were old wounds bound up, former jealousies and resentments were overcome, and the misgivings and the fears of many were acknowledged to be the offspring of unbelief. After the first day's sittings, all marks of denominational separation were obliterated, and mutual confidence and affection were displayed. Surely never did strangers so soon appear to be at home and at ease with each other; they felt their relationship as members of the 'household of faith,' and 'perfect love cast out fear,' from every bosom. We believe that this conference will never be forgotten by those who were privileged to experience its solemn, sacred influence; and we doubt not but its members received a baptism of the Spirit which will fit them to carry forward that most necessary and blessed work to which they have pledged themselves."

"The solemn and delightful meetings were then closed by singing the favorite hymn of Cennick's, 'Bless'd be the dear uniting love,' &c., and the venerable Dr. Brown pronounced the benediction."

RESOLUTIONS, ETC.

"I. That the Conference now assembled on the important subject of extended Christian union, after lengthened engagements of devotion and discussion, in which the happiest tokens of the Divine favor have been sensibly experienced, offer to the brethren in Scotland, by whom they were invited to assemble, most cordial thanks and congratulations."

"II. That, as the Conference rejoice in the substantial agreement which exists among the people of God, so they are deeply impressed with a sense of the importance of exhibiting and carrying out that agreement; believing, as they do, that the alienation of Christians from one another on account of lesser differences, has been one of the greatest evils in the church of Christ, and one main hindrance to the progress of the Gospel; and that the aspect of affairs in a religious view, both at home and abroad, is such as to present the strongest motive to union and cooperation."

"III. That this meeting desires to express its humiliation before God and his church, for all the divisions of the Christian church, and especially for every thing which we ourselves may have aforesaid spoken, in theological and ecclesiastical discussions, contrary to speaking the truth in love; and would earnestly and affectionately recommend to each other, in our own conduct, and particularly in our use of the press, carefully to abstain from, and to put away, all bitterness, and wrath, and anger, and clamor, and evil speaking, with all malice; and in things in which we may yet differ from each other, still to seek to be kind, tender-hearted, forbearing one another in love, forgiving one another even as God, for Christ's sake, hath forgiven us; in every thing seeking to be followers of God as dear children, and to walk in love, as Christ also has loved us."

"IV. That, as the Christian union, which this Conference desires to promote, can only be attained through the blessed energy of the Holy Spirit, the Conference unanimously recommends the members present, and absent brethren, to make this matter the subject of simultaneous weekly petition at the throne of grace, in their closets and families; and suggests the forenoon of Monday as the time for that purpose."

"V. That the Conference records with delight, and heartfelt thanksgiving to God, that, after the most frank and unreserved expression of their sentiments, by brethren of various denominations present, there has been found, not only a general and warm desire for extended Christian union, but ample ground of common truth, on a cordial belief in which the assembled brethren could themselves unite, for many important objects, and also invite the adhesion of all evangelical Christians; so that, cheered by these auspicious commencements, the Conference would go forward with its great object, depending on continued help from the Divine Head of the church; and now determines that a more extensive meeting shall be convened in London, in the summer of next year, to which Christians from various parts of the world shall be invited."

"VI. That the Conference, postponing the preparation of a full and formal document on the subject, deem it sufficient for the present, to intimate that the parties who shall be invited to the future meeting, shall be such persons as hold and maintain what are usually understood to be evangelical views in regard to such important matters of doctrine as the following, namely:—

- 1. The Divine inspiration, authority and sufficiency of the Holy Scripture.
2. The unity of the Godhead and the Trinity of persons therein.
3. The utter depravity of human nature in consequence of the fall.
4. The incarnation of the Son of God, and his work of atonement for sinners of mankind.
5. The justification of the sinner by faith alone.

"6. The work of the Holy Spirit in the conversion and sanctification of the sinner.
7. The right and the duty of private judgment in the interpretation of Holy Scripture.
8. The divine institution of the Christian ministry, and the authority and perpetuity of the ordinances of Baptism and the 'Lord's Supper.'"

"VII. That it be recommended to the future meeting, in connexion with the promotion of Christian union, that they form an institution, whose name shall be THE EVANGELICAL ALLIANCE."

"VIII. That in the prosecution of the present attempt, the Conference are clearly and unanimously of opinion, that no compromise of their own views, or sanction of those of others, on the points on which they differ, ought to be either required or expected on the part of any one who concurs in it; but that all should be held, as free as before, to maintain and advocate their views, with all due forbearance and brotherly love. Farther, that any union or alliance to be formed, should be understood to be an alliance of individual Christians, and not of denominations or branches of the Church; and the design of this alliance shall be to exhibit, as far as practicable, the essential unity of the church of Christ, and at the same time, to cherish and manifest, in its various branches, the spirit of brotherly love—to open and maintain, by correspondence and otherwise, fraternal intercourse between all parts of the Christian world,—and, by the press, and by such scriptural means, as in the progress of this alliance may be deemed expedient, to resist not only the efforts of Popery, but every form of superstition and infidelity, and to promote our common Protestant faith in our own and other countries."

"IX. That the practical suggestions which have been made in the course of the meeting of the Conference be remitted to the committee, with special instructions to take them into their deliberate consideration, particularly at the aggregate meetings appointed to be held in January and April, and mature them, as far as practicable, and report upon them to the meeting to be held in June."

"X. That, in the judgment of this Conference, one of the most important objects which the contemplated alliance ought to have in view, is the promotion of sound views on the subject of the sanctity of the Lord's day, as well as the better practical observance of that day, and the removal of hindrances and obstacles to its observance."

"XI. That a provisional committee, in four divisions, be appointed from among the members present at this Conference. The first division to sit in London, with power to act for foreign countries, and for the Midland and Southern counties of England; second to sit in Liverpool, with power to act for the Northern counties, and Wales; the third to sit in Glasgow, and act for Scotland; the fourth in Dublin, with power to act for Ireland."

"That this committee have power to add to its members, from among those Christian friends who may, from time to time, signify their adhesion to the objects of the present Conference, and their readiness to join the proposed alliance."

"That it be an instruction to the committee to hold an aggregate meeting of the four divisions in Liverpool, in the month of January, and at Birmingham in the month of April, next ensuing; and that the aggregate meetings be authorized and empowered to make all necessary arrangements and intimations connected with the proposed meeting in London, in June, 1846."

"That the several divisions of the committee shall interchange their minutes after each meeting."

"That it shall be an instruction to the provisional committee to use their best efforts, by holding meetings, and by all other suitable means, to awaken attention to the subject of Christian union; to explain the objects, and, as far as possible, to diffuse the spirit of the present Conference in their several localities."

"That this committee have power to originate local committees on the same principle."

"The London section of the general committee have already assembled, and are taking vigorous preparatory steps, in order to a complete organization. An association, of which it is probable that R. C. L. Bevan, Esq., will be treasurer; Sir Culling Eardly Smith, chairman; and the Rev. Edward Bickersteth, Rev. James Hamilton, the Rev. Drs. Bunting, Leifchild, and Sterne, the secretaries, cannot fail, with the Divine blessing on its object, to succeed. Let it share in the prayers of the churches!"

THE MOTHER AT PRAYER.

She enters her chamber. All is quiet and retired. There is no eye to witness her deep emotions, but that of God; no ear to hear her earnest pleadings, but that of the Almighty. A sweet and sacred solemnity prevades her soul. She feels that she is about to commune with a Being who holds her destiny in his hands, but who, notwithstanding his power and might, encouraged her to come, and will condescend and even delight to listen to her prayer. She bows her knee before him, and lifts her imploring eyes to heaven. Oh, hallowed moment! Oh, interesting sight! Listen to the language of her heart. For what does she plead? It is for her dear children. What does she ask for them? Not the riches of earth, nor the plaudits of surrounding admirers, nor the external gracefulness and beauty of youth. These are, in her estimation, of little value. Instead of these, she asks for her dear ones the protecting care of God, and for strength to discharge her duty towards them. With what anxious solicitude is each one remembered before him, from the absent son on the boisterous ocean, to the unconscious babe of her bosom. She asks, that from the earliestblings of infancy, the best tribute of their hearts may ascend to their Creator. With what increased earnestness does she plead, as the recollection of the many snares and temptations which they must encounter, crosses her anxious mind. It is then she feels her own weakness, and her entire dependence upon God. It is then she sees her need of Divine assistance and support, and the vast importance of maternal prayer. It is then she fervently exclaims, 'Of myself I can do nothing; Oh, thou who holdest the hearts of my children in thy hand, I bless thee for this resource.' I know that the mother's prayer of faith will avail much. When the season of prayer is over, she leaves her chamber with a spirit refreshed and invigorated; with a mind untroubled. She has left all in the hand of God. The serenity of her soul is visible in her countenance. It sweetens every duty, and influences all her conduct. Praying mother, surely thou art blest.

THE GOLDEN CHAIN.

A mother's love is a golden chain, which nature binds round the hearts of her children, although the enemies of God, and fastens to his throne. When, in the fury and madness of 'wild nature's vigor,' they strive to tear away from that throne, this chain limits their wanderings. They may hate the cross—the love of Christ may not constrain them, but a mother's love, a mother's prayers, they can never forget, can never cease to feel. It may not, it cannot, finally save them, but while in life, it holds them often from final apostasy, and keeps them within the reach of mercy. Blessed influence of a pious mother! Who, that has felt it, does not also feel that the greatest blessing here, short of sealing grace, is the presence and recollection of a mother's counsels and a mother's prayers? Would that every mother of our land were holy, and that every child of such a mother could realize the blessing and improve it!

SIGNS.

Solomon said, many centuries ago: 'Even a child is known by his doings, whether his work be pure and whether it be right.' Some people seem to think that children have no character at all. On the contrary, an observing eye sees in these young creatures the signs of what they are likely to be in life. When I see a little boy slow to go to school and glad of every excuse to neglect his book, I think it a sign that he will be a dunce. When I see a boy in haste to spend every penny as soon as he gets it, I think it a sign that he will be a spendthrift. When I see a boy boarding up his pennies, and unwilling to part with them for any good purpose, I think it a sign that he will be a miser. When I see a boy or girl always looking out for themselves, and dislike to share good things with others, I think it a sign that this child will grow up a very selfish person. When I see boys and girls often quarrelling, I think it a sign that they will be violent and hateful men and women. When I see a little boy willing to take strong drink, I think it a sign that he will be a drunkard. When I see a boy who never prays, I think it a sign that he will be a profane and profligate man. When I see a child obedient to its parents, I think it a sign of great future blessings from Almighty God. When I see a boy fond of the Bible, and well acquainted with it, I think it a sign that he will be a pious and happy man. And though great changes sometimes take place in the character, yet, as a general rule, these signs do not fail. [Christian Mirror.]

HOW TO WRITE FOR NEWSPAPERS.

- I. Have something to write about.
II. Write plain; dot your i's; cross your t's; point your sentences; begin them with capitals.
III. Write short; to the point; stop when you are done.
IV. Write only on one side of the leaf.
V. Read it over, abridge and correct it, until you get it into the smallest possible compass.
VI. Pay the postage.
These rules observed, will almost ensure the publication of an article, and what is more desirable to the writer will secure its being read.

FILIAL LOVE.

Filial love should be cherished. It has, especially, a softening and ennobling effect on the masculine heart. It has been remarked that almost all illustrious men have been distinguished by love for their mother. It is mentioned by Miss Pardee, that a 'beautiful feature in the character of the Turks, is reverence for their mother.—Their wives may advise or reprimand unheeded, but their mother is an oracle, consulted, confided in, listened to with respect and deference, honored to the latest hour, and remembered with affection even beyond the grave.' 'Wives may die,' say they, 'and we can replace them; children perish, and others may be born to us; but who shall restore the mother when she passeth away and is seen no more?'

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From the very liberal patronage extended to this Institution during the past seven years, the Trustees have been induced to make arrangements for greatly increasing its facilities. The Chemical, Philosophical, Astronomical, and Mathematical apparatus is amply sufficient for a full illustration of the different departments of those Sciences. The apparatus will be further increased at the commencement of the ensuing Fall Term, by the introduction of whatever may be necessary in other Sciences than those above mentioned, especially, by a MANIKIN of the most approved structure, now being imported from Paris, expressly for this Institution. This will enable the student of Physiology and Anatomy to pursue his studies with advantages nearly equal to those afforded by an actual subject, having this further advantage of being dissected of all those revolting circumstances ever attendant on the dissecting room.

THE TEACHERS' CLASSES, as usual, will be exercised in practical teaching, under the immediate supervision of their respective Instructors. Model Classes will be formed at the commencement of each term. Daily Lectures will also be given during the Fall and Winter Terms; and the public may be assured that this department of the Institution shall be conducted upon the principles of the best regulated Normal Schools, in this, or any other country."

Finally, the proprietors pledge themselves, that the reputation of this Institution shall be sustained by the introduction of whatever may be necessary to meet the demands of an intelligent public.

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THE ACADEMIC YEAR for 1845—6 consists of three Terms, as follows:—The First, commencing Wednesday August 13, 1845, and ending Tuesday, November 20, 1845; the Second, commencing Wednesday, November 26, and ending Thursday, March 6, 1846. The Third, commencing Wednesday, March 25, and ending Thursday, July 2, 1846. EXPENSES.—Tuition, per term, from \$3 50 to \$5 00. Board, per week, \$1 00. Piano, (extra,) per term, \$10 00. Washing, lights and fuel, per term, from \$2 00 to \$5 00. The entire expenses for an Academic Year, including board, washing, lights, fuel and tuition, (except on the Piano,) need not exceed \$70 00; and may even be reduced much below this, when individuals board themselves, either separately or in clubs. For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

SAMUEL RUSSELL, President of the Board of Trustees.

BANK NOTE LIST.

Table listing bank notes from various states including New England, New York, Pennsylvania, and others, with denominations and locations.

Local Agents for the Sabbath Recorder.

Table listing local agents for the Sabbath Recorder in various states including New York, Connecticut, New Jersey, Pennsylvania, Virginia, Ohio, Michigan, and Rhode Island.

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