

The Sabbath Recorder.

EDITED BY GEORGE B. UTTER.

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

PUBLISHED AT NO. 9 SPRUCE ST.

VOL. II—NO. 38.

NEW YORK, FIFTH-DAY, MARCH 12, 1846.

WHOLE NO. 90.

The Sabbath Recorder.

THE ORIGINAL SABBATH UNCHANGED;
OR,
THE CONTINUING OBLIGATION OF THE SEVENTH DAY, AND
THE UNAUTHORIZED SUBSTITUTION OF THE FIRST,
AS THE CHRISTIAN SABBATH.

BY JAMES A. BEGG, GLASGOW, N. B.

SECTION III. [Continued.]

Institution of the Weekly Sabbath and its Design.

When viewed with respect solely to the advantages it secures of a regular return of rest for the body and the mind, the Sabbath is felt to be a blessing worthy of its Author, and, in some form, is acknowledged by all to be necessary. As regards those who are engaged in occupations of bodily toil, this assertion of its value will not be considered as requiring proof; while to those incessantly employed in the exercise of the mental powers, the advantages of the Sabbath, in suspending their exertions, may be still greater, as these interruptions for recruiting their exhausted energies are perhaps the more necessary that the present stimulus, in such cases, often prevents the waste of bodily energy it occasions from being at the time equally perceptible.

While legislating for His own glory, the great Creator was thus seeking the promotion of our good. God, who is Himself the fountain of all blessing, has chosen the Sabbath more specially as a time for nourishing spiritual life, and hope, and joy. As we are not only privileged with the assurance of God's hearing all prayer, but there is also a special promise to united prayer, that if two shall agree as touching any thing that they shall ask, it shall be done for them of our Father; so, while our God is ever giving to us opportunity of blessing, at all times and under all circumstances, He has also annexed a special blessing to His own day, which those, who, obedient to His authority and with filial affection serve Him, shall enjoy. All the exercises of the Sabbath are in themselves blessings, when duly engaged in, and God's favor is to be found in the way of obedience. It is blessed of Him, as an appointment of His own for working in us the first fruit of holiness. To the obedient heart, He is able to cause this blessing to be enjoyed in the nourishment of our spiritual life through many channels, even as the health of the body may be most effectually maintained and promoted through the combined operation of different aliments, where there is a due submission to the laws of health.

But while it is true that God's blessing maketh rich and addeth no sorrow, men may be willing to dispense with His declared blessing in the fancied enjoyment of an equivalent advantage. All is not really good that passes under that name; and real good may be received that is more than counterbalanced by the expense at which it is procured, or the evils which necessarily flow from that which ministers it. The opium victim has a delirious enjoyment from his poison; but the moral, mental, and physical injury which he receives, immeasurably outweighs the short-lived bliss. In like manner, and in varying degree, injury is sustained by every departure from the principles under which we are placed. But ignorance, or prejudice, often prevents men from perceiving the true cause of the weakness which thus ensues, or the diseases which are engendered. So, in regard to spiritual health, it is no evidence that the church sustains but little injury from her rejection of the day which God has blessed, that she traces none of her disorders to that cause. Her stunted growth, her lack of faith, her loss of love, her abounding carnality, may all have a closer connection with her disobedience to the divine command, than she chooses to admit, or is prepared to believe. The trampling under foot the blessing of the Eternal cannot but occasion serious loss, if it do not also entail providential displays of divine displeasure. In reference to the perversion of another ordinance, where the consequences were probably not apprehended, we know the Apostle says, "for this cause, many are weak and sickly among you, and many sleep." 1 Cor. 11: 30. God is willing to be found of all who truly seek him, on Sunday, or Monday, or on any other day; but who can tell how much even those who profit most on Sunday, weekly lose from lightly esteeming the blessing of the Sabbath!

"The seventh day is the Sabbath," which God has sanctified and blessed. This it has been, from creation—and, therefore, before there was the opportunity of distinction between ordinances for Jews and for Gentiles. The appointment rests wholly on the authority, and owes its origin entirely to the wisdom and goodness of God. He it is alone that can bless, and He alone, therefore, has the right to determine to which day that blessing shall be annexed, and to tell the purpose contem-

plated by it—as to Him also belongs the wisdom best to fix the particular day to be so allotted to Sabbatic rest. We could not have determined for ourselves the extent to which the relaxation of secular pursuits, occupying either the body or the mind, should be carried; or the precise portion of time to be exclusively devoted to holy uses. For, although it is obviously enough the duty of an intelligent creature to honor and serve his God, it requires more than human wisdom to determine that it is necessary that this should be done by separating any given portion to be occupied more exclusively with religious exercises, or in any way markedly different from the rest. And even when this has been divinely declared as best, man could not have fixed on the due proportion so to be necessarily allotted. We read not of the holy angels serving God with Sabbatisms, or that thus it shall be with men in the glorified state; and had it so pleased Him, the Creator might possibly have fixed for us another way now as well as for the redeemed in the world to come. And if there be nothing in the nature of things suggesting to us that one entire day at one time should be devoted to the things of God, still less could mere reason have decided that this would best be weekly, however much we may be able to perceive its "expediency," when God has fixed. Even when this has been ascertained as what shall meet the mind of God, still without divine instruction man could not determine which day of the seven is that which should be so appropriated. But all doubts are set at rest, and all difficulties of this nature are removed, by the information which revelation has thus supplied. The Sabbath is not merely to be one day in seven; it is also "the seventh" in order.

The right of God to demand for Himself and to bless for His creatures what portion as well as what proportion of time He pleased, is never indeed denied. It is universally conceded that He might have required one day of four, or one day of six, or one day of ten, or of any other number, to be so consecrated to His service, and which might have been so blessed by Him, rather than one day of seven. It will also be acknowledged that He had a sovereign right to name the first, or the fourth, or the sixth day of the seven, rather than the seventh, had it so pleased Him—rather than "blessed the seventh day and sanctified it."

The great Creator, in sanctifying and blessing the seventh day, has, as we have seen, also revealed unto us the reason, "Because that in it he rested from all His work." Now this will apply to no other day than the one on which He did so rest. It is not that God having rested on the seventh day, that He would therefore have us to sanctify some one of the seven; but He sanctified and blessed the very day on which He Himself had rested. We may refuse, indeed, to sanctify the day of divine appointment, and reject the divine blessing, and we may choose for ourselves another and an unblest day, and we may say it is of no importance which day we keep, if we only keep a day at all; but, however heady and high-minded we may sinfully be in this respect, we never can make a Sabbath at our bidding, nor transfer the blessing of God at our will, or to suit our own convenience.

"One day in seven," and "the seventh part of time," however common in the mouths of those who seek to justify the evil which men have committed in changing the ordinance of God, is therefore language no where used in the divine Word, as any other than the seventh day would inadequately serve Jehovah's purpose of commemorating His rest; and if, in reasoning concerning God's requirements in other matters, we were to adopt a similar principle, it would lead us far astray. One application of such a principle will suffice for illustration. Nearly coeval with God's giving the Sabbath to Adam, "the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day thou eatest thereof, thou shalt surely die." Gen. 2: 16, 17. Now would Adam have been justified in reasoning thus concerning the divine prohibition: "God has indeed commanded us to abstain from taking of the fruit of one of the trees of the garden—and He has also named the particular tree to which His prohibition is attached—yet all the trees are God's, equally created by Him, and equally good; and the import of what He requires is our abstaining from taking of the fruit of some one of the many trees in the garden; if, therefore, we refrain from eating of the fruit of any one of the other trees, although we do eat of this tree of the knowledge of good and evil, we shall have acted in the spirit of God's commandment, and that is enough—this will serve the divine purpose equally well." Would Adam have been justified in making the supposed substitution? Or, would we, in such a case, have regarded either his logic or his feelings to be right? Surely not.

Have I, then, put the comparison unfairly, that Adam, so justifying his own act, should have been condemned in regard to the eating of the forbid-

den fruit, and yet Christians be justified in regard to their secularizing the Sabbath of the Lord, and substituting a day which God has not enjoined? Do you say it was a certain specified tree, to which the prohibition in Adam's case applied?—and that, also, for a particular reason? This I admit; and it is solely because of the similarity, in both respects, of the Sabbath appointment, that I have made choice of the particular illustration—for, in regard to it, God has also named the seventh rather than any other day, and He has farther assigned the reason; and as that reason can apply only to the specified seventh day, so also does the blessing.

If, then, such an imagination on Adam's part would manifestly have polluted the holiness of his better state, what are we to think of the argument which, when God names the seventh day as the Sabbath, substitutes "one day in seven," or "a seventh part of time," without the least authority from Him? Can we regard it as the feeling of sonship by which those are actuated in this matter, who say of God's commandment concerning the seventh day, they obey it in spirit by the observance of the first?—as if the spirit of a child could be compatible with disobedience, or even unconcern about the Father's will? If so, surely the very principle I have supposed as manifestly sin in Adam, had been righteousness!—and it had been quite in the spirit of God's requirement that he should have taken of the forbidden fruit, if he only withheld his hand from that of any one of the other trees of Eden's garden.

We have, then, reason to adore the goodness of our God, that He has not only appointed the proportion of time for His worship and to service be one day in the week, but that He has also selected the particular day that is to be sanctified or set apart from labor to hallowed purposes, and that He has farther blessed it—that He has not left this to be regulated according to our own imaginations, but in His infinite wisdom, has determined that to which our understandings are inadequate, and intimated His choice for our guidance—and that even in so doing He has not, in the exercise of His prerogative, arbitrarily demanded a burdensome portion of time that was ours, but that He has most lovingly appointed the proportion of His own time which should best be solely devoted to our spiritual profit, and for His glory therein. It is the miserable deceiving of unbelief, which, in any case, would lead us to seek or expect the enjoyment of true or higher blessedness in another than the path which God has chosen for us, and which He reveals that we should continually walk in it.

["To be Continued."]

"THE PEOPLE'S RIGHTS RE-CLAIMED."

We hold that infidels have rights as well as Christians. It savors but little of the humility of the gospel when this is called in question. For let it be granted that infidels have placed themselves in such a state of hostility to God's government, that they deserve nothing at his hands; it becomes us to consider that we deserve nothing either. Whatever we enjoy is altogether a gratuity bestowed on us by our heavenly Father, which we no more deserve than the most violent infidel on the face of the earth. When, therefore, we undertake to withhold from them any civil privileges on account of their principles, under the idea that such privileges are a boon bestowed exclusively on the righteous, we act upon a principle, which, if carried out to its legitimate results, would banish infidels beyond the reach and protection of all government whatever. They must needs go out of the world. It is astonishing, that in this advanced age, this need to be a matter of discussion. One would have thought, that the fathers of our government had settled this matter long ago.

Among the rights which infidels have, is that of thinking and acting for themselves in all matters of religion. This clearly implies a right to reject the whole Book of Revelation, if they see proper. For the same argument that would prove that they have no right to reject it, would also prove that they have no right to interpret it for themselves. That is, if the simple fact of the Book of Revelation being true, proves that they have no right to reject it, the same thing proves that they have no right to collect out of it any thing but that particular form of religion which it clearly and truly teaches; so that here is a blow at the right of private interpretation. We speak merely of civil rights. For the moral abuse of such rights they are responsible, not to us—not to government—but to God, who will judge them in his own way, and in his own time.

Now since infidels have a right to reject the whole system of Revealed Religion, it is clearly and palpably unjust to compel them by law to observe one of its institutions. On the supposition that Sunday were the true Bible Sabbath,—which it is not,—it were unjust to compel any one to the observance of it. God Almighty wants no such compelled obedience; and as for civil society, it may as well be pretended that the whole system of Revealed Religion is necessary to its welfare, as that one of its ordinances is.

We therefore do—and our "Blue Law" inquirers may scowl at us like Pharisees for so doing, and like the crippled giant that Bunyan's Pilgrim saw in the cave cry out, "You will never mend till more of you be burnt!"—sympathize, not only with infidels, but with all others, who are legally compelled to observe a religious institution. The moral principle which makes them unwilling to receive the statutes of Revealed Religion, we deplore. But far be it from us to coerce them into a reception of them by civil enactments. God tolerates them; and why should not we?

The following article is the production of an unbeliever, who writes under the title which we have placed as our heading. We give it a place in our columns, not for the purpose of showing any approval of the spirit of hostility to Christianity, which may have dictated it, but for the two fold purpose of showing our sympathy with those who plead for religious freedom, and the strength of argument by which an unscriptural dogma is combated. The sentiment expressed in the closing paragraph—"that Jesus and the primitive Christians disclaimed any moral or religious obligation to observe the Sabbath, as soon as they acquired physical strength enough to become as fearless of the Jews"—we do not of course endorse.

He is considering the objection, often urged by religious people, that to follow business or recreation on the Sabbath, is disturbing others in their religious worship. The fallacy of the objection is most clearly shown. He observes— "To pretend as some have done, that the carrying on of business, pursuing ordinary avocations, or the taking innocent recreation by a part of the community is a disturbance of others in their religious exercise and worship, is taking a ground which every week's, nay, almost every day's experience proves fallacious. Meetings are held and religious worship performed on other days (and nights) than Sunday, during the bustle of every kind of business and amusement; yet none were ever found so weak as to call it a disturbance of them in the free exercise and enjoyment of their religious profession and worship." No one ever thought that the usual avocations of some ought to be suspended, because others choose to shut up shop and go to church. It would be a libel on the intellect of common sense to contend that useful labor, innocent in itself and necessary to the support and preservation of helpless human offspring, can be transformed to immorality or licentiousness, by the (immaterial) circumstance of its being performed by some at a time when others choose to lay aside their work, and go to prayer, sing a psalm, or hear a sermon. Yet as absurd as this position is, it must be admitted, before the labor of some on Sunday, can with any color of consistency be called a disturbance of others in the exercise and enjoyment of their religious profession and worship. And were it admitted to be tenable, who then could deny the right of our legislature to prohibit business and amusement on Christmas or other high Mass day, Good Friday, Fast, or Thanksgiving, or any other day on which a part of the community are bound by their particular sectarian tenets to offer prayer and praise to God? This conceded, what but the want of political power could then prevent our Methodist brethren, who are as honest and sincere as other people, from interdicting useful labor and innocent recreation throughout the State, as being immoral or a disturbance of them in their devotions during the days of their camp-meeting exercises? And who then could have the heart to deny God Saint Nicolaus his equal right to claim for Paus and Pinxter like respect? And so we might go on, till, instead of 'six days' in the week, there would scarcely be left to man one day in all the year on which to do his work!!

"I am aware of the ground taken on this subject by the advocates of the first day Sabbath, viz., that 'the work of salvation was greater than the work of creation,' and therefore 'the first was substituted for the seventh as the Sabbath day.' This may be the reason assigned for the change, but it does not follow that this reason is true. But who made this change? Certainly the Bible contains no evidence that Infinite Wisdom and Power was under any necessity to change their measures. We are told in substance that after six days' labor in creating the world, &c., 'God rested on the seventh, and therefore appointed it as a Sabbath, on which man should rest from his labor.' We do not see in the Bible, or anywhere else, any such account of the 'labors of salvation.' Besides, according to the creed of many, it appears that God has not yet rested from the work of salvation—that he is 'adding to the church daily such as are to be saved.' And according to the belief of others, this work never will be completed, if a living soul shall be eventually and eternally lost. But I must drop this part of my subject; to pursue it farther would not comport with my present object. In truth, every intelligent person acquainted with the subject, knows that the first was substituted for the seventh day as a Sabbath, by the dominant part of the Christian sect or church, for even to this day all Christians do not hold to it; and that the change was made by man, not because God rested from any labor on that day, or appointed it a Sabbath, but because Jesus, the founder of their faith, is said to have risen from the dead on Sunday. And Constantine, the Roman Emperor, (and not God,) three hundred years after the birth of Jesus, influenced by the Christian priesthood, and by his pagan custom of worshipping the sun on that day, first made Christianity a State Religion, and then interdicted labor on that 'venerable day of the sun,' so called because it was the day of pagan worship. And now permit me to ask the first day Sabbathians who profess to believe the fourth command-

ment recorded in the 20th chapter of Exodus to be derived from divine authority, who authorized Constantine, our Legislature, or any dominant religious sect or church, to repeal, alter, relax, or suspend the decree of God? Who empowered either Church or State to appoint another Sabbath than that appointed by the Lord? Who gave them the right to authorize mankind to labor on the day on which God forbid any labor to be done? On what authority do they presume to absolve mankind from the 'immorality of profaning by labor the seventh day,' the Sabbath of the Lord? Whence does man derive the right to interdict labor on the first day of the week, one of the six which God appointed and set apart for man to do 'all his work'?

"The truth is, that the keeping of the seventh day, is a religious sectarian tenet of the Jews, and was so regarded by Jesus and the primitive Christians, who disclaimed any moral or religious obligation to observe it, and as soon as they acquired physical strength enough to become fearless of the Jews, they renounced it altogether, and had a natural and moral right to do so, on the same principle that all others have an equal right, to renounce the first day Sabbath established by the Christian sect and statute law, and not by God's appointment, any more than the Jewish Sabbath, which the first day Christians have renounced. The keeping of either of those two days as a Sabbath, being but a sectarian religious tenet, is only binding on those who conscientiously believe in them respectively as such. The conscientious disbelief of either or both of them as a Sabbath by divine authority, can never amount to moral depravity. The guilt or moral turpitude, if any can arise from the belief or disbelief of those religious tenets, is in hypocritically acting against conscientious convictions on the subject. Such deceit being undeniably immoral, the law which compels that dishonest course of conduct partakes of the character of the unrighteous action which commands it to be done. So it is with the statute under consideration. By compelling those to keep the first or the seventh day, who disbelieve in the divine appointment of either of them as a religious Sabbath day, it commits a real act of immorality in attempting to suppress an imaginary one, and on that account contains no righteous binding power."

LUTHER IN HIS CLOSET.

I cannot say, (says Vitus Theodorus, one of the German Reformers,) enough to admire the cheerfulness, constancy, faith, and hope of Luther, even in these trying times. He constantly feeds these good affections by a very diligent study of the word of God. Then not a day passes in which he does not employ in prayer at least three of his best hours. Once I happened to hear him at prayer. Oh! what faith was there in his expressions! He petitioned God with as much reverence as if he were in divine presence, and yet with as firm a hope and confidence as he would address a friend. "I know," said he, "that thou art our Father and our God, therefore I am sure that thou wilt bring to nought the persecution of thy children, for shouldst thou fail to do this, thine own cause, being connected with ours, would be endangered. It is entirely thine own concern; we, by thy providence, have been compelled to take a part; thou, therefore, wilt be our defence." Whilst I was listening to Luther praying, in this manner, at a distance, my soul seemed to burn within me, to hear a man address God so like a friend, and yet with so much gravity and reverence; and also to hear him in the course of his prayer, insisting on the promises contained in the Psalms, as if he were sure his petitions would be granted.

HINDOO FABLE.—There is a fable among the Hindoos, that a thief having been detected and condemned to die, thought upon an expedient by which he might be rescued from death. He sent for the jailer, and he told him he had an important secret to disclose to the King, and when he had done so he would be ready to die. The King sent for him to know what this secret was. He told him that he knew the art of producing trees that should bear gold. The King, accompanied by his prime minister, courtiers, and priests, came with the thief to a certain spot, where they began their incantations. The thief then produced a piece of gold, declaring that if sown it would produce a tree, every branch of which should bear gold; "but," added he, "this must be put into the ground by a person perfectly honest. I am not so, and therefore pass it to your Majesty." The King replied, "When I was a boy I remember taking something from my father, which, although a trifle, prevents my being a proper person. I pass it, therefore, to my prime minister." The latter said, "I receive the taxes from the people, and as I am exposed to many temptations, how can I be perfectly honest? I therefore give it to the priest." The priest pleaded the same as to his conduct in receiving the sacrifices. At length the thief exclaimed, "I know not why we should not all four be hanged, since not one of us is honest." The King was so pleased at the ingenuity of the thief that he granted him a pardon.

PRIVATE HABITS OF MILTON.—He rose at four in the morning; had some one to read the Bible to him for about half an hour; contemplated till seven; read and wrote until dinner; walked or swung, or played music three or four hours; entertained visitors until eight; took a light supper; smoked his pipe; drank a glass of water, and went to bed. He never drank strong liquors, and seldom drank any at all between meals. He seems always to have looked with contempt upon females, and he did not belong to any particular church. Some say he was a Presbyterian, others a Brownist, and others a Quaker.

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Mr. Biscioni, an extensive Irish stage-coach proprietor, having at one time as many as 110 vehicles, including mail-coaches and different descriptions of cars, after 28 years of this extensive dealing with horses, said in the British Association, (Aug. 19, 1843), that "experience teaches me that I can work a horse eight miles per day for six days in the week, much better than I can six miles for seven days." Athenaeum, Sept. 2, 1843.

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The Sabbath Recorder.

New York, March 12, 1846.

We have been exceedingly desirous to make the Recorder a faithful chronicle of the principal civil and religious movements of the day, and particularly of those movements which have a bearing upon the true doctrine of the Sabbath. Hence we have given a large place in our columns to the subject of Sabbath Legislation, and to those narratives of facts which serve to show the spirit and feelings of legislators. Some of our readers may think this course unwise, and that it were better to confine ourselves to a bare statement of the results, without giving the steps by which those results were reached. We think differently, and we are confident that they will think differently if ever they are called upon to write a religious history of the present time. There can be little doubt, that a disposition to give religion a popular form, and secure for its institutions the support of civil enactments, is a peculiar and striking characteristic of this age. Perhaps there is no place in which this is more distinctly seen than in the efforts to enforce the observation of Sabbaths by civil penalties. Just at this time, therefore, when religious zealots are moving heaven and earth to secure legal enactments in favor of Sunday, it becomes our duty to protest long and loud against all attempts on the part of government to legalize a "tradition of men," or to throw obstacles in the way of observing "the Sabbath of the Lord." In this way we may most effectually rebuke error, witness for the truth, and promote vital godliness among men. The world needs, and so do we, "line upon line, and precept upon precept, here a little and there a little." And though it may appear to some needless often to "speak the same things," we are sure that in the end it will be found "profitable." This is our apology, if any is needed, for giving such prominence in the Recorder to the subject of the Sabbath, and particularly of Sabbath Legislation. We trust it will be deemed satisfactory by all right-minded and sound-hearted Sabbath-keepers. We are sure, at any rate, that such will deem it sufficient for making room in our editorial columns for the following lengthy article.

THE BILL OF EQUAL RIGHTS IN NEW JERSEY.

To the Editor of the Sabbath Recorder:—

It is generally known, that the Seventh-day Baptists of New Jersey have petitioned the Legislature for the free exercise of the civil and religious rights guaranteed to them by the Old and also by the New Constitution, but from the exercise of which they have been prohibited by an act of the Legislature passed in March, 1798, entitled, "An Act for the suppression of Vice and Immorality,"—which act, together with other statutes of the State, was by the Legislature of 1845 referred to four Commissioners, to collate and revise, and to make them consistent with the New Constitution, and when so revised and arranged, to lay them before the Legislature for their sanction. On the 27th of January, A. D. Tisworth, Esq., and myself, called on Gov. Vroom, one of the Commissioners, to ascertain what alteration had been made in said act, or what amendment had been proposed to it. Finding that it remained in its original form, we stated our objections to it, as being unconstitutional and oppressive to those citizens of the State who observe the seventh day of the week as the Sabbath. We then proposed the amendment which, in our opinion, would render the act constitutional, and which would remove its objectionable features. The Governor stated that it would be impracticable for the Commissioners now to amend the act, as they were about to report it to the Legislature; but that he would refer our proposition to amend to the Legislature for their action, not objecting in the least to the amendment. On the day following, the Commissioners reported the aforesaid act to the Legislature, and by that body it was referred to their Standing Committee on judiciary, and by them again reported to the House. While it was under consideration, there was a proposition to amend it by striking out the proviso in the 4th section, when a motion to postpone prevailed, and at the last advice it remained still in this position. Should the amendment receive the sanction of the House, it will not meet our case. The law will still be oppressive, unjust, and unconstitutional. Many citizens of high standing, both in church and state, who observe the first day of the week, consider it as unjustly bearing upon those who conscientiously observe the seventh day of the week as the Sabbath, and have united with the petitioners for the repeal or amendment of such portions of the act as conflict with the civil and religious liberty of the Seventh-day People, or for a special act for their relief. As many of our readers are anxious to know how the case has been disposed of by the Legislature, I will furnish you with the action of the House on the question, as given by the reporters.

House of Assembly, January 14th, 1846.—Mr. Phillips presented a petition from a number of the inhabitants of the county of Middlesex, for a modification of the laws relating to Vice and Immorality, stating that they conflicted with the civil and religious rights of those who observe the seventh day of the week as the Sabbath. Referred to a select committee consisting of Messrs. Phillips, Cory, Caskey, Garrison, and Simpson.

January 22d.—Mr. Cory presented a petition from the citizens of the county of Essex who observe the seventh day of the week as the Sabbath, praying for such an alteration of the laws for the observance of the first day of the week as will protect their rights of conscience from infringement. Read and referred as above.

January 27th.—Petitions were presented by the following members: Mr. Cannon one from Burlington, Mr. Cory one from Somerset, Mr. Garrison one from Salem and Cumberland, from Seventh-day Baptists and others for an alteration in

the laws respecting the Sabbath; which were severally read, and referred to the select committee already appointed on that subject.

Mr. PHILLIPS, from the Select Committee, reported the following bill for the relief of those persons who observe the seventh day of the week as the Sabbath, which was read and ordered to a second reading.

An Act entitled An Act granting equal privileges to the inhabitants of this State.—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.

February 11th.—The bill granting equal rights to those who religiously observe the seventh day with those who observe the first, was taken up on its second reading.

Mr. RITCHIE rose in opposition to the passage of the bill, and said, the bill in its provisions will unhinge and uproot long-established usages in our State. The law is asked by but a small minority of the people of this State, and it would be infinitely better to adhere to the fundamental law of the State under which we have lived for many years. He regretted that he was compelled to say a single word on this subject, but there was an unwillingness on the part of the members of this House to meet this question as it ought to be met. It would, in his opinion, be an act of great injustice to the great majority of the people of this State to allow these petitioners the right to violate the law in existence for so many years. They have the right already to worship on any day they may think proper, and if they want to work on what is called the Sabbath day, they have the right to do so already by statute in their own shops.

Mr. PHILLIPS remarked, that the Seventh-day Baptists were a conscientious, moral, and religious people, and he hoped the bill would be sustained.

Mr. CORY said, the petitioners were only asking for the same privileges enjoyed by others; it was not to break the Sabbath, but that they might do business among themselves. They did not wish to be considered Sabbath-breakers in their first-day transactions, nor be subject to the penalty under the act concerning Vice and Immorality. Many of the clergy of other denominations, and justices of the peace, united in these petitions. They had not annoyed us with lobbying, and he hoped the petition would be granted.

Mr. BILDERBACK said that a number of these people resided in the county of Salem, and were as conscientious, sedate, and orderly people, as could be found on the face of the earth; but he was not aware that they suffered any infringement of their rights. They were guaranteed the same rights on the seventh day, as were enjoyed by others on the first. He could not fully comprehend the real objects of the bill, and until he learned more on the subject, he should ask to be excused from voting.

Mr. TOWNSEND said—I confess I do not understand the import of this bill. I cannot apprehend its meaning. Its features (if features it have) are undefined, undeveloped, at least to my understanding; yet it assumes by its positions and reference to constitutional principles, an importance and magnitude, which entitle it to serious consideration. Sir, that equal rights and privileges are intended to be secured to every citizen of this State by the Constitution, none will dispute. That equal rights are not extended to all by a just and equitable construction placed upon that instrument, remains yet to be demonstrated. Sir, I would suspect, from the vague and indefinite character of this bill, that there was something intended that is not expressed, some acquisition of privileges and powers of a special and exclusive kind, which, if possessed, would lead to the infringement of the rights of others, composing a large majority of our fellow citizens; and thereby, on the other hand, resulting in those consequences which the bill ostensibly assumes to avert. No man, by the Constitution or laws of this State, is prohibited the enjoyment of any religious opinion, nor the observance of any religious rite or duty. I do not know—indeed, under our Constitution it cannot be, that that respectable and exemplary portion of our community, who conscientiously observe the seventh day of the week as the Sabbath, are denied the enjoyment of that privilege. Who would deny them that sacred boon? I would be the last man that would favor the prohibition. I believe the good feeling, the good sense of community, would arrest any effort to throw obstacles in their path wickedly designed, purposely made. It is my opinion, sir, that if the prayer of these petitioners is granted, if this bill should pass, the civil institution of the Sabbath would be endangered, as well as its moral character much defaced. The Sabbath was made for man, instituted for his benefit. "The greatest good of the greatest number" should be the maxim that should control us in legislating upon this subject. The Sabbath now authorized and recognized by law, is of great antiquity, of almost universal extent, acknowledged by every nation in Christendom, and at the same time dispensing with a liberal hand civil, political, social and domestic, moral and religious benefits, upon a great part of our race. Sir, I hope no effort will be made, no action taken by this body, to endanger the stability of this institution. Should men, by conscientious principles, be led religiously to observe another day as the consecrated Sabbath, they must have the right. They have the right. And the just complaint, as I know, has been made that that right has been invaded. Collisions will happen from the very circumstance of two days being kept as the Sabbath, and it may be unfortunate for the dissenting, the petitioners before you, that they cannot conscientiously conform to the long-established and generally received Sabbath of the land.

Mr. SCUDDER would have preferred that the bill should have presented a specific form. It was rather indefinite.

Mr. TOWNSEND moved the postponement of the bill to the next session of the Legislature, which was not agreed to.

Mr. McLEAN asked if, in the event of the passage of the bill, we were to have two Sabbaths.

Mr. PHILLIPS replied that every person would be entitled to as many Sabbaths as he chose to keep.

Mr. CANNON moved to re-commit the bill, which was agreed to.

On the 6th of February, Mr. PHILLIPS reported the bill which had been re-committed, granting certain privileges to the Seventh-day Believers, without amendment. From this date to the 26th, the bill has been passed by, and no farther action of the House taken upon it, although it

has been frequently urged upon the attention of the members of the House to call it up and test it on its merits. As the session is drawing to a close, a week or two will determine its fate, information of which shall be given to the readers of the Recorder.

—There are many who seem very much surprised at the course pursued by some of the members of the Legislature in regard to the passage of the bill. In their remarks they manifest such a disposition to evade its force, and to mistify its language, as also to impugn the motives of the petitioners, that a stranger would be led to look upon the Seventh-day People as a factious, unruly, and dangerous people, endeavoring to disturb, break up and destroy the wholesome restraints of constitutional law.

Let us review some of the arguments offered against the passage of the bill. We are told that it is "indefinite, undefined, and featureless." The first sentence of the bill reads, "That every inhabitant of this State who religiously observes the seventh day of the week as the Sabbath." Is there any thing indefinite in this part of it? On the other hand, is it not as definite as it could be made to express the character of the persons about whom the bill treats? Let us take the next sentence of the bill—"Shall be allowed to enjoy all the rights, privileges, and liberty, granted by the Constitution." Is this clause indefinite? Is it dark and mysterious? Certainly not to Legislators, who ought to be conversant with the Constitution—their principal guide in law-making. Look now at the next clause of the bill, and see how that stands connected with the clause last read—"As fully as are or shall be secured by law to those who observe the first day." This third clause then explains and defines the second. Is there any member of the Legislature who does not fully comprehend it? I will not suppose that one, however warped by prejudice, tradition, or education, is at all a loss to know what rights are secured to himself by the laws of the State. Yet gentlemen seem to be quite ignorant—yes, grossly ignorant—of these laws, when they quote them as the "fundamental laws of the State." It is acknowledged by almost all the legal profession, that the law above referred to for the suppression of vice and immorality, is unconstitutional. Yet gentlemen who consider themselves capable of making laws for the government of the State, quote this same law as a fundamental law of the State.

Let us now notice the remarks of the Rev. Mr. Townsend—"Sir, I should suspect, from the vague and indefinite character of this bill, that there was something intended that is not expressed, some acquisition of privileges and powers of a special and exclusive kind." With the aid of the same discernment and penetration with which the gentleman discovers that the bill is "featureless, undefined, undeveloped, vague, and indefinite," we should suppose that he could have discovered something of its true character. His remarks show very well how much he possesses of the spirit of that gospel which he professes to propagate in the world, which "envieth not, is kind, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth." He seems, however, to have attained to a high degree of perfection, for he can blow hot and cold with the same breath in order to "prevent any action of this body that may endanger the stability of this institution," (Sunday.) But he apparently gives no more credit to the veracity of the honorable gentlemen who explained and defended the bill than he does to the petitioners themselves.

Having thus gone through with the bill in connection with a few of the remarks, we do not discover that it is so dark and mysterious as the gentlemen endeavor to make it appear. What then is the difficulty? Is it the title of the bill—"An Act granting equal privileges to the inhabitants of this State?" The title appears correct, and is a true index of the bill. The bill claims equality, and it provides for equal rights for the "inhabitants of this State who religiously observe the seventh day of the week as the Sabbath, as fully as are or shall be secured by law to those observing the first day of the week." There seems to be no difficulty here. Shall this "very small minority of the citizens of this State" presume to ask for "equal rights with the majority?" Who are they—what is their character? Let Mr. Bilderback speak—"They are as conscientious, sedate, and orderly people, as could be found on the face of the earth." Hear Mr. Townsend—"That respectable and exemplary portion of our community, who conscientiously observe the seventh day of the week as the Sabbath." On what ground do they claim equal rights with their fellow citizens? 1st. Because they are prompt to meet the demands of their country upon them. 2d. Because they support the officers and representatives of the State by paying their proportion of the taxes. 3d. Because they are as active and efficient as any portion of the citizens of the State, of equal numbers, in the election of its officers and representatives. 4th. Because they have always sustained the Constitution and laws of the State. 5th. Because their forefathers hazarded their lives and pledged their fortunes to obtain this "sacred boon." 6th. Because the Constitution gives it to them. 7th. Because the Legislature took it from them by an act passed March 1798. 8th. Because it is their natural and inalienable right. Now, would it be "an act of great injustice to the great majority of the people of this State to allow these petitioners' equal rights? Would it not be an act of justice? And is it not an act of injustice to withhold it from them? We refer this question to the members of the Legislature of 1846, to decide it now or meet the consequences in the judgment day.

D. DUNN.

New Market, N. J., March 2, 1846.

The following article was sent us for publication, and we therefore give it an insertion. We are not without hope, however, that the "different counsel" which it represents as having prevailed with our brethren in Essex and Middlesex in relation to visiting Trenton, will prove in the end less disastrous than our correspondent apprehends.

THE BILL OF EQUAL RIGHTS.

To the Editor of the Sabbath Recorder:—

As I apprised you of my intention, by my note of the 22d inst., I proceeded with all haste to Essex and Middlesex. Elder Davison and Bro. Dunham set out immediately for New Market to recruit a deputation from that Church, and thence go to Trenton, to have another hearing before the Committee, in the presence of the whole General Assembly; thus giving one of our own people an opportunity of discussing the subject, and advocating the passage of the Act to restore (not "grant") equal rights to our denomination; but different counsels prevailed, and the brethren from Essex returned to their homes. Therefore nothing further can be expected upon this subject. It is abandoned by its projectors, and laid aside sine die.

I think that our friends have made a mistake—a great mistake. We have lost an advantage—a great advantage. When the bill was in imminent danger, and it was only saved from defeat by a friend moving to re-commit it for amendment, it was the duty of the friends of the bill, to wait upon the Committee, or communicate with them, (and which I promised should be done), to enable them to make report agreeably to our wishes, and at the same time, shape the bill so as to remove all just apprehensions. This it was the duty of the friends of the bill to do. If they failed to do it, the Committee are exonerated from any blame, and the bill goes by default. The bill is not now before the Legislature for action. It is before the Committee, awaiting the suggestions of its friends—the Legislature having nothing to do with it until the Committee report. If the friends fail to attend to their own business, no one else will. It is their own fault, and no censure attaches either to the Committee or the Legislature. We are worsted much by this movement, or rather want of activity. Had a deputation gone on, and had an interview with the Committee, they would have reported the same bill, if desired, with or without a declaratory section. Then we could have had a test vote. Now, in common parlance, we are "sewed up"—all our labor in the matter is lost—and we have no where to lay the blame but to our own supineness. Now it dies, a natural death, without any one having the trouble to kick it out of existence; nor any one, but its friends, to be blamed for its failure.

W. M. F.

Bordentown, N. J., February 24, 1846.

THE DE RUYTER INSTITUTE.

To the Editor of the Sabbath Recorder:—

Please allow me, in behalf of those interested in the matter of the DeRuyter Institute, to lay before your readers some further considerations relating to that subject, pursuant to a pledge I gave some weeks ago.

When it was first proposed to our people, about eleven years since, through the Protestant Sentinel, that they should establish an Institution of Learning, it was looked upon abroad as indicating that we as a people were in the ascending series. And when the DeRuyter Institution was erected, it was understood that a demonstration had been given by the Seventh-day Baptists, that they were earnestly intent on promoting Literature and Science. Said Institution having been furnished with a competent Faculty, was opened with fair prospects of meeting the expectations of those interested. But a number of causes even then existed, which, in the end, embarrassed the Institution, and so disaffected the friends of the establishment, and weaned them from its support, that a year ago last July it was sold at Sheriff's sale, for several hundred dollars less than its debts.

Time passed on, and no signs of a disposition to redeem the property discovered itself in the Corporation, and the Institution was considered lost. Thus waned, and finally were extinguished, the high hopes which the erection of the establishment had created; and we, as a people, were expected to fall back into our former state of insignificance and supineness.

The loss of so much property, and the failure to render permanent aid or encouragement to the cause of education, was very disheartening. But that we should so proclaim our inability or indisposition to carry out so good an undertaking, was more depressing still. Yet more, that the DeRuyter Institute, situated in the central part of our denomination, should stand like a reef of rocks in the ocean, to remind us of the night of our perils, and by its aspect grim forbid us to turn our prow that way—I say, that the DeRuyter Institute, reared by our own hands, should stand an everlasting argument of stone against any future attempts of ours to do any thing as a people to educate our sons and daughters under our guardianship, was an aspect of things in the contemplation of which some parental hearts would not be still. And lastly, so to abandon at once the cause of the education of the rising ministry among us, just when the demand for learning waxed louder and louder, and the scholastic arts were becoming more and more industriously and gratefully employed, to associate us and the truth for which we were contending and suffering, with all that is meager in knowledge, and preposterous in purpose, was verily insufferable, and seemed to crown with intense and superlative aggravation, the predicament into which we were instantly to be thrown.

The prospect of such a climax of loss, embarrassment, and disgrace, appeared (at least to a few) to furnish a twofold motive for the redemption of the DeRuyter Institute. First, that it might not be an obstacle in the way of education. Secondly, that it might be a help to that cause; or, that in-

stead of its lying as a ponderous pile of rocks, with its crushing weight, upon the interests of learning, it might, as it should descend the scale of time, serve as a weight or power to rouse and sustain the knowledge of letters, science, and religion. With such views, and under the impelling influence of such motives, was the redemption of the DeRuyter Institute (on a judgment) projected, and accomplished entirely by Seventh-day Baptists; not with the expectation that there would be any money made by taking stock in the establishment, for the subscribers for its redemption were not ignorant of the misfortunes of the original owners of it, the majority of them being members of that Incorporation from its foundation. But they resolved to make one more, and a desperate effort, to attain the object for which they had so long labored, before they would sit down in despair. And having so far succeeded, they wait to see what the result will be.

It has been already made public, that brethren JAMES R. IRISH and GARDON EVANS are to go into the Institution; but probably it is not known, that these brethren are making great sacrifices for the purpose of aiding the cause of education just at this juncture. Such is the fact, however. That is, they leave large fields of usefulness, which they could have continued to occupy, where they might have added to their worldly possessions. Bro. Irish, before he concluded to take charge of the DeRuyter Institute, was situated in a church, which was very anxious for him to continue with them; and though they were not able to pay him a large salary, yet the situation afforded certain business advantages by which he could have been well sustained; having at the same time a prospect that the church might be enlarged through his ministrations. Bro. Evans, up to this time, is discharging the duties of a teacher in the Alfred Academy, where he might still have had profitable employment, if he had not supposed it to be his duty to go to DeRuyter. Now, though we hope these brethren may not lose what they now have, by the step they are about to take, but on the contrary, that they will in the end be rewarded for all their self-denial, yet it is but just that the embarrassment under which they engage in this enterprise should be understood, that others may know with what spirit they too should take hold. These two brethren are aware of the risk which they run, for the worst of the case has been held up to them; and yet they will go to DeRuyter with a fixed and settled determination to do what they can to consummate the design of the redeemers of the Institution, and the hopes of its friends, namely, to make it useful to the cause of education.

But a word to the body of our people at large. Brethren, Guardians, and Parents, will you do what the circumstances demand of you? Will you concentrate your aid for the support of the higher branches of education, subject to your own supervision? Will you do this, and secure to yourselves the comfort, and to your sons and daughters the security, of an education at the hands of those who will impress upon them at the same time the obligations they are under to honor you by maintaining those principles and truths which have cost you so much to exemplify before them and to teach them to respect and believe? If you will do these things, remember that the DeRuyter Institute is soon to be opened for the express purpose of giving you an opportunity to do so.—Please to remember, too, the great sacrifice which has been offered by a few of your covenant brethren for the sake of giving you this opportunity, and act accordingly. We know you can do as you please, but remember that you live under responsibilities which you cannot shake off or evade, but which you must meet, and to which you must answer.

Another word to the Ministers of the denomination. Dear Brethren and Seniors, we know that you are not ignorant of or indifferent to the exigencies of the present time. You have often urged the necessity of elevating the standard of ministerial education in your ranks. But what have you accomplished in this respect? Are not young men entering the ministry continually with no advantages for study beyond what have been commonly enjoyed by candidates for a place among you in years past? And is it not likely to be so still, unless the difficulties in the way of the education of our young men are removed? Nay, more, ought not means to be furnished to aid the indigent candidate for the ministry? Do we not want, in the first place, an Institution of Learning under the control of our people, where the requisite education can be acquired; and, in the second place, an Education Society vigorously conducted, to aid those who may need and deserve it? But can we expect that such a society will flourish when we have no such institution of our own, and what little means we have must be expended abroad, where our beneficiaries must be ever exposed to numberless temptations to leave their principles and their people? Believe it not. But if we have an institution where we can expend our means, and at the same time shield the minds of our beneficiaries from defection, may we not then sustain an Education Society? Believe it, we can. And we appeal to the ministers of the denomination, to consider whether for them to exert their influence to sustain a school in the DeRuyter Institute is not the only feasible plan by which they can in all probability do any thing effectually while they remain in the field to raise the standard of ministerial education in the denomination. It is hoped, that every stinted consideration may be put aside, while the vast and urgent demands of this subject shall be enforced upon the naked judgment and conscience of every minister and member of our fraternity by the spirit of the living God, and each be made to partake of his native and efficient wisdom.

LUCIUS CRANDALL, Agent.

The Jewish of PURIM, OCCUR 13th days of March of their month of the Jews with of the wonder Esther. The is kept as a sole fore going in to The Jews as the whole Book. The next month book is re-read, giving and praise this exercise is spent according sending portion. The affluent dist terchanged, and where expressed of the Jews for sacrifice herself suffer. May the memory of Mess suffer, but did ac be regarded with

NEW MISSIO from the Christian Warree, sailed for Old Calebar, vided with every can suggest for sionary operatio the United Secte Liverpool Albion originated with Island of Jamaica anity, now long ther-land. This kings and chiefs formal invitation take up their res missionaries who colored persons, two descendants in this work, th comfortable situa pects in Jamaica, the Rev. Mr. W. The use of the gift of an opuler has done much to

Rev. Dr. JUDG of invitation to the Southern Stat as far South as R however, he has correspondents, th his sailing for Bur he has to do at th him to relinquish.

Rev. Mr. DEAN Western States, for England by is to return to th the Convention in Rev. Mr. Srucc man, Yong Seen Virginia, but expe of the Convention.

"SABBATH Co suming this title on Wednesday of John Quincy Ada usual character of cey, and by Rev. Danforth.

RIGHT.—It is at the Supreme Cou cently adjourned because one of the day Baptist, refus This shows comm the Sabbath-keep on the part of the

LIBERAL BEQU says, that Mr. Sam died at Hamden, Ct ions, left his pro Missions, \$1,000. Tract Society \$30 \$2,500, to the Cou

THE JEWS OF Col of Jacob" says that stantipole on the sumed the greater destroyed several tion and misery of unfortunate Jewish

REVIVALS.—Rev. Albany, N. Y., un the opening of a n says:—

"A Christian O the house was open Baptist Church of at the time, of 12 have been continued and night; the Lor received 16 by lett making our presen being multiplied da through the city."

The New York

THE JEWISH FAST OF ESTHER, AND THE FEAST OF PURIM, occur the present year on the 12th and 13th days of March, being the 14th and 15th days of their month Adar. They are both observed by the Jews with much strictness in commemoration of the wonderful events recorded in the Book of Esther. The evening before the Feast of Purim is kept as a solemn fast, like the fast of Esther before going in to the king in behalf of her nation. The Jews assemble in their synagogues, where the whole Book of Esther is read in their hearing. The next morning they assemble again, when the book is re-read, and prayers with hymns of thanksgiving and praise are added to the service. After this exercise is over, the remainder of the day is spent according to the injunction of Mordecai, in "sending portions one to another and to the poor." The affluent distribute their alms, presents are interchanged, and joy and happiness are everywhere expressed. Great, truly, is the veneration of the Jews for Esther, who showed a readiness to sacrifice herself rather than that her people should suffer. May the time speedily come when the memory of Messiah, who was not only ready to suffer, but did actually suffer on their behalf, shall be regarded with equal or still higher veneration.

NEW MISSION IN WEST AFRICA.—We learn from the Christian Observer, that a mission ship, the Warree, sailed from Liverpool a few weeks since for Old Calabar, on the west coast of Africa, provided with every thing that human forethought can suggest for establishing and prosecuting missionary operations there under the auspices of the United Secession Church of Scotland. The Liverpool Albion says that the idea of the mission originated with the emancipated negroes in the Island of Jamaica, who having embraced Christianity, now long for the evangelization of their father-land. This desire was communicated to the kings and chiefs of Old Calabar, and by these a formal invitation was given for missionaries to take up their residence with them. Four of the missionaries who have sailed for Old Calabar, are colored persons, two of them negroes, the other two descendants of the African race. To engage in this work, they have cheerfully relinquished comfortable situations and favorably worldly prospects in Jamaica, and accompanied their minister, the Rev. Mr. Waddell, on his errand of mercy. The use of the ship Warree is the spontaneous gift of an opulent merchant of Liverpool, who has done much for the civilization of Africa.

Rev. Dr. Judson, having received many letters of invitation to visit the Baptist churches in the Southern States during the winter, proceeded as far South as Richmond, Va. From that point, however, he has written to some of his southern correspondents, that the approach of the time of his sailing for Burmah, and the amount of business he has to do at the North before sailing, compell him to relinquish his first intention.

Rev. Mr. DEAN, after a long tour through the Western States, returned to Boston in time to sail for England by the Cambria of March 1st. He is to return to this country before the meeting of the Convention in May next.

Rev. Mr. STUCK, accompanied by the Chinaman, Yong Seen Sang, has gone on a visit to Virginia, but expects to return before the meeting of the Convention.

"SABBATH CONVENTION."—A convention assuming this title was held in Washington City on Wednesday of week before last, over which John Quincy Adams presided. Speeches of the usual character were made by the Hon. Mr. Yanney, and by Rev. Messrs. Edwards, Smith, and Danforth.

RIGHT.—It is stated in some of the papers, that the Supreme Court of the State of New-York recently adjourned over from Friday to Monday, because one of the jurors, who was a Seventh-day Baptist, refused to serve on the seventh day. This shows commendable decision on the part of the State, and commendable liberality on the part of the Court.

LIBERAL BEQUESTS.—The Hartford Courant says, that Mr. Samuel Hitchcock, who recently died at Hamden, Ct., not having any family relations, left his property as follows: to Foreign Missions, \$1,000; Home do., \$700; American Tract Society \$300; and the remainder, about \$2,500, to the Congregational Society of Bethany.

THE JEWS OF CONSTANTINOPLE.—The "Voice of Jacob" says that a fire which broke out at Constantinople on the 25th of October last, consumed the greater part of the Jewish quarter, and destroyed several Synagogues. Distress, stagnation and misery of all kinds, prevail among the unfortunate Jewish population.

REVIVALS.—Rev. Jacob Knapp, writing from Albany, N. Y., under date of Feb. 18, mentions the opening of a new Baptist meeting-house, and says:—"A Christian Church was organized on the day the house was opened, called, 'The State Street Baptist Church of the city of Albany,' consisting, at the time, of 12 members. Religious services have been continued from that time to this day and night; the Lord is in our midst. We have received 16 by letter, and I have baptized 43—making our present number 71. Converts are being multiplied daily, and the work is extending through the city."

The New York Recorder of Feb. 19 says:—"Some of the churches in this city and vicinity are enjoying a season of special revival. We learn that Rev. Mr. Hodges' church at Brooklyn, is particularly favored with manifestations of divine mercy. It would seem that the time to favor Zion, and 'set the time' had come."

Several churches in New Jersey, and Philadelphia, are also enjoying the influences of the Holy Spirit at this time.

General Intelligence.

DOINGS IN CONGRESS.

The SENATE did nothing of general interest last week, except to hear speeches about Oregon. The HOUSE OF REPRESENTATIVES decided the New-Jersey contested election case, between Messrs. Runk and Tarlee, in favor of the former gentleman's retaining his seat: The House also passed a vote excluding from the privilege of seats at the desks all the reporters and letter-writers of the New-York Tribune, on the ground that one of the letter-writers of that paper had abused his privilege by making certain unpalatable remarks upon the habits of one of the members.

SEVERE GALES ON THE ATLANTIC.—Considerable anxiety has been felt for a time past on account of the non-arrival of several of the Liverpool packets which were due weeks ago. Four of them reached New-York on Saturday last, bringing accounts of the most terrific tempests that ever swept over the Atlantic—commencing about the middle of January and continuing without intermission for forty-five days. Icebergs, snow-storms, and fierce hurricanes, have beset these vessels on every side, and the sea every now and then swept over their decks, dashed in their bulwarks, carried away their boats, and left the crew helpless and freezing. Masts, rigging, and sails, were carried away daily and nightly, and the sailors, officers, and passengers, have been exposed to indescribable hardships, for a dreary period, which cannot be contemplated without shrinking. It is feared that awful disasters are yet to be heard of.

FOUR DAYS LATER FROM EUROPE.

By the packet ship Toronto, which reached New-York on the 4th inst., London advices were received to Feb. 7th—four days later.

By this arrival, says the Commercial Advertiser, we have the important intelligence that the Anglo-Indian project for the "annexation" of the Punjab, long meditated and prepared for, has been put in train of execution; annexation, not by the consent of both parties, but by means of superior force on the part of one, and the cost of dreadful bloodshed and suffering on the other. The result can hardly be doubtful, though the struggle may not be brief.

The failure of the potatoe crop continued to be the subject of general interest and remark.

There is nothing new from Ireland. The country continues to be a scene of excitement and agitation.

NEW STEAMER FOR CHARLESTON.—A steamer is building at the ship-yard of Wm. H. Brown, and is in such forwardness that she is expected to be ready for the work in July. She will have the strength at least of the Great Western and Cambria, burthen of between 800 and 900 tons, and will carry 3,000 bbls. freight, after accommodating two hundred passengers. Her deck will be 190 feet in length, and her keel 130 feet. Messrs. Spofford & Tilestone are at the head of the enterprise here, and are connected with merchants in Charleston. The steamer is named 'The Southerner,' and a companion is to be put on the stocks directly after she is finished, to be named 'The Northerner.' Together, it is believed, they will form a line to leave New-York and Charleston each week the year round. The engines are to be built by Stillman, Allen & Co., and the unusual expense in building them of wrought iron.

ANTIQUITIES.—The brig Ganges, just arrived at New-York from Alexandria, Egypt, brought a number of antique articles, well worth the inspection of the curious. Among them are an elephant with a dog sitting on his back, sculptured in marble, weighing about 200 lbs.; some lamps made of clay, and images in the human form, made of bronze and clay; also some specimens of glass, proving beyond a doubt that the manufacture of this article was known to the ancients. These articles were dug up some 30 feet below the surface, in the vicinity of the city of Alexandria, and bear evident marks of great antiquity.

FREDERICK DOUGLASS.—It is said that Thomas Auld, who inherited Frederick Douglass, has transferred all his right and title in the said Frederick to his brother, Hugh Auld. This Hugh very foolishly permits himself to be angry at the aspersions cast upon his family by Douglass in his narrative, notwithstanding the defender of the family, Thompson, declares that the book is all a lie, and Douglass could never have written it. The present owner, Hugh, avows his intention to spare no expense or pains to recover his wandering chattel should he ever return from his tour in Europe, that he may be placed on a cotton plantation at the South. We have two notions on this matter; the first is, that Frederick will be hard to catch, and the second, that if he is caught his captors will catch a "Tartar." [Nat. A. S. Standard.]

CALIFORNIA.—A large number of hardy American adventurers have made arrangements for removing to California as soon as the opening of Spring will permit. We see in the Western papers notices of two expeditions, one under Mr. Leavitt, and the other under Mr. Gayson. It is supposed that from 500 to 1000 in all will start from Fort Smith on the first of April, for the purpose of establishing a colony at San Diego Bay. This Bay is South of San Francisco, and situated due West of the Gulf of California. It is said to possess the greatest advantages for commerce, and to be the most favorable place of California for a new colony. Mr. Gayson, with his party, will leave Independence on the 15th of April next. The tide of emigration to that beautiful country will increase yearly with just such hardy and courageous individuals as know how to subdue the wilderness and make it bloom like the rose.

GOOD.—The new Constitution of Missouri disqualifies any man from holding any military or civil office or appointment in that State, who shall after the ratification of the Constitution, be engaged as principal, second, surgeon, accessor or abettor, in a duel, and his estate shall be rendered responsible to, and he charged with, a compensation for the wife and children of the deceased whom he has slain.

SUMMARY.

The proprietor of a large hotel in Broadway derives a large income from his dish-water. In the cellar under his kitchen, there is built a vat of large diameter, into which, by means of a pipe, the dish-water is conveyed during the day. Here it stands all night, and, as the water cools, the grease rises to the surface. This is carefully skimmed off in the morning, and the water suffered to escape. The grease saved in one year by this simple practice, produces the handsome sum of \$600.

Horace King, a negro slave, has been emancipated by the Legislature of Alabama, by special enactment. King was a very intelligent man, and constructed a suspension bridge over the Wetumpka, for which, with other services, his master had realized over \$55,000. No inducements could persuade his owner to sell him, although he had been offered \$15,000 for him. He was one of the most urgent advocates for the passage of the act by which his servant was emancipated.

Surveys are now being made with the view of determining the feasibility and probable cost of constructing a railroad between Newport, R. I., and Fall River, Mass., a distance of eighteen miles, from which latter place to Boston, there is now a railroad completed, and in operation; and another by a more direct route in course of construction, to be finished during the coming summer.

The Tyrians are chiefly known to us in commercial history for their skill in dyeing; the Tyrian purple formed one of the most general and principal articles of luxury in antiquity; they must have been familiar with weaving, since without it dyeing could scarcely have existed.

Samuel S. Randall, Deputy State Superintendent of Common Schools, has been selected to conduct the District School Journal, in place of the lamented Francis Dwight. This is an admirable choice. Mr. R. has been for many years devoted to the cause of Popular Education, and few men are better qualified, either by nature or acquirement, to render it effective service.

In the annual statement of the Lowell Factories, the number on the 1st of January last was 33 besides print works, and the number of spindles 228,858; the capital was \$10,550,000 and the average wages of male operatives 80 cents per diem, and those of females \$2 per week, both clear of board.

The Bostonians are complaining for the want of water. Soft water commands two cents a gallon, which the washerwomen are obliged to pay for all they use. This is a want that New-Yorkers know nothing about.

A letter from England says that up to the time of writing the season had been remarkably mild. Only six white frosts had occurred. The apple and pear trees were in bloom in the month of January, and the birds were building their nests.

Near the falls of the Potomac, there is water power sufficient to drive eight hundred factories.

The Irish Board of Education are about to build thirty-two model schools, for training teachers, in several counties of Ireland.

There are upwards of 500,000 bushels of wheat now in store between Peru and the mouth of Illinois river.

Mr. Spencer, a Senator in the New-York Legislature, a few days since, in a speech before the Senate of that State, referred to the abolition of slavery in Massachusetts. He said there was no specific record of its abolition. John Quincy Adams had informed him of the probable manner in which slavery was abolished in Massachusetts. It was in this wise: A note had been given for the price of a slave, in 1787. This note was sued; and the court ruled, that the maker had received no consideration, as a man could not be sold. From that time forward slavery died in the old Bay State.

The Boston Eagle says the number of chairs and pails, brought from Worcester county, over the Fitchburg Railroad, is surprising. For the past three months the average number of chairs per month, has been one hundred thousand, and of pails sixty thousand.

The report of the engineer of the French Government to examine the Isthmus of Panama, with the view of ascertaining the possibility of cutting a canal through it, has been published. It declares most decidedly the practicability of the scheme.

The Postmaster at Chatham Four Corners, N. Y., writes to the Albany Argus, that the revenue of his office shows a net gain of \$3 50 for the quarter ending Dec. 31, 1845, (under the low rate of postage,) over the corresponding quarter of the previous year, under the old rates.

The Massachusetts Dew Drop says that the Directors of the Fall River Railroad have decided, by a vote, that no ardent spirits shall be transported over their road. The Bangor Whig says it will not do for them to convey some such men as we have seen in this vicinity.

William Jenkins, an Elder of the Society of Friends, died in Providence, after a protracted illness. Mrs. Anna Jenkins, his widow, is widely known throughout this country, and in England, as a distinguished preacher of the Friends' denomination.

Thursday, the second day of April, has been appointed by the Governor, to be observed as a day of Jubilee, Fasting and Prayer, in Massachusetts.

George Lowrey, the acting Chief of the Cherokee Nation, has issued a proclamation, calling upon the people of the "Nation" to observe Friday, the 6th ult., as a day of fasting, humiliation and prayer.

The Governor of New-Jersey has appointed Messrs. Peter Vrendenburg, Jr., John S. Dary, and John C. Ten Eycke, to be Commissioners to investigate the charges made in respect to the late wrecks on the Monmouth coast.

From a communicated article in the Richmond Compiler, we learn that Mr. Gough's discursing on the ruinous effect of intemperance has been attended, in Fluvanna County, Va., by a signal evocation of power. Mr. Ballard, the keeper of the Palmyra Hotel, resolved, after hearing Mr. G., to sell intoxicating liquors no more, and at once closed his bar, to the unspeakable amazement, the article says, of the habitual toppers who stood by.

It is stated that \$1 per hour was charged and received by some of the extra hands employed in clearing the Railroad between this city and Philadelphia after the storm of Sunday before last.

Hon. John McLean, one of the Justices of the Supreme Court, has been chosen President of the American Bible Society.

The House of Delegates of the Maryland Legislature has passed a bill abolishing imprisonment for debt, except in cases of evident fraud.

The combined revenue of the two Archbishops and twenty-five Bishops of England, is computed at £3,154,460.

A lady, Miss Sarah G. Bagley, is to have charge of the Magnetic Telegraph at Lowell, so says the Lowell Courier. The long-mooted question, "Can a woman keep a secret?" will now become more interesting than ever.

It is said there are 623,000 young ladies receiving their education at this time in French convents.

Blumenbach gives a most entertaining account of a little library which he possessed, of works written by negroes; from which it appears, that there is not a single department of taste or science in which some negro has not distinguished himself.

There is a man in Massachusetts who can make twenty-four pairs of thick boots in a week—the work of four ordinary men. But there is another in Clintonville, in this State, who can beat him—he lately completed twenty-five pairs, and pledges himself to do the work of five men in one week, if twenty-four pairs is the work of four men.

No less than 20,869,312 pairs of boots and shoes were made in Massachusetts during the last year, valued at \$14,797,149! There are employed in this business 45,877 persons, of whom 18,000 are females.

Among the advertisements in the London Times, we read that "Two sisters want washing," and that "A spinster particularly fond of children, wished for two or three, or any other employment."

An Irish doctor advertises that the deaf may hear of him at a house in Liffey street, where also his blind patients may see him from ten till three.

America could support 930,000,000 of inhabitants, without being so densely populated as Europe now is.

His Excellency Thomas Stockton, Governor of Delaware, died at New Castle a few days ago, while sitting in the office of the Clerk of Orphan Court.

John A. Lowell, Esq., has made a liberal donation of one thousand dollars to the Massachusetts Horticultural Society, to be awarded in premiums, at the discretion of the Society.

The Legislature of New Jersey has passed, a bill for incorporating a company at New Brunswick, called "Day's India Rubber Manufacturing Co.," with a capital of \$300,000.

The Saco Union says, that two boys, aged 14 and 16 years, were recently found frozen to death in Alfred, within one hundred yards of the place where they had drank freely from the intoxicating cup which stupified and bewildered them.

Newspaper history proves that the grumbler at any particular newspaper is generally the borrower of it.

If you assist a man in cheating others, don't be surprised if he cheats you in return.

The Steamers Oregon and Knickerbocker are being prepared to run on the Sound, between this city and Stonington.

There are ten thousand pounds of live Lobsters on the sloop Exchange, from Portland to this port.

A Revolution is contemplated in the island of Cuba, which will change the governing power, and abolish existing institutions, especially slavery.

Gerrit Smith, of Peterboro, N. Y., offers to sell his immense landed property at auction in the months of June, July, and August next. The lands lie in forty-five of the fifty-nine counties of the State and comprise about seven hundred and fifty thousand acres. The auctions are to be held in fifteen different places on as many different days.

Speaking of the recent melancholy duel, the Richmond Compiler says, that Coroner Robert T. Wicker held an inquest on the body of Mr. Pleasants, on the 27th ult., the examination before the jury lasting nearly the whole day. The verdict rendered was, "that Thomas Ritchie, Jr., was guilty of the murder of Pleasants in a mutual combat had between them on the 25th inst., and that Peter Jefferson Archer, Washington Greenhow, and William Scott, were present, aiding and abetting in said combat and in said murder." The Coroner has issued his warrant to arrest said parties found guilty by the inquisition.

The Vermont Galaxy states that a curious discovery has recently been made of a deposit in Peacham, several feet thick, which consists almost entirely of the flinty shells of animalcules, so minute that a piece of the earth as large as a pea contains millions of these little shells, which, being composed of flint, have perfectly retained their beautiful forms. A similar deposit exists in Londonderry, and others will doubtless be discovered. The earth resembles marl in color and fineness, but the particles being of flint, it is very useful as a polishing powder. Although a different nature from marl, it has been used on land with much success.

Hon. Dudley Chase died at his residence in Randolph, Vermont, on the 23d of February, aged 74 years. He was the Speaker of the House of Representatives, from the year 1808 to, and including the session of 1812, when he was elected a Senator in Congress for six years. In 1817 he was made Chief Justice of the Supreme Court. He held that office for four years, and resigned it in 1821. At the session of 1824, he was again elected to the U. S. Senate, and having served out his time, he declined a re-election, and retired from public life in 1830. He was the brother of Bishop Chase.

REMARKABLE ESCAPE.—The Express relates the following case of almost miraculous preservation from death: On Sunday afternoon a soldier took a small skiff, with his wife, and pulled across the tide being strong, the river full of floating ice, the wind north-west, and the weather exceedingly cold, the thermometer down nearly to zero—his boat drifted down with the current, and night set in. With a hope to reach the shore, he left his boat and undertook to cross from cake to cake. He unfortunately fell in between the cakes, but succeeded in regaining his position on a pretty large cake of ice, on which he drifted about the harbor all night, and was rescued the next morning by a boy, at the Narrows, on the Staten Island side. He was taken on shore with his limbs badly frozen, and after being warmed and comfortably protected, he was sufficiently recovered to come to the city.

DIED.

In Phoenix Village, (Warwick,) R. I., on the 1st inst., Mrs. HANNAH STONE, wife of Horatio A. Stone, and daughter of Elisha Lanhpar, formerly of Hopkinton, in the 34th year of her age. She was resigned and happy in prospect of her change.

In Preston, Chenango Co., N. Y., on the 22d ult., an infant daughter of Varnum and Melinda Hull, aged six weeks and one day.

LETTERS.

Alexander Campbell, Z. Campbell, Wm. Uter, S. F. Stillman, Silas Burdick, Davison F. Randolph, Wm. M. Fahnestock, Giles M. Langworthy, Lucius Randall, Samuel Davison, Joseph Goodrich, Joseph A. Potter, John Whitford, Obed Snowberger, Alonzo D. Graham.

RECEIPTS.

Hopkinton, R. I.—Green Allen, Samuel Allen, James W. Brown, Dr. Joseph D. Kenyon, David Green, Julia Cottrell, \$2 each; Charles Spicer, Josiah Witter, \$1 each. New Market, N. J.—Daniel Noe \$4, R. F. Randolph \$2. Yaton, Iowa—Mrs. E. Sandiland \$2. Milton, W. T.—Abel Babcock \$2. Dubuque—Abel G. Burdick \$2. Berlin—Schuyler Greenman \$2. South Bloomfield, O.—A. D. Graham \$4.

TRACT AND MISSIONARY NOTICE.

The Traveling Agent of the Seventh-day Baptist Missionary Association and of the American Sabbath Tract Society for the State of New York, would respectfully inform the churches of the WESTERN ASSOCIATION, that by divine permission he will be with them in the months of March and April, to present the claims of the above-named societies to their support. And, as I have given orders to the Church at Verona, even so do ye, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." V. HULL, Agent.

TRACT NOTICE.

The Edition of Tracts Nos. 1 and 2 of our series being exhausted, the General Agent would give notice to such as have ordered, or are about to order tracts, that they cannot be furnished at present. Such as have ordered tracts to be forwarded by mail, are informed, that by the new postage law each tract of 4 pages is subject to 2 1/2 cents postage, equally as if it weighed one ounce. In future editions such an arrangement will be adopted as will enable us to send by mail at reasonable postage when full sets of the publications are wanted.

STATE CONVENTION.—STATE OF NEW YORK. SS. We, the Secretary of State, the Comptroller and the Treasurer of the said State, having formed a Board of State Canvassers, and having, in conformity to the provisions of the act entitled "An Act recommending a Convention of the people of the State," passed May 13th, 1845, canvassed and estimated the whole number of votes or ballots given for and against the said State, on the fourth day of November, in the year 1845, according to the certified statements of said votes or ballots received by the Secretary of State, in the manner directed by the said act, do hereby determine, declare, and certify, that the whole number of votes or ballots given under virtue of the said act, was two hundred and forty-seven thousand, one hundred and seventeen; that of the said number, two hundred and thirteen thousand, two hundred and fifty-seven votes or ballots were given for the said Convention.—That of the said first mentioned number, thirty-three thousand, eight hundred and sixty votes or ballots were given against the said Convention.—And it appearing by the said State, on the fourth day of the votes or ballots given as aforesaid, that a majority of the votes or ballots given in favor of the said Convention, the said canvassers do further certify and declare that the Convention of the people of said State will be called accordingly: and that an election for Delegates to the said Convention will be held on the last Tuesday of April in the year 1846, to meet in Convention at the Capitol, in the City of Albany, on the first Monday in June, 1846, pursuant to the provisions of the aforesaid act of the Legislature.

Given under our hand at the Secretary of State's Office in the City of Albany, the 26th day of November, in the year of our Lord one thousand eight hundred and forty-five.

N. S. BENTON, Secretary of State. A. C. FLAGG, Comptroller. BENJAMIN ENOS, Treasurer.

STATE OF NEW YORK, SECRETARY'S OFFICE.—I certify the preceding to be a true copy of an original certificate of the Board of State Canvassers, on file in this office.

Given under my hand and seal of office, at the City of Albany, the 26th day of November, in the year of our Lord one thousand eight hundred and forty-five.

N. S. BENTON, Secretary of State. STATE OF NEW YORK, SECRETARY'S OFFICE, Albany, Jan. 28th, 1846.

To the Sheriff of the County of New York—Sir: Notice is hereby given that, pursuant to the provisions of the act entitled "An Act recommending a Convention of the people of this State," passed May 13th, 1845, an election will be held on the last Tuesday of April next, in the several cities and counties of this State, to choose Delegates to the Convention to be held pursuant to the provisions of the aforesaid act and certificate above recited.

The number of Delegates to be chosen in the county of New York will be the same as the Members of Assembly from the said county. Respectfully yours,

N. S. BENTON, Secretary of State.

SHERIFF'S OFFICE, NEW YORK, Feb. 7, 1846. The above is published pursuant to the notice of the Secretary of State, and the requirements of the Statute in such case made and provided for.

WM. JONES, Sheriff of the City and County of New York.

SABBATH TRACTS.

The SABBATH TRACT SOCIETY publish the following: SABBATH TRACTS, at 15 pages for one cent. No. 1.—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 23 pages; Price single 3 cts. No. 2.—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; Price 6 cts. No. 3.—Authority for the Change of the Day of the Sabbath. 26 pages; Price 3 cts. No. 4.—The Sabbath and Lord's Day.—A History of their observance in the Christian Church. 52 pages price 6 cts. No. 5.—A Christian Caveat to the Old and New Sabbatharians.—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages 1 ct. No. 6.—Twenty Reasons for keeping holy, in each week the Seventh Day instead of the First Day. 4 pages 1 ct. No. 7.—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. No. 8.—The Sabbath Controversy.—The True Issue. 4 pp. No. 9.—The Fourth Commandment. False Exposition. App. The Sabbath Tract Society has also published "An Appeal for the Restoration of the Lord's Sabbath, instituted in Paradise and enjoined in the Fourth Commandment; in an Address to the Baptists, from the Seventh-day Baptist General Conference," pp. 24. Remittances for Tracts, addressed to the General Agent, PAUL STILLMAN, New York, containing full directions how and where to be sent, will be promptly attended to.

Miscellaneous.

C. M. CLAY'S WIFE AND MOTHER.

"All but my wife and mother advised me to yield."
Appeal of C. M. Clay.

Worthy to be a hero's bride—
Thou who, in Peril's hour,
Stood calmly by the sufferer's side,

When fierce Oppression's wildest storm
Was pelting on his head—
When Slavery raised her murderous arm

Yes, Manhood's soul of iron could fail
Before that raging power,
And Friendship's flashing zeal could quail

The fragile form whose all of hope
Upon his life was hung—
That mother who had cherished up

Aye, trusting woman—fearless wife!
Thine was the noblest part!—
Thine was the bitterest, wildest strife

And then!—to seat thee calmly then
By that faint victim's side,
And trace, with thine own fearless pen,

We crown the names of Spartan dames
With an immortal life;
And hers who sunk 'mid Africa's flames—

Worthy to be a hero's wife,
Thou heroine tried and true!
Worthy to give that hero life,

THE YOUNG CAPTIVES.

It was in the fall of 1689, or about that time,
during some of the earliest settlements in New-
England, that the event transpired, described
in the following story.

In one of these nut-gatherings, a little boy and
girl, of eight and four years old, the only chil-
dren of a settler, whose wife had died on the
voyage hither, accidentally separated from their
companions.

Suddenly, they were seized by two Indians.
The boy struggled violently, and his little sister
cried to him for protection, but in vain.

The heart of the boy swelled high with grief
and anger, and he refused to partake. But the
poor little girl, took some parched corn from the
hand of the Indian, who held her on his knee.

Great was the alarm in the colony, when
those children returned not. Every spot was
searched, where it was thought possible they might
have lost their way.

It was decided, that ere any warlike measures
were adopted, the father should go peacefully to
the Indian king, and demand his children. At
the earliest dawn of morning, he departed with
his companions.

"King of the red men, thou seest a father in
pursuit of his lost babes. He has heard that
your people will not harm the stranger in dis-
tress. So he trusts himself fearlessly among
you.

"The ocean-wave brought us to this New-
World. We are a peaceful race, pure from the
blood of all men. We seek to take the hand of
our red brethren. Of my own kindred, none

inhabit this wilderness save two little buds from
a broken, buried stem.

"Last night, sorrow entered into my soul, be-
cause I found them not. Knowest thou, O King,
if thy people have taken my babes? Knowest
thou where they have concealed them? Cause
them, I pray thee, to be restored to my arms.

The Indian monarch, bending on him a pier-
cing glance, said, "Knowest thou me? Look in
my eyes! Look! Answer me! Are they those
of a stranger?" The Hugenot replied that he
had no recollection of having ever be-
fore seen his countenance.

"Thus it is with the white man. He is dim-
eyed. He looketh on the garments more than
on the soul. Where your ploughs wound the
earth, oft have I stood watching your toil.

"I looked upon your people. I saw neither
pride, nor violence. I went an enemy, but re-
turned a friend. I said to my warriors, do these
men no harm. They do not hate Indians. Then
our white-haired Prophet of the Great Spirit re-
buked me. He bade me make no league with
the pale faces, lest angry words should be spo-
ken of me, among the shades of our buried kings.

"I have said that I was king. Yet I came to
thee an hungered. And thou gavest me bread
My head was wet with the tempest. Thou bade-
st me lie down on thy earth, and thy son for
whom thou mournest, covered me.

"I was sad in spirit. And thy little daughter,
whom thou seeketh with tears, sat, on my knee.
She smiled when I told her how the beaver build-
eth his house in the forest. My heart was com-
forted, for I saw that she did not hate Indians.

"Turn not on me such a terrible eye. I am
no stealer of babes. I have reproved the people
who took the children. I have sheltered them
for thee. Not a hair of their head is hurt. Think-
est thou that the red man can forget kindness?
They are sleeping in my tent. Had I but a sin-
gle blanket, it should have been their bed.

He waved his hand to an attendant, and in a
moment, the two children were in the arms of
their father. The white men were hospitably
sheltered for that night, and the twilight of the
next day, bore upward from the rejoicing colony,
a prayer for the heathen of the forest, and that
pure praise which mingles with the music around
the Throne.

SPEECH OF FREDERICK DOUGLASS.

At Belfast, Ireland, on the 5th of January last,
a Public Breakfast was given to Frederick Doug-
lass, whose name is already quite familiar to our
readers. Among those who were foremost in
conferring this honor upon a Self-Emancipated
Slave were Members of Parliament, distinguished
Clergymen of various denominations, and a
large number of the most eminent citizens of
Belfast and its vicinity. Wm. S. Crawford,
M. P., occupied the chair; a blessing was asked
by Rev. Mr. Nelson, and thanks were returned
by Rev. Mr. Hodgins. After a speech by the
Chairman, Rev. Mr. Nelson read an address to
Mr. Douglass, and presented him with a beauti-
ful gilt Bible, in rich binding, bearing an appro-
priate inscription. It was intended as a testi-
mony of admiration for his lectures delivered in
Belfast, and also as a tribute of respect for his
personal character. Mr. Douglass responded as
follows:

It would be useless for me to attempt to con-
ceal my embarrassment, in rising to respond to
the eloquent and highly complimentary address
together with the golden gift which I have
just been presented. I am unequal to the work;
my feelings are too deep, too strong, for easy
utterance. I have often, in the course of my
short, though not uneventful life, been called on
to respond, in accents of warm and heartfelt
gratitude, for noble deeds and generous favors
conferred upon me, by the magnanimous friends
of my long-enslaved and deeply-outraged fellow-
countrymen, but never have I been more at a
loss for language to fulfil that duty, than on the
present thrilling and interesting occasion. The
incidents of this morning will form a period in
my humble history—a period to which, with all
my hopes and aspirations, I never looked for-
ward; but one to which, while memory holds its
place, I shall ever look back with the most grate-
ful emotion. I accept, thankfully, this Bible;
and, while it shall have the best place in my
house, I trust, also, to give its precepts the best
place in my heart. The happy incidents of this
morning have called into remembrance some of
my early struggles after knowledge, and the
difficulties that then lay in the way of its attain-
ment.—I remember the first time I ever heard
the Bible read; and I tell you the truth, when I
tell you that from that time I trace my first de-
sire to learn to read. I was over 7 years old;
my master had gone out one Sunday night, the
children had gone to bed, I had crawled under
the centre table, and had fallen asleep, when my
mistress commenced to read the Bible so loud
that she waked me—she waked me to sleep no
more! I learned that the chapter which she
then read was the 1st chapter of Job. I re-
member my sympathy for the good old man;
and my great anxiety to know more about him
led me to ask my mistress—who was, at this
time, a kind lady—to teach me to read. She
commenced, and would have, but for the opposi-
tion of her husband, taught me to read.—She
ceased to instruct me; but my desire to read
continued, and, instead of decreasing, increased;
and, by the aid of little boys, obtained at differ-
ent times, I finally succeeded in learning to read.
After learning to read, my desire for books was
equal to my early desire to learn how to read.
I have frequently, with my fingers, from the mud
and the filth of the gutter, raked leaves of the
sacred volume. These I have washed and dried,
and read the words of heavenly wisdom which
they contained with a glad heart, considering
myself fortunate to enjoy such a privilege. I trust
I shall not be deemed presumptuous or egotistical
when I say, that from my present position, I
see points in my humble history marked by the
finger of God. Twenty years ago, while lying,
not unlike a pet dog, at the feet of my mistress,
in her house in Philipot-street, Fell's Point, Bal-
timore, I was roused from the sweet sleep of
childhood, to hear the narrative of Job. A few

years afterward found me searching for the
Scriptures in the muddy street gutters, and re-
suing its pages from the filth into which neglect
and wastefulness had plunged them. A few
years later, I escaped from my chains, gained
partial freedom, and became an advocate for the
emancipation of my race. A suspicion arose
that I was not what I profess to be; to silence
which, it is necessary to write out my experience
in Slavery, and give the names of my enslavers.
This endangers my liberty. Persecuted, hunted,
and outraged in America, I have come to Eng-
land; and behold the change! The chattel be-
comes a man. I breathe, and I am free. Instead
of culling the Scriptures from the mud, they
come to me dressed in polished gold, as the
free and unsolicited gift of devoted friends. I
will take it, and while I live, preserve it; and
long after I have gone hence to my reward, if
my will is carried out, it shall be preserved by
my children, and remain a memento in the house
of Douglass till time shall melt it into dust. I
assure you, gentlemen of the Committee, you
have selected a proper mode of expressing your
regard for me. What could be better than the
Bible to me, contending against oppression, fraud
and wrong?—It is full of wisdom and goodness
—faith, hope and charity sparkle on every page,
all of which deal death to Slavery. An attempt
has been made to press the Bible into the ser-
vice of Slavery. The Abolition party in Ameri-
ca find no more determined opponents of the
cause which they advocate, than the expounders
of the Word of God. That, to this audience,
might appear strange; but such is the fact. I
thank God that a change for the better is taking
place; a purer and higher grade of men are find-
ing their way into the Ministry, and brighter
days are beginning to dawn upon my country.
You could not have given me a token so ap-
propriate as this Bible. It contains all that is
right, and is opposed to all that is wrong. It
knows no one by the color of his skin. It treats
all alike; and says to all, "Whoever you
would that men should do unto you, do you so
unto them." If you claim liberty for yourself,
then grant it to your neighbor, is the doctrine it
inductates. I feel much struck with the change
in my circumstances; only a few days ago, I was
in a land where I was hated and abhorred—
where the blood-hound might have been put
on my track, and I have been hunted down
and carried back into Slavery.—I left that land,
and in eleven and a half days I set my foot on
British soil and was free. I now find myself
surrounded by kind friends, the very expression
of whose countenances beams with sympathy
such as I never expected to meet with, and
which has quite overcome and unmanned me.—
I could expose Slavery in the midst of those who
would uphold it—I could contend for the great
principles of liberty in the face of the most de-
termined opposition, but I am not equal to ad-
dress those whose sympathy has been excited for
my race, and who have showed me so much
kindness. I will always remember the people of
Belfast, and the kind friends I now see around
me; and wherever else I feel myself to be a
stranger, I will remember I have a home in Bel-
fast. I will look forward with pleasure to the
day which will find me among you again—and,
in the meantime, you shall hear from me, wher-
ever my lot may be cast. Let me thank you,
with my whole heart for the address and beauti-
ful present you have made me, as well as for
the deep interest you have taken in the cause of
the wronged and oppressed slaves of America.
You have discharged your duty nobly and as
Christians should do. When I came a stranger
among you, I was taken by the hand; and, I
may say, my hand has been held throughout.
The Committee have labored, in season and out
of season, to give effect to my feeble efforts for
the emancipation of my race. Without the Com-
mittee I could have done nothing; to them all
the praise is due. Once more, accept my
thanks for the kindness I have experienced at
your hands and I bid you all farewell, until I
shall meet you again.

THE ECLIPSE OF THE SUN.

We have received a beautiful and instructive
astronomical painting or chart representing the
eclipse of the sun which is to take place in April
next, accompanied by remarks and illustrations.
It is calculated and drawn by A. SMITH, principal
of Public School No. 12, New York.

Presuming it will be interesting to our readers,
we make the following extracts.

There will be an Eclipse of the Sun, on the
25th day of April next, commencing at New-
York, at 11 o'clock 3 minutes, in the forenoon,
and should the atmosphere be clear it will pre-
sent as sublime a spectacle as we seldom wit-
ness; although Eclipses are not viewed by man-
kind at the present day with horror and alarm as
they were by the ancients, who considered them
as indications of the wrath of an offended Deity,
which was soon to be visited upon them, yet
they are witnessed at the present day, with much
curiosity and delight, as affording a positive de-
monstration of the ability of Astronomers to solve
the great problems of the heavens, which for
ages were hid in the immensity of space, and ob-
scured by the ignorance of man.

Among all the sciences known to mankind,
that of Astronomy is the most sublime, the most
interesting, the most useful and the most elevat-
ing to the mind and character of man. Our very
faculties are enlarged with the grandeur of the
ideas it conveys, our minds are exalted above
the low contracted prejudices of the ignorant,
and our understanding clearly convinced of the
existence, wisdom, power, goodness, immutability
and superintendency of the Supreme being. It
conducts the mind through the remotest ethere-
al regions, lays open to view the long hidden
mysteries of the heavens, and presents to the
mind, in their proper light, the wonderful works
of the deity. The first appearance of this Eclipse
since the creation of the world, (according to Sa-
cred Chronology,) was in the year 1041, January
14th, old style, when the moon's shadow just
touched the earth at the South Pole, it has ap-
peared every Nineteenth year since, and at every
return the moon's shadow passed over the earth
from west to east a little further to the north,
until the year 1756, March 2nd, when the cen-
tre of the moon's shadow passed a little to the
north of the earth's centre, (the moon being 5'.
19" from her descending Node,) which was its
38th. periodical return. The present Eclipse
will be its 43rd. periodical appearance. It will
appear again in 1864, May 6th, but will be in-
visible in the United States. It will also appear
in 1882, May 16th, at 7 o'clock, 41 minutes, 36
seconds in the morning, when the Sun will be

almost totally Eclipsed, it will continue to ap-
pear every Nineteenth year, until the year 2441,
May 17th, at 1 o'clock, 43 minutes, morning,
when the moon's shadow will just touch the
earth at the north pole, which will be its 77th,
periodical and last appearance until the expira-
tion of 12492 years, when it will come on again
at the south pole, and go through a similar
course.

LYNES.

Composed by JACOB THOMAS, while a student. He was af-
terwards killed while on his way to the mission assigned
him in Asia, when within four hours' ride of the station,
by the falling of a tree on the bank of the river on which
he sailed.

From M— rolling waters,
From every hill and dale,
Ye favor'd sons and daughters,
Oh listen to our wail.

No messenger of salvation
Is heard in all the plain;
Oh hear our lamentation,
Nor let us plead in vain.

Shall we who taste the pleasure
Of Jesus' dying love,
Withhold the gracious treasure
Of mercy from above!

Oh! with warm emotion
We hear the plaintive cry;
We joy in self-devotion,
And cheerfully reply:—

"We come, ye sons of sadness,
To loose your galling chains,
To publish joy and gladness,
And tell you Jesus reigns."

Soon may the tongues of millions,
Responsive to the sound,
Roll, in their flowing numbers,
The glad hosannas round.

THE GUILT OF AMERICAN SLAVEHOLDERS.

In a recent sermon, Prof. C. G. Finney comments upon
the declaration of Christ, contained in Luke 11: 41—51,
that the blood of all the martyrs from Abel to Zacharias,
would be required of that generation. The inference in
relation to the accumulated guilt of American slaveholders
is evidently irresistible. With this solemn truth before
him, well might a slaveholder say, 'I tremble when I re-
member that God is just, and that his justice cannot sleep
forever.'

"But why and how did the Jews deserve this fearful
and augmented visitation of the wrath of God for past
centuries of persecution?"

"The answer is two-fold: they sinned against accumu-
lated light; and they virtually endorsed all the persecut-
ing deeds of their fathers, and concurred most heartily
in their guilt.

On the same principle the accumulated guilt of all the
blood and miseries of Slavery since the world began rests
on this nation now. The guilt involved in every pang,
every tear, every blood-drop forced out by the knotted
scourge—all lies at the door of this generation. Why?
Because the history of all the past is before the pro-slavery
men of this generation, and they endorse the whole by
persisting in the practice of the same system and of the
same wrongs. No generation before us ever had the light
on the evils and the wrongs of Slavery that we have;
hence our guilt exceeds that of any former generation of
slaveholders; and, moreover, knowing all the cruel
wrongs and miseries of the system from the history of the
past, every persisting slaveholder endorses all the crimes
and assumes all the guilt involved in the system, and
evolved out of it since the world began. (Oberlin Evang.

A MAHOMEDAN REBUKE.

We make the following extract from a letter published
some time since in the "True Wesleyan." We never re-
member to have seen a severer rebuke than is contained
in the Mahomedan's reply to his master.

G. Dougherty, Esq., member of the Methodist Episco-
pal Church, and representative in the Mississippi Legisla-
ture, related to me the following:—In the year 1806, on
the arrival of a slave from the coast of Africa, J. Dough-
erty went to the city of Savannah to buy slaves. After
several hundred had been sold in lots and single, as suited
the purchasers, a middle aged man was put upon the
stand, who wished to make a communication before he
was sold. The purpose of which was, that he was a Ma-
homedan, and that whenever the hour of prayer and
other devotional duties came, he must have time to attend
to them. Mr. D. who had lately embraced religion, and
seemed to be zealous to promote the cause, gave the
highest price for him, feeling confident within himself that
he would soon convert him to the true faith. Taking him
to his plantation, he built him a hut, and assured him that
he should be allowed the time he required, and in addi-
tion, should have every opportunity to attend all the meet-
ings of the Christians. The Mahomedan slave for a while
attended these meetings, and learned something of Chris-
tianity, without, however, discontinuing his former devo-
tions. At the expiration of about a year, his master, who
was intent on his conversion, asked him formally, if he
did not prefer Christianity to Mahomedanism, and if he
would not openly renounce the prophet and acknowledge
Jesus Christ? The slave asked, if the Christian religion
allowed one Christian to hold another in slavery, and their
children after them? The answer of course, was in the
affirmative. The Mahomedan replied, that the religion
of the prophet did not allow that. The result of all
this, said his masters, performed ablations, made his pro-
strations, and at an advanced age died, declaring that God
was one God, and Mahomet was his prophet.

Moral nature is the same in every age and country.—
Why have not the Christians of Europe converted the red
man of America? Let three centuries of outrage and op-
pression tell. Why has not Protestant England convert-
ed Catholic Ireland? The fourteen million acres of con-
fiscated land, upon whose surface the real owners were
made outlaws, can assign the reason. Why have we, in
the language of the S. C. Synod, "more than two mil-
lions of heathen among us?" The wallings of disovered
husbands and wives, babes and mothers, the sound of the
whip, and the rattle of manacle and coffee chain, can sud-
dly tell why they have not become Christians. And why
has not colonization, apart from missions, with its whole
paraphernalia, civilized some of the nations of Africa, or,
at least, mitigated the slave trade? Let the cannon balls
tell, which have spent their entire force in dense masses
of human flesh, within the bounds of that Christian
colony.

A LEOPARD.

Perhaps, says the Sunday School Advocate,
some of our juvenile readers would like to read
about an evening visit which one of our friends
in Liberia recently received. The editor of the
Luminary gives the following account of it:—

"AN UNWELCOME CALL."

"Late in the evening, some three weeks since,
a leopard entered the house of Mr. Ruffan, at
Marshall, and carried off a dog. At the time a
man was sitting in the room, which had but one
side door to it, and by the side of it stood a chair,
on and about which one or more children were
sitting. A light also was burning in the same
apartment. Our inmates not expecting visitors,
much less such a one, were indulging carelessly
in the musings or sports of that time of day;
when the leopard made a sudden bound into the
room, upsetting the chair and the children in the
leap, and seizing the hapless dog, wheeled
and made out again. The effect of the fright,
upon those witnessing the scene, was almost
petrifying. The lightning speed of the creature
was truly astonishing. Poor dog! if he had
been in his place, under the table or in some
corner, he might have saved himself from the
leopard's claws. But he must needs be out
among folks, and lost his life by it. So we
sometimes suffer by making ourselves unneces-
sarily conspicuous."

ALFRED ACADEMY AND TEACHERS' SEMINARY.

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mands of an intelligent public.

The Institution is liberally endowed and subject to the
visitation of the Regents.

Its Library is choice and extensive, and accessible, also
to all the students gratis.

THE ACADEMIC YEAR for 1845—6 consists of three
Terms, as follows:—The First, commencing Wednesday
August 13, 1845, and ending Thursday, November 26, and
the Second, commencing Wednesday, November 26, and
ending Thursday, March 6, 1846. The Third, commencing
Wednesday, March 25, and ending Thursday, July 2.

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 \$3.00.
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 re-
duced much below this, where individuals board them-
selves, 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 with columns for bank names and note values. Includes entries for New England, California, New Jersey, etc.

Local Agents for the Sabbath Recorder.

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

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 de-
layed more than six months, at which time all
subscriptions for the year will be considered due.
Payments received will be acknowledged both in
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GEORGE B. UTTER, No. 9 Spruce St., New York
TOBITT'S PRINT, 9 SPRUCE ST.