

orderly deportment of the Jews in this community. He said it was deserved, and he was

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the light, and breathe the air? Some things must be taken for granted. The Constitution of the Union—the Constitution of South Carolina, took Christianity for granted, and only alluded to it incidentally.

The Sabbath Recorder.

New York, February 17, 1848.

TAX UPON CONSCIENCE.

A case of imprisonment for acting according to the dictates of conscience, has recently occurred in England, creating some stir both in that country and this. It seems that a Mr. John Simonds, of Marseley, a quiet and useful Baptist minister, whose ministerial labors are performed gratuitously, and who maintains himself and family by his industry, was taxed five-pence for the support of the Established Church of the parish in which he resides—a church in whose faith he did not believe, and in whose worship he could not join.

John Simonds! you have been convicted of a misdemeanor in disobeying an order of magistrates for the payment of church-rates. You state, and we hope it may be so, that you objected to pay on conscientious and religious grounds.

It had been shown in the course of the trial, that the prisoner was respectable, owned the neatly-furnished house in which he lived, and was much esteemed in the parish. In view of this, "Mr. Deering, M. P., moved that the prisoner should be confined with the first class of misdemeanants, which would enable him to wear his own clothes," and the motion carried.

Such are the facts connected with this case of persecution for conscience's sake. They are sufficiently aggravated, no doubt, to justify the severe comments which have been made upon them by the religious press of England and America.

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this country? In many of the States, Sunday is not only made a non-judicial day, but all bargains entered into and business transacted on that day, are declared to be void. Here is a tax upon conscience worth mentioning. For the sake of favoring the opinion of a majority that Sunday ought to be religiously observed, a conscientious minority is robbed by law of the privilege of transacting business on fifty-two days of the year.

THE DIFFERENCE.—In apostolic times, as would seem from the Inspired Record, there were not many of the mighty and noble called to be partakers of the Gospel. On the contrary, they appear to have stood aloof, and acted the part of oppressors, rather than friends. But things have changed wonderfully since then.

LETTERS FROM OUR MISSIONARIES.—Several weeks ago we stated that letters had been received from our missionary brethren, announcing their arrival and settlement at Shanghai, in good health. That notice was accompanied with a remark, that perhaps the letters, or extracts from them, would hereafter be published.

TRULY CHEERING.—A letter from Eld. Alex. Campbell, dated at DeRuyter, Feb. 3d, says: "It affords me much pleasure to inform you, that God in his great mercy is blessing us in this vicinity with the refreshings of his heavenly grace.

GERMANS IN NEW YORK.—Rev. Mr. Guldin, the Pastor of the German Mission Church, in Houston-st., has, by particular request, furnished important information to the Christian Intelligencer respecting the German population, in this city, from which the following is an extract. Mr. Guldin says:—

REVIVAL IN SHREWSBURY, MASS.—We are rejoiced, says the Boston Recorder, to chronicle a very interesting work of grace in this place. About 100 converts in the Congregational and Methodist churches, are the present fruits; about 50 each. Sixteen heads of families have been brought to Christ; husbands and wives together. O! what a blessed state of things.

A SOLDIER'S LIFE.—A letter from a soldier in Mexico, to his mother in Portland, Me., dated Oct. 23, says that in a march of 300 miles, in the hottest season, they went sometimes whole days without either bread or water. They were compelled to leave many on the road, who could go no farther. He also says: "Our company when mustered into service numbered 70. It is now reduced to 16. When we left Puebla we were 10,000 strong; now there is scarcely 3000 able to do duty.

SEPARATION OF SLAVE FAMILIES.—Among the cruelties of slavery, an execrable one is that of separating families, and sending the different members to parts where they never hear of each other. We are glad to learn that a move has been made in the Legislature of Alabama to prevent the separation of the families of negroes, and to exempt them from sale by legal process.

AN ENGLISH BISHOP IN CHINA.—An English paper says that it is intended, as soon as the necessary arrangements can be made, to found a new bishopric some where in the Chinese seas, probably at Victoria, Hong-Kong. Toward the funds for this purpose there is at present upward of £18,000 in hand, £5,000 of which is for a college. The remaining sum necessary is to be collected by voluntary subscriptions, about £20,000 being required before the consent of the Government for the foundation of a new See can be expected.

THE RIGHT SPIRIT.—Mr. Pohlman, the Dutch Reformed Missionary at Amoy, China, has written to this country, requesting three thousand dollars for the immediate erection of a Chinese Mission Chapel. The Christian Intelligencer says that an individual of this city, anxious for a quick response, has made the offer of \$500, payable, as soon as the remaining \$2,500 should be contributed.

AN EXAMPLE WORTHY OF IMITATION.—It is said that one layman, Mr. Start, (supposed to be a resident in India,) is supporting eighteen German laborers, at his own expense, all of whom have acquired the vernacular language, and have commenced operations at different points on or near the Ganges.

SUNDAY LAWS IN SOUTH CAROLINA.—The article upon this subject, which we publish to-day, deserves a careful perusal. We are sorry to learn, that Judge O'Neal, who presided at this important trial, reversed the decision of the court below, thus sustaining the Sunday laws.

DEDICATION.—The Seventh-day Baptist Church at Pawcatuck, R. I., has recently erected a tasteful and commodious meeting-house, which is to be dedicated on fifth-day, Feb. 24.

RECIPROCIITY.—It is said that a Foreign Missionary Society in the Sandwich Islands has sent to the American Home Missionary Society, a donation for planting the Gospel in our own West!

FRUITS MEET FOR REPENTANCE.—The editor of one of our religious exchanges, says he recently received a letter containing payment in advance for two copies of his paper, one to be sent to the writer of the letter, and the other to a friend of his in Michigan. The letter says:—"I was formerly a subscriber to your paper, the Christian Secretary, and thought very highly of it; but after a while my mind became choked with the cares of the world, and in an evil time I was tempted to stop it. For some time past I have been trying to get along in the divine life without it, but my experience testifies against the course I took, and I regret sincerely that I was left to take so unwise a step."

CYCLOPEDIA OF MORAL AND RELIGIOUS ANECDOTES: A Collection of several thousand Facts, Incidents, Narratives, Examples, and Testimonies, embracing the best of the kind in most former Collections, and some hundreds in addition, original and selected; the whole arranged and classified on a new plan, with copious topical and Scriptural Indexes. By Rev. K. AVINS, A. M., Pastor of the Providence Church, New York. With an Introduction by Rev. Geo. B. CHEEVER, D. D.

Such is the title-page of a work which Leavitt, Trow & Co., of 191 Broadway, propose to issue in eight numbers, at 25 cents each. The first No. contains 112 large pages, neatly printed. From our examination of it, we judge that the work will be both interesting and instructive; and do not hesitate, therefore, to commend it to public patronage.

RELIGION IN OREGON.

Rev. George Cary, one of the missionaries of the Methodist Episcopal Church in Oregon, recently returned to this city. At a meeting of the Board on the 19th ult., he made some interesting statements of the religious condition and habits of the people of Oregon. The following is a part of the report of his remarks, as published in the Evening Post:—

The Indians entertain strong superstitions of the character and influence of the missionaries. They suppose that they possess power over the elements. The winter of 1846 was very cold, and an unusual quantity of snow fell. Many of the cattle died. The Indians demanded as many from the missionary as they had lost by the severity of the weather, declaring that he had caused the extreme cold. A house in the Indian settlement had taken fire on Sunday, and was burned down. They demanded compensation from the missionary, declaring that he had blown the horn to get them to meeting, and that that was the cause of the fire.

Mr. Cary does not give a flattering account of the moral character of the population. He thinks that if they do not become an instructed people, they will be a very depraved community. There is and must be much leisure time, and if Science and Religion do not extend their influence, a residence there will not be very desirable. Intemperance prevails to a considerable extent. After the passage of the license law, in 1846, they seemed for a while to indulge more freely in intemperate habits. The question of temperance entered into the excitements of the last election for Governor. Mr. Abernethy, the temperance candidate, was elected by a very small majority. Sunday desecration has prevailed extensively, but there has been considerable reform during the three past years.

There are now a number of clergymen of the Methodist Episcopal, Presbyterian, Baptist and Catholic Churches. These exert a healthy influence upon many of the inhabitants. The Sandwich Islanders, many of the Indians, and the persons employed by the Hudson Bay Company, attend the Catholic service. If these religious missions had not been established there, one half of the emigrants arriving there would have been attached to various religious communities at home would not have exhibited any evidence of their religious profession."

DECLINE OF THE CHRISTIANS.

It seems from a statement by one of its own ministers, that the religious denomination usually called Christians, is rapidly declining in numbers and influence. Rev. Charles Morgridge, who has, until quite recently, been stationed over the Christian Church at Fall River, Mass., is reported by the Weekly News as having said:—

There were, some years ago, five Christian churches in the City of New York. Now there was but one, and that a very small one, who worship in a house which cost but \$4500. In Boston and Salem it was the same. In the latter place, of the five churches which once flourished there, not a single vestige now remains. And in Boston, where they formerly had some four or five large churches, there is now but a mere fragment, and that has long been supported by three persons, one of whom is now dead. Enough converts have been made by Christian ministers in those two cities to have filled five of the largest churches in New England; but they have all left and gone into other denominations, simply because they (the Christians) had not an educated ministry to lead and instruct them. But one single book on doctrinal subjects had ever been written by any member of the denomination, and that was written by himself. They had no schools or colleges, as other denominations have, in which to mould their young men and make them alike; they had no creed, no discipline, no nothing, and in consequence of the lack of these, their churches, which few were left, were made up of heterogeneous masses of notions and theories from all the other churches."

A PETITION.—In the Ohio Legislature, on Wednesday, Feb. 2d, a petition was presented against the repeal of the Black Laws, and asking that a law may be passed preventing more negroes from coming into that State, and for the removal of those already there. We quote a part of the document, as a legal and literary curiosity:—

To the Honorable the general assembly the State of Ohio:

Whereas greate exertions are making to repeal what is called the Black Law we Conceive it our duty to express our opinion on that Subject. repeal the law which has stood the test more than forty years and you will bring a Curse on ohio wors if possible than the Banks it will Lead to amalgamation insurrection if not revolution it appears to be the desier of some to place the blacks on an equal footing with the whites, as much as to say the Creator did not do right when he made some white, and some black, for ever sane person knows the white and blacks never sprang from the same Creator and it is evident the distinction was made that the blacks should be man servants and maid servants for they were the very heathans that was round about the Children of Israel when they were Comanded to "buy bond men and bond maids and they shall be taken as an in heritage for your Children after you to inherit them for a possession, they shall be your bondmen for ever."—Leviticus, 25.

DEPOT OF RELIGIOUS BOOKS.—Rev. Mr. Damon, Seaman's Chaplain at the Sandwich Islands, requesting from the American Tract Society a supply of books in German, French, Spanish, Portuguese, Danish and Swedish, relates the interesting circumstance of a visit of a Russian vessel engaged in the fur trade, the supercargo of which, an officer of the Russian Fur Company, manifested a deep interest in religion, and asked for German and English books. Giving him Pilgrim's Progress, in English, he next day expressed great delight with the book, and inquired for others, when he proceeded to select the most strictly evangelical books, to the amount of \$20.

