

# The Sabbath Recorder.

EDITED BY GEORGE B. UTTER.

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

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## The Sabbath Recorder.

### SUNDAY LAWS IN SOUTH CAROLINA.

From the Occident for March.

Judge O'Neal's Opinion in the case of the City Council of Charleston vs. A. Benjamin.

In this case, a deep respect for the ancient people of whom the defendant is one, and a full concurrence in the merited eulogium bestowed on them, in the course of the argument, for their consistency, honesty, industry, and thrift, induced a fuller consideration than the intrinsic difficulties of the case demanded.

I admire the devotion with which the remnant of Israel, scattered among us, and all the other civilized nations of the earth, have cherished and kept their Sabbath, the seventh day of the week! Well has one of their own gifted and liberal writers said of it, using the words of inspiration, "it was given" "for all generations," "for a perpetual covenant—as a sign between the Lord and the children of Israel for ever." Exod. xxxi. 16—"and to be wholly independent of times and places."—Mendelssohn's Jerusalem, 203. No doubt it is, as he affirms, binding upon those who believe in the law alone: while Christians are not called upon, as he freely admits, to its observance. (Mendelssohn's Jerusalem, 209.) The Lord's day, the day of the resurrection, is to us, who are called Christians, the day of rest after the finishing of a new creation. It is the day of the first visible triumph over death, hell, and the grave! It was the birthday of the believer in Christ, to whom and through whom, it opened up the way, which by repentance and faith leads unto everlasting life and eternal happiness! On that day we rest, and to us, it is the Sabbath of the Lord. Its descent observance in a Christian community, is that which ought to be expected.

It is not perhaps necessary to the purpose of this case, to rule and hold that the Christian religion is part of the Common Law of South Carolina. Still it may be useful to show that it lies at the foundation of even the article of the constitution under consideration, and that upon it rest many of the principles and usages constantly acknowledged and enforced in the courts of justice!

The 1st section of the 8th article of the constitution of this state declares, that "the free exercise and enjoyment of religious profession and worship without discrimination or preference shall forever hereafter be allowed within this State, to all mankind, provided that the liberty of conscience thereby declared shall not be so construed, as to excuse acts of licentiousness, or justify practices inconsistent with the peace or safety of this State."

What gave us this noble safeguard of religious toleration, which made the worship of our common Father as free and easy as the air we breathe, and His temple as wide, capacious and lofty, as the sky He has spread above our heads? It was not that spirit of infidelity which defied reason, denied God, and was stained with more blood than ever flowed upon the altars of *Astec* idols! It was Christianity, robed in light, and descending as the dove upon our ancestors, which gave us this provision! It was that same spirit which, when the war of the Revolution was about to commence, sanctified a fast and prostrated a nation before the Lord of Hosts to ask His blessing and assistance! It was that same glorious spirit of mercy and love which proclaimed the birth of the Saviour, and as its consequence "peace, good will towards men!" It was that same Christianity which sought its promulgators among the humblest of the Jews, and taught them, "love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you!" But this toleration thus granted is a religious toleration, it is the free exercise and enjoyment of religious profession and worship, with two provisions, one of which, that which guards against acts of licentiousness, testifies to the Christian construction which this section should receive! What are "acts of licentiousness," within the meaning of this section? Must they not be such public acts as are calculated to shock the moral sense of the community where they take place? The orgies of Bacchus, among the ancients, were not offensive! At a later day, the Carnivals of Venice went off without note or observation. Such could not be allowed now! Why? Public opinion based on Christian morality would not suffer it! Here, in this city, an open playhouse or circus, on Sunday, could not exist for a day! Why? Your streets, on Sunday, answer the question! Your people love "the house of God" more than the "tents of wickedness!"

These hints are enough to show the spirit which breathes in the constitution! But the law which we are called upon to administer, will be found to come to us imbued and blessed with the same holy influences. Crimes are classed into Mala in se and Mala prohibita! What gives them that character? We cannot answer, as the Israelite would do, by pointing to Mount Sinai, and saying the Lord God commanded us saying, "thou shalt not kill," "thou shalt not steal." The authority of these divine precepts comes to us through Christianity! We are "the wild olive tree grafted" in place of the broken branches of the original tree, Israel! And hence the law delivered at Mount Sinai, may be by us appealed to, as pointing out that which is "evil in itself!"

Again, our law declares all contracts *contra bonos mores* as illegal and void. "What constitutes the standard of good morals? Is it not Christianity? There certainly is none other! Say that cannot be appealed to, and I don't know what would be good morals! The day of moral virtue in which we live, would in an instant, if that standard were abolished, lapse into the dark and murky night of Pagan immorality! In this State, the marriage tie is indissoluble. Whence do we take that maxim? It is from the teaching of the New Testament alone!

In the courts over which we preside, we daily acknowledge Christianity as the most solemn part of our administration. A Christian witness, having no religious scruples against placing his honor upon the books, is sworn upon the holy Evangelists, the books of the New Testament, which testify of our Saviour's birth, life, death, and resurrection. This is so common a matter, that it is little thought of as an evidence of the part which Christianity has in the common law.

All blasphemous publications carrying upon their face that irreverent rejection of God and His holy religion, which makes them dangerous to the community, have always been held to be libels, and punishable at common law. Here they would also be plain acts of licentiousness, having no warrant of protection whatever in our constitution. This, however, never could extend to free and manly discussion on these holy subjects. For I agree with Mr. Jefferson, in his Notes on Virginia, 235, "Our rulers can have authority over such natural rights, only, as we have submitted to them. The rights of conscience we never submitted, we never could submit. We are answerable for them to our God!" But I should hesitate long in pushing the argument as far as he does, by saying, as he does, that in its exercise "it does me no injury for my neighbor to say there are twenty Gods, or no God." While the argument rests only in words, it would be so evanescent that it might be no injury! But when it comes to be put in print, to be read, like Paine's Age of Reason, by the young and the unwary, where is the parent who would say "it does me no injury!" I agree fully to what is beautifully and appropriately said in Updegraph vs. The Commonwealth, 11 Serg. & Maule, 394, "Christianity, general Christianity, is and always has been a part of the common law," "not Christianity founded on any particular religious tenets; not Christianity with an established church, and tithes and spiritual courts; but Christianity with liberty of conscience to all men!"

But I have said all which need be said on this interesting subject! It was not necessary for the decision of this case; it has only been said to prevent silence from being interpreted into a want of confidence in the proposition, that Christianity may be justly appealed to as part of our common law!

The case before us presents the very simple question, Is a law punishing the sale of goods on the Lord's day, Sunday, a violation of the 1st section of the 8th article of our Constitution, hereinbefore cited and set out? To satisfactorily answer this question, it will be perhaps well to ascertain what was the sense in which the framers of the Constitution used the words, "The free exercise and enjoyment of religious profession and worship, without discrimination or preference." Reading over the words, one would say, the venerable men who framed that article meant to say, that a man might be of any order of religious worshippers, or of none at all; that he might worship God or not, as he pleased; that his worship might be in any form, at any time or place, or none at all; and that for these differences in faith or practice, no difference in civil condition should ever be made by law! It was an abolition of all disabilities—the Christian, Israelite, Mahomedan, Pagan, and Infidel, all stand alike in the Government and people of South Carolina. To ascertain, however, more precisely the sense, we may appeal to various other sources. To the 1st article of the amendments of the Constitution of the United States we may very well refer to ascertain the then acknowledged sense: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." This was the general law for all the Union, as standing under the legislation of Congress! There could be no union of Church and State, no religion established by law! Nor could there be any law prohibiting any man from worshipping God as he pleased! These plainly pointed to the evils from which we had escaped in our separation from England! The Church of England, as an established State religion, had been felt as a great grievance, in at least one of the States of the Union. Against it had been poured the mighty torrent of Henry's resistless eloquence, when "he pleaded against the Parsons' cause." All had felt the pains and penalties imposed by English enactments, on all who sought to worship as conscience, not law, dictated. These evils were for ever removed by the amendments above referred to. In the same sense our Constitution was adopted. This may be further illustrated by reading the draught of the Virginia Bill of Rights in 1776. The 16th article of the first draught, by Gov. Mason, will be found in Niles' collection, called the Principles and Acts of the Revolution, 124. It declares that "religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence; and that, therefore, all men should enjoy the fullest toleration in the exercise of religion according to the dictates of conscience, unpunished and unrestrained by the magistrate: unless under color of religion, any man disturbed the peace, the happiness, or the safety of society. And that it is the mutual duty of all to practice Christian forbearance, love and charity towards each other." The provision is very much like that in our own Constitution; and its closing declaration of duty shows how much these constitutional principles of toleration rested on Christianity. The general definition of toleration embraced in it, is but an amplification of the words of our Constitution, which were very probably condensed from it! Again, William Livingston, Governor of New Jersey, in 1778, (see Niles' Acts and Principles of the Revolution, 306,) gives a definition of religion: "By religion, I mean," he says, "an habitual reverence for, and devotion to the Deity, with each external homage, public or private, as the worshipper believes most acceptable to Him." According to this, he says, "it is impossible for human laws to regulate religion without de-

stroying it." It was to secure this privilege of worship, as he has beautifully described it, and this alone, that our constitutional provision was adopted. The sense in which the fathers of liberty used the words, "the free exercise and enjoyment of religious profession and worship without discrimination or preference," has, I think, been sufficiently shown. What abridgment of religious profession and worship is to be found in a law forbidding a shop to be kept open, or goods to be sold on Sunday? I confess, I can see none. If there were any, I presume it will be readily admitted it hardly would have escaped the experienced eye of Dr. Cooper. Yet in his notes to 2d Stat. 707, speaking of this very article of the Constitution, he says; "This does not interfere with the right of the Legislature to incorporate religious societies for civil purposes. Nor with the right of appointing a Sabbath, or day of rest from labor, as a municipal institution conducive to civil expedience!" The legislation, objected to on this occasion, is no more than what he allows to be proper and legitimate. It is simply an ordinance for the better observance of the Lord's Day as a day of rest; it simply requires a cessation of public employment in the way of trade or business.

But it is said this violated the free exercise and enjoyment of the religious profession and worship of the Israelite. Why? It does not require him to desecrate his own Sabbath! It does not say, you must worship God on the Christian Sabbath! On the contrary, it leaves him free on all these matters! His evening sacrifice and morning worship, constituting the seventh day, he publicly and freely offers up, and there is none to make him afraid. His Sundays are spent as he pleases, so far as religion is concerned. No one dare say to him, in the circle of his own fireside, what doest thou? No one, as he walks the street, would dare say to him, turn in hither and worship as we do!

It is, however, fancied, that in some way this law is in derogation of the Hebrew's religion; inasmuch as by his faith and this statute he is compelled to keep two Sabbaths. There is the mistake! He has his own free and undiminished Sunday is, to us, our day of rest! We say to him, simply, respect us by ceasing on this day from the pursuit of that trade and business in which you, by the security and protection given to you by our laws, make great gain! This is a mere police, or municipal regulation! If the Israelite were allowed to make the objection, that he could not be constitutionally restrained from pursuing a public business on Sunday, the Infidels would say, as Duke said, all days are alike to me, and therefore I will at all times pursue my business. Such an assumption is so preposterous, that no one would tolerate it! Yet, in the case of the Town Council vs. C. O. Duke and Alexander Marks, the Infidel and the Israelite placed themselves on the same platform, the 1 § of 8 article of the Constitution. It is true, the alliance was altogether unnatural. Still, both together invoked the decision of that good man and good judge, the late J. Martin, on the very question now before us, and he, with his accustomed clearness and power, decided that the Constitution did not prevent the passage of an ordinance to prevent shop-keepers from keeping their shops open on the Sabbath day; and from that decision the parties dared not further pursue their complaint by appeal. It was feared that, like its noble gifted author, it was no more; but I rejoice to find it has been preserved; and I hope, with this opinion, and as one of its main pillars of support, it will be given to the world!

If it were true that the commandment to keep the Sabbath day holy, also required the Israelite to work six days, as closely and faithfully as he is to observe the seventh day, as a day of rest, then indeed there might be a ground to say, that the ordinance which requires him to desist, during Sunday, from a public business, the sale of goods, was unconstitutional. Let us read the commandment beginning Exodus xx. 8:—"Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy ox, nor thy ass, nor any of thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; whereupon the Lord blessed the seventh day and hallowed it." In Deuteronomy, chapter v., beginning at the 12th verse, we have the same commandment again set before Israel. "Keep the Sabbath day to sanctify it, as the Lord thy God hath commanded thee. Six days thou shalt labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy ox, nor thy ass, nor any of thy cattle, nor thy stranger that is within thy gates, that thy man-servant and thy maid-servant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm; therefore the Lord thy God commanded thee to keep the Sabbath day." Leviticus xxiii. 2 and 3, contains, as I consider, the commentary of the inspired Lawgiver on, and the explanation of this command. "Six days shall work be done; but the seventh day is the Sabbath of rest, and holy convocation; ye shall do no work therein; it is the Sabbath of the Lord in all your dwellings." The meaning of the commandment is so plain, that I almost fear to add any explanation of my own. In six days the Israelite is to do the work he may have to do; on the seventh he must not work; it is his day of rest! No one ever supposed it could go further. I fancy few among Israel worked every day in the six. If such had been the commandment, it would have been hard again. But it was intended to set apart a day of rest,

and not to give a command to labor. The Saviour said, "The Sabbath was made for man and not man for the Sabbath."

So it remains, and so it is intended ever to remain, one day out of seven, as a day of rest; and as such it is essential to every one who labors, be it man or beast, and hence its institution and observance. There is therefore no violation of the Hebrew's religion, in requiring him to cease from labor on another day than his Sabbath, if he be left free to observe the latter according to his religion. It is the seventh day, which is to him a holy day, made so by his religion, and to be observed at his peril. All the other days are to him indifferent. Hence he can find no abridgment of his religion in being compelled to abstain from public trade, employment, or business, on one of them. If the Legislature, or the City of Charleston, were to declare that all shops within the State or City should be closed, and that no one should sell or offer to sell any goods, wares, or merchandise, on the 4th of July or 8th of January in each year, would any one believe such a law was unconstitutional. It could not be pretended religion had anything to do with that! What has religion to do with a similar regulation for Sunday? It is in a political and social point of view a mere day of rest. Its observance, as such, is a mere question of expediency. But, says the argument, on the other side, we would not object to it, if it did not give a Christian a preference over an Israelite. Where is such a provision? There is none such in the law. It is general, operating upon all. The Constitution, in the respect under consideration, considers all the people of South Carolina on whom the Government is to operate, as citizens merely. It does not divide them into Christians and Hebrews, or any other classification. If the law be according to that, there is no objection. It is true, the Israelite must cease from business on Sunday; so do all others. His religion makes him also observe Saturday! That is not the effect of our law. It is the result of his religion; and to enjoy its cherished benefits, living in a community who have appointed a different day of rest, he must give to its law obedience, so far as it demands cessation from public employment.

### ALL'S FOR THE BEST.

All's for the best; be sanguine and cheerful;  
Trouble and sorrow are friends in disguise;  
Nothing but folly goes faithless and fearful;  
Courage forever is happy and wise:  
All for the best,—if a man would but know it;  
Providence wishes us all to be blest;  
This is no dream,—the man but confiding;  
Heaven is gracious, and—All's for the best!

All for the best! set this on your standard,  
Soldier of sadness, or pilgrim of love,  
Who to the shores of Despair may have wandered,  
A weary, wretched, sorrow, or heart-stricken dove:  
All for the best!—be a man but confiding,  
Providence tenderly governs the rest,  
And the frail bark of His creature is guiding,  
Wisely and warily, all for the best.

All for the best! then fling away terrors,  
Meet all your fears and your foes in the van,  
And in the midst of your dangers or errors,  
Trust like a child, while you strive like a man:  
All's for the best!—unbiased, unbounded,  
Providence reigns from the East to the West;  
And by both wisdom and mercy surrounded,  
Hope and be happy that All's for the best.

### I HAVE NO FATHER.

I was once in an awful storm at sea; we were for many hours tossed about in sight of dangerous rocks; the steam engines would work no longer; the wind raged violently, and around were heard the terrific roar of the breakers, and the dash of the waves, as they broke over the deck.

At this dreary and trying time, while we lay, as might be said, at the mercy of the waves, I found great comfort and support from an apparently trifling circumstance; it was that the captain's child, a little girl of about four years, was in the cabin with us. He had two or three times, in the midst of his care and toils, been to see how his child went on; it is well known how cheering is the sight of a captain in such a time of danger. As our situation grew worse, I saw the little girl rising on her elbows and bending her eyes anxiously to the door, as if longing for her father's reappearance. He came at last. He was a large, bluff, sailor-like man; an immense coat, great sea boots; and an oil-skin cap, with flaps hanging down his neck, were streaming with water. He fell on his knees on the floor beside the low berth of his child, and stretched his arms over her, but did not speak.

After a while, he asked if she were alarmed. "Father," the child answered, "let me be with you, and I shall not be afraid."

"With me!" he cried; "you could not stand it for an instant."

"Father, let me be with you," she repeated. "My child, you would be more frightened," he said, kissing her, while the tears were on his rough cheeks.

"No, father, I will not be afraid if you take me with you. O father, let me be with you!" and she threw her arms around his neck, and clung fast to him. The strong man was overcome; he lifted her in his arms, and carried her away with him.

How much I felt her departure! As long as the captain's child was near, I felt her to be a sort of pledge for the return and care of the captain. I knew that in the moment of greatest danger the father would run to his child; I was certain that were the vessel about to be abandoned in the wild waves, I should know of every movement, for the captain would not desert his child. Thus in the presence of that child I had comforted myself, and when she went, I felt abandoned, and for the first time fearful, I rose, and managed to get on deck. It was a dreadful sight; I shrank back, and threw myself again on my couch. Then came the thought, The child is content, she is with her father; and have I, no father! O God, I think there is in that moment I could answer,

yes. An unseen father, it is true; and faith is not as sight, and nature is not as grace; but still I knew I had a Father; a Father whose love surpasseth knowledge. The thought calmed my mind. Reader, does it calm yours?

### A MOTHER'S LOVE.

A mother's love how pure,  
How tender and how strong;  
How long it will endure,  
How passive bear each wrong.  
Soft as a zephyr's silv'ry breath;  
Strong as a whirlwind's sweep:  
It watcheth by the bed of death,  
And giveth up sweet sleep.  
It lives and acts and glows and swells,  
It points the child aright,  
On mountains and in flowery dells,  
At morning, noon, and night.

"What a pity," remarked a spectator to a drunkard, "that you should thus debase your manhood, by such selfish indulgence in strong drink."

"You're a temperance lecturer, I suspect," sneered the inebriate.

"No, friend," replied the gentleman, "I am not a temperance lecturer—at least not one professedly. But I neglect no opportunity to speak a word in favor of that honest cause."

"You're a preacher then, may be?"

"No."

"Well, whatever you are, I want none of your advice."

"I merely meant it for your good," mildly answered the gentleman. "Are you married?"

"No."

"You have sisters and brothers?"

"Yes—but they don't know me now."

"Have you a father?"

"No—he died long since."

"A mother?"

"There was a deep silence."

"You do not answer; have you a mother?"

The silence that ensued was broken by the sobs of the wretched man.

"Oh, God! Oh, God!" he exclaimed, "she, too, is dead! I broke her heart many years since, by my misconduct. My poor, poor mother! So good, so kind—so gentle and forgiving!" and he smote his breast in the bitterness of his anguish.

Unhappy man—oh, how unhappy at that moment! Through all the vicissitudes of life, a mother's love had followed him—entreatings, urging, imploring him to forsake evil, and cling only to that which is right. In vain had she striven—he had gone on blindly, perversely, recklessly, till now he was broken down in health, fortune, and reputation, an outcast from society, disowned by his own flesh and blood! Yet in the midst of this accumulation of wretchedness, there came reproachfully, though full of love, across the weary waste of years, a mother's voice, sweet and sad, and the heart bowed in grief to its mute appeal.

### THE WAY TO BE HAPPY.

A story is told of two travelers in Lapland, which throws more light upon the art of being happy than a whole volume of precepts and aphorisms. Upon a very cold day in winter, they were driving along in a sledge, wrapped up in furs from head to foot. Even their faces were mostly covered; and you could see hardly any thing but their eye-brows, and these were white and glistening with frost. At length they saw a poor man who had sunk down, benumbed and frozen, in the snow. "We must stop and help him!" said one of the travelers. "Stop and help him!" replied the other; "you will never think of stopping on such a day as this! We are half frozen ourselves, and ought to be at our journey's end as soon as possible." "But I cannot leave this man to perish," rejoined the more humane traveler; "I must go to his relief," and he stopped his sledge. "Come," said he, "come help me to rouse him." "Not I," replied the other, "I have too much regard for my own life to expose myself to this freezing atmosphere any more than is necessary. I will sit here and keep myself as warm as I can till you come back." So saying, he resolutely kept his seat, while his companion hastened to the relief of the perishing man, whom they had providentially discovered. The ordinary means for restoring consciousness and activity were tried with complete success. But the kind-hearted traveler was so intent upon saving the life of a fellow-creature, that he had forgotten his own exposure; and what was the consequence? Why, the very effort he had made to warm the stranger, warmed himself! And thus he had a two-fold reward. He had the sweet consciousness of doing a benevolent act, and he also found himself glowing from head to foot, by reason of the exertions which he had made. And how was it with his companion, who had been so much afraid of exposing himself? He was almost ready to freeze, notwithstanding the efforts he had been making to keep warm!

The lesson derived from this little incident is sufficiently obvious. We are all travelers to a distant country. At every step of our journey we find other travelers, who need our friendly aid. Nay, God has brought them around our path in great numbers;—and, as far as the eye can reach, we see their dense and gloomy ranks. Now there are two ways of meeting these objects of Christian sympathy and brotherly regard. We can go forward with the stern purpose of a selfish and unloving spirit, saying, in reply to every appeal, which is addressed to our feelings, "Depart in peace; be ye warmed and filled;" or we can say, with the warm-hearted traveler, "I cannot see this man perish; I must hasten to his relief!" And the rate which we adopt for our guidance in such cases, will determine the question, whether we are to be happy or unhappy. The man who lives only for himself, cannot be happy. God does not smile upon him; and his conscience will give him no peace. But he who forgets himself in his desires to do good, not only becomes a blessing to others, but opens a perpetual fountain of joy in his own bosom. [Dayspring.]

The Sabbath Recorder.

New York, March 23, 1848.

SUNDAY LAWS IN SOUTH CAROLINA.

We publish to-day Judge O'Neal's Opinion in the celebrated Jew Case which has been so long pending in South Carolina. It will be seen that he reverses the decision of the lower court, and takes entirely a different view of the whole subject from what was taken in a very similar case by the Supreme Court of Ohio. The manner in which he endeavors to justify his opinion in this case is somewhat remarkable, and deserves a passing notice.

One thing which attracts the attention of the general reader, is Judge O'Neal's labored effort to connect the Common Law of South Carolina with the Christian religion, and his subsequent admission that the law in question is a mere police or municipal regulation. It is common for the advocates of the Sunday laws to begin their advocacy of them by insisting that the observance of Sunday is a necessary part of Christianity, and that it ought therefore to be required by every Christian nation. But this position is easier asserted than proved; and when those who take it are pressed for their proof, they not unfrequently retreat from one position to another until they come to the conclusion here implied, that the keeping of Sunday is no part of Christianity whatever. If so, then why is such a hue-and-cry raised against those who oppose the Sunday laws, as if they were the enemies of Christianity itself? If these laws are, as is maintained, a mere police or municipal regulation, surely those who think they serve no good purpose, but operate rather to the disadvantage of conscientious men, ought to be borne with and listened to when they present their reasons for wishing such laws abolished.

Another thing in Judge O'Neal's Opinion which will be likely to attract attention, is his indirect acknowledgment that the framers of the Constitution meant all which the most strenuous opponents of Sunday laws maintain that they meant, when they used the words, "The free exercise and enjoyment of religious profession and worship, without discrimination or preference." He says: "Reading over the words, one would say, the venerable men who framed that article meant to say, that a man might be of any order of religious worshippers, or of none at all; that he might worship God or not, as he pleased; that his worship might be in any form, at any time or place, or at none at all; and that for these differences in faith or practice, no difference in civil condition should ever be made by law! It was an abolition of all disabilities—the Christian, Israelite, Mahometan, Pagan, and Infidel, all stand alike in view of the Government and people of South Carolina." Such, evidently, is the import of their language, and such the interpretation which unbiased readers would place upon it. What reason is there for placing upon it any other interpretation? None at all, except it be to justify some such evasion as the advocates of Sunday laws desire. Judge O'Neal attempts to explain the matter so as to make the language in question mean simply, that there could be no union of Church and State, no religion established by law! But this is making their platform rather to narrow to accommodate all the religious views then entertained. For our part, we cannot doubt that the framers of the Constitution of South Carolina meant all that their language naturally imports, when they spoke of the free exercise and enjoyment of religious profession and worship. If they did, then we see not how a law to prevent a Jew from working on Sunday after he has kept his Sabbath on the previous day, can be consistent with the Constitution.

The question still remains, whether a law to prevent the transaction of business on Sunday, abridges the free exercise and enjoyment of religious profession and worship on the part of those who observe the seventh day or Saturday as the Sabbath. Judge O'Neal thinks it does not, because it is simply a municipal regulation, and does not forbid them resting on their Sabbath, nor require them to worship on Sunday. This is a very specious representation of the matter, but we do not think it will bear a close investigation. It is well known that a majority of the people regard Sunday as a day which ought to be religiously observed, and that the Sunday laws are designed to favor them by preventing as far as possible the noise and confusion of business. It is equally well known that those who observe the seventh day, or Saturday, are alike conscientious in regarding that day as one which ought to be religiously observed. Now suppose the authorities should decree that Saturday should be observed as a Sabbath by rest from labor; who doubts that such a decree would be pronounced by the observers of the first day an abridgement of their free exercise of religious preferences, even though they might be left at liberty to rest on Sunday also? Or, suppose the authorities, considering that only a minority regard the Saturday as the Sabbath, should decree that on every third Saturday no work should be done, so as to leave those who do observe that day free from annoyance; the result would be a vastly greater outcry than is now made because the Sunday laws are not enforced. The authorities would be denounced as usurping prerogatives which do not belong to them, and would very soon find themselves without the

support of their former constituents. Still, if the reasoning of Judge O'Neal in relation to the Jews be good; and if they cannot justly complain of an abridgement of their religious rights by the Sunday laws; then the observers of Sunday could not justly complain of such a decree as we have supposed. They would complain, however, and their complaint would be sustained by the influential and religious portion of community. It is easy to talk of the Sunday laws as simply a police or municipal regulation, but they are so interwoven with religious considerations and preferences that we do not believe they can ever be enforced without a violation of the principle of religious toleration.

AGENCIES FOR BENEVOLENT SOCIETIES.

The expense of agencies for missionary and other benevolent societies is a cause of frequent complaint in nearly every denomination. In some cases these complaints are no doubt well founded; in others, they are entirely unjustifiable, and probably result from a want of acquaintance with the facts in the case.

A correspondent of the Churchman complains of the cost of agencies for the Domestic and Foreign Missions of the Episcopal Church in this country. He says that in the department of Domestic Missions, in 1847, the Secretary and General Agent had a salary of \$1554, besides his traveling expenses; and when to this is added the expense of rent, fuel, porter, and an assistant, the whole amounts to \$3,126 43. The amount of receipts was \$25,075, so that the cost of agencies was over twelve per cent. In the department of Foreign Missions, things were still worse; for there the salary of the agent, with his assistant, traveling expenses, rent, fuel, &c., was \$7060 20, or about fifteen per cent on the whole amount of receipts. This is a large per centage to be absorbed at home, even allowing that it results in the diffusion of a great deal of light in relation to the work of missions.

Whatever occasion of complaint there may be in societies like those to which we have alluded, they do not exist in relation to our own missionary organization. With us the labors of the Secretaries, Treasurer, and other officers, are performed gratuitously. Their expenses, also, in attending upon the regular meetings of the Board and the Society, come out of their own pockets, and are cheerfully paid for the benefit of the cause. Occasionally, however, it has been found necessary to appoint a special agent to visit some particular districts, with a view of giving information as well as collecting funds. Even this is dispensed with at the present time, in hope that the work will be done by ministering and other leading brethren in the different churches. There is, therefore, no room for complaint on the score of agencies. But are the brethren upon whom the Board rely giving their attention to the matter of awakening interest in the missionary work and collecting funds for it? We hope they are, and that no month is allowed to pass without a concert of prayer, and a collection in some form or another, for the object.

MISSIONARY INTELLIGENCE.

To the Editor of the Sabbath Recorder:—

I forward for publication in the Recorder extracts from the 1st Report of the Missionaries in the employ of the Eastern Association. Bro. Lewis, who is stationed at Newport, R. I., says: "Though at times I have felt somewhat depressed in view of the low state of Zion, and especially the general disregard of the Sabbath, still I have found cause of encouragement when I have anticipated that better time, which I believe is drawing near, when the distinguishing truth held by our people in sacred trust shall ultimately triumph. Our congregation on the Sabbath has increased, and our prayer-meetings have become really interesting seasons. I find enough to do. Indeed there are more calls for my ministerial labor than I can attend. In Jamestown, an increasingly solemn attention is manifest in the congregation, so much that I have deemed it expedient to increase the frequency of my appointments. I have circulated Sabbath publications, and found no difficulty in obtaining pledges that they would be read."

Bro. Clarke, stationed at Green Hill, says:—"On inquiring into the state of the church, I found it had a name to live, although dead. January 11th—I commenced a series of meetings that lasted daily until the 30th, and God was pleased to hear and answer prayer, and pour out his Spirit to revive his people and convert sinners. Feb. 5th—Three were buried with Christ in baptism, who, together with three from the Baptist church, united with our church, all converts to the Sabbath, and all but one heads of families. One of the number was a deacon. Another has since joined, making in all seven who have united with the church. Others have signified their intention of following the same example as soon as circumstances permit. The cause of the Sabbath is gaining ground, and I verily believe that God, by his word and Spirit, is at work in the hearts of his people in South Kingston. Prejudice, that great opposer of truth, is giving way—so that people will hear and investigate. The field seems ripening for the harvest, when he whose right it is to reign, shall be obeyed in all his commandments. The Lord hasten it in his time." By order of the Board, S. S. GRISWOLD, Cor. Sec.

SCANDAL.

"The little foxes spoil the vines," yet how very difficult it is to shut out these little foxes from the vineyard. Not so with the wholesale aggressors on human rights. The strong arm of the law reaches forth, and in its iron grasp bears them straight to the tribunal of justice. But against the insidious attacks of him who

"Dams with faint applause, and hesitates dislike," there is no defense, legal or physical. Still it is feared that moral and religious restraints have less bearing on this vice than on almost any other. How common it is, to listen with a degree of pleasure to unkind reflections, either true or false, upon the conduct of an acquaintance, or even a friend, and sometimes we ourselves take part in propagating these same ungracious tales. This propensity seems to be infectious; for a common gossip in community will soon be surrounded with a score of proslaytes, ready to seize upon the first deviation from rectitude in a brother or sister; just as the ominous screech of one raven gathers around the carcass a multitude of voracious beaks with a garb as black as his own. Thus it is that many, in whom we least suspected such a propensity, are drawn away and soon abandon themselves to common tale-bearing.

Scandal sometimes enters into conversation, apparently from the impression that to be sociable one must talk, and for the want of some other interesting theme, our neighbors are made the subjects for dissection. Then, like the surgeon, people seem to dissect character for the purpose of searching out its diseases and defects. A beautiful business! And pity on the wretch who is doomed to cut and carve among the putrid gangrene of human imperfections. But what is the antidote? We would recommend that the mind be well cultivated, and stored with knowledge on various subjects, which may be made the theme of conversation when friends meet. Then they may part with a consciousness of having been benefited by the interview, and a brow of innocence that will not fall to meet any human being, or blush to ask God's blessing on the visit. For if our conscience is not sufficiently awake to upbraid us while in the act of *petit slander*, we cannot fail to feel and show our guilt when we meet the injured party.

RONGE.—The Rev. R. H. Herschel, of London, lately delivered a lecture at the Bridge Street Chapel, Bristol, on the subject of the present reform movement in Germany. The lecturer described Ronge as a little dandified man, so different from what he (the lecturer) had pictured, that when he went to see him, and was introduced to him, he said, "But I want to see the real Ronge." Ronge was the signboard in front, who pushed the movement forward, but it was Dr. Bench who was believed to direct Ronge and to write his letters. Ronge told the lecturer that the German philosophy had gone beyond the Bible; that Moses and Isaiah were very good philosophers for their day, but not for this.

THE VAUDOIS OF PIEMONTE.—The Marquis d'Azeglio has recently presented a petition to Charles Albert, King of Sardinia, in favor of the emancipation of the Jews and Protestants of that kingdom. The petition was numerously signed, and among the subscribers were four Bishops of the Roman Catholic Church. Should this movement in favor of religious liberty prove successful, the Protestants of Piedmont, who have hitherto been denied the rights citizenship in the land of their birth, will enjoy the same freedom in the exercise of their religion as their Roman Catholic fellow countrymen.

TOLERATION.—"All religions are tolerated here," says an English Baptist Missionary, writing from Ningpo, China, "if you will behave yourselves well, and not interfere with government affairs. The imperial family has adopted the maxim to leave every man to believe what he pleases, and to practice what he likes, if he will be a good subject. This toleration consolidates the emperor's power over the different nations which live under his scepter."

To the Editor of the Sabbath Recorder:—

I send you the following titles of honor attached to the name of one Minister on the part of Russia in the treaty of 1824 with the United States. The document before me is in the French language, a translation of which I send. As it may be somewhat amusing to the readers of your paper, if it is your pleasure you are at liberty to give it a place:—

CHARLES ROBERT, Count of Nesselrude, Actual Private Councillor, Member of the Council of State, Secretary of State directing the administration of Foreign Affairs, Actual Chamberlain, Knight of the Order of St. Alexander Nefsky, Grand Cross of the Order of St. Vladimir of the first Class, Knight of that of the White Eagle of Poland, Grand Cross of the Order of St. Stephen of Hungary, Knight of the Order of the Holy Ghost and St. Michael, and Grand Cross of the Legion of Honor of France, Knight Grand Cross of the Black and Red Eagle of Prussia, of the Annunciation of Sardinia, of Charles first of Spain, of St. Ferdinand and Merit Naples, of the Elephant of Denmark, of the Polar Star of Sweden, of the Crown of Wirtemberg, of the Guelphs of Hanover, of the Belgic Lion, of the Fidelity of Baden, and of St. Constantine of Parma; and PRERRE DE PALETICA, Actual Councillor of State, Knight of the Order of St. Anne of the first Class, and Grand Cross of the Order of St. Vladimir of the Second; who, having exchanged, G. R. S. Union College, March 12th, 1848.

CONVERSION OF AN INDIAN CHIEF.—Rev. J. Smedley, a missionary of the American Indian Mission Association, in a letter dated December 28, mentions the conversion of Peter Folsom, a Choctaw Chief, of Meshulattubi District. This Chief is one of the four elective Chiefs of the Choctaw Nation. He is eloquent in Choctaw; and pretty fluent in English. He is a poor man. His own merits have made him Chief.

LATER FROM CHINA.—The ship Sea Witch, which sailed from Canton Dec. 29th, arrived at New York March 16, in seventy-eight days. Quiet was not fully restored when the Sea Witch sailed, but there was a strong probability that the quarrel would be settled without a recourse to serious measures. Four of the persons engaged in the murder of the Englishmen had been executed. Others were undergoing examination, and would suffer the severest punishment if found guilty.

EXTENT OF MISSIONARY EFFORT.—It has been said, that the sun never sets on the dominions of the Queen of Great Britain; that is, that before it sets in England, it has risen in the West Indies; before it is lost sight of there, the natives of New Zealand see it; then Australia, and India, and Africa, are all in turns lighted by its beams, till we see it in England again.

So it is, says the Juvenile Offering, with our missionary stations—the sun never sets on some spot where the gospel is preached; and wherever the name of Christ is proclaimed, there also the Sun of Righteousness arises with healing in his wings, enlightening many hearts that but for his presence would have remained in everlasting darkness. O may the time quickly come, when the whole world shall be filled with the glory of the Lord!

AID TO THE ROMAN CATHOLIC CHURCH IN AMERICA.—The Association (in Europe) for the Propagation of the Faith, have granted to the Missions in America, this year: \$5,000 to the Bishop of Dubuque; \$6,000 to the Bishop of Detroit; \$4,000 to the Bishop of Cincinnati; \$3,000 to Bishop of Philadelphia; \$3,000 to the Bishop of Richmond; \$4,000 to Bishop Hughes of New York; \$1,000 to Priests of Mercy, N. Y.; \$2,000 to Hartford; \$3,000 to Nashville; \$3,000 to Louisville; \$8,000 to Bishop of Vincennes, and \$3,000 to Congregation of Holy Cross, same diocese; \$6,000 to St. Louis; \$2,250 to Milwaukee; \$3,500 to Bishop of Little Rock; \$7,500 to Bishop Quarter at Chicago; \$3,500 to Natchez; \$4,750 to New Orleans; \$7,500 to Mobile; \$8,000 to Charleston; \$6,000 to Lazarists in United States; \$2,150 to Society of Jesus, Md.; \$9,000 to Society of Jesus in Rocky Mountains; \$760 to Dominicans in do.; \$10,000 to Dr. Olin, Vicar Apostolic, Texas; \$3,000 to Jesuit Missions in America; \$26,000 to West Indian and South American Missions; \$11,000 to Archbishop of Oregon City; \$4,000 to Vicar Apostolic Hudson's Bay; \$26,000 to British American Missions; \$11,500 to Oblats, Canada and Hudson's Bay; \$6,000 to Jesuits in Canada. These grants, with the donations of the people, will uphold a very large number of missionaries of the Church of Rome on this Continent.

ANTI-SLAVERY PROTEST.

The "Morning Star" publishes a "Protest and Declaration of Sentiment of Free-Will Baptist Ministers upon the Subject of Slavery." It is signed by six hundred and sixteen ministers, and reads as follows:—

Whereas the system of American Slavery is not only a political curse to the States where it exists and the Nation—increasing our taxes, threatening our peace and prosperity, injuring our reputation, and darkening our prospects; but is also a direct violation of the Law of Benevolence, and the obligations enforced by our Religion; setting aside necessarily that great Fundamental Principle of Equality, which is necessary to the happiness of all human society; trampling under foot those relations on which every social privilege and enjoyment is based; sustaining and encouraging War, Licentiousness, Gambling, Sabbath-breaking, Profanity, and almost every sin with which our land is cursed; preventing not only the influence but the preaching of the Gospel, and the promulgation of the truths of the Bible; withholding from almost one-sixth of our entire population even the instruction necessary to a knowledge of the plan of salvation;—Therefore, we, the undersigned, ministers of the Free-Will Baptist Connection, consider it our duty to state definitely our views and position upon this subject, and to present before the world our solemn Protest against the continuance of this fearful outrage upon humanity.

Believing, as we do, that the sympathy of no holy being in the Universe can for a moment be given to this foul system, and that neither the principles of the Gospel nor indications of Providence constitute the least apology for its continuance, we wish publicly to withdraw all implied or supposed, voluntary, political or moral support of this enormous evil. Our necessary and involuntary connection with the civil and social organizations now existing, which seems to give to each of us the character and reputation of the body, unless by personal public dissent from their errors and crimes we throw the responsibility exclusively upon those who support the evils of which we complain, renders it more necessary for us to announce our unwillingness to sanction the system of Slavery in any manner whatever. The view thus taken of this subject will render it perfectly inconsistent for us to give our suffrages or religious influence for the support of Slavery. We therefore, by refusing to support Slavery, its principles, or its advocates, and by withholding Christian and church fellowship from all guilty of the sin of Slavery, and by remembering those in bonds as bound with them, would wish to wash our hands from the guilt of this iniquity.

Believing our principles just, and the position we occupy such as God can approve and defend, and trusting in Almighty Grace, we pledge for the support of these principles, and those in which they are embodied, our EARNEST PRAYERS, OUR COMBINED INFLUENCE, AND OUR MOST VIGOROUS EFFORTS.

Letters have been received at the office of the American Missionary Association, giving the particulars of the death of Rev. Wm. Raymond, which occurred at Sierra Leone, on the 26th of November, 1847. Measures are in progress for the reinforcement of the Mission at Kaw Mendi, and one or two missionaries are expecting to sail for Africa in the first vessel going there. It is said that King Kissicummah, the reigning chief in that part of the country, regards the mission with the same favor as before Mr. Raymond's death. The Mission School embraced ninety-three children at the last accounts.

THE MENDI MISSION.

The history of this Mission affords a striking example of the entire safety of thorough peace principles. Mr. Raymond was known to be utterly opposed to War, to Slavery and the Slave Trade, and although he professed no power other than that inherent in the influence which his Christian philanthropy had obtained for him, his principles were respected and his person and property held sacred to him. At the commencement of the war which has been for some years raging all around the Mission, Mr. Raymond, knowing that many would flee to the Mission for safety against being taken captive and sold as slaves, made a law that no man should be "tied" (as a slave) in the Mission town, and that no man should be carried through the place tied. Up to the time of his death, this law had been observed and enforced; war men, head men, and even the kings, respecting it. Soon after Mr. R.'s death, some of the head war-men made a descent on the Mission premises, and tied and carried away one person as a slave. After remonstrating with them in vain, Thomas Bunyan, a Mendi African, who was left in charge of the Mission, laid the matter before King Kissicummah, and he was so enraged that he would have slain the principal aggressor but for the intercession of others, among whom we believe was Bunyan himself.

REGULATIONS FOR LENT.

Some two or three years ago we published the regulations for the observance of Lent among the Roman Catholics of Philadelphia. The following, from the Catholic Telegraph of Feb. 24, shows how they do in the dioceses of Cleveland and Cincinnati, Ohio:—

- 1. All the faithful who have completed their 21st year are, unless legitimately dispensed, bound to observe the fast of Lent.
2. They are only to make one meal a day, excepting Sundays.
3. The meal allowed on fast-days is not to be taken till about noon.
4. At that meal, if on any day, permission should be granted for eating flesh, both flesh and fish are not to be used at the same time.
5. A small refreshment, commonly called collation, is allowed in the evening; no general rule as to the quantity of food permitted at this time is or can be made. But the practice of the most regular Christians is never to exceed the fourth part of an ordinary meal.
6. The quality of the food allowed at a collation is, in this diocese, bread, butter, cheese, all kinds of fruit, salads, vegetables and fish; though not warm, but fish previously prepared and grown cold. Eggs are prohibited at the collation.
7. General usage has made it lawful to drink in the morning some warm liquid; as tea, coffee, or thin chocolate, made with water, to which a few drops of milk may be added, serving rather to color the liquids, than make them substantial food.
8. Necessity and custom have authorized the use of hog's lard, instead of butter, in preparing fish, vegetables, &c.
9. The following persons are exempted from the obligation of fasting: young persons under twenty-one years of age, the sick, pregnant women, or giving suck to infants, those who are obliged to hard labor, all who through weakness cannot fast without great prejudice to their health.
10. By dispensation, the use of flesh-meat will be allowed at any time on Sundays, and once a day only on Monday, Tuesdays, and Thursdays, with the exception of the first four days, and all the Holy Week, including Palm Sunday.

ENGLISH MORMON EMIGRANTS.—Several thousand English families, members of the Mormon Church, will arrive at New Orleans during this Spring, on their way to join the settlement formed in the Great Salt Lake Valley. An agent of the Mormon Church has been sent to New Orleans to provide passages for the emigrants on boats to St. Louis, as fast as they arrive. Another agent is stationed at St. Louis to engage transportation for them up the Missouri to the present encampment of the Mormons on the Missouri River, called "Winter Quarters." This encampment is on lands owned by the Omaha Indians, and in the immediate vicinity of Council Bluffs. From that point, or the vicinity, they expect every Spring to send out all who are prepared to emigrate to the Valley of the Salt Lake.

It is calculated that from eight to ten thousand souls, from England alone, will join the emigrating party this season. In addition, several other large parties are expected from other quarters of Europe.

The New York Commercial Advertiser says that on Saturday, a child 6-12 years old, son of Rev. S. M. Isaacs, took part in the service of the day at the new Synagogue in Wooster-st., reciting before a crowded congregation a chapter of the 2d of Kings, with the Synagogue music appertaining thereto; also the blessing before and after the lesson. His Hebrew reading was critically correct, and he could be distinctly heard in any part of that spacious building. We learn that he is intended for the Jewish ministry.

Letters and papers for Eld. THOMAS E. BARCOCK, should be directed to Independence, Allegany Co., N. Y.



Miscellaneous.

"NOW OR NEVER!"

Now or never! now or never! Let the maxim ne'er depart, The watchword that forever Should inspire each manly heart; For, if justice must be rendered, On the wrong that's done to thee, That no malice be engendered, "Now or never!" let it be.

FRUITS OF EQUIVOCATION.

"Oh, what a tangled web we weave, When we practice to deceive!" I was married when young to the man of my choice; and how happy my married life was, I can hardly bear to think. Mr. Percy was —, but no matter, I must not venture to give words to my full heart.

We lived in London. My husband's profession made a city residence almost necessary, and confined him very closely to his office. But what signifies this? There are happy hearts and unspeakable enjoyments in the closest and most crowded streets, and ours was a happy home.

For ten years after our marriage we had never left London, except for an occasional day's recreation. Would that we had never thought of leaving it. But at the time we had two children, boys; and I, fool that I was, thought that they were delicate, that they pined for fresh country air. I said so, and urged my husband, for he too, I thought, was wearing himself away by keeping so close to his office.

I urged him to retreat from business and London for a few weeks, and take us all into the country for a change of air. I had never proposed any plan to which Mr. Percy was not willing to accede, and he now took pains to gratify me. He could not leave London entirely, he said, but he would look out a cottage, a few miles in the country, to which I might take the boys, and he would come and see us as often as possible.

Well, we went into the country, I and my children. It was a pleasant village, (at least I thought it was pleasant then,) about eight miles from our London home; and two or three times a week my husband left business early in the afternoon, to spend the evening with us, and return early the next morning.

One day—oh! I shall never forget that day—I received a note from a friend who lived three or four miles from our cottage, inviting me to spend the day with her; that friend was the mother of our dear Lucy. I determined to go; and after taking lunch with my poor boys, I preferred to walk there, and my friend had engaged to see me safe home at night in her carriage. I had no expectation that my husband would visit us on that day.

Indeed, I believed it impossible that he could, as I knew he had an appointment to keep with some committee that evening. I had given my servant directions, and told her that I should not return until late, but had not said whether I was going, and was leaving the door of our cottage, when our youngest boy, dear little fellow, then not quite five years old, ran out to me and asked, "Mother, where are you going?"

I evaded the question; for I feared the boys would wish to go with me, if I should mention the name of Mrs. —, and I had made up my mind to go alone.

But Willy clung to my hand, and in his winning way, said, "You must not go, mother, without telling me where you are going." And then his brother ran out, and put the question in another way.

"Are you going to London to see father?" Unguardedly, thoughtlessly, and yet, oh how criminally! I answered, "Yes, yes, to be sure, I am going to London." Little did I anticipate the train of miseries which followed upon that answer. How could I!

More than once during my walk, the thought obtruded itself that I had deceived my children, and I felt ill at ease; and if I had even then listened to the reproofs of conscience, foregone my anticipated pleasure, and returned to undeceive them, all might have been well. But I quieted myself with some wicked sophistry; I have not told an untruth; I am going to London though not to-day, and I did not say I was going to-day.

"the boys told me that you were gone to London." "Oh," I said, "that was a mistake." "But, mother," interrupted Henry, our oldest boy, "you did say you were going to London."

I did not reply, for I saw that my husband looked terribly fatigued, and very anxious; and I busied myself in doing something for his comfort, and then put the boys to bed. And then came my husband's explanation. He, too, had received a letter that fatal morning, of far more importance than mine—a letter that he thought required my consideration as well as his own; and, setting aside all other business, he hastened to consult me. There was no available mode of conveyance to the village at that time, unless he had hired a coach; and had there been, perhaps he would have preferred walking. At all events, he did walk, and that hastily. It was a summer's day, but this would not so much have mattered, had he known certainly where I was to be found. Even if I had left no message as to whether I was going, no harm might have arisen; for then he would have thought of our friend —, and have sought me at her house. But my unhappy, my wicked deceit! Oh! it was that that did the mischief. The instant he was told that I had received a letter, and had almost immediately started for London, he became troubled and anxious, lest some bad news had arrived from a quarter unknown to him, and hurried back still more hastily than he had walked from London, hoping to reach the city as soon as myself. He wondered that we had not met, but it was possible we had taken different paths on some part of the journey.

When my husband reached London, he found himself exhausted and unwell with the very hot, long, and fatiguing walk; and he became nervously excited when he found that I had not reached home before him. He waited impatiently for some time, too much disturbed, both by the pressing business which had caused this unexpected visit, and by my unaccountable absence, to take the refreshment he so much needed. After waiting some time in great and increased suspense, he went from one to another of our London friends, imagining the possibility of my being thus found, nothing doubting the reality of my journey to London. How was he to doubt it? he asked. Had I not explicitly told our boys that I was going thither? and had I ever deceived them or him?

At length, distressed beyond measure, by the joint effects of disappointment, and bodily fatigue and sickness, my husband once more reached his office, and finding that I had not made my appearance, determined to take a coach, and return to the cottage, with the vague hope that he had misunderstood the poor boys, or that they or the servant had misunderstood him. Thus ended this terrible day—terrible, at least, in its consequences.

I must pass over, continued Mrs. Percy, the remainder of my history as briefly as I can. I dare not dwell upon it.

That night, instead of enjoying the rest he so much needed, my husband complained of pain and weariness. The following day his sufferings increased; we sent for a physician. It was putrid fever! The infection might have been taken from the coach in which Mr. Percy traveled. We never ascertained whether or no it was so; but were this the cause or not, mine was the guilt, and mine has been the punishment! My husband died! Poor little Willy was the next victim, and then his brother. In less than a month from the day of that vile falsehood, I had neither husband nor son!

LAST MOMENTS OF MR. ADAMS IN HIS SEAT.

A Washington correspondent of the Emancipator, supposed to be Henry B. Stanton, Esq., of Boston, gives the following interesting particulars of what took place a little while previous to Mr. Adams being struck down in the House of Representatives:—

I was probably the first person in the House who noticed that any thing was the matter with Mr. Adams. My seat at the reporters' desk is so situated that the eye naturally falls upon Mr. Adams, his chair being directly before me, and about 15 or 20 feet distant. For a few minutes before he fell, I had my eye fixed upon him, being deeply interested in speculating how he would vote on the question then about to be taken. Mr. Chase, of Tenn., had proposed some very extravagant and false resolutions of thanks to Generals Twiggs, Worth, Pillow, and the other Generals under Scott and Taylor, for their services in Mexico, and moved a suspension of the rules to enable him to offer them to the House. A part of the Whigs were in trouble, and made a variety of motions to get around a direct vote, while the Democrats seemed determined with the aid of a portion of the Whigs to bring the question to an immediate issue. The House was in a perfect turmoil. The call for the previous question had been sustained, and the main question had been ordered by yeas and nays. Twice I had heard Mr. Adams give his "no" with unusual energy. The result of the vote on ordering the main question was announced, when the yeas and nays on that question were demanded and ordered—the reading of the resolutions was requested—they were read—half a dozen members were on the floor making inquiries of the Speaker—and he was rapping and requesting gentlemen to be seated, &c., the House being in utter confusion. During the latter part of this time, extending through some five minutes, I kept looking at Mr. Adams, wondering if he would vote for such a string of rhodomontade. I thought he was excited. I saw the color deeply tinging his temples. I heard him, without rising from his seat, utter two or three short sentences—the words I could not distinguish—nor did they seem to be addressed to any one. No one in his vicinity was noticing him, and all around him were either standing up or looking intently upon the uproar. Mr. Adams grew paler. His right hand moved nervously upon the desk, as if he was trying to grasp something. His lips moved, and I thought they pronounced the words "Mr. Speaker," though I heard no sound, and indeed it occurred to me that he was not speaking above his breath. This happened three or four times in the course of two minutes—and part of the time his lips moved as if he were speaking continuously. So convinced was I that he was trying to address the Chair, that I rose and looked around the pillar between me and the Speaker, to see if Mr. Winthrop was noticing him. Then the action of his hand upon

his desk became more convulsive, and he appeared to be stretching it out to reach the corner of the desk, either for support or to assist him in rising, as I supposed—his lips still moving. At that moment, I noticed he inclined over to the left as if slowly falling from his seat, when I saw there was something extraordinary occurring to him, and I immediately spoke to a member of the House calling attention to Mr. Adams. By that time he had sunk quite on the arm of his chair, and was discovered by several members, one of whom cried out, "Mr. Adams is dying!"

MANUFACTURE OF INDIA RUBBER GOODS.

At Harlem, near New York, there is an India Rubber manufactory, where about 150 women and 50 males are employed, and where military equipments are made in no small quantities. The raw rubber is first cleanly washed, and after being dried in ground between two large cylinders under an immense pressure, heated so hot that the rubber looks as though it were burning. While it is grinding a preparation of turpentine is mixed with it to dissolve the rubber. The rubber comes from the roller a black mass, which is transferred to rollers of still heavier pressure, where it is ground again under a strong heat; thence it goes to a third roller to be heated ready to be put upon the cloth; this is done by a powerful set of rollers. The rubber thus prepared, is put upon the rollers and distributes itself evenly, at any thickness desired; the cloth is then put upon another roller that passes under the rubber, which, under great pressure, is forced into and through the cloth; no matter whether silk or the stoutest sail duck, it goes through. A coat is put on the other side in the same way, and no power can separate the mass after that. The cloth is then taken to the room where it is made into an infinite variety of goods to which it is adapted. The goods are cut out by patterns, and after the edges are covered with rubber cement, they are folded together and rubbed down closely, and soon become so closely fixed that any part will separate before the seams; there are in fact no seams, all is rubber without a particle of other fastening. After they are all fastened, the whole article is covered with powdered sulphur, and taken to be cured: this is done by placing them upon an iron railroad that passes into a large cylinder, where they are subjected to the action of steam at a high temperature, which cures them and completes an article that is affected by no temperature, and which will outwear iron itself. The goods taken out of the heater are boiled in strong potash lye and then washed, which leaves them ready for sale. The sulphate of lead and sulphuric gasses are also used to cure or vulcanize the rubber. The goods made by this machinery are elegant, and the operation of making them is very simple and yet complete. The invention is Yankee, and no nation can approach us in this kind of work yet.

PROJECTED ESCAPE OF BONAPARTE.—It is not generally known that a vessel was undertaken to be built at Batesea, by the renowned Johnson, the smuggler, for the purpose of liberating Bonaparte from the Isle of St. Helena. The vessel was about ninety feet long, and of the burthen of one hundred tons. It was built of half inch plank; the grain of two such planks was placed in a horizontal position. These planks were so well caulked and cemented together, that the thickness of the sides of the vessel did not exceed that of an ordinary washing tub. The masts were so contrived that they could be lowered to a level with the deck, and the whole vessel might be sunk in shoal water with the crew on board, without danger. Ample means were provided for supplying the vessel with fresh air. The plan was to sail up at night, within a short distance of St. Helena, and sink the vessel until the next or some subsequent night, when Bonaparte would be enabled to make his escape to the beach, at which time the vessel was to be raised, Bonaparte to get on board, and sail away in the dark. It happened however that Bonaparte died before the vessel was finished, and it is a curious coincidence that she was to be coppered the very day the news of his death arrived. Johnson was to have received £40,000 as soon as the vessel got into blue water, exclusive of the reward to be given in case the enterprise succeeded.

AMERICANISMS IN LONDON.—A London correspondent of the New Haven Register, in describing the novelty of the place, states that it is no uncommon thing to see posted in the streets—"American cheese, lard," &c. "American empty flour barrels." Corn bread, with the corn stalks sticking out of the window, to show that it is real simon pure. Also, "American boots," or boots made on the American plan, and "American overshoes," and "American clocks," and last, though not least, "Baby-jumpers." These have, as yet, created the greatest sensation of any thing from the land of steady habits. They have been approved by the physicians and the press. Even the Times newspaper—the thunderer, as it is called—thinks them a very useful article; and Tuttle, the inventor, is acknowledged by all to be the great lion of the city. His extensive store in the Strand is crowded by his numerous customers, and the street and side-walk in front are blocked up by the curious gazers of all nations. It is said that he is to be appointed "baby-jumper" manufacturer to her Majesty, the Queen—who has been graciously pleased to accept as a present the beautiful Jumper exhibited at the Fair of the American Institute, and is in raptures at the delightful recreation it affords the little members of her household.

AGRICULTURE.—Mr. Andrew Stevenson, once Speaker of the House of Representatives, and afterwards Minister to England, in an address on agriculture in Virginia, said:—"What occupation more full of dignity, duties more full of joy, than those which distinguish the husbandman. When was it that man ever rose from a state of servitude and dependence to proprietorship of land and its cultivation, that he did not learn self-respect and become more elevated in his own esteem? Then it is that an entire change takes place. Then it is that breathing no low or abject spirit, he reaps from the soil a harvest of virtue—the sobriety of the father—the economy of the mother—the devoted labor of the son—the chastity of the daughter, these are the fruits of glorious agriculture. And this is my answer to

all who decry it. I pity those who know nothing of, or are incapable of enjoying, that soothing, cheering, and unsurpassing influence which agriculture sheds over the mind and heart of man."

"Oh! friendly to the best pursuits of man; Friendly to thought, to virtue, and to peace, Domestic life in rural pleasure passed!"

THE FIRST QUAKER.—An old American savage at an inn in New York, met with a gentleman who gave him some liquor, and being rather lively, he began to boast that he could read and write English. The gentleman, being willing to indulge him in displaying his knowledge, begged leave to propose a question, to which the old man consented. He was then asked who was the first person circumcised. The Indian immediately replied, father Abraham; and directly asked the gentleman who was the first Quaker. He said it was very uncertain, as the people differed in their sentiments. The Indian perceiving the gentleman unable to resolve the question, put his fingers into his mouth; to express his surprise, and told him Mordecai was the first Quaker, for he would not pull off his hat to Haman.

CARO AND THE AXE.—Some years ago, a gentleman had a large dog that he had learned to send from the field to the house, for any thing he might want. It happened one day that he was at work about half a mile from home, and wanted an axe. He told Caro (the name of the dog) to go home and get it. The dog started off, and after being gone a considerable time, came sneaking back, but without the axe. My father bid him go back and get it. The dog went the second time, and after being gone as long as before, returned, bringing a heavy beetle. My father now became satisfied that the dog could not find the axe, and went himself, and found it sticking firmly in a large log; and the helve gnawed from one end to the other by the faithful animal, in trying to extricate it. And being unable, he had taken the beetle as a substitute!

VARIETY.

A correspondent of the Wheeling (Va.) Times, gives that paper a statement of a female in that vicinity who, at the age of eighteen, married a widower, the father of nineteen children; at his death he left her the mother of five more. She afterwards married another widower having eleven children; at his death he left her the mother of two more; and the day she became forty-nine years old she married another widower, having eight children; so that at forty-nine we find her mother and step-mother of forty-five children, some of whom are grand-fathers and grandmothers.

In Britain, the deposition of dew from the atmosphere is generally less during the continuance of an easterly than of westerly winds, a phenomenon attributed to the different nature of the surfaces over which these winds travel—the former crossing the continent of Europe, and thus becoming comparatively dry and arid; the latter sweeping across the vast expanse of the Atlantic Ocean, and therefore becoming moist or hydrated, requiring but little reduction of their temperature for the copious deposition of dew to ensue upon terrestrial objects.

Howitt, in his late work on Germany, remarks that buckwheat affords a curious instance of how we sometimes translate the names of things. In Germany, he says, it is called buche-weizen, which means beech-wheat, because the grains are three-cornered, or shaped exactly like the nuts of the beech. We have retained the name buck, which in English gives no meaning, or a wrong one, as though it were called after the buck or male fallow deer.

The Swedes never litter their horses. The buildings used as a shelter for these valuable animals consist invariably of plank, and are preserved perfectly dry and clean by means of numerous contrivances through which the liquid excrement is drawn off as soon as avoided. The soundness so universal in the hoofs of the Swedish horses, is attributed wholly to this practice of retaining them continually in a dry state, it being quite uncommon to see a lame or foundered horse that has been so stalled.

I once met on the sea-shore, said the eastern poet Sadi, a pious man who had been attacked by a tiger and horribly mutilated. He was dying and suffering dreadful agonies. Nevertheless his features were calm and serene, and his physical pains seemed to be vanquished by the purity of his soul. "Great God," said he, "I thank thee that I am only suffering from the fangs of the tiger, and not from remorse."

It is said that when Audubon, the distinguished naturalist, arrived in the city of Cincinnati, his poverty was so extreme that he humbly requested permission of a drayman to pull a few hairs from his horse's tail. The novel request was granted, and these hairs Audubon manufactured into rings, which he disposed of for a few cents, and thus laid the foundation of fortune and success in life.

The following anecdote is told of an individual who listened to the splendid argument of Sheridan against Warren Hastings. At the expiration of the first hour he said to a friend, "All this is mere declamation." When the second was finished, "This is a wonderful oration." At the close of the third, "Mr. Hastings has acted very unjustifiably." At the fourth, "Mr. Hastings is an atrocious criminal." And at the last, "Of all monsters of iniquity, the most enormous is Warren Hastings."

The following is a sure way to drive away black ants; when they trouble your sugar-box, &c., just roll up a small piece of camphor gum in a paper, and put it inside the box, and it will soon kill or disperse all these intruders; sage or tea-leaves thrown in their way, are also very troublesome to them.

Lord Eglinton gave a famous tournament in Scotland some years since, which was chronicled all over the world at the time. It cost nearly \$250,000! Lord Eglinton's name is now found among the published list of bankrupts in Scotland!

The art of engraving on glass, has of late years greatly advanced in Europe, and it is asserted, that the process has now become as easy and complete as engraving on steel and copper.

DEBRYTER INSTITUTE.

JAS. R. IRISH, Principal. GURDON EVANS, Principal of Teachers' Department. CAROLINE E. WILCOX, Preceptress. AMELIA E. CLARKE, Teacher of Instrumental Music. Other experienced Teachers are employed the various Departments.

The Academic Year for 1847-8 will be divided into three terms, of fourteen weeks each: First commencing Wednesday, Aug. 25; and ending Dec. 1 Second " " Dec. 15, " March 22 Third " " April 5, " July 12

Tuition, per term of fourteen weeks, from \$3 00 to \$5 00 EXTRAS—for Drawing 1 00 Painting 2 00 Piano Music 8 00 Use of Instrument 2 00 Room-rent, including necessary furniture, 1 75

Books-stoves are furnished for those wishing to board themselves. Board can be had in private families at \$1 25 to \$1 50. Every member of the school will be exercised in composition, and in reading or speaking select pieces. In respect to government, the experience and observation of the Faculty have convinced them, that while they hold their reins firmly in their own hands, the object is best secured by teaching their pupils to govern themselves, and thereby calling into exercise the higher and nobler faculties of their nature, and promoting the refining and restraining elements of social influence.

The friends of the Institution have met with a success surpassing their most sanguine expectations, and hope by a laudable effort of all interested in its welfare, to make it a flourishing and respectable school. Correspondence may be addressed to the Principals, or to Ira Spencer, of Delaquer Lucius Crandall, of Plainfield, N. J., Agents.

ALFRED ACADEMY AND TEACHERS SEMINARY.

Board of Instruction. W. C. KENYON, IRA SAYLES, Principals. Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, method decidedly the most pleasant and economical. Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired. The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations. 1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done, without permission previously obtained from one of the Principals.

Apparatus. The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice. The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; number much larger than from any other in the State.

Academic Terms. The Academic year for 1846-7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinary exceptions.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses. Board, per week, \$1 00 Room-rent, per term, 1 50 Tuition, per term, \$3 50 to 5 00 Incidental expenses, per term, 25

EXTRAS PER TERM. Piano Forte, \$10 00 Oil Painting, 7 00 Drawing, 2 00 The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extra named above,) need not exceed seventy-five dollars. For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense. The expenses for board and tuition must be settled in advance, at the commencement of each term; either by actual payment or satisfactory arrangement. SAMUEL RUSSELL, President of the Board of Trusts. ALFRED, June 23, 1846.

U. S. SCHOOL AGENCY.

CLINTON HALL, NO. 5 BEEKMAN-ST., NEW YORK. Established for the accommodation of Schools, Academies, Colleges, &c. First Class Teachers in every department furnished on reasonable terms. Letters of application from teachers and employers will be answered by a circular, giving references and full particulars. Books, Maps, Stationery &c., furnished at order on the lowest terms. The Teachers Advocate, \$1, in advance. Letters must be post-paid.

26th. E. H. WILCOX, PROPRIETOR.

The Sabbath Recorder.

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