

The Sabbath Recorder.

EDITED BY GEORGE B. UTTER.

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

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WHOLE NO. 259.

The Sabbath Recorder.

For the Sabbath Recorder.
MISSIONS TO THE JEWS.

In a communication published in the Recorder a few weeks ago, I expressed my doubts of the propriety or necessity of sending missionaries to "meliorate the condition of the Jews," believing that the time has not yet arrived when we may expect the blessing of Heaven on such an undertaking. I think the purposes of God in dispersing the Jews, distributing them into every state and kingdom of the earth, and preserving them in that condition, is not yet accomplished, neither will be, till the knowledge of the Lord shall cover the earth as the waters do the seas, and peace and universal brotherhood reign throughout the earth.

The 26th Annual Report of the Society for Meliorating the Condition of the Jews, was presented at their Anniversary on the 10th of May. It does not change my opinion, and I should think was not very encouraging to the Society. No special report is given from their missionaries—where they have labored, what has been their success, or what number of converts, if any, have been made from Judaism to Christianity. It is only stated, that an auxiliary society has been formed, and that the Board will extend its operations to southern cities; that a large number of tracts have been issued; that the Jewish Chronicle continues to be published, reaching 2,000 copies per month. They have one convert, who is a student in the Theological School at Andover, in preparation for the ministry. But whether his conversion took place within the past year, or at some time previous, we are not informed. The treasury, though embarrassed, has paid its expenses, disbursing \$3,208, and having \$12 36 left on hand.

After the pecuniary business of the Society was closed, several speakers addressed the meeting. Mr. Bernard Stinehal, the Jew referred to above, whom the President introduced as a son of Israel according to the flesh, and such he hoped according to the promise, now rose to address the meeting. A resolution was offered by him to the effect that "the present is the most favorable period for preaching the gospel to the Jews, and the Christians of America are the people particularly designed by Providence to be foremost in this noble work." Reiterating the sentiments herein expressed, he proceeded to speak of the revolutions in Europe as tending to secure the religious freedom of the Jews. An important fact bearing on the conversion of the Jews, is that they are becoming dissatisfied with the teachings of the Talmud, in which they have been firm believers heretofore. They now receive and read the New Testament. Should we neglect to give our aid to this work, he saw that infidelity would take possession of their minds. To render this aid, we must send missionaries among them. Either missionaries or miracles must work the result. Which was it the most reasonable to believe would do so? Our contributions in money were especially wanted. In concluding his earnest remarks, he begged permission to remind Christians of the duty and importance of prayer in behalf of the Jews.

Rev. Dr. Bacon, of New Haven, Ct., found himself advertised to address this meeting, but without his consent. His principal subject was, "Is the condition of the conversion of the Jews from Judaism to Christianity, to be the dissolution of their distinct nationality?" He replied negatively. The Assyrian, he said, had passed away; the Egyptian had passed away; the Greek was as bad as extinct; the Roman found no representative in the Italian; but the Jew had maintained his nationality through all these changes. Why this, but that it was the divine will? In the time of Christ, the convert was not to throw off his nationality. Paul was a Jew still. The Jews needed to turn back from the teachings of the Rabbis to the teachings of Moses; and this was their restoration.

The Reverend Doctor, it appears, has at length discovered something of the "divine will" in the preservation of the Jews in their present condition. If so, he should be cautious in his movements, lest haply he be found fighting against that divine will. I see no reason to expect, at the present day, at least, the conversion of the Jews to Christianity. We see them dispersed agreeable to the ancient prophecies, and the express declaration of our Savior, "Ye shall be witnesses unto me to the uttermost parts of the earth." The next grand movement we are to expect concerning them, according to the predictions of the same inspired writers, is their restoration to Jerusalem. To many persons, I am aware that this is mysterious and doubtful; but, if I did not believe one, I could not be the other. They are equally supported by the same authority; and I doubt not, in the fullness of time, will be equally verified. Then will the command, "Go ye into all the world," &c., become void and useless; for the knowledge of the Lord will cover the earth as the waters

do the seas. Then "the watchmen shall lift up the voice, and together shall they sing; for they shall see eye to eye, when the Lord shall bring forth Zion. Break forth into joy; sing together, ye waste places of Jerusalem; for the Lord hath comforted his people; he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all nations; and all the ends of the earth shall see the salvation of our God." J. S.

DOCUMENTS OF THE EASTERN ASSOCIATION.

In the brief sketch which we gave last week of the proceedings of the Eastern Seventh-day Baptist Association, we were not able to state even the substance of some of the documents presented. We think it best, therefore, to publish entire, this week, the Report on the State of Religion, the Resolutions presented by the Business Committee, and the Letter of the Delegate from the Baptist Free Mission Society.

Report on the State of Religion.

The Committee appointed to examine into the state of religion within the bounds of this Association, would respectfully submit the following Report:—

The letters from the churches generally indicate a low state of piety. Very few of them have been strengthened by additions to their numbers, while many of them have been actually diminished. Your Committee are not disposed to consider increase of numbers as always the best evidence of prosperity; but when there is any considerable loss in this respect, it ought to awaken solemn inquiry, whether it is not owing to criminal unfaithfulness, as it respects the use of the means which the Head of the Church has promised to bless to the enlargement of Zion. It is also discoverable, from the letters, that there is not generally that spirit of liberality in raising funds for the spread of the gospel, which our numbers and resources would seem to demand. This, in connection with the diminution of numbers, argues a state of things which calls loudly for humiliation before God, and for that repentance which needs not to be repented of.

Your Committee will not undertake to say what is the cause of this apparent leanness. It is, however, a matter for serious consideration, whether both ministers and people are not awfully guilty before God. The Most High spake by one of his prophets, saying, "The pastors have become brutish, and have not sought the Lord; therefore they have not prospered, and all their flocks are scattered." Ministerial unfaithfulness is doubtless one great cause of the diminution and scattering of churches, in view of which a jealous God will institute, sooner or later, a searching ordeal. Yet it behoves to be just as solemnly considered, that such unfaithfulness may exist because the people "love to have it so." Our churches may well examine themselves, whether they are not guilty of creating such a moral atmosphere as tends to chill the piety of their ministers, and render it, as it were, impossible for them to maintain that constant vigilance, without which the cause of God must suffer. Thus is verified the saying, "like people, like priest."

It is not thought necessary by the Committee to give extracts from the letters. *Piscataway* is the only church which has received any considerable additions. The gain or loss of the others may be learned by reference to the statistical table of the associational minutes.

All of which is respectfully submitted.
THOS. B. BROWN,
HENRY CLARK, } Com.
JACOB AYARS.

Resolutions.

1st. To meet the suggestions contained in the report of the Executive Committee, touching missionary labor. *Resolved*, That said Committee be instructed to employ as their means will allow, one or more missionaries, to preach and distribute tracts in the fields specified in their report, and elsewhere, as they shall see fit to direct.

2d. Whereas, legislative enactments, imposing penalties for the neglect of religious observances, are direct violations of the guaranty of our National Constitution, that "Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof," and of the constitutions of the several States, all of which embody substantially the same provision; and are at war with the genius of Christianity, which frowns upon the interference of the civil magistrate with things sacred; therefore—

Resolved, That it is the duty of Christians to labor for the repeal of all laws which enforce religious observances.

3d. *Resolved*, That civil legislation, making it a penal offense to perform worldly business on the first or any other day of week, is a violation of the guaranties of our National and State constitutions, inasmuch as it virtually prescribes a particular form of religious practice, prohibits the free exercise of conscience, and exacts an unwilling obedience from those who believe the State to have no right of jurisdiction over them in these respects.

4th. *Resolved*, That the churches composing this body be recommended to take up monthly collections for missionary purposes, and to observe the concert of prayer on the first Sabbath, or evening after the Sabbath, in every month.

5th. *Resolved*, That it is the duty of the Christian to maintain the regular and daily worship of God in his own house; and that the neglect of this duty is a deplorable feature in the characters of those professors of religion who are guilty of it, calling for the labor of "those who are spiritual," to correct the evil.

6th. *Resolved*, That the principles held by us

as a denomination, require us to pay a strict and exemplary regard to the Sabbath; and that the loose manner of keeping it, which obtains with many who call themselves Seventh-day Baptists, is not only highly inconsistent, but wicked, in the sight of Him who requires us to "count the Sabbath a delight."

7th. *Resolved*, That the Seventh-day Baptist Missionary Association has a just claim to our contributions, and to our prayers to God for his blessing upon its labors; and that, in view of many extensive fields now opening for missionary labor, we will hail with joy, and with a ready disposition to aid the efforts it may make for a wider extension of its operations.

8th. *Resolved*, That the recent political changes in Europe give auspicious signs of the destruction of National Religious Establishment, and of the consequent removal of those fetters which have so long bound the conscience, and hindered free inquiry—furnish new and unlooked-for opportunities to propagate the gospel of salvation—and should cause a prompt and vigorous effort on the part of the Seventh-day Baptists to avail themselves of such opportunities.

9th. Whereas, The main object of church organization appears to be the concentration of effort; therefore—

Resolved, That it is the duty of church members to connect themselves with the churches in the vicinity where they reside; and we do hereby earnestly request the churches of the Association to advise their members to such a course.

10th. *Resolved*, That the Executive Committee be instructed to receive and examine any individuals who may be presented as beneficiaries for receiving aid from this Association in procuring a suitable education for the ministry; and that the brethren and the churches be requested to contribute for the purpose.

Mr. Hawes' Letter.

To the Eastern Seventh-day Baptist Association, convened at Pawtucket, R. I., May 24th, 1849.

In behalf of the American Baptist Free Mission Society, which I have the pleasure of representing, I take this opportunity of presenting the following communication.

Brethren, beloved in the Lord, although we have heretofore had with you but a very circumscribed acquaintance, yet it has been our privilege to know something of you, as a Christian denomination, and of your peculiar position in the community. If your position is rightly understood by us, there is but one point of difference between us—but one thing which prevents us from being one denomination. That you are truly sincere and conscientious before God, in your peculiar views upon the Sabbath question, we have no doubt; and that we are as sincere in entertaining those views on which you differ from us, we trust you will be ready to grant—praying for each other, that wherein we may be wrong, we may discover it, and be ever ready to embrace the right; for the time is approaching, when nothing but truth before his throne with honor can appear.

In all the persecutions and afflictions which have come upon you, by reason of your strict adherence to your peculiar principles, be assured, brethren, you have our kindest sympathies. The Free Mission Baptists are all agreed in their testimony against that spirit, and those sentiments, which go to prevent any of our fellow creatures, in this land of boasted liberty, from worshipping God according to their own sense of duty. All kinds of human oppression, we feel it our duty as Christians to repudiate. No one sin is more frequently and openly condemned in the word of God, than that of oppression. The gospel which we preach, is designed to promote peace on earth and good will to men—to all men; and we feel that of all the evils which have been recorded in the history of nations, there is no one of greater magnitude than that of American slavery. We feel, dear brethren, to call upon you to unite with us, in remembering those who are in bonds as bound with them. We doubt not that while you, as a people, are suffering under the penalties of those cruel laws, which would compel you, against your own consciences, to observe a certain day of the week as the Christian Sabbath, you will, with us, be ready to lift up your hands and your voices in behalf of those who are suffering under laws still more cruel and severe, making it even a crime for them to read the Holy Scriptures, which alone are able to make them wise unto salvation.

The Society which has chosen me to represent them in your body at this time, is strictly a Missionary Society, and its object is to propagate a gospel, which shall not only teach the servant to be obedient to his master, but shall teach all—slaveholders not excepted—to do justly and love mercy—to do unto others as they would that others should do unto them. We are called a *Free Mission Society*, because our treasury is to be kept free from the avails of slave labor, and because we recognize no helpers in our work except those who are willing to be known as friends to the oppressed, and in favor of *equal rights*. Believing that the position we have taken, and the principles we are inculcating, are such as will commend themselves to your Christian regard and confidence, we affectionately invite your cooperation with us, in the great work in which we are engaged. We have missionaries now in different parts of the United States, in Canada, and in Hayti; and we are now about to send one into the Southern States, acting under the high commission, "Go ye into all the world, and preach the gospel to every creature."

We were much gratified in the visit with which we were favored by our worthy brother Griewold, who met with us as your messenger, and we would cheerfully invite a continuance of mutual correspondence. Our next meeting will be an adjournment of our Annual Meeting recently held at Charlestown, Mass., and will be held on Wednesday, the 6th of June next, at Utica, N. Y.

HARVEY HAWES.

A DOMESTIC PICTURE.

BY RICHARD COE, JR.

Our Little Boy.

When the evening shadows gather round about our quiet hearth,
Come our eldest born unto us,
Bending humbly to the earth!
And with hands enclasped tightly,
And with meek eyes raised above,
This prayer he offers nightly—
To the Source of light and love:

"Bless my parents, oh! my Father!
Bless my little sister dear;
While I gaily take my slumber,
Be thy guardian angels near!
Should no morning's dawn e'er greet me,
Beaming brightly from the skies,
Thine the eye of love to meet me
In the paths of Paradise!"

Now a glad "good night" he gives us,
And he seals it with a kiss;
Naught of earthly sorrow grieves us
In an hour so full of bliss!
Now pur arms about him wreathing,
One fond kiss before he sleeps;
Soon we hear his gentle breathing,
In a slumber calm and deep.

Our Little Girl.

Our tender babe! our bright-eyed one!
Our youngest, darling joy,
We teach, at evening hour, to kneel
Beside our little boy;
And though she cannot lip a word
Nor breathe a simple prayer,
We know her Maker blest her
The while she kneels there.

And, oh! we love our little one,
So earnest and so pure;
She hath so many winning ways
Our fondness to secure;
And while she thus in silence kneels,
Some angel-prompted tone,
Unheard by us, may mingle with
The prayer to Mercy's throne!

And she, too, fondly comes to us
With eyes of sparkling bliss,
And, like her brother, she receives
A good-night, parting kiss.
Nor naught of fear disturbs our breast—
The while to sleep she's given,
For such as she will ever find
The guardianship of Heaven!

FAMILY PRAYER—AN ANECDOTE.

A pious tradesman, conversing with a minister on family worship, related the following highly instructive circumstance respecting himself:—

"When I first began business for myself, I was determined; through grace, to be particularly conscientious with respect to family prayer. Accordingly I persevered for many years in the delightful practice of domestic worship. Morning and evening, every member of my family was required to be present; nor would I allow my apprentices to be absent on any account. In a few years the advantages of these engagements appeared manifestly conspicuous; the blessings of the upper and the nether springs followed me; health and happiness attended my family, and prosperity my business. At length, such was my rapid increase in trade, and the necessity of devoting every possible moment to my customers, that I began to think whether family prayer did not occupy too much of our time in the morning. Pious scruples arose respecting my intentions of relinquishing this part of my duty; but at length worldly interest prevailed so far as to induce me to excuse the attendance of my apprentices; and not long after it was deemed advisable, for the more eager prosecution of our business, to make the prayer with my wife, when we arose in the morning, suffice for the day. Notwithstanding the repeated checks of conscience that followed this base omission, the calls of a flourishing concern, and the prospect of an increasing family, appeared so imperative and commanding, that I found an easy excuse for this fatal evil, especially as I did not omit prayer altogether. My conscience was almost seared with a hot iron, when it pleased the Lord to awaken me by a singular providence.

"One day I received a letter from a young man who had formerly been my apprentice, previous to my omitting family prayer. Not doubting but I continued domestic worship, his letter was chiefly on this subject; it was couched in the most affectionate and respectful terms. But judge of my surprise and confusion when I read these words:—'O, my dear master, never, never shall I be able sufficiently to thank you for the precious privilege with which you indulged me in your family devotions. O, sir, eternity will be too short to praise my God for what I learned there. It was there that I first beheld my lost and wretched state as a sinner; it was there that I first knew the way to salvation; and there that I first experienced the preciousness of Christ in me, the hope of glory.' O, sir, permit me to say, Never, never neglect those precious engagements. You have yet a family, and more apprentices; may your house be the birth-place of their souls! I could read no farther: every line flashed condemnation in my face. I trembled; I shuddered; I was alarmed at the blood of my children and apprentices, that I apprehended was soon to be demanded at my foul murdering hands.

"Filled with confusion, and bathed in tears, I fled for refuge in secret. I spread the letter before God. I agonized; and—but you can better conceive, than I can describe, my feelings; suffice it to say, that light broke in upon my disconsolate soul—a sense of blood-bought pardon was obtained. I immediately flew to my family—presented them before the Lord; and from that day to the present, I have been and am determined, through grace, that whenever business becomes too large to permit family prayer, I will give up the superfluous part of my business, and retain my devotion. Better to lose a few shillings than become the deliberate murderer of my family, and the instrument of ruin to my own soul."

THE WIDOW'S PRAYER ANSWERED.

A correspondent of the Tract Magazine gives the following account as she had it from the lips of a pious widow of her acquaintance:—

"One evening we were eating our supper; we had nothing but bread, and of that not sufficient to satisfy our hunger. 'Mother,' said little John, when he was finishing his last morsel, 'what shall we do to-morrow morning? there is no bread in the house; we shall have no breakfast.' I answered him, 'Do not fear, John; God has not forsaken us; let us pray to him, and he assured he will remember us.' I made him kneel down by my side, and prayed to God, that he would in his goodness have pity upon us, and give us bread for the morrow. I then put my child to bed, telling him to go to sleep quietly, and to depend upon his God, who never forgot those who put their trust in him. I myself went to bed, firmly believing that my God had heard my prayer, and commending myself to the protection of our Lord Jesus Christ, I slept comfortably till four in the morning, when John woke me; 'Mother,' said he, 'is the bread come?' Poor little fellow! he had but a scanty supper, and was very hungry. 'No,' I answered, 'it is not yet come, but be quiet, and go to sleep again; it will come.' We both went to sleep; I was awakened a little before six in the morning, by some one rapping at my window. 'Dame Bartlet,' said a woman, 'you must get up immediately, Mrs. Martin's dairymaid is taken very ill, and you must come and milk her cows; here then was bread for us. I went to Mrs. Martin's, and milked her cows, and afterwards sat down in the kitchen to breakfast; but I thought of my child, and could not eat. Mrs. Martin observing me, said, 'You do not eat your breakfast, Dame Bartlet.' I thanked her, and told her I had left a little boy at home in bed, very hungry; if she would permit me, I should prefer carrying my breakfast home to him. 'Eat your breakfast now,' was the kind answer of Mrs. Martin; 'you shall carry some breakfast home to your little boy besides.' Mrs. Martin then gave me a basket of provisions, sufficient for myself and child for two or three days. As I returned home, I could not but thank my God, and feel grateful to him, and my kind benefactress; I rejoiced my little boy's heart by a sight of my breakfast. He got up directly, eager to partake of Mrs. Martin's kindness; after a good breakfast, I made him kneel down again by my side, whilst I returned thanks to our gracious God, who had heard our prayers the evening before, and who had given us a kind benefactress. When we rose, I took him in my lap, and said to him, 'Now, John, I hope what has happened to us will be remembered by you through your whole life. Last evening we had eaten all our bread, we had none left for this morning; but we prayed to God that, through his mercy, and for the sake of his Son Jesus Christ, he would give us our daily bread. God has heard us, and has given us bread; may this teach you through life to put your trust and faith in your heavenly Father. I most earnestly pray to God that you may never forget this!'"

Dame Bartlet concluded her interesting narrative by adding, "And, madam, I have never wanted bread since. I am blessed in my son, who is now a man; he is dutiful and good to me, and has never forgotten the pains his mother took with him in his childhood, nor the exhortation I then gave him, to trust in God."

USES OF THE BLACK CURRANT.

The Black English Currant is represented to have qualities that entitle it to extensive propagation. A kind of wine has been manufactured from it, which is celebrated for its medicinal properties. The Boston Medical Examiner, quoted by Fessenden, said of this wine, "It has all the good properties of the best Port, without any of its heating or constipating effects. We could name several instances, where, in great debility and exhaustion, after protracted and severe fever, and from other causes, nothing else could be thought of or taken with pleasure or advantage, in which this wine proved grateful to the palate, and most friendly to the stomach; in which, indeed, it was the principal means of conducting the patient to health and strength. Its use has been attended with remarkable success in the early stages of cholera and dysentery; and again in the later stages of these diseases, after the symptoms of inflammation or febrile excitement had ceased. It has been strikingly remedial in the low stages of typhoid and bilious fever. We have not room to enumerate many other morbid affections, in which this wine has proved useful. In sore throat, it has, for many years, been considered almost a specific remedy."

These opinions are confirmed by other testimony. Kenrick, in his American Orchardist, says: "From the black currant a jelly is made of considerable medicinal efficacy; a wine is also made from them, which possesses the superior medicinal virtues of Port wine. This jelly has been highly recommended for disorders of the throat, and as a necessary article in the stores of ships sailing to the East Indies. A liquor is prepared from the black currant, which, Mr. Forsyth states, is possessed of great medicinal efficacy in obstinate coughs, &c. The currants for this purpose are bruised, and being placed in a jar, whiskey or any other species of alcohol is poured over them; the jar is then covered close for a fortnight; after this the liquor is strained and bottled."

The jelly from the black currant is further described as being fine for the table, and the wine as of peculiar flavor, which, to those long accustomed to its use, is delectable. He who forgets the fountain from whence he drank, and the tree under whose shade he reposed, in the day of his youth, is a stranger to the sweetest impressions of the human heart.

The Sabbath Recorder.

New York, June 7, 1849.

MR. MORTON AND THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH.

Last week we published the Circular of Rev. J. W. Morton to the members of the Synod of the Reformed Presbyterian Church, setting forth his views in relation to the Sabbath.

In the afternoon of the first day of the session, May 23d, after reading the minutes of the morning, David Scott stated that J. W. Morton was not a member of the Pittsburgh Presbytery, as he was dismissed more than eighteen months since.

At three o'clock P. M., May 24th, the Committee appointed to confer with J. W. Morton, reported, by preferring a libel against him, which, after various motions, was at length sustained as relevant—a copy of the libel directed to be served on Mr. Morton, with citation to appear for trial to-morrow afternoon.

May 25th, 3 P. M.—Order of the day, the trial of J. W. Morton, called for. Libel read. It charges him with maintaining that the first day of the week is not the Christian Sabbath.

The Moderator reminded the Synod, that it was now a judicial court, for the trial of charges alleged against an individual.

Mr. Morton was asked if he was ready for trial; he answered, that he was ready.

Mr. Morton asked whether he was charged with denying the existence of the institution, or its divine appointment.

The Moderator could give no farther information than was contained in the libel.

Mr. Morton stated, that he had denied, and does deny, that what is called the Christian Sabbath is of divine appointment—and he pleads the irrelevancy of the libel, for the Old Testament laws respecting the weekly Sabbath are uniform and definite.

The Moderator stated that this court, sitting in judgement, cannot hear any thing impugning the standards.

J. M. Wilson stated that Mr. Morton had said that he intended to plead against the relevancy of the charge from the standards.

The Moderator stated that Mr. Morton was to prove either, 1st, that an appropriation of the first day of the week to secular purposes is not sinful; or, 2d, that he is not guilty.

R. L. Wilson asked if it was not a good evidence if Mr. M. could show that the day had no warrant.

Mr. Sommerville said there were two questions to be asked, 1st, Is a thing right in itself? In this case appeal must be made to the Bible; 2d, What does the Reformed Presbyterian Church believe to be right? In this case appeal must be made to the subordinate standards.

This is the question in the present instance. This is not a court of review discussing the propriety of altering the standards.

J. R. Wilson said that it was right to plead to the relevancy of the libel in this way. For example, suppose a man denies that the deacon has power over all the temporalities of the church, and he is libeled for the error, he would have a right to endeavor to show by the word of God, that he is correct.

The Moderator decided that Mr. Morton had no right to prove that the Sabbath was not of divine appointment. An appeal was taken from his decision. The Synod sustained the Moderator, but it was evident that a good number of the members did not vote.

Mr. Morton then declined the authority of the court, protested against any future action in his case, and appealed to the head of the church, for reasons to be given before the rising of this court.

Moved by David Scott, that the appointment of Mr. Morton, as Missionary to Hayti, be revoked. Carried.

Moved by David Scott, that he be suspended from the exercise of the ministry and the privileges of the Reformed Presbyterian Church. Carried.

Such is the report of the case furnished by the daily papers; and it is in the main correct, as we are informed by those who witnessed the whole proceeding.

For the farther elucidation of the subject, we have obtained, and copy below, the Libel preferred against Mr. Morton, and Mr. Morton's Reasons for Protest and Appeal—the latter document not on record any where else.

LIBEL PREFERRED AGAINST J. W. MORTON. Whereas, denying that the first day of the week is the day on which the Christian Sabbath should be kept, is a heinous sin and scandal, contrary to the Word of God, and the Profession of the Reformed Presbyterian Church, founded thereon—(Acts 20: 7. "And upon the first day of the week, when the disciples came together to break bread," &c.; Shorter Catechism, "From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath, and the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath.")—yet true it is, that you, Rev. J. W. Morton, are guilty of the actual above stated, in so far as you, the said

J. W. Morton, at Port-au-Prince, Hayti, 17th of January, 1849, did publish a Circular, in which you upgned and denied that the first day of the week is the Christian Sabbath, which being found relevant, and proved against you, you ought to be proceeded against by the censures of the Lord's House.

A true copy. By order the Synod. (Signed) JOHN WALLACE, Ass't Clerk.

REASONS OF PROTEST AND APPEAL.

I do respectfully protest against the action of Synod in my case, on the 25th of the present month, and appeal therefrom to the Lord Jesus Christ, the King and Head of the Church, for the following Reasons:—

1st. Because I was not allowed to prove the irrelevancy of the charge made against me, by an appeal to the Bible, "the only rule of faith and manners."

2d. Because I believe that the statements, on the subject of the Sabbath, set forth in our subordinate standards, are inconsistent with one another, and in part contrary to the Word of God; yet it was by these unscriptural portions, that I was tried and condemned.

Brethren, I entertain no hard feelings towards you. My daily prayer to God is, that you may be saved, and led into all truth. I did hope that you would hear and consider the claims of the Lord's holy Sabbath, when presented in a mild and affectionate manner.

Both God and man will bear witness, in the day of final reckoning, that you have trampled down, by the restless force of an overwhelming majority, one who was endeavoring with both hands to hold up the standard of the great Covenant God of our fathers.

It grieves me to the soul to bid you farewell. Both God and man will bear witness, in the day of final reckoning, that you have trampled down, by the restless force of an overwhelming majority, one who was endeavoring with both hands to hold up the standard of the great Covenant God of our fathers.

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A QUERY.

Suppose some dozen or twenty persons, members of half a dozen different Seventh-day Baptist churches, should be brought together, either by accident or design, at some village distant from any of the churches to which they respectively belong.

For example, say two members of the Seventh-day Baptist Church in New York, two from the Plainfield Church, three from Pawcatuck, four from 1st Hopkinton, two from Waterford, two from Piscataway, and five from Shiloh, twenty in all, happen to be brought together in Philadelphia.

The Sabbath comes on, and they obtain a place for holding meeting. It is found that in the company is one regularly ordained minister, who conducts the religious exercises for them. So far, all very well.

After preaching, some one proposes to celebrate the Lord's Supper; and it is found that in the company are two deacons, who can be called on to assist in serving the elements.

The query is this, Is it right—is it according to gospel order, for them to proceed according to the proposition, and have the Lord's Supper administered, although they are no regularly constituted church, but intend, all of them, to return to their respective homes the following week?

Now, Mr. Editor, if you, or any of your correspondents, will decide this question in the affirmative, and show good reasons for the decision, I may hold my peace; but if you decide it in the negative, I may have something farther to say.

I will only add, that my object in proposing this query is to obtain light upon a question which has not a little perplexed me.

THE ENGLISH ANNIVERSARIES.

The Benevolent Societies of Great Britain have their "May Meetings," which are similar in many respects to the Anniversaries held in this country. From a report of them, prepared by a correspondent of "The Independent," we gather the following facts.

The Annual Meeting of the Baptist Missionary Society was first in the order of time. A Report was read on the occasion, from which it appears that the Society has in Continental India 35 missionaries, and 67 native teachers and preachers.

In Ceylon and other East India islands, 6 missionaries, and upwards of 40 teachers. In connection with these are 1,800 church-members, and 4,000 children under instruction. In India, 102 schools. The volumes of Scriptures printed up to 1837, 240,065; between 1837 and 1847, the number printed amounted to 503,205; together, 743,270.

Since 1847, the issues have been 133,000 volumes. Apart from their special work, the missionaries have accomplished literary labors which appear to be almost incredible. They have written and published fourteen grammars and nine dictionaries—mostly in languages not previously possessing these elementary works.

The labors of the Baptist missionaries in the West Indies are well known. The missions to Africa, which to some extent grew out of the West India mission, present some striking results. Though only seven years have passed since their commencement, many thousands of persons have been clothed and taught, and a written language, and parts of the life-giving Word, presented to tribes of Africans.

The financial portion of the Report is painful. Though there has been a diminution of expenditure to the amount of nearly £1,000, yet there is an addition of £1,500 to the debt—the total of which is more than £5,000.

The Baptist Irish Society held a meeting, at which some very interesting facts connected with Ireland were brought to light. During the terrible famine of 1847-8, the officers of this Society were enabled to minister to the necessities of many by a special relief-fund, which was most carefully administered.

The readiness with which Bible-readers and missionaries were received was the subject of special notice, and certainly denotes a marked change in the spirit of the Irish people. One of the speakers remarked, that while the Established Religion had failed, and had no hold upon the people, Popery had overacted itself; religion as thus presented had failed; civil government had failed; insurrection had failed; and the Irish were shut up to the remedy of the Gospel.

A speech of Rev. W. Hamilton described the process which had been going on in the midst of the Irish population. Formerly not only the Romish priest but the Episcopal clergyman had counteracted the labors of those who would present simple scriptural truth to the Irish. A change for the better had taken place; the kindness shown to them in their deep distress had proved to the Irish that Protestants were not naturally their enemies; hence many had, without solicitation or inducement, become hearers of the Word.

Striking instances of the happy results were given. This Society has in Ireland 15 churches, 15 missionaries, and 16 Scripture-readers; 30 schools, and upwards of 2,000 scholars; during the year 138 members had been added to the church. The income is small—being under £3,000. Pressed by the peculiar claims of the period, the Committee had exceeded the income of the year by upwards of £1,000.

The meeting of the Baptist Home Missionary Society gave occasion to exhibit the ignorance and practical heathenism which so largely prevail, particularly in the rural districts of England. Glancing at some of the facts showing the moral condition of the rural population, the chairman pointedly said, "Your income, I am told, is but £4,000 per annum. It ought to be £40,000. I can assure you, that unless we individually, as members of a Christian church, feel it our duty to extend this cause at home, we shall not prosper abroad."

The central stations of the Society, supported either in whole or in part from its funds, are 111, the subordinate stations 186. By this agency the Gospel is preached to about 23,000 persons weekly, in the small towns, villages, and hamlets of the country. The number of schools is 115, of scholars, 7,000; and about 1,000 teachers

ers are engaged in this labor of love. The number of additions to the churches during the year has been 562; the total number 4,335. The income £4,644; expenditure £4,645.

The British and Foreign Bible Society held its 45th Anniversary in Exeter Hall, London, on the 2d of May. The entire receipts of the year ending March 31, 1849, amounted to £95,933 6s. 1d.—being an increase over the receipts of the previous year of £5,786 17s. 9d.

The amount applicable to the general purposes of the Society was £25,574 14s. 4d., including £7,636 16s. 3d. special contributions in aid of the extended circulation of the Scriptures on the Continent, and £31,993 15s. 5d. free contributions from auxiliary societies—showing an increase in this item of £695 11s. 1d.

The receipts for Bibles and Testaments amounted to £43,328 11s. 10d. The issues of the Society for the year amounted to 1,107,618—namely, from the dépôt at home, 802,133; from the dépôts abroad, 305,385. The total issues of the Society since its formation had been 21,973,355.

The expenditure during the past year had been £28,331 1s. 2d. The engagements of the Society at home amounted to upwards of £30,000, and those abroad to nearly £30,000 more.

WORK OF GRACE ON A MISSIONARY SHIP.—In the Baptist Missionary Magazine for May, we find an interesting letter from Rev. L. Jewett, one of the missionaries who went out to Madras in the ship Bowditch, last fall.

In the early part of the voyage, the captain would not allow the missionaries to say a word to the sailors on religion, nor permit religious services on deck; saying that it was of no use to try to convert sailors.

When they had been out about three months, he sent them word that they had "full permission to visit the fore-castle, and warn every man to flee from the wrath to come." On the 18th of January the brethren resolved to spend the day in prayer; and soon after the exercises had commenced the captain sent them word that he had found the Redeemer.

Captain P. said he had been told by sea-captains, that missionaries go to India to live a life of ease; and he believed it was so. But as he walked the deck he saw that we were happy, while he was unhappy; this first awakened him. While reading Pilgrim's Progress, which was lent him, he used to say to himself: "There go Bunyan's pilgrims—they are going to heaven; I wish I were going with them."

Thus he was led from step to step, till, on his knees, on the 18th of January, 1849, he found Christ precious to his soul. From that time all things on board the ship wore a new aspect. The sailors were allowed to attend service regularly, and several of them were converted, including one young man, the son of a missionary formerly employed at Cape Town by the London Missionary Society.

THE SECESSION FROM THE ENGLISH CHURCH.—The Independent says that Mr. Shore still lies in prison, but the Committee appointed at a grand meeting in Exeter Hall to manage his case, have determined to pay his "costs," and thus effect his release. Mr. Noel has addressed a letter to the Bishop of London, informing him that he has taken the oaths of dissent, and has preached and performed other acts indicative of his position.

He says that he cannot take advantage of the bill now before Parliament for the "relief" of seceding clergymen, for that would be "to purchase exemption from legal penalties by consenting to deposition from the ministry;" and he cannot admit that in "ceasing to be a minister of the establishment" he has "ceased to be a minister of Christ."

He concludes by saying, in substance, that though he attaches no special importance to episcopal ordination, he yet recognizes its validity, and cannot therefore regard himself as a layman. He shall continue accordingly to exercise his right of preaching and administering the sacraments; and if he is to be imprisoned for it, he is willing to abide the issue.

INSTRUCTING THE COLORED PEOPLE.—The Southern Baptist Triennial Convention has been engaged in considering the education of the colored population of the South. The report of the Committee gave rise to a protracted debate, the stumbling-block being the conflict with the laws of some of the Southern States, which forbid the education of slaves, and do not allow them to assemble together for religious worship.

Nevertheless, the Convention passed the following important resolution:—Resolved, That we regard the religious instruction of our colored population as a duty imperatively incumbent upon us as Southern Christians; that we regard the preaching of the Word of God as the best means of discharging this duty, and we earnestly recommend to our churches to devote a stated portion of their public exercises to the particular instruction of colored persons in the truths of the Bible.

THE METHODIST CHURCH SOUTH.—The Southern Christian Advocate says that there are nineteen Annual Conferences in the Methodist Church South, covering the Southern States and the Indian Territory. The superintendence of the whole is in the hands of four bishops; the regular pastoral and missionary work is intrusted to the care of 1,476 traveling preachers, being an increase during the past year of 73.

The total number of supernumerary preachers is 108, and of local preachers 3,026, a decrease of 116, though some of the Conferences give no returns. The total number of members is 491,786, viz.: whites 354,258, colored 134,153, Indians 3,375, exhibiting upon the returns of last year, an increase of 26,232. The missionary collections of the past year are reported from sixteen of the nineteen Conferences, and amount to a little upwards of \$65,000.

Putting down the Conferences not reported, according to the returns of the previous year, the aggregate missionary revenue will stand at about \$67,000, an improvement of more than \$4,000 upon last year's operations.

CHURCH CONSECRATION AT JERUSALEM.—On Sunday, Jan. 21, the house of worship erected by the members of the Church of England at Jerusalem, was consecrated by Bishop Alexander, with all the forms of that Church. The Syrian Bishop, with some priests and deacons, attended, and expressed himself deeply interested by the service.

There were also some Armenian priests present; but the Armenian Patriarch, who had in a manner accepted the Bishop's invitation, did not come, being indisposed. Some Greek Catholic priests were present, but none of the dignitaries. The Bishop used a Collect prepared for the occasion, concluding thus:—"Bless all thy servants by whose common care this tabernacle has been reared among the ruins of Jerusalem; prosper their work, and give success to their endeavor to lead the sons and daughters of Abraham to their Redeemer. Bless all those that pray for the peace of Jerusalem; and grant, O Lord, that all those for whose good this pious work is intended may show forth their thankfulness, by making a right use thereof, to the glory of thy blessed name, through Jesus Christ our Lord. Amen."

A NEW MORAVIAN MISSION.—Rev. H. A. Graves, of Boston, who has been spending the winter in the island of Jamaica, for his health, writes to the Watchman and Reflector, under date of March 7:—"I passed an evening during last week with a company of Moravians, who are to embark in a few days for the Mosquito shore, as pioneer Missionaries. It is remarkable how these excellent people seek out the darkest, most unattractive spots on the earth, to labor for their Master. Rev. Mr. Pfeiffer and wife, the eldest of this company, are natives of Germany, but have labored in this island for nearly twenty years. They are tried and most worthy missionaries. The others are young men directly from Europe; one of them being a native of Labrador, and educated partly in Scotland. What a transition! from frigid Labrador to torrid Mosquitia! and as a Christian Missionary!"

RELIGION AMONG THE NOBILITY OF ENGLAND.—Within a few months past, meetings have been established in London among some of the nobility. An English journal mentions the following incident connected with these meetings:—"Within the last six or seven weeks, the lady of a distinguished Peer has thrown open her drawing-room once every week, for the purpose of holding devotional meetings, on the part of persons of her own rank in society. As many as a hundred noblemen, and gentlemen, mostly Members of Parliament, with their wives or other near relations, meet together on these occasions, and spend the evenings in purely christian intercourse. Prayer and praise, and the reading of a chapter of the Bible, by one of the clergymen present, with a few expository observations, constitute the services of the evening."

ALEX. CAMPBELL ON EMANCIPATION.—The founder and leader of the numerous sect known as Campbellites, has spoken out very plainly and worthily on the subject of emancipation in Kentucky. The following are his words:—"A time has come in Kentucky, when the Christian population of that noble and rapidly advancing State will speak out like Christians at the polls, and demonstrate its love of liberty and right, by extending them to every thing in the form of man, that breathes its air or treads its soil. It will be her greatest honor, as I am sure it will be her greatest interest, to be first in this great work." ALEXANDER CAMPBELL.

TRAVEL ON THE HUDSON.—Steamboat fare between New York and Albany is cheap enough this season to suit the most economical. Fifty cents is the common price of passage, and there are boats of an inferior quality running for less. The Oregon and the Isaac Newton are the favorite night boats, and they run in connection, leaving New York on alternate evenings. Of day boats, the Hendrik Hudson is considered the best, and she leaves Albany on Monday morning, New York on Tuesday morning, and so on through the week.

THE CHOLERA seems to be decreasing in the South and West, and increasing at the North. At Baltimore, Philadelphia, New York, Brooklyn, and the adjacent cities, cases are frequently occurring; but they are generally of a mild type. The weather of last week, in New York, was exactly adapted to foster the disease, and the number of cases increased from half-a-dozen to twenty per day. We agree with a remark in one of the daily papers relative to these facts, that "there is abundant reason for being circumspect in diet, regular in hours of rest, abstinent from stimulants, moderate in exercise, and regular in ablutions, but no reason at all for getting into a panic."

THE CREVASSE at New Orleans remained unchecked at the last reports, and it was thought that two weeks would be required to stop it. A dispatch dated May 30, says that "already half the city is inundated; the inhabitants are flying from their homes, and business matters are being wound up."

THE FOREIGN NEWS, which will be found in another column, shows that the great struggle in Europe is not yet ended. The impression which prevailed a month ago, that the Pope would soon be reinstated at Rome, seems not to have been well-founded. Students of prophecy will find much to reflect upon in the movements going on throughout Europe.

ELB. C. M. LEWIS requests his correspondents to address him at Rockville, R. I.

