



The Sabbath Recorder.

New York, April 25, 1850.

ENFORCING RELIGION BY LAW.

In our paper to-day will be found a Report relative to the Observance of the Sabbath, made to the House of Representatives of the Pennsylvania Legislature, a few weeks since. We have given this Report a careful perusal; and we must say, that the attempt which it makes to show, that the statute making it a penal offense to perform worldly business on the first day of the week is in perfect consistency with the great constitutional provision of this Republic securing to all citizens liberty of conscience, and that it "does no violation to the consciences of the memorialists," is an entire failure. Some of the reasons which have led us to this conclusion, we shall endeavor to set forth.

The Report, after admitting "liberty of conscience to be one of our most valuable rights," and that nothing can be "more impolitic than for a government to array itself against the consciences of the governed," proceeds to argue, that "the plea of liberty of conscience may be urged for the enactment or repeal of laws inseparably connected with the public welfare;" and submits, "whether the very nature of government does not require, that in some contingencies, this liberty should be subject to restrictions." The Report farther maintains, that "if no law can be enacted and enforced against which a minority may conscientiously protest, there can be no government. One class may object to one law, and another class to another law, until all great public interests are abandoned to utter insecurity."

This reasoning will appear to many minds, no doubt, to be quite sound and conclusive. But we respectfully suggest, that conscience has two distinct provinces. In the one it operates to direct us in our duties to God; in the other, to guide us in our duties to our fellow creatures. The method of reasoning employed in the Report strangely overlooks this distinction. Our Seventh-day Baptist Brethren in Pennsylvania had asked to be exempted from the operation of the statute making it penal to perform common labor on Sunday, as a right secured to them by the Constitution, which guaranties to all liberty of conscience. It was, evidently, in reference to the first province of conscience that this petition was made. How came the Report to overlook this, and to answer it by a kind of reasoning which is applicable only to the second? There was no excuse for such oversight, especially as the memorialists make such an emphatic reference to the Constitution, where the terms "conscience" is used in reference to its religious office only. The memorialists may possibly have expressed themselves, in language somewhat inaccurate. It would have been better, perhaps, had they been more explicit in defining the limits within which conscience ought to be sacred from the coercion of law. But there was no real occasion for misunderstanding them. They asked only for such protection to conscience as the Constitution itself gave them. They asked—or intended to ask, however faulty may have been their language in regard to precision—to be exempt from the operation of the statute complained of, not merely because "they could not conscientiously enact and support such a law if they were themselves in power," but because they regarded the statute as an outrage upon EQUAL RIGHTS.

We shall here undertake to present what we believe to be sound doctrine in regard to the proper province of civil government. It is the doctrine which Seventh-day Baptists generally hold, and the only doctrine which is in perfect accordance with the Constitution of our great Republic. It is this: That government is instituted for the purpose of securing to the governed the enjoyment of those "natural and inalienable rights" with which the Creator has endowed them, "among which are life, liberty, and the pursuit of happiness;" and that, in regard to these rights, all the governed stand upon EQUAL footing. Hence, in enacting its laws, government should confine itself strictly to the relations which men sustain towards one another, and not attempt to interfere with the relation in which men stand to their Creator. It may indeed "prohibit acts which the divine law has prohibited," without necessarily "passing ecclesiastical laws and consequently violating the Constitutions of the State and of the United States," as in the cases of "murder, theft, and polygamy." Hence we can readily admit what the Report maintains, that "legislation resulting in a coincidence between divine and human laws, is neither strange nor alarming." But let it be remembered, that divine law embraces two distinct relations, and of course two distinct classes of duties, viz., those which are due directly to God himself, and those which concern the welfare of our fellow creatures. With the latter of these only is civil government concerned. To make our idea perfectly clear, take a few examples.

God says, "Thou shalt have no other gods before me." But if I choose to break this law, what right has government to interfere? My acknowledgment of another god does not prevent my neighbor from worshipping the true God, if he pleases to do so. I worship Jupiter or Confucius, as the case may be; but I do not hinder my neighbor, thereby, from worshipping Jehovah. While we

both pursue opposite courses, our mutual rights remain equal and unviolated. Again, God says, "Thou shalt not bow down to graven images." But if I choose to break this law, and bow to an image, two, three, or four times a day, what right has government to forbid? Does my adoration of an image compel any one else to do so? Does it hinder my neighbor from dispensing with images, and from offering his worship in the form prescribed by the commandment? Certainly not. His rights are unviolated. I have not deprived him of a single one which he held before. Again, we are prohibited by the Divine law from using profane, blasphemous language. But if I choose to violate this law, why should government take the matter up, and coerce my obedience by fines and penalties? My profanity compels no one else to be profane. It does not hinder my neighbor from cherishing the most devout reverence for the name of the Lord. He may be as reverential as he pleases, and my wickedness, great as it is in the sight of God, does not rob him of a single right which he before possessed. Here, then, is a class of duties lying entirely without the sphere of civil government. They belong to a relation with which the kingdoms of this world have nothing to do. Ever since the abrogation of the Jewish Economy, God has withheld from the governments of the earth the right to punish breaches of the first table of the Decalogue. He will punish them himself, in his own way, and in his own time.

But, on the other hand, there is a class of duties, no one of which can be violated without manifest injury to somebody else besides the perpetrator of the wrong. It is forbidden, for example, that I should steal. But suppose I violate this precept—what then? Evidently, I do wrong to my neighbor. I deprive him of a right which he before possessed. He has as good a right to his property as I have to mine. If government does not interfere to protect him in the enjoyment of his property, it does not uphold equal rights. It is, therefore, a clear case in which government ought to interfere. Again, it is forbidden to commit murder. If I violate this precept, I deprive my neighbor of his right to life—a right which he holds by a tenure as valid as that by which I hold my own. It is, therefore, the duty of government to forbid this crime by its most stringent penalties. Again, the divine law prohibits man-stealing. If I set at naught this law, I take away from my fellow man a right which he possesses in common with me, viz., his right to himself, his right to freedom. Hence this is a case in which the interference of the civil power is called for. So, too, if I slander a man, if I injure him in his character, and thus break that law of God which says, "Thou shalt not bear false witness against thy neighbor," it is we live should interfere to protect him by punishing me; for he has a right to his reputation, of which I have no business to deprive him. Now it is manifest, that in these cases, and in multitudes of others which might be mentioned, the rights of men are equal, and in not one such case can a transgression be committed without robbing some one of a right which he before possessed.

Thus have we clearly defined the limits, within which civil government may rightfully exercise its power. Two distinct classes of duties have we presented, one of which admits of governmental legislation, the other forbids it. To which of these classes does the Sabbath belong? That man must be worse than blind, who says that it belongs anywhere else but to the first. Does my Sabbath-breaking deprive any one else of his right to keep the Sabbath? If I choose to work on the Sabbath day, does that hinder my neighbor from going to church? If I choose to keep the Sabbath on the seventh day of the week, does that hinder my neighbor from keeping it on the first? If I open my store, does that compel my neighbor to come in and buy? If I choose to harvest my grain, or to chop my wood, do I thereby hinder my neighbor from spending the day in prayer? Nothing can be plainer, than that my Sabbath-breaking leaves all the rights of my neighbor untouched. Whatever wickedness I am guilty of, is against God, but not against him. Therefore it is a case in which civil government has no right to interfere; and the very moment that government undertakes to legislate on this subject, it steps beyond its province.

But it is objected, that by pursuing our business on the Sabbath-day we compel the persons in our employ to violate its sacredness. If the persons in our employ were slaves, having no power to resist our will, the objection would have some pertinency. But, under ordinary circumstances, the objection is puerile. Every man who enters into a contract to perform labor for another, has it in his own power to stipulate whether he will work on the Sabbath-day or not. If he agrees to work, he does it voluntarily, and stands on the same footing with his employer. He is not compelled.

"But he will lose his situation, if he does not work." Very good; the rule operates both ways, as every good rule should. The employer also loses his servant; and it is a reasonable presumption, that one suffers about as much loss as the other. It is for the pecuniary interest of the employer that he wishes to have the work done; and if the Sabbath-keeping consciences of those whom he would employ prevent him from getting it done, he is quite as much the sufferer as

they. If to this it is replied, that "he is not the sufferer, because he can immediately enlist in his service others who have no conscience about the Sabbath;" we rejoice, that men discharged from service for conscience sake can also immediately find employment with those who will not require them to work on the Sabbath. And the very fact that they were discharged for conscience sake, becomes such a recommendation in their favor, that they are not likely to be idle a single day. This whole talk, therefore, about the Sabbath-breaker compelling those to labor who are in his employ, and robbing them of the rest to which they are entitled, is idle as the wind. No man, except a slave, is compelled to work for another. As long as his service is voluntary, it is his own fault if it becomes a Sabbath-breaking service.

We have said, that government goes beyond its rightful province, when it attempts to legislate upon those duties which we owe directly to our Maker. Our Pennsylvania brethren mean the same thing, when, in their petition to the Legislature, they contend that the Statute, from whose operation they pray to be exempted, interferes with the sacredness of conscience. But the Report which we have under review, attempts to offset this with an illustration which, notwithstanding the earnestness with which it is disclaimed that there is "any intention to attach odium to the memorialists" by placing them in comparison with heathens or those whom they may deem fanatics, strikes us as singularly calculated to mislead.

"Should the gold mines, or placers of California, attract to that country a party of Pagans from Asia, whose system of religion requires the offering of human beings in sacrifice, is it conceivable that an American legislator or jurist would so construe the declarations, that 'all men have a natural and inalienable right to worship Almighty God according to the dictates of their consciences,' and 'that no human authority can in any case whatever control or interfere with the rights of conscience,' as to make them extend their protection to the horrid rites of this bloody superstition?"

Now, what sophistry this is! What an adroit substitution of something entirely foreign to the subject, in order to render complex a question which is perfectly simple! The simple question upon which this whole controversy turns is this: Ought government to render penal the performance of those acts which deprive no one of his natural rights? We say, No. But instead of meeting this question in its simple form, the Report jesuitically slips in another, about which there is no dispute. For who has disputed that government ought to prohibit the taking away of human life? The system of religion which the Pagans of Asia are here supposed to practice, not only embraces the acknowledgment of false gods, and, it may be, the worship of images—acts which interfere with nobody's rights; but which does rob others of their rights. They are conscientious in offering human sacrifices, it may be, but their conscience, instead of operating only in that province where government has no right to intrude, operates in the province where our relations to one another fall.

The Report under consideration has much to say about "the rights and privileges of the community at large," "the injury done to the many, incalculably greater than the benefit resulting to the few," "sympathy with the few," and "doing injustice to the multitude," &c. But we beg leave to say, that the principle involved is one which does not depend upon the decision of majorities. Constitutions are made to secure the rights of minorities—to protect the few against the encroachments and dominations of the many; and we, as Seventh-day Baptists, plant ourselves upon the broad basis of our country's Constitution, maintaining that, though few in numbers, our rights are pledged to us in that glorious instrument, and that the Sunday statute is a violent wresting of them from us. If religious liberty consists only in practicing according to the faith of the majority, there is as much of it in the dominions of the Russian autocrat as there is in our own land. Religious liberty consists in the power to put in practice just what our republican Constitution guaranties to us, and that, too, whether it pleases the consciences of the majority or not. The assertion of the Report, that "the law proposed to be superadded does no violation to the consciences of the memorialists; it does not require them to desecrate the Sabbath, but merely to pay some respect to the consciences and rights of the great body of the American citizens," is an insult to common sense. It does "require them to desecrate their Sabbath," under the penalty of incurring the loss of one-sixth part of their labors. It does "violate their consciences," by compelling them to uphold a system of faith which they can look upon in no other light than as making void a divine law. Yes, it robs them of one-sixth part of their earnings, by withholding from them the secular use of the first day of the week, which, were it allowed, would enable them, in some small degree, to make up their loss; and this loss, or four dollars fine, must be rendered as a constant tribute to the faith of the multitude. Yet there is no violence done to the consciences of the memorialists! no injustice! no inequality!

We would have government so framed as to afford equal protection to Jew and Christian, Pagan and Mahometan. And we believe that such was the design of the founders of our Republic. Notwithstanding it has become the stereotyped language of the

pulpit and the press, and even of judicial decisions, that ours is a Christian government, we repudiate it, as language which is but little more than vain jargon. It is language which ought never to come from the mouth of a logician. What though the great mass of our people were infidels—what though every man in Congress were an infidel, and every man in the employ of the government, from the President down to the driver of a mail coach—would that necessarily make our government an infidel government? There is just about as much sense in such jargon, as there would be in calling the Empire of Hayti a black government, the Kingdom of Great Britain a white government, or a government of which all the citizens were North American Indians a red government. The truth is, that the righteousness of the citizens cannot be imputed to the government, any more than their complexity. Our political forefathers had no design to institute a Christian government, nor an Infidel government, nor a Mahometan government. Their design was simply to institute a federative compact, an associative machinery, which should secure equal rights to all; and the government which does this in the most effectual manner, is the most Christian—the most righteous—the most free from sin.

There is one point upon which the Report gives our brethren rather a home-thrust:— "The memorialists do not appear to the Committee to be entirely consistent with themselves. They object to Sabbath laws as unconstitutional, because they are examples of legislating upon religious subjects, and because they determine 'when a man shall work and when he shall rest,' and yet they profess to approve of 'a simple enactment prohibiting all unnecessary labor on Sunday, except in the case of those who keep the seventh day as the Sabbath;' so that they have no objections to ecclesiastical laws providing that their preferences are consulted by said laws."

We cannot undertake to justify our Pennsylvania brethren from this charge. In our opinion, they erred greatly in not demanding the entire repeal of the obnoxious Sabbath laws. The only consistent ground for us to take, is, that all laws which enforce a Sabbath are violations of the Constitution. On this ground we ought to plant ourselves, and never cease our efforts till such obnoxious enactments are blotted from the statute-book.

EXTRACTS FROM A CALIFORNIA LETTER.

SACRAMENTO CITY, JAN. 31st, 1850. There is no doubt that the gold here will prove very abundant. The river known as Trinity proves to be a branch only, and the other branches abound with the precious metal. Of this river but little has been known. A vessel is about to start for the Trinity Bay, into which it empties, with stores and armament to build a fort, and so open the river to the world. I conversed with a man who visited the true Trinity river, and he had so great success that he will return as soon as the roads are open. It rises among the mountains, with the Sacramento, and flows west. The access to it has been over the mountains, difficult and dangerous; but, to a true Californian, nothing is difficult or dangerous but a "grizzly," and with him familiarity breeds fear.

There seems to be a great delusion at home about California, if I am to judge by the papers. I was deceived in some respects. The climate and beauty of the country were misrepresented—(of this I have spoken in a previous letter)—but of the resources of this country in gold, I assure you that the half has not been told. There will be more gold dug this coming season, than all that has been dug before. The few who have come down from the mines bring the most glowing accounts. The crowds are spreading to the sources of the streams, and marking off their ground for operations when the season opens, leaving the old grounds, where men will go now and work over the soil that has been worked before, and do as well as the first operator. Another reason why more gold will be obtained, is because more persons understand the mining operations better. They know what is wanted, and make their arrangements accordingly.

I am not surprised that so many were disgusted and went home. The green ones are fleeced on landing, to begin with. They are persuaded that all they have is not worth the cost of landing, and are thus induced to sell. The knowing ones sell at enormous profits. The adventurer is left destitute, to go to the mines, where he is told he can make his "pile." He hears the most conflicting statements about different mines, and, after being fleeced all the way, he gets to a place where he has been told that men have dug the coveted stuff by the pound. He works half a day at a business he knows nothing about, and finds but a few grains in each pan-full, then tries somewhere else, and so spends half his time in "prospecting." He gives it up in disgust, and is ready to go home; and if he has the means he will do it; if not, he will sit down and curse the country and the gold mines.

The overland men came in destitute, in the midst of the sickly season, too late to secure winter quarters, and have suffered much from sickness and exposure—the most of them living in tents all winter. These will be ready to operate in the spring to advantage. They are the men for it, and, with a long season before them, will gather large sums, some more and some less. Shrewd operators here will make money out of the

moneyed men at home, who are so bold as to venture on the fickle, inflated trade. Auction-sales will be heavy, and percentages large—everything will go with a rush. I will transcribe a letter received a few days since by S. B. Mulford, of Montrose, Pa., a graduate of Yale College, who is staying with us. It is from a young man with a fortune at home—enough to keep him all his life in the indolence he has lived.

SAN FRANCISCO, Dec. 7th. DEAR SIR,—I heard that you were in Sacramento City, through Mr. C. of Honesdale. I have been in San Francisco about three weeks. I have been to the mines, was sick, made nothing, and returned. I cannot find any employment here, and wish myself out of this God-forsaken country. My object in writing to you is, to inquire what chance there is for employment in Sacramento. I don't know but I may come up there. It is said a fellow's money out fast to live here without doing any thing, and more than ought to be in any one place. You being a business man, I did not know but you could give me some information about a chance for business in Sacramento. As ever, yours,

Such cases are plenty here. They are of no account, except when they become a public charge. The country will soon be clear of them, and a better class will take their place. It is a hard trial for any man to be put ashore in a strange, new land, where no one knows him or cares for him, and without money, to shape his own destiny. He sees a multitude around him very busy, and all hurry-scurry, like May-day, only worse; and though any one of them could tell him where and how to make a fortune, they will make use of him as far as they can—fleece him, and let him go. He hears about great sums of money made, but does not see how it is done. He sleeps in a tent on the ground, and fries his meat on the coals.

"The pilot-bread is in his mouth, The gold dust in his eye." He thinks of something at home, and if he is not good pluck, ten chances to one if he don't feel bad, and go home if he can. I am not giving my own experience, but such is often the condition in which the adventurer finds himself. J. D. B.

"GERRIT SMITH'S CONSTITUTIONAL ARGUMENT."

Such is the title of a thirty-page pamphlet lying on our table. From it we learn, that in February last, petitions were presented to the Senate and Assembly of the State of New York, asking those "Honorable Bodies to give Gerrit Smith a public hearing on the question whether slavery has any legal existence under the Federal Constitution?" The request was granted—Mr. Smith spoke in the Capitol on the 11th and 12th of March, 1850—and here we have the substance of his speech. The first question discussed is, whether there was any legal slavery in this country at the time the Constitution was adopted? Mr. Smith replies in the negative, and establishes his position by showing that the right of property in man was not recognized in England when the Colonial Charters were given, and could not, therefore, have been guaranteed by those instruments. He then takes up the Declaration of Independence, and develops the inconsistency of supposing, that a document which declares that all men are created equal, and endowed with the inalienable right of life, liberty, and the pursuit of happiness, can be made to sanction the existence of slavery. The various articles of the Constitution which are commonly interpreted in favor of slavery, are then brought under review, and from an examination of them it is made manifest, that they are susceptible of quite a different interpretation, and one altogether more consistent with the design for which the Constitution was formed, "to secure the blessings of liberty." In conclusion, Mr. Smith enumerates some of the provisions of the Constitution which he regards as incompatible with slavery—such as, that "Congress has power to provide for the common defense and general welfare of the United States;" that "the United States shall guaranty to every State in this Union a republican form of government;" that "no State shall pass any bill of attainder;" that "the writ of habeas corpus shall not be suspended, unless when, in cases of rebellion and invasion, the public safety may require it;" that "the free exercise of religion shall be guaranteed;" that "no person shall be deprived of life, liberty, or property, without due process of law;" that "the right of the people to be secure, in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated," &c.

We have read this report of Mr. Smith's speech with much interest and satisfaction. The argument is clearly stated and well sustained. Many of those who listened to it, we are quite sure, must have been convinced, that the Federal Constitution, when fairly interpreted, is far enough from being a pro-slavery document, and that a faithful execution of all its provisions would endanger that accursed system which it is so often quoted to uphold.

SOMETHING TO THINK ABOUT.—The entire sum of money raised by the churches of Great Britain for missionary purposes, is about \$1,750,000; by those of America, \$750,000; making together, \$2,500,000; and yet this sum scarcely equals the annual gifts at Kalee's temple, Calcutta.

REV. J. W. MORTON, who was recently dismissed from the service of the Reformed Presbyterianism, as a missionary to Hayti, in consequence of embracing the Sabbath of the Bible, has accepted an appointment to the Professorship of Languages and Mental and Moral Science in De Ryper Institute, Madison Co., N. Y.

dained. The true ground of civil legislation is the agreement or disagreement of measures with the order and interest of society. That legislation proceeding upon this ground should result in a coincidence between divine and human laws, is neither strange nor alarming. It is inevitable. Nor can it be supposed that Christian law-givers will be wholly uninfluenced by the consideration that the modes of action upon which they are required to deliberate, are enjoined or prohibited by the law of God. But it is one thing to make a pre-existent divine law the ground of civil legislation, and another thing to make the fact that God has ordained or prohibited an act, the source or one of the sources of our convictions in reference to its social tendencies. And if to prohibit acts which the divine law has prohibited, be necessarily to pass ecclesiastical laws, and consequently to violate the Constitution of the State and of the United States, then constitutions are violated by the laws prohibiting murder, theft, and polygamy.

The memorialists do not appear to the Committee to be entirely consistent with themselves. They object to Sabbath laws as unconstitutional, because examples of legislating upon religious subjects, and because they determine "when a man shall work and when he shall rest," and yet they profess to approve of "a simple enactment prohibiting all unnecessary labor on Sunday, except in the case of those who keep the seventh day as the Sabbath;" so that they have no objections to ecclesiastical laws, providing that their preferences are consulted by said laws.

The authors of our Sabbath laws are not chargeable with having determined that the first day of the week is the Sabbath, and thus settled by legislative authority a theological question. This point was settled anterior to any legislation upon the subject. They merely ordained that the people should be protected in the enjoyment of the privileges with which the Sabbath is fraught, assuming the theological question to be settled by the only competent authority—the religious convictions of the people.

The Committee would respectfully suggest, that the recognition of some day as the Sabbath by the public authorities is of absolute necessity, as otherwise the public conscience might be broken down, and millions of American citizens virtually deprived of the rights of suffrage, by the appointment of public elections to be held in sabbatic time. Nor can the public recognition of the first day of the week as the Sabbath be regarded as a sectarian measure, inasmuch as there are few articles of belief more Catholic among American Christians, and citizens generally, than that by which this day is consecrated.

The Committee sympathize with the memorialists in their difficulties, and would gladly concur in some feasible plan of relief, but they are not convinced of the expediency of the bill offered for their concurrence. It appears to involve the principle that Sabbath days may be multiplied in the eye of the law, and that each and all of them may be legally subject to such violence as frustrate their designs. It appears to us to be a virtual nullification of our Sabbath laws. We fear that in passing, through sympathy with the few, we should be doing injustice to the multitude. Besides, the law proposed would be a violation to the consciences and rights of the great body of American citizens. Nor can we overlook the fact, that we are asked to protect them from the penal consequences of violating a law by making them exceptions to its obligations.

Your Committee, therefore, report the bill referred to them, with a negative commendation. The Committee offer the following resolution:— Resolved, That hereafter the whole amount of the several forfeitures in money accruing and becoming due, under the provisions of the act of 23d April, 1794, entitled "An Act for the prevention of vice and immorality, and of unlawful gaming, and to restrain disorderly sports and dissipation," shall be paid to the overseers of the poor of the city, borough or township, wherein the offence shall be committed, for the use of the poor thereof; and that so much of the twelfth section of said act as gives one moiety of said forfeitures to the person or persons prosecuting for the same, is hereby repealed: Provided, That all other provisions of the said act shall remain in full force and effect.

GOING TO VIRGINIA.—The "Old Dominion" is in prospect of a worse irruption of Yankees than that endured by the Dutch in New York. The Syracuse Star reports that a number of the best farmers in Onondaga are contemplating a removal, and have a deputation exploring the lands. The non-working whites and the slavery-worn blacks will have to decamp before the onward march of Anglo-Saxon civilization. A Washington correspondent of the Evening Post says:— "The northern people are making the most alarming aggressions upon the South in Fairfax county, over here in Virginia, by buying up the miserable worn-out farms, and turning the desolate 'old field' of the district into green meadows and grain-bearing fields. I am informed that during this very season more than ten thousand acres have been purchased, to be divided into small farms, by northern immigrants, principally from New York. This is a fearful omen for the South. Already this irruption of free soilers has reclaimed half the country, and furnished a population nearly equal to the number of the aboriginal inhabitants."

CHARITABLE BEQUESTS.—The Boston Traveler says, that the late Benjamin H. Pynchard, Esq. of Andover, after bequeathing more than \$100,000 to his widow and relatives, made the following bequests of a charitable nature:—For establishing a Free School in Andover South Parish, \$50,000; and a reversion, in addition, of \$20,000. To the Episcopal Church in Andover, \$70,000. To the Foreign and Domestic Missionary Societies of the Episcopal Church, each, \$1,000. The said Missionary Societies, and three other charitable societies, are the Residuary Legatees. There is also provision made for the establishment of another charitable institution, in case of a certain contingency.

10 view and Sabbath-keepers will be



Miscellaneous.

TIME IS NOT OF YEARS.

I saw a castle grim and grey, Standing alone on a rocky way, And crumbling slowly to decay...

COUNTERFEIT GOLD COIN.

As the amount of gold coin in circulation increases the liability of all to take base coin, we give the annexed information on the subject of counterfeiters, furnished to the Philadelphia Ledger, by an officer of the Mint.

The most important class of counterfeiters are the imitations of our own coin, and some have been brought to light worthy of especial notice. The varieties include the eagle, half-eagle, and quarter-eagle.

Redeem time for reading. Perhaps you think this impossible; but the busiest life has some pauses. When I see the large amount of time spent by some over the lowest sort of newspapers, I am convinced that the most industrious young man might obtain a few minutes a day for study; and it is astonishing how much can be learned by a few minutes application every day.

Do a little every day. Constant dropping wears away a rock. When Apelles, the famous Greek painter, was asked how he had been able to accomplish so much for art, he replied: "By the observance of one rule—No day without a line!"

AN ENGLISH SHIP OF WAR AT JAPAN. In obedience to orders from the Commander-in-Chief, Commander Mathison proceeded in H. M. S. Mariner (12 guns) to the coast of Japan, and anchored off the town of Oragawa, 25 miles from the capital of the Empire, and 3 miles farther than any other vessel of a foreign nation had been allowed.

The Japanese interpreter on board having informed the authorities of the object of my visit, I sent my card, written in Chinese, ashore to the Governor, requesting him to receive my visit; to which he replied, that out of courtesy to me, and curiosity to himself, he would have been delighted to pay me a visit, and also entertain me ashore, but that it was contrary to the laws of the country for any foreigner to land, and that he, the Governor, would lose his life if he permitted me to proceed any farther up the bay.

THE INDIANS OF CALIFORNIA. A Mr. Delano writes to the Ottawa (Ill.) Free Trader as follows: "Near each rancho is generally a village of Indians. They are dark skinned, nearly as dark as a negro, covered with dust, living upon acorns, wild fruit and fish. They have nothing of the noble bearing of the Indians east of the Rocky Mountains; they seem to be only a few degrees removed from brutes. Their dwellings resemble almost exactly large coal pits where wood is charred; a pit is dug in the ground, a circular frame work is built, and this is covered with dirt six or eight feet high, with a small hole at the base to creep in and out of, and another at the top to let out the smoke.

THE BEST RECOMMENDATION. A youth seeking employment came to this city, and on inquiring at a certain counting-room if they wished a clerk, was told that they did not. On mentioning the recommendations he had, one of which was from a highly respectable citizen, the merchant desired to see them. In turning over his carpet-bag to find his letters, a book rolled out on the floor. "What book is that?" said the merchant. "It is the Bible, sir," was the reply. "And what are you going to do with that book in New York?" The lad looked seriously into the merchant's face, and replied, "I promised my mother, I would read it every day, and I shall do it, and burst into tears. The merchant immediately engaged his services, and in due time he became a partner in the firm, one of the most respectable in the city.

ed, entreating me to return on board. They supplied us with plenty of fish, and 50 boats to tow us out. The Governor of the province came on board at this place. He lives at a town called Miomaki, 13 miles off, and was evidently a man of high rank, from the respect shown him by his suite. The Dutch interpreter from Oragawa likewise came on board with two mandarins to watch our proceedings. They were, however, doubtless acting as spies on each other," &c.

RELIGIOUS CHARACTER OF MR. WIRT. The Hon. Wm. Wirt, in the later years of his life, took great interest in the promotion of moral and religious institutions, in the missionary labors of the churches, in the extension of Sunday schools, in the success of the Bible Society, and the cause of temperance. At the time of his death, he was President of the Maryland Bible Society.

YOUNG MEN. Redeem time for reading. Perhaps you think this impossible; but the busiest life has some pauses. When I see the large amount of time spent by some over the lowest sort of newspapers, I am convinced that the most industrious young man might obtain a few minutes a day for study; and it is astonishing how much can be learned by a few minutes application every day.

Do a little every day. Constant dropping wears away a rock. When Apelles, the famous Greek painter, was asked how he had been able to accomplish so much for art, he replied: "By the observance of one rule—No day without a line!"

AN EDITOR INDICTED FOR ABOLITION PUBLICATIONS.—A searching inquiry was made by the Grand Jury of Cecil County Court, at Elkton, Md., recently, touching certain illegal abolition papers circulated in that town, and an indictment was found against William T. Jeandall, one of the editors of the Blue Hen's Chicken, published at Wilmington, Del. The Whig supposes he will be demanded of the Governor of the State of Delaware, for trial at Elkton. The particular paper presented bore date the 8th of February last, and the objectionable matter was a resolution purporting to have been passed at a Convention held at Syracuse, N. Y., stating that the slaves of the South would be freed in rising in arms to assert their freedom, and that they—the parties who adopted the resolution—would not assist to suppress an insurrection. It was proved that from ten to fifteen copies of the paper came to the Elkton Post-Office, sent gratuitously in most cases.

MELANCHOLY EFFECTS OF THE USE OF CHLOROFORM.—A young lady of this city, says the Rochester Advertiser, who up to that time had enjoyed good health, took some chloroform several weeks ago in order to have teeth some extracted without pain. When the operation was finished, she was quite delirious, and could not tell where she lived, or who she was. She was sent home in a carriage, and soon after she was seized with spasms of the most violent character. These continued without interruption for many days—often threatening immediate death. The best medical skill could not mitigate their severity or their frequency. Recently recourse has been had to mercurial preparations, which have put an end to the spasms, but have left the patient in a state of suffering which no language can describe. Her complete recovery can hardly be expected, though hopes are entertained that the end of her intense sufferings is not far distant. It is now about three weeks since she took the chloroform, and she has ever since been in the keenest agony.

THE WRATH OF COME.—An irreligious young man heard Mr. Whitefield without any interest, until the preacher suddenly paused; then burst into a flood of tears, lifted up his hands and eyes, and exclaimed, "O, my hearers! the wrath of come! These words," said the young man, sunk deep into my heart, like lead in the water. I wept, and when the sermon was ended, I tried alone for days and weeks I could think of little else. These awful words would follow me wherever I went. The wrath of come! The wrath of come! The result was, that the young man soon after made a public profession of his religion, and became an eminent preacher.

AN ANCIENT ART DISCOVERED.—At a meeting of the Asiatic Society, London, a human hand, and a piece of beef, preserved by means of a preparation of vegetable tar, found on the borders of the Red Sea in the vicinity of Mocha, and a specimen of the tar, were presented. Col. Hodge observes:—"During my residence, as political agent, on the Red Sea, a conversation with some Bedouin Arabs, in the vicinity of Mocha, led me to suspect that the principal ingredient used by the ancient Egyptians in the formation of mummies, was nothing more than the vegetable tar of those countries, called by the Arabs, Katrah. My first trials were on fowls and legs of mutton, and which, though in the month of July, and the thermometer ranging 94 in the shade, succeeded so much to my satisfaction that I forwarded some to England; and have now the pleasure to send for the Society's information and inspection, a human hand, prepared four years since by my brother, Capt. Thomas Bagnold. The best informed among the Arabs think that large quantities of camphor, myrrh, aloes and frankincense were used; these specimens will, however, prove that such were by no means necessary, as the tar, applied alone, penetrates and discolors the bone. Tar is obtained from the branches of a small tree or shrub, exposed to a considerable degree of heat, and found in most parts of Syria and Arabia Felix."

NINEVAH DISCOVERIES.—Very late and highly satisfactory accounts have been received from Mr. Layard, in Assyria, giving intelligence of new and important discoveries in the Nimrod Mound. He has made fresh and extensive excavations in parts of the eminence not yet explored, and the result has been the finding of nothing less than the throne upon which the monarch, reigning about 3,000 years ago, sat in his splendid palace. It is composed of metal and of ivory, the metal being richly wrought, and the ivory beautifully carved. It does not appear in what part of the edifice this discovery has been made; but it seems that the throne was separated from the state apartments by means of a large curtain, the rings by which it was drawn and undrawn having been preserved. At the date of his advices, Mr. Layard was pursuing his researches with renewed ardor, in consequence of the astonishing success which has hitherto attended his exertions. No human remains have come to light, and everything indicates the destruction of the palace by fire. It is said that the throne has been partially fused by the heat.

CONSUMPTION OF TEA.—Great Britain annually consumes fifty million pounds of tea, the importation of which employs about one hundred ships. The duty is most exorbitant, averaging not less than 250 per cent. on the value, and on the low qualities is from 300 to 400 per cent., and on the lowest even from 800 to 1,000 per cent. The entire importation in 1848 cost ten million dollars, and the duties amounted to twenty-seven and a half million dollars! In England tea is regarded not as a luxury, but as a necessary of life, which is decidedly more important to the poor than to the rich. Here above thirty-seven million dollars are expended in an article which might be dispensed with with little inconvenience and no suffering, and in vast sums with decided advantage, the cost of which exceeds by thirty million dollars all the contributions of the Christian world for the gratuitous circulation of the Bible and the various missionary operations at home and abroad! If this is an age of benevolence, it cannot be called an age of self-denial. [Cong. Journal.]

TELEGRAPHIC BELL.—One of the most ingenious and useful inventions we have seen, says the Pittsburg Post, is a Telegraphic Bell, which is to be put up on a new steamer in Cincinnati. The bell is placed near the engine, and a number of wires connect it with the pilot-house. If the pilot wishes the engineer to start the boat, he pulls a wire, by which a hammer strikes the bell, and instantly the word "start" appears in front of the bell. If he wishes the boat to go slow, by pulling another wire, an alarm is again made, and the word "slow" appears. In like manner, other signals are given. The great advantage of the bell is this: No misunderstanding can possibly occur between the Pilot and the Engineer, in regard to the alarm, as the command will appear in plain letters, until a new command is given and takes its place.

A DRINK OF BEER FOR EVER.—Mr. Emerson, in one of his lectures, tells a story to exemplify the stability of things in England. He says that William of Wyckham, about the year 1150, endowed a house in the neighborhood of Winchester, to provide a measure of beer and a sufficiency of bread to every one who asked it, for ever; and when Mr. Emerson was in England he was curious to test this good man's credit, and he knocked at the door, preferred his request, and received his measure of beer and his quantum of bread, though its donor had been dead seven hundred years.

TURPENTINE.—The Savannah Republican, in an article upon the Turpentine business in Georgia, states that there are some fifteen or sixteen persons now engaged in its manufacture, whose united product will amount to not less than 20,000 bbls. during the present season. There are some eight or ten others who have recently embarked in the business, whose labors will add very considerably to this amount. The distillation of crude turpentine is also rapidly increasing in that State; and the time is thought not to be very distant when Georgia will be able to vie with North Carolina in the production of this article.

A MINE OF COIN.—Recently, says the Springfield Republican, while several laboring men were working on the bed of the canal near Albany, one of them struck a pile of sovereigns. All hands immediately came to the "grab game," shoveling their hats full of mud and gold together. The first discoverer secured \$500 and the others not far from \$150 apiece. It was doubtless the all of some unfortunate emigrant, dropped accidentally in a bag from a canal boat. The laborer "knocked off" and called it half a day's work.

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THE ACADEMIC YEAR OF THIS INSTITUTION FOR 1849-50 will commence the last Wednesday in August and continue forty-three consecutive weeks, ending the last Wednesday of June, including a recess of ten days for Christmas and New Year holidays. The Year will be divided into three Terms: The First, commencing August 29, of 14 weeks. The Second, " " December 5, of 15 " The Third, " " March 20, of 14 " Encouraged by the success of the School under its present instructors, the friends of the Institute have made liberal additions to its library, cabinet, and apparatus, thus furnishing ample facilities for illustrating branches taught in the various departments. The Literary Department is as heretofore under the supervision of Rev. JAMES R. IRISH, A. M., President, assisted by other able instructors. In this Department, especial attention is given to the lower English Branches. Students are also fitted in the Classics to enter the advanced classes in College. The Department of Natural Science is conducted by Professor GURDON EVANS. In this, Natural Philosophy, Astronomy, Geology, Natural History, and Chemistry, are taught in a manner of unsurpassed interest. With it is connected the Department of Agriculture Science. The Farmer's Course is thoroughly scientific; embracing the study of the best authors, with daily recitations. During the Winter Term two hours each day will be spent in the Analytical Laboratory, where students will be instructed in the constitution of soils and ashes of plants, with a minute examination of their constituent elements, and the various modes of testing for their presence. A course of lectures is given during the Term on Practical Farming, explaining the relation of Geology to Agriculture, the Soil; the Plant, and the Animal, and their various relations, the Rotation of Crops, Feeding Animals, Manures, Draining Lands, &c. For further information see Catalogue. Besides Globes, Maps, &c., for the illustration of Astronomy, a Newtonian Telescope of high magnifying power has recently been added to the apparatus. During the Summer Term, Botany and Geology receive special attention, illustrated by excursions to localities where these sciences may be studied as seen in nature. A Geological and Mineralogical Cabinet is accessible to the students. The Mathematical Department is under the instruction of OLIVER B. IRISH, Tutor. It embraces thorough instruction in Arithmetic, and the higher pure and practical Mathematics, with field exercises in Engineering and Surveying. Elocution, embracing Reading, Declamation, General Oratory, and Writing, receives the special attention of a competent teacher. The Teacher's Department will, as formerly, be in operation during the Fall Term, and last half of the Winter Term. Particular attention to this is solicited from all who intend to teach district schools. The Female Department is under the care of Miss SUSANNA M. COON, graduate of Troy Seminary, a lady every way competent for this responsible station. Ample facilities are furnished for pursuing French, Italian, German, Drawing, Painting, Music on the Piano, and Vocal Music. Information. Good board in private families for \$1 25 to \$1 50. Parents from abroad should furnish their children with very little pocket money, as many temptations may thus be avoided. Those who wish to deposit money with either of the teachers, to be disbursed according to order, without extra charge. Tuition, to be settled in advance, per term, from \$3 00 to \$5 00. Extras—For Drawing, \$1 00; Monochromatic Paintings, \$3 00; Oil Painting, \$5 00; Chemical Experiments, \$1 00; Writing, including Stationery, 50c.; Tuition on Piano, \$2 00; of the Instrument, \$2 00; in Agricultural Chemistry, including Chemicals, Apparatus, fires, &c., (breakage extra), \$12 00. N. B. A daily stage leaves the railroad and canal at Chittenango for this place at 4 o'clock P. M. For further information address the President, J. R. Irish, or Professor Gardon Evans, DeRuyter, Madison Co., N. Y.

NEW POSTAL ENTERPRISE.—We learn by private and reliable information from Washington, says the Detroit Advertiser, that a proposition will in a few days be laid before the Senate, emanating from a company of the highest respectability, for running a line of Post Coaches from Independence, Mo., to California, in 24 days, to be expressed in 12 days. The Company only ask of Congress a strip of land 100 feet in width for the whole distance, with the privilege of purchasing from Government a quarter section of land, for the purpose of stations, once in every ten miles. The Company asks of Government the use of this route for 15 years, and agree to make the franchise and grants of land contingent upon their having the road in operation within six months, and undertake to place three thousand men upon the line at once.

BIRD-KILLING IN NEW JERSEY.—The Legislature, during its last session, enacted, that it shall not be lawful in the State of New Jersey for any person to shoot, or in any other manner to kill or destroy, except upon his own premises, any of the following description of birds: the night or mosquito hawk, chimney swallow, martin or swift, whippoorwill, cuckoo, king bird or hee martin, woodpecker, clasp or highhole, catbird, wren, bluebird, meadow lark, brown thrasher, dove, fire bird or summer red bird, hanging bird, ground robin or chewink, boblink or rice-bird, robin, snow or chipping bird, sparrow, Carolina lit, warbler, black bird, bluejay, and the small owl. The penalty is five dollars for each offense, or for the destruction of the eggs of such birds.

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