

The Sabbath Recorder.

New York, October 24, 1850.

THE APPROACHING FAST-DAY.

We hope that our churches will not forget the day of fasting and prayer appointed by the Missionary Society...

1. That it should be a day rigidly devoted to the purpose for which it is set apart. In one respect it ought to be as much like a Sabbath day as possible...

2. That some preparation may be necessary. We suggest, that as the day previous will be the first Sabbath in the month...

3. That there are some particular points, which call for special earnestness in our prayers. One thing that we ought to pray for with great earnestness...

It will be remembered, that a resolution was passed at our Anniversary, requesting that the Annual Report of the Board be read publicly to the different churches.

A MISSION TO CANADA.

The Corresponding Secretary of the Missionary Society deems it proper to give notice, that the Board has under contemplation the establishment of a mission in some part of Lower Canada...

It is proposed to send, as a pioneer in this work, our brother Wm. M. Jones, recently returned from Hayti, where he has been laboring under the patronage of the Baptist Free Mission Society.

It is known that the population of Lower Canada (or, as it is now called, Canada East) is almost wholly under the spiritual dominion of Rome.

The intercourse between Canada and the States is every day becoming more extensive, and should the much-talked-of "annexation" ever take place...

EXTRACT FROM A MISSIONARY'S LETTER.

The following extract from a letter recently received, though not so late as matter already published, is interesting as showing the kind of labor in which our missionaries are engaged...

Yesterday we wrote you a hasty letter by "overland," in the midst of our more sober efforts to get up a quantity of matter to go by ship.

services. This is often done, by those who do not mean to attend, but there is one comfort—a spirit of inquiry is evidently awake...

BRITISH CORRESPONDENCE—No. 18.

GLASGOW, Oct. 4th, 1850.

Our deteriorated condition in respect to Education, has for a considerable number of years engaged attention. Mere education does not form a substitute for religion...

The progress of this evil has, however, for some time past been occasioning serious apprehension, and desire has been largely shown for its abatement and removal.

There was much talk lately of a sea serpent on the Irish coast—which, however, by positive evidence of a hoax, has become too much of the character of those inventions for which a part of the American press has become notorious...

Board of control and direction in Edinburgh. The tendency to centralise power finds little favor in the provinces, and experience seems to indicate should not be resorted to in any case where local direction would serve.

A separate Bill for promoting education in England was introduced into the House of Commons by Mr. Fox, a Socinian preacher. It provided only for secular education also; and one of its promoters urged that it would provide education for 100,000 Roman Catholics who are at present wholly without education.

But a more difficult part of this great question is its aspect in relation to Ireland, the source of much of the increasing neglect in the other countries. A strong hold of Popery, no encouragement to instruction has there been given by its priesthood.

Curiously illustrative of this state of things among the Irish Roman Catholic priesthood is a circumstance related of Dr. Cullen, their recently appointed Primate.

There is a considerable change taking place in the Proprietary of Ireland; which may yet have some influence for good upon the people, although our hopes of effectual remedy for their superstition are slender.

While God entrusts me with the care of one of his domicils, I will share it with the panting fugitive. My last loaf shall be divided between him and my children.

Let every man, who has a voice or a vote or a name, marshal that voice and vote and name, to demand of our law makers to unmake what they have made in this matter...

AGRICULTURAL COLLEGE.—At a recent meeting of the Executive Committee of the New York State Agricultural Society, held in Albany, Oct. 10, the following preamble and resolution were adopted:—

THE FRUIT OF A WORD FITLY SPOKEN.

The following is extracted from a letter written by our beloved sister Carpenter to a brother in New York. It shows by what simple means faith may be developed in the mind of the child of God.

"Do you remember a remark you made to me? We were on our way to Rhode Island, and had stopped in the city of New York for the day. The wind had risen, and never having 'been to sea,' I was afraid to go on the Sound.

THE FUGITIVE SLAVE BILL.

[Extract from a Business Letter.] Having concluded other business matters, I wish to utter a word of indignation at what is popularly termed the "Fugitive Slave Bill."

I loathe slavery in all its forms. The claim of man on his fellow, to make him a chattel, is a relic of the barbarous ages. Every principle of God's law is at war with the whole system.

Hated and abominated as slavery should be, in the abstract and the concrete, by every enlightened man, "the Fugitive Slave Bill" assumes a shape and embodies a character of odiousness which makes it a stench in the nostrils of God and man.

One of the greatest telegraphic feats was accomplished last week. The European news received by the steamship Atlantic, reached New-Orleans over the Southern Morse line at 11 o'clock, having left Washington City at 12, beating time 30 minutes.

A letter from Burlington, Vt., states that L. G. Chittenden's room at the American Hotel, was broken into on Wednesday night, and a wallet containing \$1,100 in cash and some notes of hand taken therefrom.

A dispatch from Pittsburgh, says that Mrs. Evans, the runaway yellow slave, has fled to Canada with her family. Her husband, who was born a free man, is about starting to join her.

The steamer Meteor, while on her passage from the Red River to New Orleans, on the 2d inst., caught fire and burned to the water's edge.

A most virulent disease, supposed to be cholera, has recently broken out at Keenstown, Va.

not permitting any but the religious services of the Established Church on board of those steamers. He said he had intended to chastise the English and the General Baptists a little; but yesterday he became so thoroughly disgusted with our abominable Fugitive Slave Bill, that for very shame's sake he thought he should hold his peace."

A very important discussion arose on a resolution declaring it to be "contrary to Gospel order and the usages of Free-Will Baptists," for a church to withdraw from a quarterly meeting without asking a dismission.

THE BAPTISTS OF NEW YORK ON THE "FUGITIVE SLAVE BILL."

At the annual session of the New York State Baptist Convention, held at Brockport on the 9th and 10th of October, 1850, an Informal Meeting of delegates was called to give a suitable expression of their views and feelings with regard to the law recently passed by Congress for the rearrest of fugitives from labor.

Your committee appointed to draft and present resolutions expressive of the sense of this meeting upon the recent law enacted by the United States Congress and approved by the President, commonly called the "Fugitive Slave Law," beg leave to present the following report:

Whereas, The said law is manifestly a retarding step in the cause of human liberty and enlightened human legislation, inasmuch as it deprives the colored inhabitants of the Free States of the two great bulwarks of personal safety, the benefit of the "Habeas Corpus Act," and the "Right of Trial by Jury," and whereas it lays the citizens of said States under legal obligations to assist the slaveholder and the slave hunter, in a business in which their moral sense and their best sympathies revolt with instinctive and unutterable aversion; and whereas the said law is oppressive in its bearing and disastrous in its results to multitudes of those whom we have learned to respect and love as American citizens and christians, whose only crime is that they have availed themselves of the opportunity which the Providence of God has opened to them of appropriating and enjoying that boon which of all, our most highly prized, and which is as much their birthright as our own, therefore

Resolved, That, as free citizens of the United States, and as lovers of equal rights, we repudiate the said law as contrary to the spirit of our glorious Declaration of Independence, and as opposed to the direct grants of the Constitution to every citizen, and to the law of God.

Resolved, That we will not voluntarily aid, by any means whatever to giving effect to this unjust and oppressive act of legislation.

Resolved, That in all suitable ways we will labor to secure a speedy repeal of the said "Fugitive Slave Law," and that until such repeal shall have been effected, we will in all suitable ways, express our sympathies with its oppressed subjects.

GIBBON WILLIAMS, Chairman, J. B. OLcott, Secretary.

EPISCOPAL BOARD OF MISSIONS.—The reports made to this body at its late session in Cincinnati exhibit the receipts during the past three years to be \$116,259 for foreign missions, and \$201,128 for both foreign and domestic missions.

A colporteur in Missouri speaks of the popularity of Nelson's Cause and Cure of Infidelity, and of the fact that professional men seek it eagerly, and have been greatly benefited by it. And he cites three several instances of such individuals, as one consequence of reading the book, having procured each a copy of Scott's Family Bible.

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