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1842

PROCEEDINGS

OF THE

SABBATH CONVENTION,



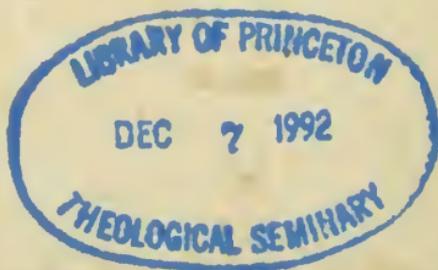
THE CITY OF ROCHESTER,

July 20th and 21st, 1842.

PUBLISHED BY DIRECTION OF THE CONVENTION.

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1842.

SABBATH CONVENTION



THEOLOGICAL SEMINARY

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THE SABBATH CONVENTION.

THE Convention met at the First Baptist Church in the city of Rochester, on Wednesday, July 20th, at 3 o'clock, P. M., in accordance with the following Circular :

CONVENTION.

To the Friends of the Sabbath, in Western New-York :

The Sabbath, in all its influence—in its acknowledged bearings on the physical, mental, social and moral improvement of mankind—on their welfare and happiness as individuals, and their prosperity as communities—on their prospects, whether for this world or the next, is one of the most valuable of all our civil and religious institutions. With its right observance and improvement are connected the most invaluable blessings ; with its desecration, detriment and suffering, and the frowns of Him who is the God of *providence* as well as *grace*.

Though much has indeed been done within the few past years, for the better observance of the Sabbath, much more remains *to be done*. To extend information and correct views on this all important subject ; to awaken interest by discussion and a comparison of sentiments ; to elevate the standard of the Sabbath's observance ; to impress its obligations and the high advantages of its right improvement ; to consider what may be done for extending and giving power to its instructions and worship—in staying its desecration on our post-routes and rail-roads, lakes, rivers and canals, thus securing as their inalienable right, the rest and other invaluable benefits of the Sabbath to hundreds of thousands of boatmen and others now obliged to labor on that day ; to inquire, in short, how its highest blessings may best be extended to our entire land ; these are a few of the many objects and ends that are dear to every friend of sound policy, patriotism, humanity, and religion.

With these views and objects, the undersigned, citizens of Rochester, respectfully and earnestly invite a Convention of Western New-York, to meet and deliberate on the subject of the Sabbath, at the First Baptist Church in Rochester, on Wednesday, the 20th of July, at 3 o'clock, P. M. The Convention will be continued from day to day, and it is earnestly desired that all classes of the community be fully represented. Not only all individuals interested in the subject, but churches, congregations, and the friends of the Sabbath in the various towns, by their delegates, and particularly forwarders, boatmen,

all persons connected with rail-roads, and business men generally, are requested to be present. A full Convention and one of deep interest is anticipated, and one that shall tell with power in behalf of the great object. It is earnestly hoped that those to whom this circular is sent, will feel a deep interest in the subject, and exert themselves to ensure a full and able delegation at the Convention.

ROCHESTER, N. Y., June 9, 1842.

Charles J. Hill,	J. D. Husbards,	William Pitkin,
Jacob Gould,	Mitchael Loder,	E. D. Smith,
Chester Dewey,	O. N. Bush,	J. H. Brewster,
Hervey Ely,	William Alling,	D. R. Barton,
Samuel Luckey,	A. W. Gillies,	W. H. Cheney,
James Seymour,	Sidney Allen,	Walter S. Griffith,
Ashley Sampson,	J. B. Shaw,	Oliver Culver,
D. Scoville,	O. Hastings,	A. Sprague,
Henry W. Davis,	L. Brooks,	N. B. Ellison & Co.,
Tryon Edwards,	Patrick Kearney,	William Moore,
A. Gardiner,	S. G. Andrews,	Thomas Pease,
Isaac Hills,	A. G. Hall,	James Chappell & Co.,
L. A. Ward,	I. F. Mack,	John McConnell,
John Haywood,	John F. Bush,	Shepard C. Moatt,
Frederick Starr,	E. Huntington,	Abijah Fitch, <i>Auburn.</i>
F. Whittlesey,	H. L. Achilles,	Charles W. Dundas,
S. Mathews,	Hervey Lyon,	H. L. Stevens,
W. S. Philpot,	Charles M. Lee,	William W. Brewster,
J. K. Livingston,	Jacob Graves,	Charles Hubbell,
A. Champion,	David Hoyt,	Raymond Leonard,
John T. Talman,	Geo. W. Pratt,	J. A. Tallmadge,
Geo. A. Avery,	M. F. Delano,	H. Hunter,
M. Chapin,	Oren Sage,	E. Darwin Smith,
Sam'l. D. Porter,	Edwin Pancost,	H. B. Williams,
P. P. Peck,	G. S. Boardman,	Wm. R. Montgomery,
Graham H. Chapin,	P. S. Stoddard,	Everard Peck,
Vincent Mathews,	William Brewster,	Ebenezzer Watts,
N. B. Northrop,	Alvah Strong,	Thomas Kempshall,
Pharcellus Church,	N. T. Rochester,	A. G. Smith,
B. Campbell,	E. F. Smith,	Bernard O'Reilly,
A. W. Reding,	Jonathan Child,	Patrick Doyle,
Rufus Meech,	John Allen,	N. Osborn,
H. A. Brewster,	J. M. Fish,	G. A. Hollister,
Aaron Erickson,	W. Griffith,	Samuel Miller.
William Atkinson,	J. W. Smith,	

The Convention—some 300 delegates being present—was called to order by Rev. PHARCELLUS CHURCH, on whose motion Hon. N. W. HOWELL, of Canandaigua, was chosen Chairman, and N. T. ROCHESTER, Esq., Secretary, *pro. tem.*

Mr. FREDERICK STARR moved, that the delegates in attendance present their certificates to the Secretary, and take their seats as members of the Convention. The consideration of the motion was, how-

ever, by consent, postponed, and the following gentlemen were appointed by the Chair, a committee to nominate officers for the Convention:—Rev. TRYON EDWARDS, HENRY DWIGHT, ESQ., JA'S. SEYMOUR, ESQ., Rev. PHARCELLUS CHURCH.

After a brief consultation, the committee, through the Rev. TRYON EDWARDS, reported the following names, as officers :

PRESIDENT.

HONORABLE JACOB SUTHERLAND, of Geneva.

VICE-PRESIDENTS.

HON. N. W. HOWELL,
ARISTARCHUS CHAMPION, ESQ.,
REV. SAMUEL LUCKEY, D. D.,
HON. E. RHODES,
HON. ASHLEY SAMPSON,

REV. NORRIS BULL,
J. B. SKINNER, ESQ.,
HON. G. HARD,
HON. FRED'K. WHITTLESEY.

SECRETARIES.

REV. J. W. ADAMS, D. D.,
N. T. ROCHESTER, ESQ.,

WALTER HUBBEL, ESQ.,
SELAH MATHEWS, ESQ.

Judge SUTHERLAND was then unanimously elected President, and on taking the chair, addressed the Convention, as follows :

GENTLEMEN OF THE CONVENTION :—I thank you for the honor done me by choosing me to preside over your deliberations. I consider the object which has called us together, as one of the highest importance ; and as commending itself alike to the consideration and favor of the Christian and Philanthropist. We are assembled to take into consideration what can and what ought to be done to stay the desecration of the holy Sabbath, and to extend its blessings, spiritual and temporal, to all classes of our citizens. May He, who is Lord of the Sabbath, and without whose blessing all human effort is unavailing, bless, guide, and direct our deliberations, and give efficacy to our efforts to promote His glory and the temporal and spiritual happiness of our fellow-citizens.

The other officers nominated, were then unanimously elected.

Judge HOWELL moved that the session of the Convention be opened by prayer ; the motion was passed.

At the request of the President, prayer was offered by Rev. JUSTIN EDWARDS, D. D., of Andover, Mass.

Rev. TIMOTHY STILLMAN moved that a Business Committee be appointed by the Chair, to embody in resolutions, and report to the Convention, business for their discussion.

The motion was carried, and the following gentlemen were appointed by the President :—Justin Edwards, Henry Dwight, Frederick Starr, Harmon Kingsbury, Elijah F. Smith, Jonathan Child, Timothy Stillman, John Copeland.

The Committee retired, and Rev. Mr. SHAW moved the adoption of the following Rules and Regulations for the government of the Convention :—

1. The business of each day shall commence at 8½ o'clock, and be opened with prayer; recess from 12 to 2, and from 5½ to 7½ o'clock, and adjourn at 9½ o'clock.

2. All committees to be appointed by the Chair, unless otherwise directed by the Convention.

3. All motions and resolutions to be committed to writing; read in the hearing of the Convention, and then without debate, to be passed to the Business Committee.

4. Business to be taken up in the order presented by that committee.

5. No member shall be allowed to speak at one time more than 15 minutes, nor more than twice on one question, without leave of the Convention.

6. When all subjects presented by the committee shall have been disposed of, any member may, on his own responsibility, present for consideration, any subject adapted to lead the community to remember the Sabbath day and keep it holy.

7. The President shall announce to the Convention the name of each speaker, on his taking the floor.

It was moved and carried, that the question be taken upon the Rules, *en masse*.

The question was thus taken, and the Rules were adopted.

Rev. Dr. LUCKEY said he would now second the motion of Mr. STARR, that the gentlemen present as delegates, now give to the Secretaries their names and places of residence for enrolment. Some conversation followed, and it was finally considered satisfactory that the President request all delegates present to hand their names and residences to the Secretaries at their convenience.

Rev. Dr. EDWARDS, in behalf of the Business Committee, was ready to report in part. He said they had been sincerely desirous, in order that the proceedings might have a salutary effect, not only on local interests, but on all the great interests of the world, that such resolutions should be adopted as should meet the wishes and opinions of the friends of the Sabbath throughout the Union; and with reference to that desire, the committee beg leave to report in part, five resolutions.

It was then voted to consider the resolutions separately; and the first was read, as follows:

1. *Resolved*, that we gratefully acknowledge the goodness of God in the appointment and preservation of the Sabbath; and in all the benefits which, through its means, he has conferred on the children of men.

Dr. EDWARDS said it was supposed not unlikely, by the committee, that this resolution and the next might, without discussion, meet a cordial response from the whole Convention, and be adopted unanimously. The third, perhaps, might be to great advantage illustrated by facts and reasoning. For the purpose of getting under way, he hoped two or three of the first resolutions might be adopted without debate; if this were done, and the others discussed afterwards, he thought that course would be most useful.

Rev. Mr. STILLMAN suggested that a perfect roll should be made

out before the discussion proceeded farther. He hoped some gentleman would speak on these resolutions, while delegates were giving in their names for the completion of the roll. He made no motion, however, and other gentlemen deeming the course suggested unnecessary, the matter was dropped.

Rev. Dr. LUCKEY said that a number of letters had been received from gentlemen who had been invited to attend, but who were unable to do so. These, he thought, ought to be read, and now was, perhaps, the most convenient time. He moved that these letters be now read.

The motion was carried, and the following letters were read by the Secretary :

ALBANY, July 5, 1842.

Gentlemen :

On my return, after a brief absence from the city, I received your letter of the 20th, post-marked the 27th of June, tendering me a very kind invitation to a Convention to be held in Rochester, with a view to promote the observance of Sunday. The letter referred me for particular information to an advertisement in a newspaper, which I am informed was received, but was not preserved,—and I am, therefore, without information when the Convention will take place. I need not assure you that every day's observation and experience confirm the opinion, that the ordinances which require the observance of one day in seven, and the Christian faith which hallows it, are our chief security for all civil and religious liberty, for temporal blessings and spiritual hopes. I shall be most happy to co-operate in any proper measures which the friends of that sacred institution may adopt.

Very respectfully, your obedient servant,

WILLIAM H. SEWARD.

To Rev. TRYON EDWARDS,
A. CHAMPION, Esq.

NEW-YORK, June 23, 1842.

Gentlemen :

I duly received your kind favor inviting me to a Convention of the friends of the Sabbath, on the 20th July next, at Rochester. I regret that previous engagements will not allow me to be present at this interesting meeting. I rejoice that such an occasion is desired by such a goodly array of respectable names as the call for it in the paper sent, indicates. It is most cheering to the friends of this sacred day, in every place, to perceive that you are moving with such strength to its aid. God regards us politically, as we regard his Sabbaths. He did so with the nation of Israel, and he will to the end of time vindicate the rights of his holy institution, by the frown of his judgments towards the people who profane it. That His own Spirit may guide, animate, and bless you, is among the earnest prayers of

Your friend and servant,

THEODORE FRELINGHUYSEN.

To Rev. T. EDWARDS,
A. CHAMPION, Esq.

NEW-YORK, July 12, 1842.

Rev. and dear Sir :

In reply to your favor received yesterday, I am constrained to say that it seems impracticable, for many reasons, that I should be present with you on the 20th inst., much as I prize the object and the auspices of the Convention. May the Lord of the Sabbath be with you and direct your ways, so as to crown them all with his blessing.

On the importance of the due observance of the Lord's day, in our country, I am convinced that there is a great want of adequate intelligence among the people. The design of the Sabbath—its origin in Paradise—its perpetuity from the creation to the final conflagration—its most humane and beneficent nature—its change in the present dispensation ; not in principle, or in proportion, or space of time ; but only in the day of the week, so as to commemorate the finish of the world's redemption by our risen Lord—its indispensable necessity to the worship of God in the world—its relation to the gospel of *the Son of Man, who is Lord also of the Sabbath day*—its relation to Christianity, as evanishing from any place, when the Sabbath is neglected or disowned—and its relation to the law of God, to the Decalogue, to the first table, as permanently graven on tables of stone by the finger of the living God, where was inspiration of the highest sort, divine alone, without the intervention of any human amanuensis, and without the perishable substrate of ordinary inspiration, the parchment or the papyrus of other records of God—on all these and other topics, allied especially to the history of the Sabbath, and of those countries and nations who have renounced, as compared with those who have remembered and honored the day of God, there is, I know, in our county at large, a most lamentable lack of correct knowledge and proper instruction: nay it exists in all christendom ; and in any state, nation, city, or place, it will be found that the due honor and order given to the Lord's day, may be assumed as the criterion of the dignity and respectability every way, of the community.

There is a philosophy which I judge to be wise and excellent in reference to the first table of the law. It is that which represents its whole four precepts as subserving the grand idea of worship among men. Thus the first commandment defines its object ; the second its means ; the third its manner ; and the fourth its time. Hence it is manifest, that he who positively, or negatively, lends his influence to destroy THE TIME of worship, is as really engaged in the destruction or prevention of worship itself ; since, if the TIME is vitiated, or removed, it is vain that we are informed of the MANNER, the MEANS, and the OBJECT of worship. Besides, those who affect to think that the FOURTH is abrogated, ought to do three things for us: 1. They ought to show us *where* the same authority that engraved it on the first of the tables of stone has revoked it. 2. They ought to be able to show us that no other of THE TEN, or if any other, which, is likewise annulled, or why only one is thus erased. 3. They ought to reform the language of christendom, and their own—speaking no more of the Decalogue or TEN commandments, since now there are only NINE.

The committee, *ad interim*, of the Assembly of our church, in their

late letter, say: "The due observation of the *Lord's day*, in our whole country, is practically just as desirable as that we should be a Christian people. Without worship in public, private and personal worship soon decline and become obsolete, the community deteriorates, morals retrograde, and prospects gather blackness or are mantled with despair. But public worship requires public time, by general agreement, for its celebration; and all observation and history proves that Christianity proportionably deserts a place where the day of God is banished, dishonored, or denied." These are the sentiments, too, of the church universal.

The public sentiment of the country ought to be roused on this subject, to denounce Sabbath breach, as, in refence to alcohol in any form as a beverage, it is now brought to frown portentous on those who now indulge in it. A Sabbath-breaker is just as really opposed to the true interests of mankind, and just as much an immoral man, as he who practises profaneness, or becomes intoxicated. His sin is directly against God, his worship, and the health of souls. Nor is he exempt from this awful crime, who neglects worship on that day, who stays at home from church, and gives the force of his influence to the violation of those high enactments of the great God. I humbly suggest that the Convention should prepare a popular paper on the subject, suited to all latitudes and meridians; and then send it with wings, and like snow-flakes for multitude, throughout our whole country, and call on all our countrymen to wake and return to the worship of the true God. But will you excuse my great diffuseness? God, I trust, will be with you and will enlighten, use, and bless your efforts to the great good of our poor sin-blinded species. This is my prayer, and

I remain, dear and reverend brother,

Yours' in the ties of the Savior,

SAMUEL H. COX.

REV. TRYON EDWARDS.

OSWEGO, July 18, 1842.

Dear Sir:

Your favor, requesting my attendance at a Convention to be held in your city on the 20th inst., having for its object a combined effort among the business men of the community, to correct the breach of the Sabbath, has been some days in my hand. Finding I could not attend the meeting, I have endeavored to induce some of my neighbors who feel friendly to the enterprise, to represent our place, and our canal forwarders and steam-boat proprietors in particular. But I fear none of our active and influential citizens will be able to spare the time required.

The subject of checking and wholly suspending canal operations, as well as the transportation of passengers on our lakes, by steam, on the Sabbath, has been frequently discussed by our business men, and a disposition prevails among them to favor the reform in question.

Indeed the proprietors of lake steamers have this year, for the first time, decided upon arresting all their steamers for the Sabbath, and none are now running on that day. And I have no doubt that in the absence of better motives, their interest would dictate this measure.

As owners of lake coasters, Mr. Crocker and myself have said to our Masters navigating the Welland canal, that they are at liberty, whenever they find themselves in the neighborhood of a place of public worship on the Sabbath, and desire to attend worship with their crews, to do so; and we are quite willing to adopt the same practice on our state canal.

Respectfully, your obedient servant,

ALVIN BRONSON.

A. CHAMPION, Esq.

SARATOGA SPRINGS, July 12, 1842.

Gentlemen :

Yours of the 20th ultimo, I found on my return from New York, on the 4th instant; but having been engaged the whole of last week in court, I have not before had leisure to answer it. I assure you, it would afford me much pleasure to attend your Convention next week, to participate with my Christian brethren of Western New York, in devising the means of arresting the further desecration of the Christian Sabbath, and endeavoring to persuade all classes that their temporal, as well as their eternal interest, requires them to forego all worldly employments on that sacred day, when the blessed Savior rested from his great work of redemption, as the eternal Father had before rested from the labors of creation. I find, however, that it will be impossible for me to be with you, on that occasion, without neglecting official duties; for my court commences at this place on the 19th instant, and will probably be continued nearly the whole week. The observance of the Sabbath, as a day of mental and bodily rest from the cares and business of the world, independent of its divine institution, and apostolic substitution, is, in itself, of incalculable value, to the temporal, as well as to the eternal interests of the human family. And it therefore becomes the philanthropist, as well as the Christian, to endeavor to secure the blessings of that day of rest, to every member of the community. How this can be best accomplished, is a question which requires great deliberation, before it can be satisfactorily answered. But, as I am perfectly satisfied that the sanctification of the Sabbath, and the cessation from worldly pursuits on one day in seven, is not only in accordance with the Divine will, but is actually promotive of worldly prosperity and happiness, considered merely as a human institution, it appears to me that we ought to endeavor to impress both of these truths upon the minds of all. This cannot be effected either by denunciation or coercion. But in this, as in all other attempts to do good to our fellow men, we must follow the example of our Divine Master; whose uniform mode of reaching the human heart, when his object was to convince and to save, was by the simple use of the language of kindness and persuasion.

I am, gentlemen, with respect,

Yours, &c.,

R. H. WALWORTH.

Messrs. T. EDWARDS,

A. CHAMPION, Committee, &c.

ALBANY, July 8, 1842.

Dear Sir :

Your favor of the 5th is before me, and, although greatly pressed for time, I must not delay reply. I was informed of your "Sabbath Convention" by the address in the Daily Democrat, signed by many of your citizens, and which some friend was so kind as to send me. I like the movement, and think it will result in much good. Sabbath desecration has become the crying sin of the land, and, we have reason to apprehend, may call down upon the country the just judgments of God. Something should be done to suppress this great evil, and I most earnestly hope that there will be such an amount of influence and talent in the convention as to make its voice heard and respected throughout the State.

I regret that I cannot be with you on an occasion of so much interest. It would necessarily involve an absence from my charge on the Lord's day, and this, under present circumstances, must not be. With my best wishes for its complete success,

I am, sincerely and affectionately,

Yours, &c.,

B. T. WELCH.

Rev. P. CHURCH.

OGDENSBURGH, St. Lawrence Co. }
 July 16, 1842. }

Dear Sir :

I duly received your favor of the 5th inst., and intended to be present at the Convention on the 20th, but I now find that I shall be prevented.

Allow me to suggest that, in my judgment, the most powerful motive to be presented to the business community, in favor of the observance of the Sabbath, is the promise of temporal blessings, so frequently made in the Bible, and so conspicuously fulfilled in the history of individuals and of nations. On the contrary, how few—how very few men prosper in business, who habitually violate the Sabbath!

Is not this commandment, like the one which follows, of obedience to parents, enjoined by temporal sanctions—rewards and punishments in the present world; and have these not been executed in every age? When these truths are believed by men of business, the Sabbath will be observed from a sense of present personal interest.

Enforce these considerations on the Convention, and they must do good.

With sentiments of esteem,

Your obedient servant,

JOHN FINE.

Rev. Dr. LUCKEY.

GENESEO, July 12, 1842.

My Dear Sir :

On my return from Buffalo, I found your letter of the 6th, and my absence must be my apology for not returning an earlier an-

swer. I had noticed, with pleasure, the call for the Convention to which you allude, to be held in your city on the 20th inst., for the purpose of promoting the better observance of the Sabbath, so immediately connected with our best interests; and, although with gratitude we may acknowledge some tokens of divine favor have followed the efforts already made, still the continued desecration of the day so often witnessed, cannot but be viewed with pain and regret, by every friend of man, and calls loudly for increased effort. If my engagements would admit, it would afford me pleasure to be present, and participate in your deliberations; but such is my situation at present, as to render it impossible. I beg you to tender to the committee my sincere regard, and accept for yourself the assurance of my respect and affectionate remembrance.

Truly your friend,

ALLEN AYRAULT.

Rev. Dr. LUCKEY.

After the reading of these and other letters—among them, some from Rev. Drs. Nott and Wayland, Rev. Mr. Kirk, and others, the regular business was resumed, and the first resolution was called up for consideration. No one wishing to speak upon it, the question was taken, and the resolution was *unanimously adopted*.

The second resolution was then read, as follows:

2. *Resolved*, That the observance of the Sabbath is suited to promote the highest present and future good of men, in all ages, and in all countries; and that the object of God in establishing it, and the reasons why it should be observed, should be made known to all people.

The question was taken upon this without debate, and the resolution was *unanimously adopted*.

The third resolution was then read, as follows:

3. *Resolved*, That as the Sabbath was made for man, and the observance of it according to the Divine will, is essential to his social and civil interests, it is the duty of every enlightened friend of humanity, conscientiously, and habitually to observe it.

Rev. Mr. BEECHER, of Batavia, said that he had been called on to offer a few remarks on this resolution; and, said he, I shall confine them to a single point. The resolution embraces so extended a field, that it will be found impossible, within the space allowed, to go over the whole ground. It speaks of the *civil interests* of the nation, as connected with the observance of the Sabbath Day. I shall not go over the whole world to show that civil liberty and happiness are closely connected with the observance of the Sabbath: I shall speak only of our own nation; and if this can be shown with regard to that, its truth surely can be inferred with regard to every other nation on the face of the earth. Now, Sir, in order that our national progress toward happiness and liberty, may be speedy and sure, we need something more than mere numbers—in other words, I say that the number of inhabitants, the *population* of our country, cannot preserve its government. This seems, thus stated, a self-evident proposition; and yet, it would seem from the notes of triumph, of loud boasting,

that attend the rapid increase of our population, that this was made the chief reliance. Sir, I regard it as one of the most fearful and threatening indications that darken the horizon of our country. The philanthropic and clear sighted see a no more lowering cloud over our national prosperity, than this very rapid increase of our population. The great difficulty here is, that our population outstrips the advance of schools and moral culture. The number of the ignorant is rapidly augmenting. At the extreme *West*, in the great valley, the number of those who can neither read nor write, is increasing with fearful rapidity. Of course we have a vast population, who are under no moral restraint; and, of consequence again, giving to them all civil and political privileges—they are driven hither and thither by every wind of political and social doctrine. The two great pillars of self-government are intelligence and virtue: let either be taken away, and the government must fall.

Nor can wealth and refinement give perpetuity to any government. Greece and Rome were wealthy and refined, rich in pictures and sculpture, and in all the luxuries and arts of civilized life. France is wealthy, the Italians are refined, and both enjoy all the refinements of cultivated life; and yet, their liberty, their civil and national happiness, are yet to be. You may *fill* the country with wealth, and you thereby only increase its selfishness. You may increase refinement to any extent you please, and it will only degenerate into selfish vanity and ruinous indulgence. In exact proportion as you make the nation wealthy and refined, you enervate her power. Here, the people elect their rulers. If, then, you make the people rich, luxurious, and weak, of course they will choose weak and wicked rulers. The judges and all official dignitaries in any nation, will be as the people of that nation who elect them. Ask any man, if a people become luxurious, indolent, wealthy, refined; a people seeking their ease, shunning all high and hard exertion—what sort of a *State* will that people become? Made up of men of the same character as those who choose them.

But let me say again, that armies and fleets cannot give perpetuity to a government. Armies and fleets may, for a time, preserve an absolute monarchy; and in such a case, the mass of the people are slaves. But the glory of our government is, that the people are *free*. The truth that Freedom is essential to her glory, is the pivot on which the whole structure turns. Now, if the people are the government—are the monarchs in this land, and if they are ignorant and wicked, then of course we shall have an ignorant and unprincipled government. Now, what can armies and fleets do? Will they not be in the hands of that populace—of that unprincipled rabble? And where there are no restraints upon their fury, are we not at the mercy of an untamed mob? We have had some inklings of the result, within the last ten years, in the various modes which have characterized our history.

Upon these points I might easily enlarge; but I will go on to say again, that there is nothing in the nature and form of our government, that can secure perpetuity. What is the form and genius of our government? It is republican: power originating in the people—

the people acting by agents. Now the agent will be intelligent and virtuous if the people are so, and otherwise if the people are. If the people are ignorant, they will have ignorant rulers, and the whole fabric of laws, institutions, and government, will fall. But where we have this mighty mass of mind left ignorant and untaught, all respect for law will die; all confidence in the stability of government, will be lost; and the only alternative will be between the lawless anarchy of a mob; and absolute tyranny. The first step from anarchy, is to monarchy; and this is the course in which our country is more rapidly tending—this is the goal which she will finally reach, unless we turn back the tide, and stem the torrent of vice which is sweeping away our institutions and laws.

But not only is it found that intelligence and virtue will sustain the laws, but it is also proved that national institutions never will be sustained by a *merely intelligent* population. Here is a point, Sir, to which the attention of every patriot and Christian should be called, and on which it should be fixed. I say; something more is wanted than intelligence. You may establish multitudes of colleges, scatter your academies and schools all over the land, let every man, woman, and child be taught to read and write; and you have thus no certainty whatever, for the safety and perpetuity of the nation, strange as it may seem to the ears of some. What are you doing when you educate the people? You are educating a mighty giant, with no security for what use he shall make of his power. It is like sending a steam-engine into the midst of a multitude, with no *reins* to guide it. Mind is steam. If rightly managed, it brings about most excellent results: if not, it is productive of most direful consequences. Were not Greece and Rome educated? Is there not intelligence in Germany and in France? Now, Sir, every one knows that intelligence may urge a man to do evil as well as good. Look at the thousand examples of great men who have bathed the world in blood! Were they not intelligent? Is not the devil, himself, highly intelligent? Why, Sir, well he may be: he has been to school for more than six thousand years, and knows more, perhaps, than all the men in the United States! An intelligent mind, Sir, is an engine mighty to do evil as well as good. Now, if you educate a people and store them with knowledge—if you give them no religion, no morality, no virtue—you have a mighty mass of selfish minds using their energies upon each other; and the question will be, who shall get the control. To this degree you will find that the principles of human action are *selfish*; and the sole desire is to be king over their fellows.

In the last place, Sir, Patriotism (as the populace understand that word) can never do it. The history of our fathers may be recounted to us, and their characters and example held up to our view, as patterns of all that is excellent and noble. We may be taught to love and adore them—to shout their praises as reformers of the world, as opposers of oppression; and yet, all this will have no effect, will be of no avail in rooting out the mighty selfishness of the human heart. You may array all the power of patriotism, and sway the mass of minds like the mighty ocean; and yet, in what shall it control the selfishness of the human heart?

But I hasten to say that we must have something more than all these : we must have a control of selfishness. In order to secure the perpetuity of our civil institutions, we must have something which shall control the selfishness of the human heart. Every man knows how all-powerful is the selfish principle—how it reigns and is supreme in every department of life. In all political as well as social action, it is almost the governing power. Now this must all be remedied. We must have something to produce a public conscience. Who does not know that it has almost passed into a proverb, that political men have no consciences ! Now I do not say that this is absolutely true ; but you know that every body says so, and what every body says, must be true. Now, in political matters, it is too nearly true : the men who are foremost in politics, have almost no conscience at all. Now what hope is there that we can preserve our civil institutions, when conscience has no control ? Suppose our law-givers had no regard for morality at all : what would become of the happiness of men ? When the happiness of the State or of individuals clashes with the selfish interests of man or of a set of men, and there is no conscience to control men, what is to become of the different interests of this great country ? It is self-evident that we must produce a balancing power to this selfishness of the human heart. But we must also establish a stern self-control. It has been often said, and with great truth, that to govern others, you must learn to govern yourself ; and many of us may see the truth of this illustrated in our own households. It is a great and a true principle, that first you must *know* yourself and learn to *govern* yourself, and then you can govern others. Let the great mass of the people learn the truth that *self-government* is the foundation of *all* government. The great men of every time, have been men of self-control. The men, our fathers, who first landed on Plymouth-rock, were men of nerve, of stern self-command, and of most noble self-control ; and so far as our civil liberty has been established, so far as its perpetuity is settled, it has been done by men of strong self-command. This, too, might be shown by philosophy, as well as by fact. Now let this people be without *self-control*, and *no one else can control them*. It is impossible.

In the fourth place, we must do something to produce love towards the mass of the people. This principle is well understood, by every body. The political demagogue understands it. He appeals constantly to the people, and, at least, professes to love them. He understands, perfectly, that he must profess to love the people, if he would control them. If he would really, and truly, have power over the people, he must base his efforts on the religious principle of love to his neighbor. When he really loves the mass, his heart will beat for the happiness,—the best happiness of the whole people. And this must be the ground of all good to the whole : every man must sacrifice his private interest, if it clashes with the interest of the whole. If he will not do this, his selfishness forces him to sacrifice the interest of all. Thus States and nations are often sacrificed to the selfish interest of one man, or set of men. Inspire the mass of mind with the principles of true and genuine happiness, with a feeling of love for all, and we shall then have a perfect republican struc-

ture. But there must, in order to accomplish this, be something which shall bring them to sacrifice their selfish interests, for another world: there must be obedience to the eternal law of Jehovah.—Without this, the mass of mind cannot be controlled. It will be as unchained and unfettered as the wind. It has been tried, over and over again. There must be a sacrifice for a higher good than the dreams of earth. There must be a feeling, that there is to be a higher tribunal than any upon this earth—that, at the judgment bar of God, every man's actions shall be judged. The eternal sanctions of Jehovah must be enforced, and universally recognized.

Now, to accomplish all this great work, the Sabbath is the great instrument. Its observance makes an intelligent population; because this fifty-two days in every year are spent in teaching the people.—No people can observe it—they cannot regularly attend the church of God—their children cannot go to its Sabbath-Schools, and the population not become enlightened. The laws of truth and of God will become instilled into their minds. The Sabbath, moreover, produces a conscientious people. Facts abundantly sustain this: that the people become conscientious—become more or less capable of self-control—just in proportion as they habitually observe the ordinances and regulations of the Christian Sabbath. They cease work; cleanse and dress themselves; go to the house of God, and sit still, in attentive listening to his holy word, one day in seven: and they must become, in this way, capable of self-control. If a child be made to do this until he is six years old; he will inevitably gain self-control. *Try it once!* Just consider, if you thus teach your child to attend the services of the sanctuary—to sit still and be devout—if you do not thus teach him some degree of self-control. The whole genius of the Christian Sabbath is to teach this lesson. Its very first precept, which commands that no work shall be done on the Sabbath, expressly leads to self-control. The teachings of the sacred desk, enforce, also, the great lesson, that “thou shalt love thy neighbor as thyself.” All its tendencies are to produce love of the people—of the whole mass, as though they were but one. The Sabbath brings together all classes of the people: all distinctions are thus broken down; the rich and the poor, the learned and the unlearned, are all brought into the presence, and under the control, of the same infinite God. They sit, and they sing together; they hear the same preacher; listen to the same truths—the same principles of momentous interest and importance—the great principles of love for their neighbor. Thus is produced a feeling of social interest—of mutual love. Thus, too, does the Sabbath prepare the way for the teachings of religion—for enforcing the sanctions of the eternal world—for bringing each individual under the law of self-control, and giving to each the law of God, and of Jesus Christ. Blot out the Sabbath, and all this must be blotted out with it; all the conditions and motives of love must be lost; the people will be set afloat upon the great sea of passion, with no chart—no compass, but their own unbridled desires, to guide and direct them.

Rev. Mr. WISNER, of Ithaca, said that he wished to mention one or two facts, connected with this subject, which his brother Beecher had

not had time to mention. The facts would go to show that the observance of the Sabbath is *absolutely necessary to the civil prosperity of any nation*. The first fact he would cite, was, that when God sent the Jews into captivity in Babylon, all the other circumstances of their sins were merged in this—that they did not keep his Sabbaths; and that his land might enjoy the rest of that holy day, he banished from it the nation that polluted and dishonored it.

The next fact he wished to cite, was, the revolution in France. That nation, socially and politically, repudiated the Sabbath—rejected it: and what did God do to that nation? The crimson history of that ill-fated people, showing them wading through seas of blood to despotism—an absolute military despotism—answers the question.

But let us look at the third fact. In 1829—and I want to call the attention of this convention to the Condition of this country at that time—it is well known, Sir, that our land was more prosperous than it had been at any previous time; all the interests of the country were flourishing. Now, Sir, in 1829, Western New-York, to which I am proud to belong, made a mighty effort to stop the desecration of the Sabbath in the United States, by the running of the mails. I say Western New York did this—for she was far in advance of every other section of the land, in this good work. Now what reception did the petitions, which were poured in, one after the other, meet, in the Senate of the United States? We were told by that body, that, as a nation, *we were not bound to regard the Sabbath!* And now what has been the history of the nation from that day to this? It has been downward—*downward*—DOWNWARD—until now, the whole nation is bankrupt; and almost every man is trembling between the hope of escape, and the fear of absolute insolvency. Now, Sr, should we disregard these facts? God sent the Israelites into captivity because they desecrated his Sabbaths. God said in his providence to France, “I pour out blood unto you, because you have desecrated and rejected my Sabbath;” and God has been saying the same thing to the United States, from the time that the Senate refused to receive the petitions of her citizens to observe the Sabbath; for the general course of the nation has been downward to this day.

Now I will mention one more fact, in the history of the days that have gone by—cheering and consoling as it is. I said that Western New-York strove hard, in 1829, to preserve the Sabbath from desecration. I might have said, also, that she was then loudly anathematized, by the cry that she wished to bring about a union of Church and State. Now I am going to say, that, from that period, when her petitions were presented and rejected by the Senate, God Almighty has been pouring out his Spirit upon Western New-York, as he had never done before; and such a blessing has been received, in all this region, as never before was witnessed. And now look at the prosperity of blessed Western New-York! From that period to this, as a part of a Sabbath desecrating nation, she has felt the scourge of God; but she was the last to feel it. The vial of God’s wrath was poured upon her last.

It is important that the Convention should look at these facts; and

therefore I have taken the liberty to mention them. I want the facts to be understood. I want the providences of God to be regarded, and the great truth distinctly recognized, that he will always punish the unrighteous, and preserve his people.

Rev. Dr. EDWARDS, of Andover, said he wished to call attention to the *reasons* of the fact alluded to by his brother, (Mr. WISNER,) in regard to France. When the wise men of that country—the philosophers—had considered the matter, they came to the conclusion, that it would be impossible, even to convince the people that there was no God, so long as they were allowed to have the Sabbath day ; and, especially, if they had the doors of their churches open, and were permitted to go to meeting on the Sabbath. So long as all this was allowed, they said it would be impossible to root out the *prejudice* that there was a God. And so it was, Sir. The fact was so ; and hence that puny hand of a single nation, attempted to blot out the Sabbath. Why, sir, they might as well have undertaken to blot out the sun from heaven. They could cover over their own eyes, and plunge themselves into darkness, and thus, like a child, declares that there was no sun ; but they could not blot out that glorious light, neither they, nor the united might of all the nations on the face of the earth.

Rev. Mr. WISNER, of Lockport, next addressed the President, as follows: Sir, I have been requested to make a few remarks upon the *social* bearings of the Sabbath : and I was about rising to do so, when my revered father and the reverend Doctor who have preceded me, occupied the floor. And I should be embarrassed in the position I occupy, did I not call to mind a passage I read in my school-boy days, in *Cicero de Oratore*. That great man advises a speaker to place his weakest argument between a few strong ones ; and, Sir, you and the house, are all aware, that strong arguments have preceded me, and I trust will follow what I have to say ; and I hope that the weakness of *my* argument may be sustained, according to the advice of that great orator. On this subject, permit me to say, that the discussion of the resolution seems to have come up in *reverse* order. The resolution reads, that, “as the Sabbath was made for man, and the observance of it according to the Divine will, is essential to his *social* and *civil* interests, it is the duty of every enlightened friend of humanity, conscientiously and habitually to observe it.” Now, Sir, in the first place, the *civil* bearings of the Sabbath have been discussed, and it becomes my duty to say a few words with regard to the *social*. A pebble dropped upon the surface of a quiet lake, you know, will produce various circles ; the larger embracing and surrounding the smaller. So it is with this subject. The outer circles, the *civil* relations of this subject, have been ably discussed ; and it becomes my duty to take up a few of the minor circles, embodied in the *social* division of the resolution. And I now venture to assert, that, *without the Sabbath—without sustaining the sacred institutions of that day—there could be no such thing as social order or happiness among communities or nations ;* and, in order to sustain this, I want to say, in the first place, that, in order to social happiness, there must be such a thing as *cleanliness*. Let me ask, if, without cleanliness, there can be any such thing as elevated social enjoyment ; and were it not for

our Sabbath, recurring as it does, let me ask, if there would be any more time to attend to this so important duty, as it should be done. Look at that laboring man, as, on Saturday he goes to his business. See his long beard—see his soiled linen, his worn and unwashed clothes, and his general appearance, so hostile to all social intercourse and enjoyment. Preparatory to the Sabbath, there is a general cleansing, from the day laborer to the President in his White House—from the peasant in the field, to the highest dignitary in the nation. And I view the Sabbath, as, in this respect, of great importance with regard to the social interests of all men.

But, again: the Sabbath is of great importance, in regard to our social interests, as it renders men intelligent and moral. I speak now of the intelligence and morality which are founded on the indestructible principles of the Bible. There is such a thing as keeping individuals in a course of rectitude, by the force of restraint—by laws and brute force, of various kinds. But all high social enjoyment must be founded upon a principle within; and where shall we look for the rules laid down by that principle, unless in the Bible, and the institutions of the Sabbath? Hence it is that Sabbath-Schools are doing so much for education and morality. They take young minds when they are soft like wax, and capable of taking any impression that you please to place upon them; then the principles that are inculcated will

“Grow with their growth, and strengthen with their strength,”

until they arrive at maturity, and become beings with a higher sense of social happiness and enjoyment. Blot out the Sabbath, and where are your Sabbath-Schools?—where then shall you look for the training and instruction of these young and tender minds?

But I go farther than this. Not only do we need the Sabbath to sustain the Sabbath-School; but for the family circle. It is all-important, in order to social happiness, that there should be order, and intelligence, and happiness, in the family; and there is nothing like the Sabbath, to impress upon the minds of children, as they grow up, the truth, that religion and intelligence are the only means of becoming blessings to society, and benefactors of their race. Let me ask, what it is that has rendered the social character of the men of New-England, so elevated, so pure, so staid, so orderly, and stern? Why is it that, from father to son, from generation to generation, that land has held so high a station in society, and why does social order exist to the extent that it does there? It is because they attend to the observance of the holy Sabbath. I attribute it to the respect they have for this holy institution. Take the history of New-England from the landing on Plymouth rock, to the present day, and you will find that sons and sons' sons, for successive generations, have been leading men in the church—deacons and ministers of the gospel; and trace it up far as you may, you will find they have been useful men, and to a high degree possessed of social happiness. Now do you ask why it is? I say it is because they attend to the regular duties of the Sabbath. Compare their habits with those which you may observe on our canals; look at the social habits and feelings there.

You find there no Sabbaths, which are so essential to a high degree of social enjoyment. Blot out the Sabbath—work upon that as upon the other six days of the week, and you blot out all the blessed opportunities of giving social improvement to men. As I was coming down to this place, I fell into conversation with a boat captain, and among other subjects we spoke of this. He said, "Give us the Sabbath, for we want and need it." "And why do you need it?" I asked him. "That we may attend church," said he, "and hear the gospel preached—that we may go into our families and spend it there like social beings." That is the feeling of the large mass of men who are working along our canals. I wish these men knew their power. I wish they, one and all, understood, that if they should refuse to work upon the holy Sabbath, that their wages would not be reduced. If they should say, "God gave us the Sabbath, and we want it—we want it as social beings, that we may enjoy the social blessings to which we have a right;" their wages would not be reduced.

I hope, in making these few remarks, that the social bearings of the Sabbath may not be lost sight of. Take the history of the world, and you will find the Sabbath absolutely necessary, on account of its social influence on mankind. It is needed as a day when he may *wind up* his worldly affairs, and have a fresh starting-point. Hence it is, that even the French philosophers, who discarded the Christian Sabbath, found it absolutely necessary to have some day of rest, and therefore made a week of ten days. With regard to the social bearings of this sacred day, we may well apply to it what that great divine, ROBERT HALL, said of family prayer—that "it is to human life what selvage is to a web of cloth; it keeps it from unravelling." So it is with the Sabbath—in all the business operations of individuals, and in all aspects of society, it is absolutely necessary for the well-being of man.

Rev. ASA RAND, said that it appeared to him that the facts which had been alluded to by Mr. WISNER, gave to the occasion a peculiarly solemn, yet joyful interest. Was it in Western New-York, that the first attempt was made, in 1829, to stay the desecration of the Sabbath; and was it here, that God had poured out his blessing, because here his people had borne such a part in staying its violation? And have temporal and spiritual prosperity been the lot of this favored part of the nation, rather than of any other? And now, while the judgments of heaven are hanging over our land, are we in a measure exempted from them? Was that the result of the first movement in this question? And is it here also that the *present* movement in favor of the Sabbath originated? And what do we gather from the divine book with reference to the Divine Mind, in regard to the present movement? Is it reserved for this section of country, in 1842, to put again in motion the same agencies, that in '29 were so fruitful of good results? Let, then, this work be carried forward; let labors of the effort be sustained; let the sound of our remonstrance against the violation of the Sabbath, be heard throughout the length and breadth of the land again; and the Lord will again bless us, and the whole land shall again rejoice in his smiles.

Mr. KINGSBURY, of Cleveland, Ohio, said he should like to mention a fact, called to mind by the allusion to the captain of a boat with whom Mr. Wisner had conversed. Efforts, said he, were made last winter at Cleveland, to aid the boatmen and sailors in regard to the observance of the Sabbath. At first it was supposed by the Bethel Captain, that we should not be able to do much. He said to us that perhaps we might obtain *one* member to a pledge of that kind in his whole congregation—but not more. “It is possible,” said he, “that you may get one more, but I doubt it; and I do not think it best to insist upon a pledge, that we will not labor on the Sabbath, nor sail out of port, nor do any work in port on the Sabbath.” Well, we went forward, notwithstanding; and at the first meeting which we held, about *thirty of those present signed the pledge*. A great number of meetings were held during the winter, and before the close, eighty sailors had put their names to a pledge not to labor on the Sabbath; and they called on all to aid them in the work; they felt degraded by laboring on that day, and they wished every man to lift up his voice in behalf of the Sabbath. About six hundred individuals in that city, gave their names to the same pledge. Efforts have also been made to secure the closing of ware-houses on the Sabbath; and from twenty two, out of twenty-four, we have obtained pledges to do so. The captain, who has been active in circulating tracts and Bibles, has told me that he has not seen a single ship’s crew loading or unloading a vessel on the Sabbath, during the season. One captain came into port on Sunday, came on deck, and said to his men, “come, all hands, take hold and unload; put these things on here.” The sailors said they did not like to work on the Sabbath. He “Couldn’t help it,” he said; “they must take hold.” But, said they, “God forbids us to labor on the Sabbath.” “I can’t help that,” said he; “this load must go ashore.” “But,” they replied, “the laws of our country forbid it; some do not like to incur punishment by disobeying them.” “Well,” he said, “the goods must go ashore!” And when he found that they were resolutely determined not to work on that day, he applied to other men, from whom he obtained similar replies. Said they, “we will be here, captain, at any time you may choose, on Monday; but we will not work on the Sabbath.” “Well then,” said he, “I shall send you all ashore.” “Very well,” said they; “if you insist upon it, we will go—though we should be glad to work for you.” “Well, after all,” said he, “you may come on Monday morning, at four o’clock; it will answer just as well.”

As I was coming through Buffalo, the Bethel chaplain said that a whole crew had been dismissed there, because they would not labor on the Sabbath; and the next morning every one of them was re-shipped. The captain was forced to do it, because he could not get better hands. A few weeks before, a similar instance had occurred, and was followed by the same results. The sailors and boatmen in that region, all feel as if they wanted the Sabbath. They all are urgent for its privileges. The same thing is evident in the efforts that have been made in that section of the country, as well as at Cleveland. I had a letter put into my hands at Buffalo, by an old weather-beaten tar whom I had never seen before, and whose name

I did not know. I should be glad if some one would read it—as I think it would be of some interest to the Convention :

REV. TIMOTHY STILLMAN said that the letter was exceedingly interesting to him, as shewing the interest which sailors and boatmen took in the efforts that were made to prevent the desecration of the Sabbath. He would therefore read it, as follows :

BUFFALO, July 7, 1842.

Rev. Sir :

Having attended some of your meetings, and seeing the interest that is manifested for the temporal and spiritual interests of sailors, I have taken the pen to assist, if possible, so glorious a cause, and to attack that arch enemy of civil and religious improvement—*Sabbath-breaking*. Amongst the various plans for promoting the observance of the Sabbath, there is one which I have never heard proposed, and which, if it did not advance the cause of religion, would help to shut the mouth of the scoffer.

The greatest enemies of the Christian religion, have been professors. The assaults of the infidel would be in vain, if the behavior of those within the camp, did not invite the attack. I do not advert to the occasional falls which every Christian has to mourn in his earthly pilgrimage. I wish to point to the different owners of vessels navigating these waters, and inquire how many of these, who are professors of religion, charge the captain not to break the Sabbath. They are but few. How often do we see them, with Pharisaical complacency, going to church, and thanking God that they are not as other men : they do not work on the Sabbath : who will lay any thing to their charge ? But do they fulfil the divine command, "Remember the Sabbath," whilst their vessels openly profane it—while the man whom he has placed in command, fearful of losing his place, drives ahead from day-light till dark, Sunday and every day—while the curse of the oppressed seaman, and the laugh of the scoffer ascends together to the throne of God ? This is no imaginary evil. How are you going to make the sailor believe that the religion of Christ is love, while they are so often ground to the dust by professors of Christ ? Perhaps some may say, If he is not at work, he will be worse employed ; but that will not excuse you ; if he does wrong, to God he must give account.

But how is the evil to be remedied ? Let every minister of the gospel, at the different parts on these waters, find out who of their congregation are interested in steam-boats or sailing vessels ; then urge them to command their officers that they do not work on the Sabbath, on pain of losing communion with the church. And let no commission-merchant, or any person in his employ, receive or forward any goods on that day, or allow the crew of any vessel to carry goods into his ware-house, on pain of excommunication. This will tend greatly to stop working on the Sabbath. It will likewise stop the mouths of scoffers, who have so long laughed at this sad inconsistency. It will make the sailor who has so long cursed the hypocrisy of his owners, pause and think ; and when he sees the zeal of the ministers of the Gospel, in promoting his temporal

welfare, he may be led to believe that religion is no empty sound—that it is peace and good-will to man.

It would be well to have a register of all the names of vessels that do not work on Sunday, placed in the different Bethels and Seamen's Houses, so that they might know which to choose. I may here remark, that there is nothing so demoralizing, as working on the Sabbath, especially if the vessel is owned by professors of religion. I never yet saw a sailor that went to work on that day, with the will that he would on other days. The whole body of them are against it, and it is only the fear of being thrown out of employment, that will make them work on that day.

I shall conclude by wishing you great success in the cause which you have so nobly advocated. If these views, laid down in these lines, should be of any use to that cause, it will never be a matter of regret that they have been written by

A SAILOR.

Rev. Mr. HULL, of Dansville, said that before the question was taken, he wished to mention one fact. He said that in 1830 and 1831, he occupied a portion of South Central New-York—in a portion of Chenango and Delaware counties. He alluded to the result of the presentation of petitions for staying the mail on the Sabbath. The Presbytery and churches of Delaware county were feeble, but a great deal was done in that good cause. Strenuous efforts were made in that county, to stay the desecration of the Sabbath; and in no place had the blessing of the Most High more conspicuously attended their efforts. In 1831, in that small Presbytery, 3000 were added to the church. In one congregation, every head of a family had become a praying man, *but one*; and every child in the Sabbath-School. In one village of sixty families, all, save five, had become praying souls. In that neighborhood, at a school-meeting, eighty or ninety had been converted to God, and gathered into his church. In one, eighty conversions were the result of their Christian labors; and in another, one hundred—as testified by addition to the church. And such days of revival, during sixteen years of ministerial service, I had never before witnessed. In that place, there is undoubtedly as much done, in proportion to their numbers, as in any portion of New-York.

Mr. JESSUP, of Palmyra, wished to correct one fact, with reference to what had been said of the captivity of the Jews. It had been said the violation of the Sabbath was the only reason given by God, for leading them into captivity; but if reference should be made to the record, it would be seen that there was another reason—and that was, *their oppression*—as detailed in the 34th chapter of Jeremiah. And the subsequent history of that nation, carries out the fact, that they were led into captivity as much for their oppression, as for their Sabbath breaking.

The question was then taken on the third resolution, and it was unanimously adopted.

The hour for adjournment having arrived, the Convention took a recess of an hour and a half.

7½ O'CLOCK, P. M.

Dr. EDWARDS, from the Business Committee, reported additional resolutions—which, by vote of the Convention, were read.

The *fourth* resolution was then taken up and read, as follows :

4. *Resolved*, That the observance of the Sabbath is required by the moral constitution of men, as really as by the command of God ; and in requiring them to remember and keep it holy, he consults their highest present good, as well as his own glory, and the good of the universe.

Rev. Mr. CURRY, of Lockport, said that he wished to call the attention of the Convention for a few moments, to the sentiment contained in this resolution, that the observance of the Sabbath is required by the *physical* constitution of man, as really as by the command of God. Did time permit, said he, many important reasons might be given to show the truth of this opinion, which was abundantly confirmed by experience. I shall refer, however, to only two of them ; and the first is derived from the fact, that the observance of the Sabbath, as a day of rest, is a command of God. All of us, Sir, who believe in the existence of a God, are firmly persuaded that the Judge of the whole earth shall do right ; and that when he gives a command, by which we are to be governed, it is adapted to promote our own good, as well as his glory, and the good of the universe. We know from experience, as well as from what we regard as being the essential nature of all his doings, that all his commandments are, in their observance, calculated to make us happy and comfortable in mind and in body. And if there were no other reason, the fact, that God rested on the Sabbath day, in the minds of all reflecting persons, would be sufficient to establish the necessity of observing the Sabbath as a day of rest,—even to the physical wants and constitution of man. It is called a day of rest—the Sabbath of the Lord—the rest ; and the Almighty refers to his own example, as having rested from his own works. And in the change of the dispensation in the New Testament, we have the example of Jesus Christ, who rested also from his work, as the Redeemer—as God the Father did from the work of Creation ; and in this, as in the other, we have the highest reason embodied for the observance of the day—namely, the example set by the omnipotent God.

But I shall not dwell upon this argument. God has permitted us, in the course of observation and experience, to become acquainted with many facts by which this view of the subject is enforced. To the physical constitution of man, a rest is an absolute necessity ; and God has wisely ordained the alternations of day and night, to bring about the periodical seasons of rest and action. We find also a necessity, every few hours, to abstain from active labor, in order to sustain the physical operations of the system, and to refresh the frame by rest and sleep. And why ? Because, the physical constitution is so constructed by the God of nature, that after a few hours' exertion, both mind and body, in order to preserve that degree of vigor which is necessary for useful exertion, must rest—must have a corresponding relaxation and absolute cessation from activity. For this it is that God has given us the alternations of day and night.

If we observe the animal creation, we shall find that the period of rest which God has allotted to them in connexion with his command, enforcing the Sabbath, is precisely that time which all experience declares is best, in order to give the greatest possible activity to the system.

I well remember, Sir, that when a little boy in Kentucky, my aged grandfather told the following fact. He went to that State before the Indians had left it; and at that early day, a common employment was to carry goods between Lexington and Limestone. The road being bad, it was necessary to be out several weeks at a time. His mother had taught him to observe the Sabbath; and it was his custom, wherever Saturday night found him, there to remain until Monday. She declared that he always made quicker trips, with better health and stronger horses, than any other teamsters on that route; for he was a very Ishmaelite in that respect—no others could compare with him. And in an excellent report before the British Parliament, it is stated by a gentleman of Birmingham, who had been in the habit of conducting a stage-route, that when he rested upon the Sabbath, he had purchased new horses once in about three months: when he gave them no rest, but drove them seven days in the week, he was forced to buy new ones once a week; and this is the difference. Most of you, too, may have seen the testimony taken before the British House of Commons, where the statements of the most eminent physicians were taken, with regard to the effect of resting on the Sabbath, on the physical constitution of man. Dr. Faree, in his statements on this subject, is very guarded, and takes particular care to say that he speaks only as a medical man; that he has nothing to do with the theology of the question, but solely with its physiology; and he declares that, from all his experience, he is satisfied that a rest of one whole day in seven, is absolutely necessary; and that, therefore, every man should keep the Sabbath, in order to be possessed of the greatest possible degree of physical force, and to live to the greatest possible age. But there is not time nor is it important to enter minutely into the detail of these facts. The substance of the testimony is briefly this, that man's constitution requires relaxation and rest, not only at night, but at least once in seven days, for a whole day; and Dr. Faree states it as a fact, derived from his own observation and experience as a practising physician, and as the result of the experience of others, that no other part of time but one-seventh, would appear to be appropriate for this purpose.

There is another class of facts to which I would call the attention of the Convention; and I do it merely for the purpose of requesting each individual to recall to his own mind the facts which must have fallen under his observation. I firmly believe that a large proportion of the ill health which now prevails in the United States, (and I speak only for myself when I say it,) is to be attributed to the fact that the rest of the holy Sabbath is not observed; and I believe that if the facts could be ascertained and statistical tables prepared, it would be found that those who are in the habit of keeping the Sabbath of the Lord holy, uniformly live the longest, and are able to prosecute their business with the greatest vigor and success; and that those

very men who refuse to rest on the Sabbath day, are overtaken by premature old age, are hurried to the grave and forgotten—whereas, if they had kept it as a day of rest, there is the best reason to believe that they might have lived and flourished years longer than they did. I have been struck with facts during the last ten years, as it has been my lot to travel extensively, observed with regard to steam-boat captains and captains of vessels and canal-boats. I have seen those who, ten years before, were young and full of vigor, gray-headed and decrepit, and for no other reason under heaven, than because they have labored *seven* days in the week, instead of *six*. They have confessed that they had thus worn themselves out, body and mind, by desecrating the holy Sabbath; and that is the experience of every one who has done it.

But time will not permit to enter upon this subject at any great length. The whole matter resolves itself to this, that the refusal to rest on the Sabbath, is closely connected with a train of diseases which ruin both mind and body. I need not do more than advert to the fact, that almost every vice which scourges society, has its origin in Sabbath-breaking. A man will not be a drunkard, unless he is a Sabbath-breaker. And, go through the land, you will find that the Washingtonians, who have been drunkards and Sabbath-breakers, can reform themselves only by becoming Sabbath-keepers. It has been tried over and over again, and has never been found to fail, and it never will fail. All vices are akin to Sabbath-breaking, and depend upon it. In regard to the last fact, Sir, I appeal to every man forty years of age, to call to mind his old associates. Where are the companions of his youth—where are the playmates of his childhood? Echo answers, where! One man will tell you that it is only by keeping the Sabbath, that he is alive and in health; and I, for one, assert that many who were taught in their youth to keep the Sabbath, have outlived, by ten or twenty years, those upon whom no such restraint was laid.

With these few naked hints, Sir, hoping that other gentlemen will impart valuable information upon the same point, I submit the question.

Rev. Dr. EDWARDS thought that the facts referred to by the last speaker, and a multitude of other facts of the same kind, which might be enumerated, touching every department of human life, proved conclusively the truth of the resolution regarding the physical constitution of man; and, said he, I have no doubt that if the Christian and philosophic medical men would follow up the thought of Dr. Faree in the British Parliament, it would be found to be strikingly illustrated every where, all over the world, viz.: that the individuals, the family, the neighborhood, the community, who do not keep the Sabbath, cannot, as individuals, as a family, as a neighborhood, or as a community, with all the efforts they may make, enjoy the health which will attend those who do keep that holy day—that it is not in the power of all the physicians on earth, to give that degree of health. Now as all facts, Sir, are only the voice of God speaking through his providence, we may well be warranted in saying to all people, the way of the transgressor is hard. God has said it, and he

is pledged to the universe to make that appear. Some men have faith in him, and they believe that saying true; and being moved by that faith, they act accordingly and receive the benefit. But all men have not faith: an evil heart of unbelief turns them aside, and they do not believe that the way of transgressors is hard; and the point is at issue between them and him. Now, let the potsherd, if they must strive, strive with the potsherd of earth; but wo unto him that shall strive with his Maker. He that sitteth in the heavens, shall laugh: the Lord shall have them in derision; and he will make it appear to the universe that he is true, and blessed are they that think so in season to take the benefit of that truth.

And that we, Sir, may do something to induce them to take that course, that their peace may be as a river, (Oh! that there might be in them such a heart!) is the great object of this meeting. And, to do something to accomplish this, I wish to say that the grand instrument of doing good to apostate man, is two-fold, *example* and *sound reason*, sound argument plainly and kindly expressed, just as God does himself, who knows perfectly well what is in man, apostate as he is, and how to appeal to his inmost soul and turn him as the rivers of water are turned; and good example. Even the infidel philosophers of France, highly polished, and perfectly educated, and deeply reflecting, and long reaching as they were, had caught this thought; and when they would accomplish their object, what did they do? They set the example of rejecting truth, and then threw out upon the wings of the wind, the little messengers which should go every where especially among the laboring people, and convince them, if possible, that they were oppressed, and priest-ridden, and fettered, and shackled; and if they would assert their rights, they must throw off their burdens. And this idea the Christian world caught, that if they too would reach the mass of the people, they must set the example, and then follow it with these messengers upon the wings of the wind; and that is the origin of these tracts and tract societies.

It is said that the Sabbath was made for man. And so was the sun made for man; but change its rays but a little, and, instead of life, it produces death. It is not made for man, *then*. The air was made for man; but change its combination, and we shall inhale, at every breath, mortal poison. But not so now—because it was made for man as it now is; and every thing which man controls, the beasts of the field, and the fowls of heaven, and the fish of the sea, were made for man; and the Sabbath was made for man on the same principle, and man was also made for it. And where it is observed just as it was intended it should be, the whole moves like clock-work, until the divine will is accomplished. And in vain are all the devices of man to make things better; for he who saw at a glance the end from the beginning, said, as he viewed the whole creation, all very good—very good—good enough to satisfy him, and it ought to satisfy every body else, and it would if they would be content to enter and become part of it. Then should we be partakers of his joy—heirs of God to an inheritance incorruptible, undefiled, and that shall never fade away; for it is held under the best of grants: All that I have, is thine. And to give to us this mode of doing good, the Sab-

bath, so friendly to all the interests of man, for both worlds, he takes to himself, and says: "*Six days shalt thou labor*"—for that is required by health, by the physical constitution and the highest comfort of man. He commands it to every individual under heaven, to him individually, with no intervention of civilized constitutions between: "*Thou shalt labor six days*"—"the seventh is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant." And the Sabbath was made for the ox and the horse, and for the laboring animal, as really as for man: "*Nor thy ox, nor thy ass, nor the stranger that is within thy gates.*" Why not? For in six days the Lord worked himself, and set us an example, and the highest and best example that ever was set to man. Who will be ashamed to follow it? Who would not rather blush to depart from it? But on the seventh day he rested, and thus set an example to all the earth. He thus gives us the highest example and the best of all reasons that ought to govern every mind under heaven; and I cannot but think that if all men here would set the example to every body within their reach, and show forth the reasons why all men should do the same, we should see a stream which, like the river of God, should go forth to water the whole globe. For the Sabbath was made, as the resolution declares, for the moral constitution as well as the physical; and at the close of the day when creation is hushed and the light is put away, as is necessary that the body may obtain the refreshment of sleep, we have here a great principle involved: that, to obtain refreshment, the world must be shrouded in darkness and the noise must be shut out, otherwise it will be prevented; and for that reason God puts the sun away and causes creation to stop its voice, in order that man may arise refreshed like the sun, prepared as a strong man to run a race. And now, as the last sun of the week has gone to rest, the curtain of our Heavenly Father is spread over creation; and when the sun rises again in his glory, no voice is heard, no wheels rattle on the pavement, no shutter is open, all seem to be hearkening—listening. What is the matter? Are all the people asleep? No: not asleep; but still. And for what purpose? That beautiful sight speaks to the inmost soul of every sinner under the whole heaven. It is God's preacher: it is the still, small, but effectual voice of God speaking to the soul of man, and saying that the Lord God omnipotent reigneth. There is no visible presence and no audible voice; but simply the silent will, silently expressed, which hushes all creation—all the intelligent creation made capable of knowing him, is hushed to silence by the simple knowledge of his will. How mightily efficient! He speaks—he wills, and it is done; and every body feels that he is God; and the philosophers of France were no fools when they concluded that they could not root out this idea from the minds of the people, so long as they let them have the Sabbath. It is the voice of God to creation; and just as long as the Sabbath opens on him in this silence, God teaches this truth and makes man feel it. And that is just the preparation that every body needs, when they go through the streets, not talking much, nothing of this world, but only about God and sacred things. This is just the

preparation needed, when God speaks thus to men, to save them from the guilt and pollution of sin, so that they shall begin to have a heaven here, to enjoy that life where youth is eternal. This influence is needed to prepare the truth to have a due effect on the people. And if every one were taught to read, and if every one owned a Bible, and when he goes to his home should search it to see what was there contained—if he should go thus to the fountain-head, he will know the truth and the truth shall make him free under him who inspired it. And then we shall see intelligence, and morality, and conscience awakened by the finger of God: then we shall see boldness that is not afraid to look in the face of clay—so full of the fear of God, that there is room for no other fear: then shall we see kindness proclaiming glory to God, in the highest, and breathing out through all departments of human life, peace on earth and good will to men.

REV. CHARLES G. FINNEY, of Oberlin, said that he had been listening to those who had spoken on this subject, and had observed that there was one view which, for want of time, they had neglected to take, although it appeared to him to be very important. You will observe, said he, that the resolution takes this position, that the Sabbath is demanded by the physical and moral constitution of man, as well as by the command of God. Now, I take the ground which all will admit, that God is both benevolent and intelligent. I take these two propositions for granted. I say, in the next place, the *right to govern*, is founded in the necessity for government. No being has a right to govern, unless government is demanded by the highest good; and if God is benevolent, he will not govern his creatures, unless there is good reason for governing them. The same thing applies to all divine legislation—there is no such thing as a moral law, which is not founded in the necessities of moral beings. God has enacted no such law—he can have no right to enact any such law—and if he be benevolent, he will not do it. Now, if we find in the world that God has legislated on this subject, we know it is for some good reason. So, if we look at the physical constitution of men, and see that there is necessity for a Sabbath, it might be thus inferred, that he would legislate upon the subject. Now, when we look at the moral and physical constitution of men, we find that there is there a demand for rest, once in seven days: the inference, of course, is that God would legislate on that subject; he would pass a law on that subject, and enjoin the observance of a Sabbath. So, if we find that he has made such a law, we are bound to believe that there is a necessity for it, and that it lies in the moral and physical constitution of man. It should be understood that this is commanded only because it is necessary; it is *not enough* to say that it is demanded by the moral and physical constitution of men, *as well* and truly as by the command of God; but it is commanded by God, only *because* it is necessary. If it is not necessary, then it is not obligatory. The will of God, independent of any reason, can never make any thing obligatory; for he has no right to legislate, but for good reasons. This reason must lie either in our own nature, or in his. Suppose that he legislates upon the subject, because the best interests of universal humanity require it: what are its sanctions? It has been said

that he enforces it by his own example. Now, example is the highest influence that can be exerted—and the example of God, is the highest in the universe. It is often said that actions speak louder than words. If we have God's example before the universe, on any point, we have an example of the highest influence possible. When he commands, his words have power; but when he *acts*, he has as much power as acts are more powerful than words. Now, suppose that not for his own good, but for ours, he has given us this example. Our nature needed it; our Lord Jesus Christ, being man, needed it, and has also given us an example. What has absolved us from its observance! The law must be unalterably binding; the day may be changed, but while our moral and physical natures are as they are, one-seventh part of the time is needed for rest—rest from our ordinary avocations. If there ever was a good reason for this command, it is obligatory now; if there never was a good reason, then it never was obligatory. If it ever was, then it ever will be, as long as we dwell on the earth—no authority in heaven, or on earth, can set it aside. If the reason be in the nature of men, it must remain. There can be no such thing as an obligation to observe the Sabbath once, and not always. The truth is, the command exists because there was necessity for it in the nature of men; and while the nature of men remains the same, the command will be as stable as the universe. When it is said, therefore, by the resolution, that the Sabbath is demanded by the physical and moral constitution of men, as really as by the command of God, I add that it is a command of God for that reason, and so far as we know, for no other; and the fact is, that the command is needed, if God is benevolent. We must either deny the benevolence of God, or admit that the necessity for the Sabbath lies deep in the constitution of human nature, and that it is now and for ever obligatory.

Rev. Dr. LUCKEY, of Rochester, said that if he had been capable of analyzing the resolution, its main object is to enforce this truth: that the physical and moral well-being of man requires a Sabbath; and in view of this necessity, the Sabbath was ordained. It seemed to him that, if this truth could once be distinctly and sufficiently impressed on the minds of community, and men should be brought to believe it, it would greatly influence their action, with regard to resting on the Sabbath. It adds a selfish, to all other motives on the the subject. All men regard happiness and health; and once satisfy them that any course of action will promote these, and they will at once adopt it. But, for some reason, they are exceedingly tardy in learning a lesson like this. The resolution, as I understand it, asserts that the Sabbath is an ordinance of God—that the observance of it, is required by the law of God, and is, as such, enjoined by the constitution of man. Admit the first—that it is demanded by the law of God, and you have a strong argument in favor of the last. God is good—and when you establish the first, the other follows, of course. If, when God adjusted light to the eye, and the eye to light, the air to the lungs, and the lungs to the air, he, at the same time, adjusted society to the Sabbath, and the Sabbath to society, he did what was perfectly in accordance with his whole government, in regard to man.

On this ground, therefore, all who believe the divine, and universal, and perfect obligation of the Sabbath, have an argument at once in favor of its necessity for man's physical well-being; and if he could not see one single physiological argument in favor of it, this alone would be conclusive.

It may be that with many present, this question will be decided upon this ground; but it may be well from other sources to draw an argument in favor of the Sabbath, as calculated to promote health and happiness. I listened with great interest, said Dr. LUCKEY, to the remarks made upon this part of the subject—especially by the first speaker (Mr. CURRY)—whose observation enables him to speak upon it with authority, and I attach to his opinions the greatest weight—and I listened to him with great interest and attention. I regret that this aspect of the subject is not more generally considered. I know not why it is that the physiological bearings of the question have not been more generally spread before the community. It seems strange that medical men have not more generally insisted upon the fact, that man needs one day in seven, for his own bodily health. But it seems as if Providence had clearly directed attention to this subject. Gentlemen have alluded to testimony taken before a committee of the British House of Commons, of which it may be useful to make farther mention. Some seven or eight years ago, the attention of the British Government was called to this question, and a committee was appointed to examine it. They did so, thoroughly. I have seen only an abridged account of their conclusions; but from the evidence then taken, it would seem that the spirit of the British nation, with regard to the observance of the Sabbath, is not favorable and propitious. As a portion of the evidence, there is given a very grave examination of Dr. FAREE, an eminent physician of forty years' practice—who had studied this subject more closely than any other. His examination was exceedingly strict, and his evidence of great importance. I advert to this fact, for the reason, that when I left here, I accidentally laid my hands on a volume containing an extract from his testimony. I do not know that it would be worth while to read the whole of it, as it has been already placed before the world; but the question has not heretofore been presented as fully as it ought to have been; and as I am not capable of doing this in so forcible a light, as the testimony of Dr. FAREE does it, I have thought that it might be well to read a portion of it before this Convention, in order to its more general dissemination, and its salutary effect. I will read it, so far as it particularly relates to the main point involved in this resolution:

“As a day of rest, I view the Sabbath as a day of compensation for the inadequate restorative power of the body under continued labor and excitement. A physician always has respect to the preservation of the restorative power, because, if once this be lost, his healing office is at an end. If I show you from the physiological view of the question, that there are provisions in the law of nature, which correspond with the divine commandment, you will see from the analogy, that ‘the Sabbath was made for man’ as a necessary appointment. A physician is anxious to preserve the balance of circulation,

as necessary to the restorative power of the body. The ordinary exertions of man *run down* the circulation every day of his life; and the first general law of nature, by which God prevents man from destroying himself, is the alternating of day with night, that repose may succeed action. But although the night apparently equalizes the circulation well, yet it does not sufficiently restore its balance for the attainment of a long life. Hence, one day in seven, by the bounty of Providence, is thrown in as a day of compensation to perfect, by its repose, the animal system. You may easily determine this question, as a matter of fact, by trying it on beasts of burden. Take that fine animal, the horse, and work him to the full extent of his powers, every day in the week, or give him rest one day in seven; and you will soon perceive, by the superior vigor with which he performs his functions on the other six days, that this rest is necessary to his well-being. Man, possessing a superior nature, is borne along by the very vigor of his mind, so that the injury of *continual* diurnal exertion and excitement on his animal system, is not so immediately apparent, as in the brute; but, in the long run, he breaks down more suddenly—it abridges the length of his life, and that vigor of his old age, which, (as to mere animal power) ought to be the object of his preservation. I consider, therefore, that in the beautiful provision of Providence, for the preservation of human life, the Sabbatical appointment is not, as it has been sometimes theologically viewed, simply a precept partaking of the nature of a political institution; but that it is to be numbered among the natural duties, if the preservation of life be admitted to be a duty, and the premature destruction of it, a suicidal act. This is said simply as a physician, and without reference at all to the theological question; but if you consider further, the effect of real Christianity, namely, peace of mind, confiding trust in God, and good-will to man, you will perceive in this source of renewed vigor to the mind, and through the mind, to the body, an additional spring of life, imparted from this higher use of the Sabbath, as a holy rest. Were I to pursue this part of the question, I should be touching on the duties committed to the clergy; but this I will say, that researches in physiology, by the analogy of Providence in nature, will establish the truth of revelation, and, consequently, show that the divine commandment is not to be considered as an arbitrary enactment, but as an appointment necessary to man. This is the position in which I would place it, as contradistinguished from precept and legislation. I would point out the Sabbatical rest as necessary to man; and that the great enemies of the Sabbath, and, consequently, the enemies of man, are all laborious exercises of the body or mind, and dissipation, which force the circulation on that day in which it should repose; while relaxation from the ordinary cares of life, the enjoyment of this repose in the bosom of one's family, with the religious studies and duties which the day enjoins, (not one of which, if rightly exercised, tends to abridge life,) constitute the beneficial and appropriate services of the day. The student of nature, in becoming the student of Christ, will find in the principles of his doctrine and law, and in the practical application of them, the only and perfect science which prolongs the present, and perfects the future life."

Dr. EDWARDS then introduced a number of additional resolutions for the consideration of the Convention, which were laid on the table.

Mr. HICKOK, of Buffalo, rose to ask that, in the discussions of that day, as many members will take a part, as possible. He wanted every man to give his *cognovit* on the great question which formed the subjects of discussion. He wanted them to sign the pledge, as had been done with reference to another subject. He wanted every man in the house to speak, even if it were but for a minute—laymen as well as the clergy. He always heard the clergy with great pleasure, but he asked that now *every* man might speak out his mind; and, said he, if every one will here give his *cognovit*, he will be bound to us in strong bonds, forever. I should like it if the time for speaking were limited to *five* minutes, in order that every one might have a chance to speak. At any rate, he hoped the fifteen-minutes rule would be strictly adhered to, as, if the Convention should only sit for that day, he feared many would be deprived of the opportunity to speak.

Judge WILKESON, of Buffalo, said that, as the Convention was principally composed of members of the church, there would, of course, be little difficulty in uniting upon what was the will of God with regard to the observance of the Sabbath. We shall, said he, find no difficulty in determining what is our duty in relation to its observance. But there is another point which is not so clear: that is, what is it our duty to do, to arrest the desecration of the Sabbath? when shall we begin? what shall we do? to what parts shall we direct our influence? All these resolutions, and all the discussion of members, are very well; but unless they embrace a practical point, they will utterly fail. If we would accomplish any thing, we must have some practical proposition in view. We might go on and interest each other for weeks, with explanations of general principles, and we might derive from them some benefit. This is all very well, and would be perfectly proper if we had time, and if it were a season of the year when it could be well attended to. But we have only a few hours to remain together; though even for that, we ought to be heartily thankful; and, for my own part, I feel under great obligations to the individuals who have called the Convention together. We must now contrive to make it the most available. We must go on to something practical. It is scarcely necessary that we should go on with a long discussion respecting the recognition of the Sabbath. Surely, surely, this is quite unnecessary at this time and before this Convention. It may have been well enough, while the Business Committee had under consideration ways and means by which Christians could act in concert to effect this desirable object, the arrest of Sabbath desecration. This is what is now wanted.

Reference has been made to what was done in 1829—to the efforts made here—and to the method in which God has blessed these efforts. I might inquire, without the slightest disrespect to the good men who took part in those efforts, why it was that we failed at that time. It was a Christian effort, and why did it fail? The defeat came from the church. Ask every man, every minister, what was the cause of the failure; and he can tell you that it failed because the church

was not ready. She entered into the cause coldly, and in a worldly manner. At that time, for my own part, I cared nothing about the observance of the Sabbath ; but I patronized the "Six-Day Line" of stages, out of regard for my own personal safety : they were managed by better and more trust-worthy men than the others. And I continued to patronize them till they went down.

Now the proper course for this Convention, is to address itself to the feelings, to the understandings, and to the consciences of the church ; and to ascertain how far they are disposed to go in the matter. We may go on enlightening one another here for a week, with these general discussions ; and what shall we then know more than we do now ? It is not enough that we enjoin upon every father of a family, that he wake on the Sabbath morning and contemplate the goodness of God—that he feel its blessed influences—that he regard it as a relief from the tire of the house and the field—that change of apparel is to be made—and that a cheerful thankfulness be felt to God, that he has given to man all these privileges. We do not want a Convention to give instruction upon these points, but to teach us what we shall do to bring our influence to bear upon the church and the world, to put a stop to this desecration of the Sabbath.

We might go on and relate very interesting incidents connected with this subject ; and thus occupy the whole time of the Convention. My friend from Cleveland might have given an instructive and interesting history of his efforts ten or twelve years ago, when he brought his influence to bear upon the keepers of ware-houses to induce them to shut their houses on the Sabbath. There was one man, an infidel, who declared that he would continue to work on the Sabbath ; and he did so. That man was then worth half a million ; and he was the first to take the benefit of the insolvent act in the United States. All these things show how the providences of God reach man in his daily business. You need not ask a traveller in the far West, what are the indications in any neighborhood that the Sabbath is kept : the very atmosphere indicates it. I will refer to one instance, at the Iron Mountain of the South-Western corner of Missouri. When I was travelling there, I came across a little valley village, full of quiet and beautiful order. Every man was a supporter of the Sabbath-school, and went to church ; and there was no need that any one who should once see the place, should ask whether the Sabbath was kept there or not. Five miles distant, there was a distiller ; and no man need ask there, either, if the Sabbath was kept. There was no rest, no peace, no prosperity.

I have had some experience among men, and in marking the effect of the influences which usually affect their actions ; and I know that we must have a point to begin at. Unless the church is ready for this movement, this practical effort, the Convention may as well adjourn and go home. The church only can do it, and the church only ought to do it ; for it is she alone that reaps the full benefit of the observance of the Sabbath. As soldiers of Jesus Christ, her members must buckle on their armor and enlist in this fight. If not they, who is to do it ? Let us inquire if the church is ready for the work. Are her ministers ready ? Let them ask themselves—and

These remarks Dr. FAREE makes simply as a physician. I do not wish to detain the Convention longer, nor should I have done so so long, but for my desire that this testimony might be as widely spread as possible.

Rev. Mr. BEECHER, of Batavia, said that there was one remark which he would like to add to what had been said upon this subject. He wished to allude to the peculiarly excitable character of the American nation. The very natural scenery of the country—its mountains, its mines, and its whole character, are calculated to make the American mind move with steam-like rapidity. This is natural and unavoidable. It has occasional stops, but it soon moves on again with increased rapidity. Now, just in proportion to this excitement, is the physical system worn out and taxed. This influence is greater in this country, than in Europe; for in those nations of the old world every thing moves on with its old-fashioned pace. But in this country, every thing goes *by steam*—and the faster the better; our people would want to *whip up*, on a streak of lightning!

Now, the Sabbath comes in, and brings new thoughts and influences—soothing to the mind; it calms all excitement, and with its sacred stillness, brings a holy rest to the soul. Now, this influence is needed in this country, more than in any other. We need that one day in seven; the excitement which is so high on every other day, should be cooled; that the fever of the chase after wealth, honors, or other objects of worldly ambition, should be calmed by the soft and gentle influences of this holy day.

Dr. EDWARDS, of Andover, wished to add a single thought, which would show still more clearly, the wonderful adaptation of the Sabbath to the wants of man. Even after reason and intellect are unbalanced, and when it is necessary for the subject of such affliction to be confined to the public charities the gospel has provided, where we may be treated kindly, one of the most efficient medicines which can be administered, has been found to be the observance of the Christian Sabbath, and its public worship. So that a very intelligent, but rather skeptical, philosophic physician, who had some doubts whether the gospel were really true—and whether the Sabbath were indeed a divine institution, had his doubts removed when he came to find how exactly adapted it was to man—not to the *moral* man merely, but even to the intellectual wreck—how fitted it was to bind up the broken-hearted, and to bring deliverance to the captive; all his hesitation was swept away, and he was forced to confess that the Sabbath must be from God. So wonderfully was it adapted, not only to the healthy, but to the sick. Every where, and in all circumstances, the Sabbath is like the balm of Gilead—provided by the Great Physician for the healing of the nations.

Rev. Mr. CHURCH, of Rochester, wished to make a single suggestion with reference to this subject. What adapts the Sabbath so exactly to the nature of man, is the regularity and the character of its rest. Every nation on earth enjoys its rest from labor; but it is not always regular—it is only occasional. But the rest of the Sabbath comes like the succession of day and night. The first day of the week comes with its regular cessation from labor, and brings with it

a periodical rest from all harassing thoughts. Then look at the *nature* of the rest it affords. All nations, as I said, have their seasons of relaxation; but in most, they are given up to amusements of some sort—to pleasures more deleterious to the system, than the daily toil of the week. But the Sabbath teaches us to devote the day to a rest salutary to the mind and to the moral feelings. The bodily frame, in order to its physical health, not only needs a relaxation from actual toil, but it requires the healing influence of holy thoughts; and in the observance of the Sabbath, it finds all these wants supplied.

Rev. Mr. WISNER, of Ithaca, said that he wished to make a remark on one point which had been overlooked—the influence of the Sabbath on the sick. He had been a good deal among the sick, and had often seen that in large villages and cities, during the six days of the week, they enjoyed no rest or quiet, by reason of the incessant noise—the rattling of carriages over the pavements, and the hallooing which was universally prevalent: they, therefore, would prize most highly the rest of the Sabbath, when all was still and quiet. Mr. W. had no hesitation in saying that he believed, imperfectly as the Sabbath is now observed, that multitudes of valuable lives had been saved by it—which would have been sacrificed, had there been no such rest. He only adverted to the circumstance, that it might not be lost—that it might not want a place in the minds of all, as an important consideration in favor of the observance of the Sabbath. Blot out the Sabbath, and you blot out the only day of rest and quiet ever enjoyed in a commercial city.

Rev. TRYON EDWARDS, of Rochester, would only advert to one fact. The celebrated Earl of Chatham, while Cabinet Minister, transacted as much business on Sunday, as on any other day of the week. The physician who attended him before his death, and who was well acquainted with his personal habits, expressed the opinion that his life was shortened many years by his constant mental exertions. He died the victim of the violated laws of his own physical constitution—the victim of Sabbath-breaking! A gentleman of New-York had informed him that of fourteen young men in that city, who were Sabbath-breakers, thirteen became imberate. Thus has God bound one sin to another, as links in the chain of moral death, and all sin to ruin! He would also add, although not immediately bearing on this resolution, that it had been publicly stated by a merchant of very high standing, that he had particularly noticed that those merchants in New-York, who kept their counting-rooms open on the Sabbath, during his residence there, (twenty-five years) had failed, without an exception. Thus does God in his providence, frown on those who violate his laws, and disregard his Sabbath.

The question was then taken on the resolution, and it was unanimously adopted. The Convention then adjourned.

THURSDAY, 8½ o'clock, A. M.

THE Convention again assembled, and was opened by prayer by Rev. Mr. WISNER, of Ithaca.

The journal of the preceding day was read by one of the Secretaries.

on the Sabbath, his health is greatly improved. Now here is one of the inalienable rights of the laboring man, so beneficial to him in every respect, taken from him by his employer; and the first consequence is that his health is severely impaired.

But there is another result. His mind—his intellectual faculties are impaired by being deprived of rest on the Sabbath. Nor is this all—nor the worst. His moral powers are seriously injured. But I do not mean to dwell upon this part of the subject.

Now what is the result of this infraction of the inalienable rights of the laboring man upon his social and his domestic privilege? He is utterly deprived of the privilege of enjoying his domestic comforts with his family. For when can the laboring man go to the bosom of his household, and there enjoy its blessings? Only on the Sabbath: during every other day in the week he is at hard labor; at night his wearied frame needs refreshment and repose. And when you take the Sabbath from him, you take the dearest enjoyments of his life, and all his social blessings. Here then the man who desecrates the Sabbath, deprives the laboring man of health, of intellectual vigor, of moral purity, and of all his dearest and most cherished comforts. Is this to be tolerated? Look at the representations we had yesterday from the boatmen—the sailors! Hear how loudly they complain! and what would be the result should they assert their rights? Two crews were dismissed because they would not violate God's commands, and surrender one of their dearest inalienable rights. It is a kind of cruelty and despotism on the part of the employers, which the laboring class have a right to frown down and resist to the life, if necessary.

Permit me to advert to one fact, which shows how men, who have a high sense of honor, even though they be wicked men, regard this matter. It has been my privilege, for about two years, to live in St. Louis. When I went there, I expected to find it a very wicked place; and though I did find a great deal of wickedness, I often made the remark that there was no *meanness* there. A *mean* man can't live in St. Louis. He will at once be called a *picayune* man, and then he may as well leave that city. Now you will never hear a captain there tell his men to load or unload a boat on the Sabbath; and why? Not because they have any religious scruples. But the very vilest of them would despise it, Sir, as an act of meanness. They maintain that the laborers have as good a right to the rest of the Sabbath, as they have themselves; and they will resent it as an insult, if you ask them why they do not require their men to labor on the Sabbath. This shows how a noble and high-minded people, even though influenced by no regard for religion, look upon the practice of requiring their laboring men to work upon the Sabbath. I wish the laborers at the North, would give their employers to understand that it was not only wicked, but mean and contemptible, to ask them to labor on the Sabbath; and rise up and refuse obedience. I know there are great difficulties in the way. I know that many of them would lose their employment, and would thus be unable to procure bread for their families. And I wish, therefore, that society would take hold of the matter. Every man ought to lift up his voice

against this system of oppression which is practiced upon the laboring man.

It is with shame and regret that I am obliged to say, that the government of my country requires its laborers to work on the Sabbath. Yes, the men at the head of the Post-Office department, tell their laborers plainly, that they cannot be allowed to serve their country unless they violate a command of God, and give up one of their dearest inalienable rights. Virtually, the first question, to an applicant for the post-office is, are you willing to give up this right to rest on the Sabbath? If they answer no! then they will not do for the service of their country. They must be slaves seven days in the week instead, of six. Here is one of the most oppressive acts of which any government was ever guilty. I wish that the Convention would look at this subject and do what it can, as this resolution contemplates, to arouse a sense of independence and self-respect on this subject, in the minds of the laboring class. It seems to me, if we could speak to government respectfully on this point, and let them see what we are doing—for I am satisfied that they do not clearly understand how the country regards the matter—we shall avail something. They tell us, to be sure, that we need not accept office. True: but we are put upon this dilemma—either to be disqualified for office, or to surrender one of our inalienable rights, and desecrate the Sabbath. One or the other we must do. Just so, says the employer on the rail-road or the canal-boat: We do not compel you to work for us: but if you do, you must labor on the Sabbath. Just so say the managers of the English factories, to the parents of the children upon whom they practice such horrid oppression. “You need not send your children here unless you are willing they should work fourteen hours in a day. You have your choice.” Yes! they have the choice either to let the children *starve* at home, or be *killed* at a factory! This is the same liberty as our laboring classes enjoy with regard to rest on the Sabbath.

Mr. HICKOK, of Buffalo, said it was with no ordinary feeling that he arose to address the assembly on that subject, which had long dwelt upon his mind. He felt, that at this time, as a people, this country was receiving the just judgments of Almighty God, for desecrating the Sabbath; and as has been already hinted, the judgment falls where the sin commenced—at the very head of the government—at what should be the fountain of wisdom and justice. My belief is, said he, that the requirements of God’s holy word are binding on all people and all nations, and that they will be so as long as God rules—and no other power can add one iota to their force. And now, if gentlemen will take the word of God, and read the denunciations there written against those who desecrate the Sabbath; and if they will in their hearts believe that it is God who pronounces them, I do not believe that it will be necessary to say any thing more. If Christians will only read the denunciations in the word of God, and believe that God is righteous, they will need no argument on this subject to bring them to a conviction of their duty, and to see that it is only necessary to keep the commands of God, for happiness in this world, and in the world to come.

they may as well do it now. Are they resolute enough to take hold of it in earnest? Let each minister ask himself if he is ready? Why, he hopes he is. Well, what have you *done*—what *will* you do? Will you place the subject before your congregation, and induce them to exert their influence upon this subject?

But how shall that influence be directed? Will you support a "Six Day Line," and will you carry it out? This man who has started it, has great competition—will you help him sustain it? Will you bear part of his loss? Will you forward your goods from Rochester to New-York, by that line only; and will you give to it all your support? Will you pledge yourselves not to travel on the Sabbath day, nor to support a line that does? You need enter into no combination against others; but will you honestly give them the preference, under the fear of God? Unless you do all, your other efforts will be unavailing. If you are travelling, will you put yourselves to a little inconvenience, to travel by a "Six Day Line?" Will you advise others to do it—not coldly, but press it as a solemn duty? Will you make the greatest possible efforts to induce stockholders in canals and steam-boats, and in rail-roads, to abstain from Sabbath labor? Will you press the subject, as it will appear to you at the Day of Judgment? Will you make it a matter of church conference and church supplication for almighty aid?

These are only glances at the practical efforts that must be made; but I wish the matter to come up distinctly before the Convention.

It would be exceeding delightful to go on with these general discussions; but we must come to some practical point. The commands of God are plain on the subject: we wish to awaken a sense of responsibility, to devise a plan for active exertion, and to know what is practicable and wise, for we are not at all in the dark, as to what is *right*.

But I have already occupied more time than I intended.

REV. MR. WISNER, of Ithaca, approved of these sentiments, but thought the discussion was becoming too desultory.

THE PRESIDENT said that the debate was not in order, as there was no resolution before the house.

JUDGE WILKESON said that he intended when he rose, to call up the next resolution, but he had forgotten it.

The *fifth* resolution was then read, as follows:

5. *Resolved*, That, without the observance of the Sabbath, the highest and most permanent bodily health and mental vigor, the greatest intellectual elevation, moral purity, and social enjoyment, can never be obtained.

The question being taken upon this resolution, it was unanimously adopted.

The *sixth* resolution, as follows, was then read:

6. *Resolved*, That the observance of the Sabbath is *essential* to the highest and most permanent pecuniary interests of a people, as well as to the purity and permanence of free institutions; and that the violation of it is injurious to men in this world, as really as in the world to come.

The question being taken, this resolution was also unanimously adopted.

The *seventh* resolution was then read :

7. *Resolved*, That as free institutions cannot be maintained and rendered blessings, without intelligence and virtue among the people ; and as these cannot be secured without the observance of the Sabbath, no enlightened friend of such institutions will knowingly allow himself to trample on the sanctity of that holy day.

And on taking the question, this also was unanimously adopted.

The *eighth* resolution was then read, as follows :

8. *Resolved*, That, as the duty and utility of remembering the Sabbath day and keeping it holy, are not only inculcated abundantly in the Bible, but are also often, in the course of Providence, strikingly illustrated by facts ; all who become acquainted with such facts, are requested to cause them to be published and circulated as extensively as possible.

This resolution was also adopted unanimously.

The *ninth* resolution was then read :

9. *Resolved*, That the observance of the Sabbath is the *right*, as well as the privilege and duty, of all classes in the community ; and the blessings of it were designed by its divine Author, to extend to the laboring animals ; and that the requiring of either man or beast to labor on that day for the purpose of pecuniary gain, is gross injustice toward the one and great cruelty toward the other ; and it ought to be abandoned throughout the Christian world.

Rev. Mr. WISNER, of Ithaca, said that, under leave, he would like to make a few remarks upon part of this resolution. As he did not intend to trespass upon the rule, he should speak only of a single point—the inalienable right of the laboring class to enjoy the rest of the Sabbath. It is a point, Sir, he said, upon which my mind has long dwelt. I consider every man as enjoying the right to keep the Sabbath. It is a right which God has given him, and no man can infringe upon that right without cruelty and injustice. Look, Sir, at the laboring class of community. It is true, in the Providence of God, and it always will be true, that in community there is one class of employers and another of employed. There has always been in every country a class of laborers, men who are dependent for their subsistence upon their employers. Now the question is, shall these men be deprived of the privilege which their employers enjoy, of resting on the Sabbath ? That is the question, to my mind. The employer can sit at his ease in his parlor and keep his men at work, and there keep the Sabbath himself, while all his men are at work upon that day. But is he not depriving them of a privilege which he is enjoying himself ? And where is his authority for depriving them of that privilege ? Look at the evils which result to the laboring man, from his being forced to labor on the Sabbath. In the first place, his health is impaired. And here let me advert to a fact which confirms the position taken by a preceding resolution. It has been observed that men who are sent to our State-prisons with broken health, almost always come out with health greatly improved. Now I am clearly of opinion that one of the principal reasons of this is, that in the State-prison every prisoner enjoys the privileges of the Sabbath. He is forced to labor six days ; and yet, by resting

poured upon our land, have more or less to do with the violation or observance of the Sabbath day. Look over the land to-day; look at the multitudes of failures and disasters which spread from one end of the land to the other. Who has failed? Who has been able to keep the money he has made? I call attention to it; for I believe the matter will bear investigation. Of the few who have not failed, a great proportion have been of those who did not make their money by Sabbath-breaking; and of those who have failed, a large proportion have been of those who *have* been engaged in the violations of the Sabbath. Look around our country—upon the whole length of our canals—at our forwarders and millers, and business men: and I aver that the truth will show my statement to be true; and that God is the God of the Sabbath, to-day, as he has ever been; and the reason why the fact does not stand out as clearly in our history, as it does in that of the Jews, is because our history does not crowd a hundred years into a short space as the Bible does; for in that we read the history of a whole generation, and the result is given at once. Not so with us. We see men living in violation of God's law. By-and-by, one after another goes by the board, and if we could see the connection so clearly as it is laid down in the history of the Jews, we should see the same result. I ask for an investigation of this matter; as it is one which I have studied with some care, for the last two years.

The resolution sets forth the *rights* of the laboring man, with regard to the Sabbath. Now, Sir, I am a laboring man myself—and I hold the sentiment of the resolution to be true. I say, Sir, that there is not a more intolerable slavery under heaven, than that which is now practiced, in enforcing labor on the Sabbath-day. I ask again, how much is the Bible believed? That faith which does not control the practice of men, amounts to nothing. Who would dare, if he believed in the retributions of God, against those who violate his Sabbaths, desecrate it as is now almost universally done. I say it is not believed. The man who believes it, will not do it. He will not hope to prosper in any such course of conduct. It will curse any man, and it will curse his posterity.

It has been shown already how necessary are rest and refreshment, and the opportunity of cultivating the intellectual and moral nature of man. Of all these are laboring men now deprived. Yes, they are subjected to a slavery more intolerable than that at the South; for there the slaves are allowed to spend the Sabbath in their own way, and to work for themselves, at least. But these men have no Sabbaths. They are trodden to the earth; and if they only knew their power, they would never submit to their present degradation. It is entirely contrary to the doctrine of equal rights—guaranteed to all men by our common Constitution and laws. The usages of society wrest from man the rights of the Sabbath which the God of nature has given him. But this is sanctioned by high examples; and so long as these exist, they will be copied. Just look at the examples. I do not now refer to the regulations of the Post-office Department, which compel a desecration of the Sabbath: but look at our own State laws, which forbid labor on the Sabbath; and yet, on our

canals, from one end to the other, men are compelled, by the usages of society, to labor on that day, in direct violation of the laws; and no man need apply for the office of lock-tender, or collector, who does not expect, on every Sabbath day, to violate the express language of the statutes. Look at the influence of this. It not only exerts a demoralizing influence on them, but it sets the example to all men to violate the statutes with impunity. One portion of our official dignitaries, acts directly in opposition to the interests of all our citizens. And why, under these circumstances, should not our canals furnish more inmates of the prisons at Auburn and Sing Sing, than all the rest of the State? Is it possible to bring to bear upon the young men of the country, a more pernicious influence than this?

There is another idea connected with this subject. I hold that no individual has any right to sell his labor on the Sabbath. If the Sabbath is necessary to the highest happiness of every individual, then not only has no man a right to take it away, but no man has more right to sell it, than he has to sell his life. We all agree that no man has a right to take his own life. Suicide is a heinous sin; and if it were possible, it would be punished as murder. I hold that no man has a right to sell that which is indispensable to his health and happiness; and any man who purchases that right from another, inflicts upon him the greatest injury. Let us, for a moment, see the operation of this thing. As we have been told to-day, this Sabbath labor is perfectly unequal: it violates the first principle of our institutions—that of an equality of rights. There is no such thing as equal rights, in the present usages of society. Take the line of rail-road from this city to Albany. Inquire what is the number of persons who travel on that road, on any given Sabbath day; and then find what number of persons are engaged one way and another, in providing for them—at public houses, stopping places, &c.: see how many are deprived of the privileges and enjoyments of the Sabbath, for their accommodation; and I'll venture to say, that their number is twice as great as that of those who travel on that day.

[Mr. STARR's time having expired, he was forced to leave the subject unfinished.]

Mr. SHEPHERD, of Buffalo, said that the resolution spoke of the right to the rest of the Sabbath, as guaranteed, not only to our fellow-men, but to animals. It brought to his mind a fact which occurred in Vermont, not many years ago. A neighbor of his was engaged in an iron-foundry—young and ambitious, and determined to become rich immediately. In his haste to amass wealth, he kept his fires burning, and his teams and his laborers at work Sundays, as on other days. His friends remonstrated, and urged him to desist. "But," said he, "I can't make iron, unless I keep my fires burning all the while." "Well," said they, "at least, let your horses and men rest." No, he would not: he wanted to get rich. They reminded him that God might not prosper his business, if he persisted in violating his commands. But all this did not move him: he kept on working seven days, instead of six. This was in the spring; and before winter came, his teams were like the lean kine of Egypt—poor, miserable beasts, scarcely able to walk. His men were

I have lived in this country over thirty years. I saw the place where stands this proud city, when it was nothing but a wilderness—when there was no sound heard but the howling of the wolf and the cry of the Indian. Now look upon it, and see what God has wrought! No man can look upon these things and not feel that we owe a mighty debt of gratitude to the Almighty, for the blessings he has, in such profusion, showered upon us. He has blessed us more than any people on the face of the earth. But, Sir, do we verily believe that the evils which afflict this country, are judgments from the hand of God? Who can witness the avalanche that has gone over the land—the scenes of 1836—in which every man, Christian or not, was, to some extent, affected; when every one hastened to be rich, and built castles in the air—so soon to be demolished; and not feel that the hand of God is in the world?

I became intoxicated with the rest of my countrymen, when I saw all around me growing rich so fast. I embarked in the same schemes, and felt as if I had increased my stores; and said, with the man of whom we read in scripture, “I will pull down my barns and build greater.” I thought then that I would be liberal—that I would use my money for advancing the kingdom of Christ, to build churches, and aid the benevolent institutions of the day. But God taught me that my property was not my own. I did not bring it all into the store-house of the Lord, and he has taught me a lesson for which I shall ever be grateful. I rejoice that he has taught me that the strength of the Christian is not in the multitude of horses or of chariots, but in the power of God—and to God would I this day give all the glory. Now, if we will with one heart and one mind, come up to the help of the Lord in this mighty work, God will bless us; and we shall, as a people, dwell in the high places of our God. God has promised to bless all who will keep holy his Sabbaths; and I appeal to every man in this Christian assembly, who has ever made one single effort in the cause of God, for which the Savior came from heaven to earth, if he has not found manifold truth in the saying of Christ, that “no man hath forsaken father or mother, or houses or lands, but he shall receive in this life a hundred fold, and in the world to come, life everlasting.” I well remember the time when it was a common saying, that the Sabbath never crossed over the Genesee river. We had none of its privileges; but the efforts of Christians have brought about a great change in this respect. But I appeal to you if there has not been, for years past, too much of the infidelity of France, spread over this people—if it has not got into the halls of Congress—and if it is not time to call upon this people to repent before God shall have utterly forsaken them, that he may again smile upon and bless us.

I do not wish to intrude upon the time of the Convention; I only wish to say, that if God shall give me life and energies, I hereby pledge them to the service of this good work; and it appears to me, that this is, of all seasons, the most appropriate for the effort. I would say, also, with my friend from Buffalo, (Prof. Wilkeson,) that the church is fearfully behind in this work. The laboring classes of our community, have been long deprived of the rights and privi-

leges of the Sabbath ; and who shall aid our boatmen and sailors to assert their rights and demand a retraction of their privileges, unless it be the Christian church ?

Mr. PEARSON, of Genesee county, said he should confine the few remarks he had to make, to two points. The first was the importance of the Sabbath, as a sign between God and his people, in a national light. We are told, in the Bible, that God gave his people the Sabbath to be a sign between him and them. But we see that the children of Israel disregarded the Sabbath, just as our nation is doing in the regulations of its post-office department, which belongs to the whole country, and may appropriately be called the Inugs of the nation. We see the Sabbath polluted, then, at the fountain ; and of course all the streams that flow from it will be corrupt also. He regarded all the commercial distress which now presides over the land, as a judgment of God for our violation of his Sabbaths. Never before have embarrassments in every department of industry and of business been so general. Men may attribute this, some to one political casue, and others to another ; but he saw behind all these causes, the desecration of God's holy day, as the chief source of all our calamities.

The other point to which he wished to call attention was, that the children of Israel signed a covenant, pledging themselves to observe the Sabbath, and keep the commands of God. Now the penalty of their disobedience was to be paid by their children ; and how did they suffer for it ? By the seventy years captivity in Babylon, into which they had been led, that the land might enjoy rest. Now if we suffer the violation of the Sabbath to go on unchecked, we may not only suffer the penalty ourselves, but our children after us, may be brought into suffering by it. If, then, we look at the subject with that degree of concern and interest which it merits, we shall, as members of the body of Christ, as patriots and philanthropists, do all that we can to stop this sin, so that we may not leave it to our children to pay so fearful a penalty for our disobedience.

Mr. STARR, of Rochester, said that the Bible had been quoted ; and he believed that from it is derived all the knowledge of our duties and obligations that we need. If we yield to it a full belief, we shall need no farther argument to convince us of the course it is proper to pursue. But, said he, how much do we believe it ? You may see it by its influence upon our conduct. Denunciations of God reach from the beginning to the end of that book, against those who violate the Sabbath-day. But who regards this ? Is it not true that both priest and people seem to regard the commandment enjoining the observance of the Sabbath, as somewhat different from the other commands of God—as a little less obligatory—that it does not mean precisely what it says ? For who that really believes the word of God, could act as the mass of men, even in the church, do act ? No man, I say, can fully believe the word of God, and then look at the history of the past, as a guide to the future, and go on in the desecration of the Sabbath. The Jews, we are expressly told, were removed from their country, that the land might have rest on the Sabbaths of the Lord. It has been more than hinted that the judgments now

the subject, the question arises, whence come these rights? How can it be said that any given thing is a matter of right? When our fathers, Mr. President, attempted to establish a government for this country, they sought to embody the first principles of the rights alluded to in the Declaration of Independence; and they said that "all men are endowed by their Creator with certain inalienable rights." This is the source of all rights—the will of the Creator. And since the suggestion has been made, it seems to me that I can take the cause of the stage-horse, and hold up the Declaration of Independence, and prove from that and the Decalogue, that he, too, has a *right* to rest upon the Sabbath-day. For the rights spoken of in that Declaration, are not so expressly given to men, as is this right given to the laboring animal. It is a sacred command of the great Law-giver, given in behalf of the laboring beast, to his intelligent master, who is capable of understanding it. Now no one ever charged the author of the Declaration of Independence with religious enthusiasm or ultraism; and yet he said that all rights rest in the will of the great Lawgiver; and there too rests the right of animals to the rest of the Sabbath.

It is said that the laws do not require men to labor on the Sabbath. They do not in words; but do they not virtually? The feelings of men should be respected. The laws of this State regard the sentiments of Quakers: why should they not regard those of religious men upon this point? Why should men be excluded from office, if they are unwilling to violate the Sabbath?

Rev. Dr. LUCKEY, of Rochester, said the gentleman last up, had made the distinction he had risen to make. He conceived that while rest is as essential to professional men as it is to the laboring classes, there is a difference between a voluntary and a constrained breach of the Sabbath. Professional men may adjust and arrange their own business, so that they can observe the Sabbath, if they choose. The resolution looks directly to the question of *right*. It is therefore the grand question in which all are interested. The sovereignty is with the people; and if this people will violate the Sabbath, they are responsible. But when men are placed where they are *constrained* to violate the sacred day, there is an apology for them. I respect the appeal—I will say, the exhortation—of my friend from Buffalo (Judge WILKESON) to the clergy. I know his zeal, and I am sure that if he were in the ministry, transgressors would tremble at his rebuke. And I should sincerely approve of it, if he should carry on his well tempered zeal in this cause. But if he had been thirty years in the ministry, in different parts of the country, he would have found very many tender cases of discipline, if he should attempt to carry it out as he proposed.

Another respected friend has alluded to a case of a merchant of influence and a member of the church, placed in circumstances in which, in a sort, he was obliged to violate the Sabbath. I mean obliged in a limited sense: his circumstances constrained him to it. These men may be told, we do not compel you to serve us. No: but circumstances constrain them to serve the public; and if there were no other consideration, that of right should induce the public

to do away with the whole difficulty, to remove all barriers against freely serving the public. The question might be applied to many classes of our citizens, to clerks, store-keepers, &c. Suppose merchants should agree to disrespect the Sabbath. The clerks must attend to their business on that day, or be dismissed. Now is it not right that they should be permitted to enjoy the privilege of freedom from labor, the same as other citizens, without the sacrifice of their places? This is properly a question of political right: let the practice be tolerated here, and soon we should be in the same condition that France is now in. A traveller writes: "To-day we are in such a city. By *our reckoning*, it is on the Sabbath; but all the shops are open, and there is no appearance of the Sabbath." Let the practice be tolerated here, and soon it will be so among us. What would be the result? Store-keepers must continue their business, and must entrust it to persons who do not regard the Sabbath. Is this policy? This is true, already, in regard to many things, and, I am sorry to say, in regard to our public interests. Upon the railroads and canals, in which the State has an interest, the servants of the public must break the Sabbath. The policy tends to exclude all faithful men from that service.

Now there has been much said about transferring the public stocks of our state works to private associations. Look at the bearing of this question in view of such a measure. Gentlemen of wealth are solicited to become stock-holders. Those who thus invest their capital, do it with a full foresight, that the power of management is invested in the companies, and here they are liable to be involved in in the sin of breaking the Sabbath. But they say that we are not responsible; they are members—but they can't control the matter. And thus conscientious men are prevented from engaging in such enterprises, and the whole country is injured. I take it to be a just rule, that a moral and Christian people ought so to arrange the government that the best men may fill all public offices, without any violation of their consciences. I remember somewhere to have read, not long since, an anecdote of George the Third, and I shall never forget it though I may not, in relating it, be perfectly accurate in its details: a veteran, who had been worn out in his service, was recommended to a place in the domestic department of the king by some lord. He took the place, and when the Sabbath came, instead of doing the service as the others did, he was found reading his Bible. The superintendent went to him and asked why he did not attend to his business. He said that he could not work on that day, with a clear conscience. He was severely reprimanded—but stuck fast to his integrity. The lord, who recommended him, was rebuked; and finally, the old man was dismissed. He wiped his eye, as he retired, but said he could not disobey God. The tidings came to the king, who ordered him to be immediately restored to his place, saying, "Let him remain in my service while he lives. He is just the man I want. Who will serve his king better than he who dares not disobey God?" This is precisely the principle that should govern us.

One other thought. If the practice of disregarding the Sabbath be not stopped on our public works, when will it end? If the state

down-cast and emaciated: all of them diseased, and apparently near to death. And within a single year, he was pronounced a bankrupt.

Mr. S. said that he might call to recollection many other facts, showing that the right of animals to the rest of the Sabbath, was necessary to them; and that man could not, with impunity, infringe upon their rights, any more than he could sell his own. In this State, a few years ago, he fell in with a post-master, at a place which I had visited. It was on Saturday; and he was complaining bitterly of some violation of the Sabbath. The next Sunday I spent at his house, and found that he also desecrated the Sabbath, by attending to his post-office duties. "How is this?" said I. "I was greatly interested in your remarks about violating the Sabbath; and yet I see that you are violating it yourself." He said that he had no other way to get a living; and for a long while, he had some doubts about the matter, and had gone to his pastor about it, who had finally advised him to take the office; and other ministers in the place gave him the same advice. And listen to the logic by which they convinced him: "If you don't take it," said they, "wicked men will; and instead of quiet and order at the post-office, all will be confusion—the Sabbath will be desecrated." "O," said he to me, "if some kind friend had told me then, what you tell me now, I should not be here." "Well," said I, "get out of it now." "But I can't," said he, "and provide for my family: let me keep it till I pay for my farm, and then I will relinquish it." "But," said I, "I dare not to sin against God even to secure a subsistence: come out now, and repent at once." "I will," said he, "as soon as it is possible." "But won't you *now*," I asked him. "I will as soon as I can," was his reply. Last winter, I visited that city: I sought out my friend, and asked him how it was with his soul. His countenance told that it was ill. "How is it in other respects," I asked. His farm, about which he had been so solicitous, was gone, and he was more than \$14,000 insolvent. "Do you remember," said I, "what a friend said to you some five years ago? Will you leave the post-office *now*?" "How can I," was his answer.

One other fact, though I do not mean to trespass on your time. Some ten years ago, in Ohio, I had under my charge, a post-master, about five miles distant; and about the time when Sabbath mails were commenced, I warned him against the temptation by which he was soon to be tried; beseeching him to have nothing to do with Sabbath mails. I sat up with him till midnight; but he thought he could not give up the post-office. He yielded; and kept the office till one morning the mail came while he was at family worship. The door was open, and the bag was thrown into the room, close by where he knelt. He closed his prayer, took up the bag, but his hands trembled too much for him to open it. He got it to the door, and set it, unopened, on the steps, and then thought solemnly about his business. That mail came at the wrong moment, and he gave up his office.

Thus, we see men robbed of their rights—robbed of their health—and robbed of their subsistence, by this Sabbath desecration. And now, if animals, as well as men, have these rights guaranteed to

them, it is our duty to secure them their enjoyment. We are called upon, by every consideration of patriotism and of religion, to do it.

As to the reasoning by which those ministers induced my friend to take office—it would be just as appropriate, if applied to keeping a grocery, or committing a murder. If they should say to him, “Now, we think you had better take a sharp knife, and murder your neighbor; because, if you don’t, others may; and they will not do it half as ganteelly as you can,” he would have just as good a right to yield to it, as to the other.

On my way here, a man engaged in one of the expresses from New-York, said he should be glad if the practice of carrying mails on the Sabbath, was abolished. But how can we hope for this, said he, when professing Christians will take particular pains to mail their letters on Saturday evening, to go out on Sunday morning? I was ready to answer, ‘Thank God! I know of one that wouldn’t do it—but I had nothing to say; for I felt that, as a general thing, it was too true.

E. DARWIN SMITH, Esq., of Rochester, said there was one thing in the resolution he did not exactly like. Reference was made to the necessity of Sabbath rest for *laborers*. He did not think this quite fair; for it seems to refer to a better class, who are not laborers. There was no body, he said, but had to labor, and in his opinion, no class of men needed rest more than professional men: he insisted that it was indispensable for merchants and lawyers. I do not believe, said he, that a majority of them would live out half their days, were it not for the rest of the Sabbath. I refer now particularly to the labor of the mind—to the relaxation it needs, as well as the body. I hope that some person will revert to this topic. I might do it myself, but I do not wish to consume the time of the Convention. I hope that something will be done to awaken the public conscience on the subject—something upon which established institutions need not look with jealousy. We can impress upon the public mind the duty of observing the Sabbath, and bring the Christian influence to bear upon it. If we undertake to do more, we may defeat the very end at which we aim. But we can, at least, seek to arouse public attention to the subject; and if any thing is to be done, it is fit that we should approach it at once. I am sure that the subject is one upon which all minds are fully made up: it needs no argument—so deep is the conviction that every one must feel.

Hon. J. B. SKINNER, of Wyoming, said that he thought his friend (Mr. SMITH) had mistaken the spirit of the resolution under consideration. If I rightly understand it, said he, its purpose is to declare the rights of those who are unable to speak for themselves—of those who are under the control and in the power of others. And the resolution declares the rights, not only of men, but also of laboring animals. Its purpose is to protect all who are in the power of others, and are thus deprived of the power to protect themselves. In this country, the rights of men have been a subject of earnest consideration for years. They have formed the subject of our public declarations; and the establishment of popular rights has always been a subject of difficult and earnest research. In all the investigations of

compels me to break the Sabbath, it may compel them to do any thing else in violation of the right of conscience; and when the employed yield to this spirit so generally, what can the poor conscientious man do? Must he be left without employment? This subject, I apprehend, is not sufficiently considered. I am satisfied that if we could awaken the community to a sense of its importance, the spirit which enforces a violation of the Sabbath, would be resisted with the feeling with which involuntary taxation was resisted by our patriot father.

Judge SAMPSON, of Rochester, said he did not intend to detain the Convention long—but he hoped they were ready to continue the session as long as they should find it necessary for the transaction of their business. He would answer for the citizens of Rochester, that they would entertain them as long as they thought it best to remain.

Perhaps, said he, the subject of this resolution has been nearly exhausted: and yet its spirit is important, and has been so grossly misrepresented that its import should be clearly understood. It embraces the official regulations for the official violation of the Sabbath. If there is any one subject upon which the American people are always ready to insist, it is that of their equal and inalienable rights. The violation of these, on the part of the mother country produced the war of Independence; and the sages of the Revolution, when they came to settle their rights, and to secure them, were careful to go to the original source, to place them upon paper, and embody them in the Constitution. It was the fear that, after all, the equal rights of every citizen were not fully secured by the Constitution, which led to the opposition it experienced, and to the reluctance and hesitation with which it was at last adopted. New-York was one of the last States to yield her assent; and she did not yield till it was well understood that certain other provisions should be adduced, more precisely to define, protect, and secure their equal rights. I will venture to say, that at that period, no man dreamed, that by a simple post-office regulation, some twenty-six or thirty thousand individuals holding office in the United States, should be required, in violation of their consciences, to violate the sacredness of the holy Sabbath, or forfeit the right to hold their office. Allusion has been made to the petitions that were presented on that subject. The regulation of the post-office should be generally understood, in order fully to understand the merits of these efforts. The rule is, that the post-office shall be kept open at certain reasonable hours in every day of the week—including Sunday of course—besides additional regulations for carrying the mails. When the citizens of Western New-York petitioned for a repeal of this regulation, and that government would do, in relation to the post-office, what the whole country had done in their legislatures, to suspend labor on that day, a cry was raised of "Union of Church and State"—"The establishment of religion by law"—"Treasonable combinations," and such terrific phrases. And a grave report was made in the Senate of the United States, trying to prove that Congress had no power to *establish religion by law*, or to give the preference to one sect of Christians over another. The author of that report might just as well have told us that they had no

power to take a voyage to the moon! Was ever seen such absurd sophistry! And yet, the report was regarded as an unanswerable document; and it quieted the minds of many, as it seemed to say that petitioners had no right to ask what Congress had no right to grant. There you have the whole merits of that subject, in a nutshell. And yet, with all the jealousy which the people entertain of any infraction of their inalienable rights, that regulation still remains in force. Indications that it may be repealed, have been made to some extent; and if an expression go forth from the right quarter, it may be accomplished; though it may not be proper for the Convention to take any action on the subject.

This feeling of jealousy against violations of equal rights, has been an increasing spirit. It is extending even to those who are unhappily held in African bondage. It is the same feeling which creates the serious difficulty in the way of adjusting the subject of a tariff—not because people do not believe it would conduce to the general welfare; but from a fear lest it might operate more to the advantage of one section of the country, than another. Hence arise the objections so frequently made to all monopolies. Is it not, then, worth while to consider whether it is right thus to force thirty thousand individuals to violate the dictates of their consciences? I do not admit that any conscientious Christian can hesitate for one moment: he cannot do it, however humble he may be. He had better trust to Providence, and wash his hands of all such injustice. But when we talk of equal rights, it becomes another question.

There is another topic to which I would refer, in connexion with the observance of the Sabbath. It may be somewhat remote from the resolution: but it has a bearing upon the general subject. I mean the commission of crime. Every one, in this respect, has an interest in preventing the desecration of the Sabbath. Who ever heard of a conscientious Sabbath-keeper being arraigned in our courts of justice, for the commission of crime? I have had considerable experience there; and, as the result of that experience, I can say that almost invariably has the commission of crime been connected with the violation of the Sabbath. An opportunity is furnished on that day, when worldly business is suspended, for violators of its house to congregate and contrive their wicked schemes. At the last term of the criminal court of this city, I recollect, two small boys were brought up, charged with burglary committed on the Lord's day. They were both scholars in the Sabbath-school, and came directly from the school—contrived their plan of breaking open a house, and stealing the money—did so, and divided it. They were members of the Sabbath-school, but they had no Sabbath at home. They were only permitted to go, by their parents, who took no interest in the school, and cared not where their children were. One was sent to the House of Refuge, and the other escaped, more from a feeling of compassion on the part of the jury, by reason of his extreme youth, than by any doubt of his guilt. I might easily specify many similar instances; but I will consume no more of your time.

Capt. SULLIVAN said he was highly gratified at the popular character of this Convention. I rejoice, said he, that at length all men

recognize the right of the poor man to the Sabbath, to be a constitutional element of all operations designed to do him good; and in rising to speak upon the subject, I would say that I represent fifteen thousand men—not old men—not middle-aged men—but *young* men. Nor is it fifteen thousand alone, but hundreds of thousands who are turning their eyes in the direction of this Convention, in the expectation that it will be of benefit to them. Nor in recognizing this right of all men to the Sabbath, have the Convention done all that is required. Should it break up, then, and its members go home, we should not satisfy those who sent us here. We could only tell them that we went, and became satisfied that the subject was one of increasing importance; but that we had done nothing to remedy the evil. We are now aiming at practical results. The public mind is expecting something definite from this assembly. And I hope I do not narrow down the field of action to a small point, when I take the watermen of these United States, and suppose that it is in their behalf that this Convention is assembled to act.

Now, to do good to any class of men, it is important to know how they stand, and what their wishes are, in relation to the Sabbath. I heard my friend from Cleveland mention interesting facts, touching their condition, feelings, &c. I have travelled on Lake Ontario, and up and down the Welland canal, as an agent for the Bethel Society. I have preached in the open air to multitudes of sailors and boatmen—holding conversations with them in every situation in life; and I trust I shall not seem vain or egotistical, if I permit myself to believe that I know something of their true condition. I have been myself a sailor. I have been deprived myself of the Sabbath, for sixteen years of my life; and I attribute much of my present feebleness, both of mind and of body, to the fact that the Sabbath was wrested from me during that time. If, then, I seem to speak with feeling on this subject, I trust it will not appear strange to you. And, Sir, I find the feelings of those now engaged in the business, identical with my own. I find that the boatmen—those on the canal and on the lakes—all feel alike on this subject: they feel that the Sabbath is *the* blessing of all blessings. Men differ somewhat in the way of securing its benefits; and we must keep it before the mind, and see it as a practical matter; and it is with a view of speaking upon this, that I have arisen.

Above two and a half years ago, while in Buffalo, my feelings being then as now in relation to the right to the Sabbath, I sought to make them known to others, and got up a meeting in the Bethel Church. I was familiar with all the facts touching the physiological view of the Sabbath, and had seen the testimony taken before the British House of Commons, and had gathered elsewhere various interesting facts bearing upon this point. I hope it will be received, as I intend to offer it, as a plain statement of facts, without deduction, that when the suggestion was made that such a movement should be started, I felt an awful foreboding that it would not do to talk in a plain way, and to put ideas in their heads incompatible with the interests of the merchants. I talked to them, brought up facts as
est could, showing the advantages of the Sabbath, not only in a

spiritual, but in a moral, social, and physical point of view. They were thunder-struck. I ventured to say, "Now, shipmates, these things are not only true, but also the opinions of others. Mark ye: it is said by business men in Buffalo and Cleveland, that you are too degraded to improve by the Sabbath; that you can't appreciate the Sabbath. They send missionaries to the heathen; and I wish you to understand that they thus think them vastly superior to you." The meeting was over, and they rallied around me, and looked, like men, right in my face, and asked, "Is that true—all that you have said?" "It *is* true; I *know* it." They saw that I was one of them, and they were satisfied of its truth. "Captain," said one, "we shall think of this matter; but what can we do? we are very ignorant." That is the trouble; they are ignorant, and they want to know the facts of the case; and it is our business to give them those facts. The other day, I was at Port Dalhousie, preaching to the sailors there; and after I had directed their attention to the subject of religion and temperance, I held a conversation with a number of them upon the desecration of the Sabbath. Sir, I am afraid this Convention *may* do harm, rather than good. I feel as if standing among the crowd of Israelites, on the banks of the Red Sea, when Moses told them to stand still and see the salvation of God. We have been like a mill-wheel under full head-way, when the band has at length snapped; and the whole movement it now possesses, is in consequence of the momentum it had acquired. God Almighty has come down, and has laid his finger upon the business of the country, and men have been brought up *standing*. A few days ago, we couldn't get men to think on the subject of the violation of the Sabbath; but they are calmed down now. It has now become a matter of pecuniary consideration. Business is diminished; and the question comes up—May it not be true that there is a blessing connected with keeping the Sabbath holy? and may it not be seen in my affairs, as well as those of others? They have now got time to reflect on this subject. They have but little to do, with regard to mercantile concerns. Now, give sailors *the facts*, and they will take care of themselves. They have got minds. Men on these waters, possess as good minds as any other class of men thrown together in the various circumstances of life. They have the ability to discern truth, when the facts are put before them. Our hope, under God, is in seeking to arrest the tide of Sabbath-breaking in the land, by bringing facts to bear upon this class. I was upon this canal last Sabbath; the captain said he had come to the conclusion not to violate the Sabbath; and, as he was going up, there were three American vessels astern. It was a drizzling, rainy morning; and the captains of these vessels were making arrangements for going on. They called out to the captain, to know why he did not go ahead. He said his vessel would be laid up for that day. They then consulted together, and finally concluded, "Well, perhaps, it is about as well; and, on the whole, we'll lay by too."

Now, whatever may be done by this Convention, one thing, above all others, should be attended to. The facts of the case should be collected, and tracts should be published on the subject; and then

scattered, like leaves, over the whole country. The sailor then will get them, and will soon become familiar with all the facts they contain.

The resolution was then put, and unanimously adopted.

Mr. HICKOK, of Buffalo, moved to appoint a committee of thirteen, to which he wished to refer a resolution contemplating a plan for efficient action.

Dr. EDWARDS, from the Business Committee, said that a resolution had already been introduced, and would soon come up for consideration, which would state definitely the views of the committee, with regard to definite action.

Mr. HICKOK complained that there was no chance of presenting to the committee the claims and feelings of the people of Buffalo, as they were not represented in the committee.

Judge SAMPSON said that he hoped the resolution of Mr. HICKOK would be referred to the Business Committee; and moved to amend the motion, by substituting the addition of two members to that committee.

Judge WILKESON hoped the course would not be deemed necessary. He was sure no reflection upon the committee was intended by Mr. HICKOK. He urged the bringing up for discussion the resolution that suggests the plan for definite action—as it was impossible, according to present appearances, to tell how long the session of the Convention might be protracted.

The amendment of Judge SAMPSON was accepted by Mr. HICKOK, whose motion, as amended, was passed.

The President appointed Mr. HICKOK and Judge WILKESON, as the additional members of the Business Committee.

The *tenth* resolution was then read, as follows:

10. *Resolved*, That as the violation of the Sabbath tends powerfully to the commission of crimes, those who are guilty of it, are not only doing great injury to themselves and their families, but are committing great injustice to the community.

On taking the question, the resolution was adopted unanimously.

The *eleventh* resolution was then read:

11. *Resolved*, That as the observance of the Sabbath is essential to all the great interests of mankind, it is the duty of all, not only to observe it themselves, but to exert their influence, that it may be observed by all others.

This resolution was unanimously adopted.

The *twelfth* resolution was then read:

12. *Resolved*, That as the observance of the Sabbath is essential to all the great interests of men, we hereby agree that we will endeavor, by example and influence, to persuade all persons to abstain from worldly business or amusements, and observe the appropriate duties of that day.

Rev. Dr. EDWARDS said that this resolution laid down a general principle: the next advanced a step farther, towards a definite plan.

Rev. Mr. WISNER, of Lockport, wished to offer a few remarks on this resolution, before the question was finally taken on its passage.

I regard it, said he, as one of great importance, in its relation to the discussions of this Convention. I regard it, Sir, to use language which some of us who are in the habit of sermonizing, will understand as the body of the discourse, while the one which follows it, is the practical inference. This determines what we will do ourselves: the other, what we would advise others to do. And, I would ask, if we ought not to understand the course we are to pursue, before we advance any further? My only objection to this resolution, is, that it is not definite enough in its character. We agree to do all in our power to promote Sabbath-keeping; but we find that it is left entirely to ourselves to determine what that means; and I feel, for my own part, that if we pass the resolution in its present form, we shall have to appoint a committee of thirteen to write a commentary upon it, to show us what is to be its practical operation. I presume that the resolution refers to the boats on our canal and on our lakes, and to other matters of this kind. But I feel that we ought to put our finger on them, by name, so that all men may know what we mean. There are individuals in Lockport, who will tell you that *they* will do all they can, to support the Sabbath—that they think it an excellent institution; and yet these men will keep their ware-houses open on the Sabbath. It is just like throwing away all creeds, and saying that we will rely wholly on the Bible. On that ground, Presbyterians and Methodists, and all sects might agree; *provided*, we could only agree as to what the Bible teaches. I want to go to individuals in Lockport, who keep their ware-houses open, and still come to church, and say that they will do all they can to keep the Sabbath, and tell them that, in the opinion of this respectable Convention, keeping their ware-houses open on the Sabbath, is Sabbath-breaking. I wish them perfectly to understand the matter. All this, to be sure, may be explained in debate, and, perhaps, it may go to the world in print. It may, or it may not; but it is not in the resolution. That is perfectly general in its form: it lacks definiteness—particularity. I hope that this matter will be fully drawn out. I want to put our hand on sins in common practice, and tell the community at large, that we will not travel, if we can prevent it, in Sabbath-breaking stages, or rail-roads, or canal-boats; nor will we forward our goods by such conveyances. In all reforms, there must be three classes of men to operate upon—Christians, patriots, and selfish men. The first two, will be addressed by general argument. But, before selfish men, it is of no use to array such considerations. As well might the old man in the spelling-book, have hoped to bring down the boys from his apple-tree, by pelting them with grass. We must appeal to their selfishness—we must tell them that we will bring selfish interests to bear against them. I hope this resolution will not pass in its present form, because members are in a hurry to get home. I do not feel so. I want more specific resolutions; and I hope the matter will be looked in the face; and, if something more specific can be had, I hope the Convention will have it.

Dr. EDWARDS agreed to the importance of specification. The only point of difference seemed to be, as to the proper place where it would be most useful to introduce it. If, said he, you are acting only for

the welfare of canals or rail-roads, perhaps this place may be pertinent for specification; but I think the Convention want some pivot on which they may rest the Sabbath strength of the nation—a great portion of which have got no canals nor rail-roads: and if you intend to make a specification at this precise point, you cannot embody this national strength on any other. You may appeal to one body of men after another, but we wish this as a central point for them all. But I think that while we can accomplish all local objects, by proper specifications in the right place, we can also accomplish another object by this resolution. God looks at these things, not as man does. Four young men once went to a place, to ask what they could do, with reference to a certain specified duty—one purely local in its influence. They looked no farther than this: but the Lord looked farther, and raised, from this humble beginning, the American Board of Education. He looked over the whole globe; while their view was bounded by their single local interest. They thought of nothing farther; but the Lord did: and this simple thing was instrumental in creating the Education Society, which now reaches over the whole country. And I look upon it as a striking fact, while here upon this spot, which was blessed early by the efforts of men of eagle-eye and of far-reaching vision, as if they saw around the world: this is a great spot, and you should labor to make it greater. Is not this the spot where was first struck out the idea of giving to every family in the nation a Bible? and was it not caught from here, and circulated throughout the whole country? You thought here, at first, that you would have a city convention, to help the people on the canal in observing and enjoying the Sabbath. That was very good; but some of you suspected that the city was not the whole county, and so you thought of calling a county convention. Well, soon it appeared that the county was not the whole Empire State, and so you thought of holding a State convention. Finally, it struck you that the Empire State, great as it is, was not the whole world, and so you determined to invite whoever would come. Now, cannot the members of this Convention—looking beyond the interests of their own towns, or villages, or counties, and even States—throw out a pivot on which may hinge the Sabbath interests of the world, and revolve in delightful harmony? It seems to me that they can; and if not—if we must have specification, why not pass this resolution for those States which have no canals or rail-roads, and then make the specifications under another resolution?

Judge SAMPSON said that we had referred this whole business to a committee in whom we had entire confidence. And now, said he, shall we break in upon the plan that committee has marked out, or shall we go through with the business in their own way; and then if we want more than they have prepared, supply it for ourselves, as may easily be done?

After some little conversation among the different members, the Convention adjourned for an hour and a half.

The Convention again assembled, and proceeded with the discussion of the twelfth resolution.

Dr. EDWARDS said that the Business Committee could perceive no necessity, and nothing to be gained, by dividing in opinion upon this resolution. The object of all might be reached, by passing this resolution, and then proposing others more specific, if it should be thought best. There would be unavoidable difficulties in agreeing upon forms of specification, but the committee had endeavored to obviate them, as much as possible, in the resolutions they had framed. If more precise and definite action must be had, let local associations be formed. Begin at Rochester, and extend it from town to town, until the whole country, and, if you please, the whole State, are embraced. Then adapt your resolutions to the local necessities of the different places; and in this way, the views of all may be successfully met.

Rev. Mr. WISNER, of Lockport, wished to add a few words to what he had said in the morning; for he considered this as the most important resolution that had yet been offered. And here, said he, I want to say that I know, as well as any body can tell me, that I am comparatively a young man: I know it perfectly well. I do not profess to be as far-reaching as many others; nor do I profess to take as comprehensive views of subjects that may come up, as some other men. But I hope I have got a heart; and I hope, too, that it is not confined to Rochester, or to Lockport, or to Western New-York, in its feelings and desires; but that it takes in the whole world. I wish for something more distinctly applicable to the violation of the Sabbath on canals and in ware-houses, than this resolution contains; and are all the canals in Rochester, or in Lockport? Are all rail-roads in Western New-York? Why, Sir, they cut the country in every direction—are spread over every State—they go through every part of the Union; and unless I am greatly mistaken, there is a rail-road passing through Andover itself. And these resolutions are to take effect in Massachusetts, and every State in the Union, and will reach across the Atlantic; for Europe, too, has canals, and rail-roads, and ware-houses; and the Sabbath is violated there, too, as well as here. And instead of having a resolution with which every one may fall in—with the sentiments of which every individual may exactly agree, I have thought that some thing more definite should be drawn up and presented for action. I have hoped that we should have had some thing precise, which could not be mistaken in its meaning. I have sat and listened with great pleasure and delight, to the general resolutions that have been introduced, and to the excellent remarks made upon them, because I supposed we should come to the *snappers* by-and-by—that all that had gone before, was merely the lash depending from the stalk. But now, the whole plan is revealed from beginning to end, and we are to have nothing at all but a string of resolutions, without laying our finger on any thing definite in the whole matter. Why not? Because, we ought to have local associations in various parts of the country, to take the local matters up! But, I ask if local associations will have power to affect public senti-

ment, as this one will? If we get up resolutions that every body may adopt, we shall effect nothing at all, but leave every thing to be done by these local bodies. Now, here is the place to be definite and specific: unless we do this, we shall lose the great object for which we have come together. But we are told the rule of the house forbids our going into this matter, from the fact that the resolution is to be acted upon as reported by the committee. But I did not suppose that we were to take, of necessity, every thing just as the committee saw fit to report it, whether we like it or not. We surely have a right to amend, or re-commit, or do whatever the Convention see fit, with any resolution. And—I speak for myself only—I hope that the course adopted, will be just to re-commit this matter to the committee, for the purpose of getting at something more definite, but general, to be sure, in its application. I do not want the local sins of Lockport or Western New-York, to be brought up here, but I want to reach all in the land. If there is any man who violates the Sabbath by keeping a ware-house open on that day, I want the views and feelings of this Convention expressed, so that they shall reach him. These men are not in any one or two places: they are all over the land—sincerely believing, at the same time, that they do all they can to promote the observance of the Sabbath.

Now, much as I admire the standing talents of the gentlemen on that committee, I must beg leave to dissent as to the generality of the resolution; and I rise to move that the resolution may be *re-committed*, in order to an alteration in this respect, if the committee shall see fit.

Judge WILKESON said that these were exactly the views he had expressed in the morning. He hoped they would be taken into consideration in perfect harmony; and he was willing thus to submit the subject.

Rev. Mr. WISNER, of Ithaca, seconded the motion for recommitment; and he wished to give a few reasons for doing so. He wished the resolution to go back to the same committee, because he had perfect confidence in the wisdom of the Committee, and in their ability to meet the views of the Convention. I am in favor of recommitment, because I am dissatisfied with the resolutions as they are. They have appeared to me from the beginning (and in this I have sympathised with the remarks of Judge WILKESON) too general. I fully believe that if we just pass this resolution as it is proposed, we can go to-morrow to every respectable Sabbath-breaker in the land, and get him to subscribe to the sentiments therein contained. Why, will not every Sabbath-breaker who believes that the Sabbath is a divine institution, tell you that he means to use all his example and influence to prevent Sabbath-breaking? Certainly, he will tell you he will most assuredly do that; but then *this* thing in which he is engaged, is not Sabbath-breaking; and *that* thing is not Sabbath-breaking. "What *I* do is not Sabbath-breaking; but only what somebody else is doing." Now if I have any correct view of the subject of this Convention, its object is to show the people what, in the opinion of this body, is Sabbath-breaking; and thus to exert an influence against it. Now if we are to pass all these resolutions out

of respect to the Committee, we shall have left off just where we begun. We shall have passed a set of truisms which every body believes, and which every body knew before we came here. They are all excellent, and it is well to say that they are our opinions; but after all, we have not advanced one step. And it will become easy, after we get through here, to go to work again, and to say what we will do to prevent Sabbath-breaking. And in order to say any thing about it, we shall find it necessary first to determine what *is* Sabbath-breaking. Now one will say: "I go to church every Sabbath, and hear preaching; but my horses and hands are at work on the canal." Another says: "I own stock, and one-seventh part of the profit is earned on the Sabbath, and is obtained by robbing God." Still, they aver *that* is not Sabbath-breaking. We want something now to reach just such cases as these. Dear to my heart as is the object brother EDWARDS proposes to attain—some general expression of universal application—I desire something particular also. The idea of affecting the world and not affecting the individuals in it, is visionary, because the world is made up of individuals. Now these individuals cannot be affected, unless our preaching is adapted to their consciences. Many of us, by experience, know that people are not apt to apply unwelcome truths to themselves. I remember once preaching against Universalism, and there happened to be one in the house. Some one asked him if it hit him. No, he said; but it fell thick as spatter all around him. That is the general feeling. It always falls thick as spatter all around; but it never *hits* any body in particular.

Now we must take a position here, and proclaim our sentiments, if we would do any thing to effect the great object. What would have become of the Temperance Reform, if, at the great Temperance Conventions, they had passed resolutions that drunkenness was a *great evil!*—a *sad evil!*—and had discussed it till they brought tears into the eyes of the whole assembly. They might have resolved that drunkenness was a great evil, in a civil, social, and religious point of view; and they might have spent whole days in discussing the evils of drunkenness; and they might have resolved, one and all, that in view of the great evils of drunkenness, they would do all in their power, by influence and example, to stop it. They might have done all this, and this resolution might have been in every body's mouth; and the drunkard would have laughed in your face, and rolled on in his desolation; and the sin might have gone on to people the bottomless pit, as on the day it first begun. They found out that a general pledge of this kind, would not answer; so they took the bull by the horns, and resolved neither to touch, taste, nor handle the unclean thing. If they had said they wanted to make the operation of the reform, general—to extend it through the world, and not to narrow it down to the distillery and whiskey-shop, for these were local affairs—what would have become of the cause? Why, now this reform, which seems to cover the world with its cloud of glory, began in these local movements; and spread one circle without another, till it embraced the whole State, the whole nation, and finally all England and the continent of Europe, like the circles in a pool, made by a little pebble.

I am not going to say, in this place, precisely what is the best language in which these sentiments should be expressed; but I believe that the committee (from the entire confidence that I feel in their powers and the correctness of their views) can concoct something which shall reach specific cases, better than this resolution. I trust that it will not be merely a general denunciation of Sabbath-breaking; but let it tell us where it is to be found. Let it uncover the monster and drag him to light, so that every man who owns stock in Sabbath-breaking rail-roads and canal-boats, can have something to reach his case and his conscience, whether he will or not; so that he shall not be left, after all, to discover for himself what we mean by Sabbath-breaking. My own view of the matter, is like that conveyed in an anecdote of a sermon where I once preached. I was told that some one had preached there before me; and after he got through it was said he made his hearers a great deal of trouble. Some said he preached the doctrine of election; and others said he did not. "Well," said I, "when I preach, I can assure you of one thing—you will have no difficulty at all, to tell what I did preach." Now I want that no one should have the least difficulty in determining what this Convention understand by Sabbath-breaking.

Judge WILKESON said that he had hoped the resolution would pass without discussion; but he had seen nothing to change but much to confirm the opinion he had expressed in the morning, that we need something more definite. The question will continually recur—what did this Convention of reverend and respectable men come here for? Why did this congregated wisdom and experience assemble? Must it be only to give some very seasonable advice, just such as every body might be expected to give? It was to try in the discussion of the subject if they could not devise some plan, to arrest the desecration of the Sabbath. No other answer could be desired; but is it best then to adopt resolutions which would be just as appropriate at any other meeting? This resolution would certainly not be out of place at a Tract Society, or an Education Meeting, or any other Society, that sought to make man happy. Now it is only as to the time that we disagree. The gentlemen who presented this resolution, have subjected themselves to no censure. It is rather marvellous that, meeting as we do, there has been no greater difference of opinion than has been manifested. Now one cause of difficulty arises, for believing, on the one hand, that the object, the prevention of Sabbath desecration, can be best attained by local action. Now, what is there to take this out of all other cases? Why should it be an exception to all others? In other matters we begin with primary assemblies, and bring the matter thus up to National Conventions. But why should we get together in large conventions as now, and then send the matter back to local assemblies?

Another difficulty arises from supposing that we have different interests here. Here is one person from a section of canals, and there is another from a quarter where there are none. Now this is a great misapprehension. There are five States East of New-York, and six or seven West, which have precisely the same interest in this question, with ourselves. The great line of communication between the

East and the West, is to the great region between the West of the Missouri, and the Eastern United States, what the channel of the Mississippi is to places East of the Rocky Mountains. The Eastern part of the United States is sending its population Westward every year, to establish her institutions there: and it strikes those who thus go through our State, as every traveller judges from what they see on the canal, that the great State of New-York has no Sabbath. A Sabbath-going people, setting out for the West, find that New-York, so eminent for wealth and elevation of mind, has no Sabbath! All is busy—boats are plying—ware-houses are open—and the various cars on the rail-roads are in motion. What effect is thus produced upon these minds? Like the Mississippi, when the Missouri pours into its bosom its muddy stream, it partakes of its turbid character, and never loses it till it is merged in the gulf of Mexico. Is not a remedy for this great evil, almost a national undertaking, reaching as it does over such an extent of country? Now if we can get at the question, let us do it, and press the resolution now. I was prepared to offer something definite; but I am not at all tenacious of my own opinion. But I should like to have an expression from this Convention, to know whether they will choose to speak of particular things, and bring their influence to bear against particular branches of Sabbath breaking. Let the world see that all the subjects presented as great evils, *are* great evils. But I am not at all tenacious of this. But let the expression of the Convention be taken, so that some course of action may be adopted.

E. D. SMITH, Esq., hoped the resolution would be passed. No one found any fault with it; and it seemed, in every respect, proper. He thought it well to go on with the subject. A mere motion to recommit, without instructions, would amount to nothing at all.

Rev. Mr. POWELL, of Cincinnati, said that he wished to state a few facts, which might perhaps have a bearing on this resolution, although he designed to have stated them in another connexion. Most of the assembly, he said, were probably aware that all the transportation lines on the Pennsylvania canals, had agreed to stop running on the Sabbath; and seven out of eight of the boats on that line now do stop. A brief view of the way in which this was brought about, may throw light on the best method of accomplishing the object we propose.

The Philadelphia Sabbath Association, composed principally of mercantile men, originated in October last. I went to Philadelphia an entire stranger, and introduced the matter to merchants of long standing and influence, who decidedly took a leading part in this enterprise. They drew up a memorial, of which the following is a copy:

“THE undersigned, interested in the Western trade of Philadelphia, hereby express their opinion that the transportation of merchandize by canals and rail-roads, ON THE SABBATH, is unauthorised by any necessity, and much to be lamented as a violation of the law of God; and its discontinuance is recommended to the proprietors of the transportation lines.”

The people interested in the trade of Philadelphia, joined in ; and the business men took the subject in hand, and went to the boat proprietors, as men of feeling, and judgment, and conscience—expressing respectfully their views ; and they succeeded. The fact, as mentioned, seems small in itself ; but there is more in it than at first meets the view. In some places, they inserted : “and we hereby pledge ourselves to give our preference to those boats which do not labor on the Sabbath.” On my second visit to Philadelphia, I took occasion to say to a brother who had taken an active part in the matter, that we had chosen to adopt stronger measures than he had. He said that the stronger they appeared to be, the weaker they were in reality. “If you utter any threat,” said he, “you at once awaken opposition.” Now I believe—having resided for some six years in Western New-York, that if the mercantile men will take hold of it, they have it in their power to accomplish the object in a very short time, if they only go to work in a proper manner. If they go to those they would influence, as men of feeling and conscience, and let the business men of Rochester and Buffalo take hold of the subject, the running of boats on the Sabbath, will cease in a short time. The influence of stopping the boats on this great pathway of national commerce, will be immense. If it succeed here, it will be at once agreed that it will succeed in any part of the United States and of the world.

In view of the fearful denunciations of the Bible against Sabbath desecration—the wrong that is manifestly inflicted on the laborer that is required to toil on that day—and the numerous other evils, civil, social, and religious, in which this system involves individuals and nations, I cannot but regard the holding of stock in companies that use it on the Sabbath, where that stock is taken or retained for pecuniary considerations, as a violation of the law of God.

Nor can I suppose any case in which my own conscience would be clear in retaining stock in companies for any reason, unless I gave my solemn protest against its being employed on the Sabbath, accompanied with a disclaimer of all participation in the profits, so long as the stock was employed on the Sabbath.

But my objections to the passage of the resolution, are :

1. It is hastily drawn up ; and there is not time after that point came before the committee, or the Convention, to prepare a resolution with that care that the nature of the subject demanded.

2. It is evident, to my mind at least, that some members of the Convention are not prepared to carry out that resolution fully. It is much better to do more than we resolve, than resolve more than we do.

3. The resolution is calculated to give a wrong direction to the action of that body, and to the future action of the individuals who composed it. Every reflecting mind is convinced that Sabbath-labor is wrong—that it enslaves both body and mind—and that it is eminently unprofitable. Only give the right direction to the current of public sentiment, and it will be but a very short time before boats and railroad cars will cease to run on the Sabbath.

Let us not then spend our efforts in determining the question, whether a few conscientious men shall withdraw their capital from our rail-

roads, et ceteras ; but improve this favorable tide in public opinion, to secure a general cessation of Sabbath-labor on our great internal thoroughfares.

The PRESIDENT suggested that the discussion was taking too wide a latitude for a question of recommitment. The only subject of discussion was, whether the particulars designated should be presented in a separate resolution, or embodied in this general one. The sole difference was as to this one point—whether it were better to present it in this resolution, or in a separate one.

Rev. Mr. STOWE, of East-Bloomfield, said that, in the few remarks he should make, he should confine himself to the reasons why the question should be recommitted ; although he understood that no instructions were to be given to the Committee.

Rev. Mr. WISNER, of Lockport, said that he moved a recommitment, that the resolution might be made more specific.

Mr. STOWE said that, if he understood the resolutions, they embodied the general pledge by which the conduct of the friends of the Sabbath were to be regulated. They apply, not merely to us in Rochester or in the State of New-York, but they embody the substance of the pledge presented to every Christian in the habitable globe. The object of the Convention, he understood to be, to move the world ; and L. rise, said he, to sustain the motion. We are placed in the situation of the great men who framed the Declaration of Independence. We are now acting for the world—are embodying principles for all Christendom. Now what would the Declaration of Independence have availed, if it had confined itself to generalities—if it had said, we are in favor of liberty, without saying how far they would go to sustain or secure their rights ? It is the very definiteness of those articles which gives them consequence in the eyes of the world. Suppose the Temperance Pledge had been merely a general pledge to oppose all drunkenness : should we have seen the reform of the last two years ? Now if we adopt this resolution—which is so perfectly general that every man, the post-master and mail-agent, may adopt it—what is to be the effect of this combination ? And yet, this allows the darkest element of Sabbath-breaking to remain. It allows every man to run his stage or open his office on the Sabbath.

Rev. Mr. HOWARD said the discussion had already taken so wide a range, that he knew not where it could be well arrested. He said he was opposed to the threatening attitude proposed to be assumed by members of the Convention ; as he feared it would be productive of injury rather than good. He hoped the motion to recommit, would not pass ; but that the resolution would be adopted, and then something more specific added, if desirable. This was a pledge which all could take.

Dr. LUCKEY said he wished to inquire of the Business Committee, whether they intended to report the more specific resolution which had been referred to them.

Rev. Mr. STILLMAN said it had not yet been reached.

Dr. LUCKEY must decline voting until something could be known as to this point. He said that there could be no difficulty in passing this resolution, and then introducing another, if the committee did not see

fit to report one. He would, himself, move to suspend the rules, to enable any one who wished to offer such a resolution. It seemed to him that there could be no objection to passing the resolution.

Rev. Mr. WISNER asked leave to withdraw the motion to recommit. Leave was granted, and the motion was withdrawn.

The question then recurred on the resolution.

Rev. Mr. STILLMAN said that during the progress of the present discussion, he had been doubting whether we lived in the year 1842. Had I supposed that this Convention was called for the express purpose of determining what Sabbath desecration is, I could have employed my time better than in attending upon its deliberations.

The Circular which has invited us together, has appended to it the signatures of a large number of men embarked in business which requires them, either directly or indirectly, to violate the fourth commandment. They are forwarding merchants—owners of boats, warehouses, and rail-road stock—stage and rail-road agents—and the post-master of this city. What did they desire us to do? To decide whether Sabbath-breaking is sinful? No: they understand that perfectly well. To express an opinion that the various forms of business in which they are engaged, is Sabbath-breaking? By no means; for it is a decided conviction of this, that gave rise to the call. In attempting a personal and social reform, they find themselves involved in a difficulty, which results from two causes: a want of concentrated action, and also a want of public conscience; and they called on the friends of the Sabbath, to convene in this city on the 20th day of July, to assist them in extricating themselves from the difficulty. How shall this aid be afforded? By a resolution composed of specifications? That certainly can do nothing; for all that is to be gained in this way, is gained already. We shall accomplish the end desired, if an influence proceeds from this Convention, which shall give direction to public sentiment, and control public conscience, and awaken a sense of personal, social, and civil responsibility to the Author of the high mandate concerning the Sabbath-day.

I hope, therefore, the house will consent to let this resolution pass as it is, with little or no discussion; and then I think we shall be prepared to learn something from the forwarders themselves, who speak from the impressions of common-sense, and from a view of the relation of the laws of nature, to the laws of God. If the natural course of business be followed in the Convention, I apprehend we shall find that the forwarders and boatmen, on all these points, are five years in advance of public sentiment.

Mr. STARR believed that the Convention had been acting without information which ought to be spread before them, before they proceeded farther. Gentlemen were here, who had been engaged for months in the business, and knew more about it, than the whole house besides. Perhaps, after hearing their statements, the definite course proposed, would be taken. He wished then, that their statements might be heard, and papers from forwarders and others, read in reply to certain queries proposed to them.

Dr. LUCKEY moved that the resolution under discussion, lie on the table until the papers were read, and the information obtained.

The motion was carried, and the resolution was laid on the table.

On motion of Dr. LUCKEY, the information was asked for.

Rev. Mr. CURRY said that for the last ten years he had been brought in contact with persons engaged in this matter, and, said he, I have learned enough of the opinions they entertain, to upset all the notions I cherished before ; and such also, as brother WISNER and others in the Convention, have adopted. This is the experience of practical men, and is not to be put down by those who are entirely unacquainted with the facts of the case.

Mr. WISNER, of Ithaca, regretted that he had detained the Convention so long—purely out of his ignorance of the subject—when his brother (Mr. CURRY) had information at the time, which would have enlightened him at once on all these points. He thought it cruel in his brother to have thus far kept it to himself.

The following resolution was then read by Mr. STILLMAN, as follows :

“ That it is the decided conviction of this body, that if those who profess to be Christians, and to respect the laws of God, would avoid all violations of the fourth commandment, by their personal example and their business arrangements, one of the great obstacles to a thorough reform, would be removed.”

Rev. Mr. STILLMAN said that facts would sustain this assertion. He had been Corresponding Secretary and General Agent of the American Bethel Society, about three years. At first, he supposed the boatmen were mainly responsible for the want of a Sabbath upon our canals. But, after some month's experience, he learned that his views were radically incorrect. The incidents he was about to relate, had brought him to this conclusion.

I was in a forwarding-house in Albany, in the spring of 1840 ; the agent was a respected Christian brother ; we had a long and interesting conversation on the subject of Sabbath desecration on the Erie canal. Our conversation ending, a deck hand, who had been an attentive listener, approached me, saying, “ Sir, I perceive you have not taken hold of this matter at the right end.” On my expressing a willingness to learn from him, he added, “ I think you had better go out West, and convert the Church over again ; for many of them will sell their consciences for two cents on a cwt. of transportation.” I could not but regard this as a grave and serious charge, if not a malicious slander upon the Church ; and asked him to explain himself. He then named a Christian merchant, who is one of a committee whose business it is to visit the boats on the Sabbath, distribute tracts, and invite them to stop and visit the sanctuary where they can “ hear of heaven, and learn the way ;” and, said this man, after commencing a negotiation to have his merchandize forwarded by a Sabbath-keeping line, at a given price—because he could get it done by a Sabbath-breaking line, at two cents cheaper per cwt., he employed the latter ; and one load, at least, of his, was landed at his place of residence on the Sabbath.

Last season, in conversation with an intelligent captain, I said, I hope the time will come when you boatmen will be permitted to enjoy that day of rest which God has made for man. He remarked,

“You are hoping against hope.” “What makes you think so?” said I. He then took out his bill of lading, and said, “You see, here, I am freighted with merchandize for nine different mercantile establishments—three in Western New-York, three in Ohio, and three in Michigan: and I have learned from my passengers, that seven of them are professing Christians, and they send their goods by a Sabbath-breaking line, expecting to get them one day sooner.” I inquired what motive influenced him to inquire after the Christian character of men whom he never expected to meet. He replied, “I was looking to see if any light was likely to shine upon the boatmen; and I am forced to confess, that for these reasons, all is yet darkness.”

Another boat captain said to me, “I think you ministers and church-members know but little about this subject. Look at Rochester. If the Christian millers in that city, would take a decided stand, and say, Not one barrel of our flour shall go to market on any boat that does not scrupulously regard the Sabbath, the last boat that would ever disturb the surface of the Erie canal on the Sabbath, has passed.” He then proceeded to show me that the amount of business controlled by these men, was so great, and it was so much of an object sometimes to secure it, that the owners of boats would be compelled to lay up on the Sabbath. If this is true, who can estimate the responsibility of this city, in relation to the subject before us?

In some portions of our country, public sentiment has changed the whole face of things in this respect.

Take, for example, the steam-boat routes from New-York city, eastward through Long Island Sound. There, the whole business of the Sabbath desecration is abandoned, unless it be an hour or two before dawn on the Sabbath morning, to reach their place of destination. Not even for carrying the mails, do the boats move. About a year since an express from Washington, with despatches to the American Minister at the Court of St. James, was on its way to Boston, to reach a steam-packet about to sail for England. In consequence of there being no mail on the Sabbath, on those eastern routes, these despatches, together with hundreds of letters, were detained for two weeks. Infidelity and irreligion, upon this, became so clamorous, that the Post-master General supposed himself compelled to re-establish the Sabbath mail in that direction. The steam-boat company from New-York to New-Haven, were under contract to carry the mail between those cities, six days in the week, for \$8,000; but they would not agree to carry it for fifty-two Sabbaths, without \$17,000 additional. And this because they must go for the mail alone; for few, if any, passengers there would travel on the Sabbath. The next link in the chain, viz.: the rail-road from New-Haven to Hartford, would not give any terms, by which they would be required to run on that day. Applications were subsequently made by the routes to Norwich, Stonington, and Providence, and were alike unsuccessful.

For these statements, I have only newspaper authority: but what do they prove? Why, that public sentiment there most fully sustains those who dare not violate the fourth commandment; and, it might

easily be proved that public sentiment there, is directed, if not controlled, by the consistent example of professing Christians; and the owners of stock had found out that their true interest lay in their aiding to sustain this public sentiment. But why bring forward a resolution of this kind, which is calculated to lower the ministry and the Church in public estimation, and put a weapon in the hands of infidelity? For one, I feel no desire to bring a railing accusation against any who profess the religion of Christ. From personal intercourse with many who have lent the influence of their personal example, to sustain Sabbath desecration, I am satisfied, that most, if not all of them, sin ignorantly. They do not feel conscious of the magnitude of this evil, nor the effect of their influence in perpetuating it. They always flatter themselves that there is something peculiar in their case, which amounts to a justification. And thus, doubtless, many will continue to feel, until the entire system is broken up. Probably not a Sabbath passes, but some professing Christians may be found on these thoroughfares. Last Sabbath I spent at Schenectady. I saw the approaching and departing trains of rail-road cars. As I gazed upon the evening train from Albany, about the going down of the sun, there were but few passengers—perhaps fifteen or twenty—and, of these, three were, to my knowledge, professors of religion—two from one church in Ohio, and one from a church in Western New-York, whose pastor is present.

Almost every week, complaints are poured into our ears from boatmen, of the inconsistencies of professors of religion. Sometimes they display great sagacity in finding out these things. They will, in some way, ascertain the religious character of passengers—get their church relations; and, when the Sabbath arrives, if they remain on board, a record is made of the fact; and the particular case is put in a situation to be made known. We should be unwilling to “tell in Gath, or publish in the streets of Askelon,” facts which we know of this kind.

I once had my attention directed to the register of names kept on the island at Niagara Falls, and was especially pointed to a name under date of a Sabbath, which was the name of a D. D. in New-England. The church and minister in that village, knew not of his having been there; and would have been exceedingly rejoiced to receive instruction from his lips.

Within two years, I have conversed with a large proportion of the forwarders upon our canals, in reference to the stopping of boats on the Sabbath. From a large majority of them, I have met no opposition; for their common-sense notions of propriety, pronounced my views correct. One who, at that time, wielded more influence, perhaps, than any other, did express it, as his opinion, that my views, carried out, would do an immense injury to the boatmen, because they would congregate about the locks and horse-stations, and commit vastly more sin, than they could possibly do, by moving along. It was in vain I pointed him to the law of God, and to that declaration of Scripture, “in keeping of thy commandments, there is great reward,” and predicted that he would ultimately find that the wealth he had acquired by desecrating the Sabbath, was “put into a bag

with holes," and that God would blow upon it. Now, although he will not acknowledge my doctrine, he is forced to admit that his wealth has gone to the winds.

The providence of God, in a variety of ways, has smiled upon efforts to save the Sabbath from desecration. The example of individuals has been of great avail. Take an example. On the breaking up of our national Cabinet last autumn, when the Hon. Mr. Crittenden and his family, together with some members of the Senate and Congress of these United States, were returning to their homes in the West; and on reaching a landing place on the Ohio river on Saturday night, Mrs. C., it seems, determined to make a manifestation of her Christian principles. She did not begin, as I might have done, with reproaches for their forgetfulness of God, and want of reverence for his law; but silently determined that, let the rest of the company do as they would, she must go ashore. The noiseless influence of her consistent, Christian example, so commended itself to the captain and her fellow-passengers, that the boat remained there till the Sabbath was passed; and her influence, thus exerted, will be felt throughout that valley, till the waters of the Mississippi shall cease to flow into the Gulf of Mexico. Now, such an influence as this, we may frequently exert, and no man can estimate its extent. Go, then, and do likewise. Total abstinence—the glorious principle of the temperance reform—must be introduced, in reference to this matter.

I might allude to a great variety of facts; all of which would corroborate that view of this subject, which is taken in the resolution before us. One of these facts came out yesterday in the letter of an old sailor, which was then read. Nor can we be surprised that Sabbath-keeping men are sought for by our commercial men. The incidents related yesterday by my friend from Cleveland, (Mr. KINGSBURY,) speak volumes in praise of the Sabbath, and the consciences of men who keep it. On our canals, the question has been directly put to more than 20,000 of boatmen; and, with two exceptions, all seem most earnestly to desire a Sabbath. I have been repeatedly entreated by them to go to the Canal Commissioners, and plead their cause, as the cause of the oppressed, and ask them to close the locks on the Sabbath-day. I have a number of times endeavored to comply with their requests, but did not succeed till last spring, when I had a patient hearing. Subsequently, the same subject came before them in the shape of a petition from Whitehall; and on the 26th of May, the board answered it. In their answer, they expressed a willingness to close the locks, when there should be no necessity for opening them. But, perhaps, it is better, in this connexion, to read the report itself, than to make any comments upon it.

ALBANY, May 26, 1842.

Gentlemen:

The Canal Board have received and considered your petition of the 30th of April, in which you ask the Board to instruct the collector of canal tolls at Whitehall, to withhold clearances on the Sabbath, from boats navigating on that canal.

It is to be regretted that every portion of the community is not

convinced that the Sabbath is an institution peculiarly adapted to the religious, moral, and physical wants and necessities of man.

This conviction, however, in the opinion of the Canal Board, can neither be created nor strengthened by mandatory regulations. Moral means, by precept and example, are alone efficacious.

The statute of this State, prohibiting travelling and servile labor on the Sabbath, is nearly a dead letter ; and, like similar regulations, its rigid enforcement would create more immorality than it would suppress. The secular arm has always been a poor coadjutor of both morality and religion. It can make thousands of hypocrites, but not one genuine proselyte. Public sentiment, created by the influence of the wise and the good, is the great regulator of the public morality.

If the boatmen can be prevailed upon to suspend their labors on the Sabbath, the Canal Board will be much gratified at the arrangement, and will direct the suspension of the labors of the collectors and lock-tenders, on that day. But, whilst they are intent upon pursuing their labors on that day, a prohibitory regulation, instead of awakening their moral feeling, would only excite their opposition and resentment.

This is, in short, the impression which the Canal Board have felt on the subject, and which they have instructed me to communicate.

S. YOUNG,

President, pro. tem.

Similar to this, I fear, will be the result of all applications for relief from that source. They feel a regard for the Sabbath, and are willing to express it, but they doubt the wisdom of legal enactments on such a subject ; and when they assert that public sentiment must be the law, and that the people must redress such grievances as are complained of, they express the feelings of many wise and good men. I know the people can do it : I fully believe the people will do it ; and may God grant this Convention may do much to give public sentiment a proper direction.

Deacon EATON said that he had been a canal missionary for two or three years, and he had been able to learn the feelings of the boatmen on this subject. He said that, generally, their language is, "Give us the Sabbath." This, he thought, was the desire of seven-eighths of them. They say they are driven to work on the Sabbath, and now know no other way. It is very generally believed that the canal boatmen are infidels ; but there is not half as much infidelity there, as in small villages. There are few but believe in the obligation of God's word. A few days ago, a canal-boat captain—on my telling him that I was coming to this Convention—said that he wished he had time to stop : he wished to ask the Convention that they would devise some way in which the canal men could enjoy the Sabbath. He said he was not a Christian, and thought he never should be, until he could have the Sabbath. This is the general expression of them all.

It is charged upon many who lay up their boats on the Sabbath, that they spend the day in card-playing ; but I have never known an

instance of this kind. There are now a great many private boats that keep the Sabbath.

A captain at Rome, told me that both he and his wife had lately experienced religion; but he was forced to run his boat on the Sabbath, and he had almost lost his hope.

It is time that the Church was purified of this sin. If it could be done, the influence would be most salutary. This Convention is one which I have long desired to see; and it is probably the last of the kind I shall ever attend. I hope it will effect something towards preventing the desecration of the Sabbath.

Rev. Mr. HOPKINS, of Auburn, said that he wished to make one remark, with reference to what Mr. STILLMAN had said, and to thank him for the information he has given me, as well as to suggest a plan to stop this evil. Not long since, I received a letter from New-York, written to notify me that a member of my church had left that city on Sunday morning, in a boat for Albany. I took the letter, and began to inquire what it was best to do, and how I should find out who it was. I finally took the letter into the pulpit, and told the congregation that it was from an excellent man in New-York, who wrote to me that a member of my church had left that city in a boat on Sunday morning. I folded it up, and went on preaching. Before Saturday night, I was called upon by *three* members of my church, each one inquiring if I alluded to him! This may suggest a method of arresting the evil.

Mr. WHITNEY wished to make a further statement, with reference to carrying the mail on the Massachusetts Western rail-road. The Post-master General was not satisfied with the terms on which the company offered to do it, and brought the matter before the Massachusetts legislature. Their Committee on Rail-roads reported that the Post-master General had made a liberal offer, and the company ought to accept it. Still, the directors refused, and Harnden's Express was employed to take the Sabbath mail, which now goes from New-York, by way of Springfield. And this Post-master General is a member of the Presbyterian church.

Captain GRANT, of Troy, said that he was brought up a boatman on the North River, and had been for some years a forwarder, though he was not now. For sixteen or seventeen years he had been a distributor of tracts on the boats. He agreed, he said, very nearly, with what had already been said; and thought the great thing was to get the Church right on the subject. He found more difficulty in getting church members to stop travelling on the Sabbath, than in any thing else. We have succeeded this year in getting one establishment to discontinue running boats on the Sabbath, but it was with great difficulty: they say that Christians do not support them in their efforts. Still, there are many true men among them, who will sacrifice every thing for the sake of stopping this great evil. All we need to carry forward the work, is more consistent action. Even if Christians have to pay a few cents more for transportation on a Sabbath-keeping line, they should do it: thus a competition will be created, which will, in the end, secure the establishment of these lines; but thus far, they have been run at a continual sacrifice: they

have not been well sustained. One of them has been started on the Northern canal ; and we have got a line of tow-boats on the North River, which does not labor on the Sabbath. The boatmen are better prepared for the reform, than is generally believed. The ferry at Troy never makes money on the Sabbath ; for public opinion is so thoroughly against it, that few cross. In our whole section of country they are anxious for a change. Nor do I feel at all discouraged by the refusal of the legislature to close the locks. We have the right on our side, and must ultimately succeed.

Judge SAMPSON suggested that, though these statements were interesting, there was yet a good deal of business to be done ; and he feared that the session of the Convention must be brought to a close to-day, as many would be forced to go home. He moved, therefore, that the unfinished business of the Convention be taken up.

Mr. STARR hoped the motion would not pass : there was yet much to be said on the subject, and he wished to have it thoroughly discussed. He held in his hand replies from two forwarders in this city, to certain queries proposed to them ; and if the Convention was not in haste to adjourn, he would present them.

Judge SAMPSON withdrew his motion, for the purpose of hearing the letters read.

Mr. STARR said he desired first to get an expression from the Convention, as to the wish about remaining in session another day.

On motion of Judge WILKESON, it was decided to be expedient to close the session on that day.

Judge HOWELL, of Canandaigua, said he could see no reason for remaining in session longer. He had listened with great interest, and yet with some impatience, to what was said. He regretted to see such a disposition to talk. Why not take up the business on the plan reported by the committee appointed for that purpose, and go on and finish it ? The Convention had received all the information they would be likely to get. He renewed the motion, therefore, to resume the unfinished business.

Dr. LUCKEY said he should vote for the motion, as he could not conceive what connexion the letters had with the resolution before the house.

The motion was carried ; and the question was then on the *twelfth* resolution, and, on being taken, the resolution was unanimously adopted.

The *thirteenth* resolution was then read, as follows :

13. *Resolved*, That we hereby respectfully and earnestly request the friends of the Sabbath throughout the country, and throughout the world, to enter into a similar agreement ; and to do what may be most useful in obtaining the names, and making known the numbers who are willing thus to give to the observance of the Sabbath, the support of their individual and united example and influence.

This was also adopted unanimously.

The *fourteenth* resolution was then read :

14. *Resolved*, That in the forming of local associations, wherever they may be thought to be best, for the promotion of the observance of the Sabbath, it be recommended that the form of agreement and the

course of efforts be such as will most extensively promote the due observance of that day ; and that they agree especially to abstain from those violations which are most prevalent among themselves.

The question was taken, and the resolution was adopted unanimously.

The *fifteenth* resolution was then read :

15. *Resolved*, That it is the conviction of this body, that if those who profess to be Christians and to respect the laws of God, will conscientiously abstain from all violations of the fourth commandment, both by their personal example and their business arrangements, the greatest obstacle to the success of this enterprise, will be removed.

Judge HOWELL said that he was not prepared to say, by his vote, that *the greatest* obstacle to the keeping of the Sabbath, was the Church. It *might* be true ; but he was not prepared to say so. He suggested that the words "*a great*," be substituted ; and the Business Committee said they would accept the amendment.

Mr. POWELL, of Cincinnati, said that he would vote for the resolution, as amended, but he thought its force destroyed.

Judge HOWELL said that the gentleman was out of order, as the original resolution was not a subject of debate, the amendment having been accepted.

The PRESIDENT decided that the original resolution *was* under debate—as the committee had no power to accept the amendment—the resolution having passed to the house.

Rev. TRYON EDWARDS moved to strike out the amendment of Judge HOWELL, and insert in the original resolution, the words "*one of the greatest obstacles*," instead of "*the greatest obstacle*."

Rev. Mr. GALUSHA said that he was opposed to the amendment. He liked the directness of the original resolution. It is such language as Christ used, in speaking of the agency that is to convert the world. What did he say to his disciples ? You are *part* of the light of the world ? No ! You are *the* light of the world : you are *the* salt of the earth. I verily believe, said Mr. GALUSHA, that if the Church would let her light shine, and there was no cloud to obstruct her rays—there is not a national vice that could stand before her. It would wither as if struck by the lightning of heaven. Let the Church be pure and upright, and she would control the world. Religion rules the world now. If it be false, the world is corrupt—if true, it sends forth a healthful influence. The Church of Christ may be regarded as a great steam-engine. If rightly directed, it draws the whole train after it in a proper manner. If she is corrupt, the whole world sinks into moral pollution. Now, shall not the Church of God be cleansed ? I believe that Christ has lodged in the Church a sufficient power to reform the world, and if it were exerted, the world would speedily be reformed. Remove the obstacle of the Church, and every other obstacle would give way at once. I say of this as an old preacher used to say of moral inability : " We hear a great deal of the *can not*," said he ; " but if men will only untie the *will not*, the *can not* will come apart like a *bow knot*." If I understand the matter, the Church is the great reforming power ; and if she was untrue to her high trust, the obstacle is insurmountable.

Remove that out of the way, and all others will be powerless. We have been apologizing for the infirmities of human nature, and the selfishness of the human heart, till we have not got a sin in the land that is not endorsed by the Church of Christ: she has become well nigh bankrupt in character; and has lost her power, because she has lost her purity.

Rev. Mr. WISNER, of Ithaca, said that he was sorry to intrude on the attention of those who seemed to have their minds made up; but he was in favor of the amendment, and should be sorry to have the resolution pass without it. I am prepared, said he, to appreciate the remarks of brother GALUSHA, that the Church is the great instrument of God for reforming the world; but he would seek to reform the world by taking it out of the Church, and giving it into the hands of this body. Now, what is this body? Is it the Church of Christ met together to reform itself? No Sir. It is a convention of citizens from different parts of the country, and of different occupations—not confined at all to professors of religion, met together as a convention: and what to do? Why, it would seem, first to reform the Church. The Church is the great instrument of reforming the world; but we, as part of the world, must first reform the Church. And how are we to do it? By denouncing the Church and her ministers, as the great cause of all the corruption in the world? Now, the Church is said to be the great instrument by which the world is to be purified; and we would paralyze her influence, by telling the world that she has no purity; and then we say to the Church, “Now we have branded you; go forth to reform the world.” It is, Sir, one of the alarming evils of the day, that the order of our Lord Jesus Christ is utterly subverted. The Church and her ministers—the great instrument for reforming the world—is called to sit down at the feet of local agents of self-constituted societies, to be lectured by them, and told of its delinquencies and corruptions. It seems to me that if she would longer preserve her power, the Church must stand up against this conduct, or at once resign her functions, and commit them to the hands of some self-created association. There is not a more alarming evil under the whole heaven, than this desecration of the ministry, and this trampling of this divine institution of God under foot. I have no disposition to excuse the sins of the Church; but I do not like to be told, as we have been told by some of those agents, that if we had only known as much as they did about the matter, we should have acted differently. We had better be “bound out” to some Moral Reform Society, and learn of them how to advocate the cause of Christ. I must, for one, bear my testimony against this trampling under foot of the Church of God; and the Church must stand up and bear her testimony against it. I am, therefore, decidedly in favor of the amendment; and, as amended, I have no objection at all to the resolution; because, it is a fact which has fully come out in this discussion, that members of the Church of Christ, are guilty of desecrating the Sabbath of the Lord. But I am not pleased with the course that has been taken in preferring these charges. I believe it altogether better to make such charges by name, and not impute corruption to a whole class. I do not like to see a man rise and say that

members of this Convention have been guilty of Sabbath-breaking in coming here. I would rather he would name them, if he knows them, than thus to cast suspicion on the whole. If I have anything against any member, Christ has directed me what to do; and I should not thank any member who should come to me and say, "Brother Wisner, a member of your church, is an habitual Sabbath-breaker:" but I should thank him if he would say, "Mr. Wisner, A, B, or C, has done so and so, in violation of the Sabbath; and I wish you would attend to it." Then, the reform may be brought about without slandering the whole Church.

These are the last remarks I shall make here, and I feel glad to bear testimony against the course that has been adopted, *in toto*. And here let me say, that I am, by no means, tenacious of any opinion of my own. I did feel that we needed something more specific; and, after what I was told, I supposed that if I had only some other facts which others knew, such a flood of light would have been poured upon the subject, that I should clearly have seen my error. But when this illuminating flood came, I saw that it had shone upon my path before; for I had heard brother Stillman, and he says precisely as I did, that we must have something more specific. But he pours out the vials of his wrath upon the Church; and tells the world that it is in vain to come here to reform mankind: that the Church is the power to do this: and she is so corrupt that she cannot. Thus we have met in Convention to reform Christ's instrument for reforming the world.

Rev. Mr. GALUSHA said that Mr. Wisner seemed to regard the resolution as charging that the Church was the sole cause of corruption in the world. The great obstacle is, in reality, the want of unity in the Church. A want of concert is the cause of failure. If any expression of mine has led to the belief that I meant to say that the Church had lost her character, I wish to remove it.

Mr. WISNER. The expression was that "the Church had lost her power, because she had *lost her purity!*"

Mr. GALUSHA. Yes, in the eyes of the world it is so. There seems to be a fear that the Church will be dictated to by voluntary associations. I wish to suggest that these associations are all based upon the fact, that the Church does not act in concert against the common enemy; and even those who have the most zeal, cannot, except by these associations, rally in solid phalanx against the sins of the world, as they seek to do through the agency of these voluntary associations. It is this want of union in action, of which I complain; for this is the great obstacle in the way of reform.

Rev. Mr. WISNER did not wish to be understood as speaking against voluntary associations, in themselves; but only against their course in relation to the Church.

The question was then taken on the amendment of Rev. TRYON EDWARDS; and it was adopted by a very large majority.

The resolution, as amended, was then put to the house, and adopted.

The Convention then adjourned.

7½ o'clock, P. M.

The Convention reassembled, and the *sixteenth* resolution was read as follows :

16. *Resolved*, That all travelling, employment, sharing profits, or holding stock of or in connexion with railroads, canal or steam boats, stages, or other associations or vehicles for business or pleasure, which continue their ordinary employment upon the Sabbath, are violations of the fourth commandment, and should be abandoned by all who hold the doctrine of *equal rights*—claim to be philanthropists and patriots—desire to prosper in business—transmit the results of their toil to their heirs—or avert the judgments of heaven.

Mr. STARR, for the Business Committee, said this resolution had been introduced to meet what seemed to be the general desire for specification. He believed all the topics alluded to in it, had been already discussed.

Judge SAMPSON said he should cheerfully acquiesce in passing the resolution without debate, were it not for his individual situation, which he presumed was somewhat peculiar. He felt that he could not consistently vote for the resolution, without taking an entirely different course from any he had yet seen fit to take. He regretted the necessity of trespassing upon the time of the Convention. He did not rise to oppose the passage of the resolution, but to define his own position, and respectfully to solicit from his Christian brethren whatever light they could give him as to his duty in the matter.

The case, said he, is briefly this : Several years since, I was induced, partly by a regard for public utility, but more for private emolument, to take part in the establishment of a rail-road. I supposed the stock would be valuable, and the investment a good one. The result has shown that I was mistaken. The road is not completed, though a part is in operation. I do not know that the stock has now any fixed market value ; but it is thought that, after the road shall have been finished, the investment will be much better than it now appears.

With regard to running the cars on the Sabbath, the decision to which the closest reflection I could give to the subject, has brought me, is this : to use my influence as far as I could, not to do so. In that, myself and those who were with me, were overruled. The practice is to run one train on the Sabbath for the mail : no more. I allude to the Tonawanda road. It will probably be completed during the present season.

I had long ago determined, as soon as there should be any settled market value to the stock, to sell it, if we could not succeed in producing the change we sought. I did not think it my duty, at any and every sacrifice, to get rid of my stock, nor do I now ; though I cannot say that I feel perfectly clear as to what I ought to do. It may be that I am in error. I consider myself liable to error in judgment ; though this is the result of my own reflection. The amount of capital is several thousand dollars—for me a large sum, though without it I should not be left destitute. If convinced that my duty, my Christian consistency, and the law of God require me to make the sacrifice, I trust I am ready to do it. Other individuals I happen to

know, are situated in the same way with myself. Thus being situated, I cannot consistently vote for the resolution, unless convinced that it is my duty to sacrifice all my interest in the road, immediately.

Mr. HICKOK, of Buffalo, said that he, too, felt called on to say a few words on this resolution. He said that he held some stock in the same road; and, from what he had been able, from observation, to see of the motives that usually influence men, he thought it right that Christians should hold and control all the rail-road and steam-boat stock that they could; for thus they might bring about the results for which they were aiming. I resolved, some years since, that I would hold stock in this road, so long as there was any hope of bringing about the prevention of Sabbath desecration. But the moment I found it hopeless, I should sell the stock at any sacrifice. I have thus uniformly used all the influence I possessed in the company, in favor of this object. But the most of it is held by men who care little for these things. Some of them, however, I am happy to say, are here to-day, and have come up with me to endeavor to impress upon this Convention, the necessity that that rail-road should not run its cars on the Sabbath; and that our voice to that effect, might go forth from here to the whole country. I suppose that if we could succeed in stopping it on that road, it would have the effect of stopping it on the whole route. I am therefore of opinion that it is the duty of Christians to take this method of influencing the public sentiment. But if we decide that it is not proper to own stock, then we must also decide not to ride over, or in any way give countenance to, rail-roads that run on the Sabbath. If you do this with a view to carry out the sanctity of the Sabbath, you will find all the owners of boats and cars to be men who look at it merely with reference to dollars and cents.

I am, therefore, as I observed before, of the opinion that it is the duty of Christians, if they have money to invest, to do so in rail-road stocks, and in other modes of public conveyance, for the purpose of controlling them. The time has come for action on this subject; and I know no way in which Christians can act more to the purpose, than in this. It is not necessary to come up here, to say what is our duty in general terms, for we all know that; but it is time to *do* it, and I hope we shall begin now. We stand much in the same ground, in relation to a Christian community, as Esther did when she was called on by Mordecai to go in before the king and ask for the salvation of her people and nation, when he told her not to think that she should escape more than all others; for if she held her peace, salvation to the Jews should arise in another place, but she and her house should be destroyed. Is not this the situation of the Christian community? And are we not called on to speak out to the kings (the people), and to ask them to come up to this great work? I feel that this is the most important resolution that has been presented. I would say to my friend who holds stock in this road with myself, to hold it still, as having receiving it from Christ, as the allowance of the Almighty for the good of his fellow-men; and I wish every Christian who has money, would buy into these roads, that, by sacrificing something,

he may give his influence to effect the hallowing of the holy Sabbath.

Rev. Mr. CURRY said that he understood the resolution to declare that it is sinful to hold stock, under any circumstances, in Sabbath-breaking rail-roads; and from the remarks of Mr. HICKOK, he supposed he could not have so understood the resolution.

Mr. HICKOK said that he considered this resolution to declare that it was sinful to hold stock in a rail-road, &c., while there was no hope of bringing about the keeping of the Sabbath by it; but while there was any such hope, he thought it right to hold stock. As to the time, that was left in the breast of each individual, who must settle for himself the motive by which he is governed.

Mr. CURRY said his object was to bring out the explanation, so that it might be known what the committee meant by the resolution. I was opposed, said he, to specification; but since we have begun, I think it best to be *very* specific, so that the members may not understand one thing by the resolution, and the public another. If the resolution pass and go to the world in its present shape, it will be misunderstood. A plain man would say that it means just what it says; and that Judge SAMPSON, if he approve the resolution, cannot hold stock in a Sabbath-breaking rail-road a moment after.

There is another difficulty which is wholly a question of casuistry; and that is, suppose all hope of bringing about a change, is lost: what shall the owner do with his stock then? "Why," says one, "sell it—that is, give up the whole management into the hands of those who will, without scruple, violate the Sabbath!" Would it not be more consistent to take the other ground? I believe that I know enough of the minds of men, to know that almost every man would call upon him to do just as they did with regard to alcohol—pour it into the street. But they may say you cannot destroy money! No: but you can renounce all claim to it, and show to the world that you are disinterested in the matter.

All that I wish is, to have the resolution definitely understood. I would oppose it if I thought it would be of any service, because, Sir, I believe it to be fraught with difficulties we shall not be able to overcome. If the Convention design to effect good, they must let the question as to what is sin and what is not, alone. The whole thing should be thrown back to the breasts of the church.

Dr. EDWARDS wished to say one word. He differed from the committee as to the propriety of introducing that resolution, because he thought it would not be useful. The Convention ought rather to trust to the consciences of men to say what was a breach of the fourth commandment; and under the light thrown upon the subject by the discussion, he was willing to trust to that. He thought the great object of the Convention would be best promoted by not passing the resolution.

Mr. STARR moved to insert the words "for investment," after the word "stock," as that would convey the notion of permanent investment.

Mr. CURRY said that would not relieve the difficulty in his mind, nor in the public mind. As long as the expression is in the resolu-

tion, that it is wrong to hold stock, so long will it be understood as condemning it *in toto*; and they will overlook the explanation that may be given. If there were any way of placing the matter before the public, so that it would be understood, he had no objection; but it would be found impossible to do it.

Judge WILKESON said that he would depart from the rule, by asking a question. If I understand you (Mr. CURRY), you do not object to the resolution itself, but only to what has grown out of the explanation of the committee.

Mr. CURRY. It is to the ambiguity in the resolution, growing out of the explanation to which I take exception. I wish to be understood as objecting that the resolution, *with* the explanation, appears differently from what it would to the public *without*.

Judge WILKESON said it would be found that there was no cause for difficulty. The remarks of members touching their own views of duty, have nothing to do with the resolution itself. They are made merely in reference to personal matters; and the public will judge of them by a different standard than this resolution. There seems to be no objection at all to the resolution. As to what has fallen from gentlemen, it need create no alarm or disagreement. Members of the Convention who owned rail-road stock, had offered personal explanations which were entirely satisfactory; and others were similarly situated. But this does not change the purport of the resolution. I hope that the amendment will be adopted; for there are cases, such as where property is held in trust, where legally they cannot divest themselves. With this amendment, the resolution will have no ambiguity.

Rev. Mr. BEECHER said he did not see that the amendment affected the resolution at all. The only point involved, was, whether it was a violation of the commands of God, to hold stock in a rail-road that violates the sanctity of the Sabbath. If not, very well—we may all take hold. If it is, then I apprehend no Christian can do it. But some seem to think that it is justifiable, even in this case, if they do it in the hope to secure the control, and thereby stop the violation of the Sabbath. But is it not said that we are not to do evil that good may come? and that we are to avoid even the appearance of evil? And would it be justifiable in a Christian to buy part of a theatre, in the hope of soon getting the whole, and thus putting it down? Suppose I should do that, and people should say, There is Mr. Beecher, owns five thousand dollars in a theatre, and is receiving the avails. Well, he is brought before the Presbytery; and there he says that he does it for the purpose of stopping them by-and-by. Now what talk is this? And is it right for a Christian to step so near the dividing line, as not to know whether he is doing right or wrong? I know it may be a hard case; and it is always hard work to fight the devil. “Be not unequally yoked with unbelievers,” is the command of the Bible. “Touch not, taste not, handle not;” but sell your stock for what it will bring.

But, says another, you have no right to sell to another. Now there is a difference here, which destroys the parallel which has been drawn with selling alcohol. That is always injurious, and I have

therefore no right to sell ; but I have no evidence that this rail-road stock is to be used to any one's injury, when I sell it. If I sell stock in the market, I am not responsible for the use that is made of it.

Rev. Mr. SLOCUM, of Manlius, said that he regretted that the resolution was presented, because it tended to produce discord in the Convention. Thus far, every thing had been done harmoniously ; and he had hoped that the session would have closed in the same way. I am opposed to the resolution, said he, on two grounds. First, as to the expediency of the thing, even supposing that, in itself, the resolution is right. I deem it inexpedient to adopt the resolution in the present state of the public mind. I know that there is, now-a-days, a great deal of ultraism in moral and religious matters. I know that voluntary associations, though they do much good, are looked on with distrust. Now suppose this resolution should be adopted. Every man who is in the least suspicious of the movement in favor of the Sabbath, would read it, if he read nothing else ; and he would at once characterize the Convention by that resolution. Now, though it may be right, still *it is not always expedient to insist upon the right !*

But it is doubtful whether the resolution is really right in its principles. It declares plainly, that, for an individual to receive profits or to hold stock in Sabbath-breaking rail-roads, is, in itself, a violation of the fourth commandment. Now, if the sentiment of the resolution be true, what right has our Vice-President, who holds stock, to dispose of it to any one else ? Will that sanction the violation ? Certainly not. It is only adding sin to sin.

But I do not wish to debate the subject. I hope the remark of Dr. Edwards will have weight with the Convention. If we settle the certain principle on which the Sabbath rests, and hold on to that, have we not done enough ? These principles will work themselves out. A, B, and C will find out for themselves, whether the relation is a Christian relation, or is not ; and if not, leave it for them to withdraw from it. I hope that the resolution will not be adopted.

Rev. Mr. POWELL, of Cincinnati, had hoped that the resolution would not have come up in this form. There has been in existence, for about six years, a Sabbath association in Pittsburgh, comprising as intelligent men as any in the United States, and they have been battling this question for years. Ten months ago they *let go*, and joined their Philadelphia friends in bringing the canals into Sabbath-keeping arrangements. And I speak advisedly when I say that, from what I have seen of public opinion there, if the Convention had adopted such a resolution as this, we should never have succeeded. But now a large proportion of men who would not otherwise have joined us, have been brought into united action. If we were now united on these points, we should succeed ; but if we pass this resolution, we shall throw off a great many who would otherwise cheerfully act with us. It is best to do what we have no doubt about ; and leave the rest until we have more light.

Rev. Mr. WISNER, of Ithaca, had doubts whether it would be expedient to try to pass the resolution—not because he did not believe it right, and just the thing that was wanted—but because a divided

vote would accomplish but little. We are told that if we had gone on as we had begun, we should have had no disagreement. We could scarcely differ on questions where no interest was affected. It is only when their interests are touched, that men disagree. I perceive what I have long suspected, that the Church has slid so far into the world, that it finds difficulty in knowing what its duty is. Still, I believe the Church is honestly disposed to get out of the difficulty, though I fear she will not until she makes the effort. We are told that we have been settling great principles; but I confess that I think we have settled nothing at all, except that the fourth commandment is binding in the nineteenth century!

It may be best, however, to abandon the resolution. I mean to have no zeal for my own measure; and I fear that a mere majority-vote on this resolution, would be productive of no good. Just at the heel of the session it will scarcely be possible to get any thing more specific than we have already. I wish to say, however, that my own views with regard to the necessity of specification, are unchanged.

Rev. Mr. BEECHER moved an indefinite postponement of the resolution and amendment.

Rev. Mr. CURRY seconded the motion, and said that he did so from an honest conviction that he should have been obliged to go farther than the resolution, if that was adopted.

Mr. HICKOK wished to know what difference there was in principle, on the ground assumed, between owning shares and riding in the cars of a Sabbath-breaking rail-road.

The PRESIDENT ruled the remarks out of order, on a question of postponement.

The question on postponement was taken, and carried by a majority.

Mr. BEECHER moved to suspend farther business, to receive communications from Mr. STARR.

The motion was carried, and Mr. STARR read the following papers:

ROCHESTER, July 21, 1842.

1. Is, or is not, relaxation from labor, one day in seven, of vast importance to all men?

Eighteen years experience, either directly or indirectly, in the forwarding business, has satisfied me that it is vastly important to man to sustain him, either in a physical, intellectual, or moral point of view.

2. Do the men employed on the canal, desire the boats to stop on the Sabbath?

As far as my experience has gone, the great majority of them are desirous that their boats should stop on the Sabbath.

3. Would not better men be obtained, if Sabbath business was discontinued?

There is no doubt on this question. Honest, conscientious men are kept back from engaging in Sabbath desecration, from principle.

4. What is the effect of seven-day labor upon the morals of the men employed?

It leads to a disregard of moral and religious obligation.

5. Will not horses accomplish more and live longer, if employed six days instead of seven ?

Facts may be produced to show that they will.

6. Do the lock-tenders and collectors desire the boats should lay up on the Sabbath ?

We know of but few men employed on the canal in any way, but would rejoice to see all locks closed and all boats stopped on the Sabbath.

7. Do the forwarders desire their business should stop on the Sabbath ?

We believe all forwarders are ready and willing to stop their boats on the Sabbath, if it could be a general thing.

8. Do the six-day lines divide as large profits as the seven-day lines ?

Those lines that run seven days in the week, have one-seventh the advantage, as their expenses, *in all respects*, are the same. Therefore it cannot be expected that, with the same business, they can divide equal to the *seven-day* lines. The passengers do much to sustain canal-lines ; and the multitude will travel on the Sabbath, while an opportunity offers.

9. What advantage does arise from seven days, which might not be obtained in six days ?

None at all, if all should stop.

10. What reasons why this business should be prosecuted seven days in the week, over other business ?

No good reasons can be given, why a man should run his boats on the Sabbath day, more than his plough or his wagon.

11. What are the disadvantages that would result from laying by on the Sabbath ?

None, when all stop.

12. Can the business on the canal, be done in six days ?

As well as in seven.

13. How could you lose more money by observing the Sabbath, in laying up your boats ?

We think abundant facts may be produced to show that the business of the canal may be done in six days, at less expense, than in seven, provided all lines would stop their boats on the Sabbath.

PLINY ALLEN.

Answers to Twelve Interrogatories propounded to me by F. Starr, Esq.

1. Is not relaxation from labor, one day in seven, of importance to all men ?

One day in seven is necessary to recruit the animal powers of man ; and I think very important that he should have that rest, in order to prepare him for the active prosecution of his labors during the other six.

2. Do the men on the canal desire the boats to stop on the Sabbath ?

Among the men who are employed to work the boats, it would be very rare indeed to find one who would not earnestly wish one day

in seven for relaxation ; and of the employers, or men who own property on the canal, there are very few but what would rather lay up on the Sabbath, provided the stoppage was general.

3. Would not better men be obtained by stopping on the Sabbath ?

There are many honest and valuable men now employed on the canals ; but from conscientious scruples, very many are deterred from engaging in that business ; and should the Sabbath be properly respected, many valuable men could be procured to supply the places of some who could be well spared from the canals.

4. What is the effect of seven-day labor on the physical condition and the morals of the men employed ?

A constant routine of labor, day after day and week after week, without any time given to recruit the body, is undoubtedly injurious to health ; and as to morals, the effect has any thing but a tendency to advance them.

5. Will not horses accomplish more and live longer, if employed six days instead of seven ?

Horses on the canals are much abused. I have known a depreciation of thirty per cent. in one season, owing principally to incessant and constant towing, without any time given to rest. In my opinion, horses well taken care of, would accomplish as much, if not more, labor during the season, in six days, if allowed to rest the seventh, than they could by working the seven.

6. Do the lock-tenders and collectors desire the boats should lay up on the Sabbath ?

All of these men that I have ever conversed with on the subject, have expressed a decided preference to lay up on that day, but say they have no choice in the matter. They are compelled to be at their post during the season of navigation, night and day, so long as they retain their situation. That is required of them by the officers of the canal, say the *Canal Board*. It would appear by this, that the good of the Empire State demanded or at least countenanced Sabbath-breaking.

7. Do the forwarders desire their business should stop on the Sabbath ?

I have been engaged in forwarding on the Erie-canal nearly eighteen years—twelve of them on my own account. I have never entertained but *one* opinion on the subject of working seven days in the week ; and that opinion was and is, that the custom is altogether wrong—*nothing gained from it in a pecuniary point of view*—and every person knows that the moral effect on community, is lamentably degrading, through the whole length of the canal, and, I may add, through the State ; for in the winter season you will scarcely enter a village or hamlet within the bounds of the State, but that you will find persons connected with canalling or forwarding ; and the habits they have got accustomed to, they cannot shake off, they are there with them, and the contagion spreads. Now I must say that forwarders and boatmen originally are as well inclined as any other portion of community ; and I do assert that whatever difference there may be against the canalling portion of our citizens, it is the undeniable and legitimate fruits of Sabbath-breaking. I positively believe,

and something over forty-five years experience have gone to prove, that much of our happiness and comfort *here*, saying nothing of hereafter, depend on the use we make of the seventh day. Circumstances made me a forwarder; and were I altogether disconnected from it, I would rejoice at their prosperity. There are a great many well meaning, honorable men in the business, who are forced by circumstances beyond their *personal* control, to participate in the effect of laboring on the seventh day, but would rejoice at the adoption of any legal suasive measure calculated to do away with this seven-day labor by the entire suspension of all business on the Sabbath day. I venture to assert, in behalf of my fellow forwarders, that nine out of ten who are regular forwarders, would rejoice at the prospect of doing business on an equal footing, and be allowed to rest on the seventh day.

8. Do the six-day lines divide as large profits as the seven-day lines?

Cannot say. There have been no profits lately to divide, by either six or seven day lines.

9. What advantage does arise from seven days, which might not be obtained in six days?

No advantages whatever, provided *all would come into the measure*.

10. What are the disadvantages that would result from laying by on the Sabbath?

None! none! provided all would abstain from labor on that day. Many advantages would spring from it, that under the present state of doing business, we hardly know how to appreciate.

11. How could you lose more money by observing the Sabbath, in laying up your boats?

This may be answered by stating that, except the observance was general, many customers who do not view the matter in its true light, would leave us if we laid up on the seventh day, while others travelled on—thinking that they would gain time, which to merchants, in many cases, is of much importance. But if *all* would lay up, that obstacle would be out of the way.

12. What reasons why this business should be prosecuted seven days in the week, over other business?

No reason why. There is nothing to sanction it but its being customary. I consider this custom a bad one; and the sooner we get rid of it the better.

Please excuse the inaccuracies of these hasty replies to your interrogatories. Yours, respectfully,

JOHN ALLEN.

FREDERICK STARR, Esq., Present.

The hour of adjournment having arrived, on motion of Dr. LUCKEY, the session was extended half an hour.

The *seventeenth* resolution was then read, as follows:

17. *Resolved*, That as the improved facilities for conveying intelligence, have, as it were, annihilated time and distance, the running of the mail and the opening of post-offices on the Sabbath day, are great and unnecessary burdens inflicted on the many for the benefit

of the few—evil in their example, demoralizing in their tendencies and influence, unequal, exclusive, and oppressive in their operation ; and, being attended with expense altogether disproportionate to any benefit received, they ought to be immediately discontinued.

Mr. STARR said that he wished to bring forward some information before the question was taken on this resolution. At the request of some citizens of Rochester, about a year ago he visited the rail-road companies between this city and Albany, and examined the books of each, in order to ascertain the receipts of each day of the week. I spoke to them of the propriety of making contracts to carry the mail, only six days instead of seven in the week. At first, this was deemed impracticable ; but before I left, every one was fully convinced that it was not. The receipts on all the roads on the Sabbath during the year 1840, were only from 54 to 59 per cent. of the average on the other days ; and of those who did go on the Sabbath, the Superintendent told me about two-thirds went in the night, to avoid being seen. The companies West of the Utica and Schenectady road, said they would put in propositions as suggested, if the Eastern companies would do the same. But the Utica and Schenectady company refused to do it, out of the fear that public sentiment would not sustain them in it. They would do nothing about it, unless the Post-Master General should order the Sunday mails to be stopped. Just about this time, Post-Master General Niles annihilated at a single blow, all the Sabbath mails in the United States, except on some of the great routes.

I took stock in the rail-road between this city and Auburn, and held it until there was no hope of stopping the Sabbath desecration, and then sold it. As the Utica company had refused to stop the cars, unless the Post-Master General would stop the mails, I went on to Washington ; and as it was near the day for making the contract, I hoped that such an arrangement might be effected, from the fact that nearly all the mails had already been stopped by the fiat of the Post-Master. I thought this gave good ground to believe that more might be done. Many of the routes were important, but none as much so as this. I staid at Baltimore on Sunday, and went to Washington on Monday, where I saw the Post-Master, and spread before him what had been done on the subject, and spoke of the petitions addressed to the rail-road companies, by two or three hundred citizens of Rochester. They were signed entirely by business men, and were in fact presented to no others. These men were desirous of avoiding the evils that ensued from the stopping of cars at public places, and from other causes inseparable from the practice of running the cars on the Sabbath. I represented that the facilities for transportation had so greatly increased, that it was of little consequence whether the mails went on Sunday. The only thing necessary was, that the news should be received every where at the same time. I laid before him all the facts I had collected, and asked what objection there could be to stopping the mail. He said, none, if the citizens from Albany to Buffalo desired it. As evidence that they did desire it, on my return I sent copies of petitions I had obtained in all the places I had visited. You may ask, then, why the mails were not stopped. I can only re-

ply, that the troubles which immediately followed, at political headquarters, the death of the President, probably prevented any farther thought of the subject. The present Post-Master General, though often requested, has not seen fit to act in the matter. In my opinion, there never has been so favorable a time to act for the Post-Master General. They have once been stopped by the Democrats; and now if the Whigs should finish it up, no one could call it a party measure.

It was said by the Utica and Schenectady company, that if they stopped, the boats on the river must stop also. Certainly they would; and of so much greater importance is it. If this link could once be broken, the effect would be felt on the whole civilized world.

The question was then taken on the resolution, and it was unanimously adopted.

The *eighteenth* resolution was then read as follows :

18. *Resolved*, That we respectfully and earnestly commend the observance of the Sabbath to the serious consideration of all the friends of humanity throughout the world, and to the gracious benediction of Him who is Lord of the Sabbath; in whom all live, and move, and have their being; and who hath said to each individual, "Six days shalt thou labor and do all thy work; but the seventh is the Sabbath of the Lord thy God. In it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor the stranger that is within thy gates."

The *nineteenth* resolution was then read as follows :

19. *Resolved*, That the proceedings of this Convention be published and circulated as extensively as practicable, under the direction of Aristarchus Champion, Tryon Edwards, Samuel Luekey, E. F. Smith, J. B. Shaw, Pharcellus Church, John Allen, Jonathan Child, Frederick Starr, N. T. Rochester, and Sidney Allen; and that the above-named gentlemen be a Committee of Correspondence in reference to this subject, with power to call another Convention at such time and place as, in their judgment, shall seem desirable.

The question being taken, this resolution was unanimously adopted.

The following resolutions were then introduced by Dr. LUCKEY :

20. *Resolved*, That the thanks of this Convention be presented to the President, Judge SUTHERLAND, for the impartial, dignified, and highly satisfactory manner in which he has discharged the duties of the chair.

21. *Resolved*, That the thanks of the Convention be presented to our Secretaries, for the prompt and faithful manner in which they have discharged the arduous duties of their office.

The question being taken, they were unanimously adopted.

Rev. Mr. BECHER moved that the thanks of the Convention be returned to the citizens of Rochester, for their kindness and hospitality; and to the several churches, for the use of their houses of worship. The motion was unanimously carried.

At the request of the President, Rev. Mr. POWELL, of Cincinnati, offered a closing prayer; and, on motion, the Convention adjourned, *sine die*.

LIST OF DELEGATES.

Jacob Sutherland,	<i>Geneva, N. Y.</i>
Aristarchus Champion,	<i>Rochester.</i>
Frederick Whittlesey,	"
Rev. S. Luckey, D. D.,	"
E. Rhodes,	<i>Manlius.</i>
G. Hard,	<i>Albion.</i>
N. W. Howell,	<i>Canandaigua.</i>
Ashley Sampson,	<i>Rochester.</i>
J. B. Skinner,	<i>Wyoming.</i>
Rev. Norris Bull,	<i>Clarkson.</i>
" J. W. Adams, D. D.,	<i>Syracuse.</i>
W. Hubbell,	<i>Canandaigua.</i>
Selah Mathews,	<i>Rochester.</i>
N. T. Rochester,	"
Rev. Justin Edwards, D. D.,	<i>Andover, Mass.</i>
" Tryon Edwards,	<i>Rochester, N. Y.</i>
" J. B. Shaw,	"
" Pharcellus Church,	"
" A. G. Hall,	"
" Chester Dewey, D. D.,	"
" L. E. Lathrop, D. D.,	<i>Auburn.</i>
" Ira Pettibone,	<i>New-York Mills.</i>
" W. H. Beecher,	<i>Batavia.</i>
" Henry Snyder,	<i>Bergen.</i>
William P. Hendrick,	<i>Parma.</i>
Rev. Richard Dunning,	<i>Adams' Basin.</i>
Richard Dibble,	<i>Rochester.</i>
Harmon Kingsbury,	<i>Cleveland, O.</i>
Rev. Gilbert Williams,	<i>Wheatland.</i>
" H. B. Pierpont,	<i>Aron.</i>
" Timothy Stowe,	<i>East Bloomfield.</i>
Gurdon Grant,	<i>Troy.</i>
Pliny A. Moore,	"
Rev. Timothy Stillman,	<i>Dunkirk.</i>
Salmon Hunt,	<i>Parma.</i>
M. Eaton,	<i>Elbridge.</i>
Rev. Josiah Pearson,	<i>Bergen.</i>
" C. E. Furman,	<i>Victor.</i>
" E. Marsh,	<i>Nunda.</i>
John G. Parker,	<i>Rochester.</i>
Rev. William Wisner,	<i>Ithica.</i>
" Josiah Partington,	<i>Knowlesville.</i>

Thomas Wright,.....	<i>Wolcott.</i>
Robert Laird,.....	<i>Barre Centre.</i>
Rev. Asa Rand,.....	<i>Pompey.</i>
Jonathan Child,.....	<i>Rochester.</i>
Addison Gardner,.....	"
Frederick Starr,.....	"
Charles Kenmore,.....	<i>Carlton.</i>
Lorin B. Tousley,.....	<i>Palmyra.</i>
Albert Jessup,.....	"
George G. Jessup,.....	"
Kneeland Fillmore,.....	<i>Walworth.</i>
James L. Delaney,.....	"
Rev. E. Child,.....	<i>Byron.</i>
Erastus Cash,.....	"
Francis Brown,.....	"
Ira Cook,.....	"
Levi Fisk,.....	"
Andrew Green,.....	"
Thomas Kempshall,.....	<i>Rochester.</i>
George Hayward,.....	"
Rev. Alvah Whitman,.....	<i>Parma.</i>
" N. Otis,.....	"
Joshua Tripp,.....	"
Marcus Holmes,.....	<i>Rochester.</i>
Allen Harris,.....	<i>Central Village.</i>
Rev. Edwin Hall,.....	<i>Norwalk, Ct.</i>
" De Forest Parsons,.....	<i>Honeoye Falls.</i>
Charles Howe,.....	<i>Perinton.</i>
Rev. W. F. Curry,.....	<i>Lockport.</i>
" C. W. Gilman,.....	<i>Rushford.</i>
" John T. Avery,.....	<i>Cleveland, O.</i>
" S. Crampton,.....	<i>Holly.</i>
Sidney Allen,.....	<i>Rochester.</i>
Rev. L. Hull,.....	<i>Dansville.</i>
Thaddeus Clark,.....	<i>Rochester.</i>
C. H. Carpenter,.....	"
Rev. C. Merwin,.....	<i>Sodus.</i>
G. C. Coit,.....	<i>Buffalo.</i>
M. S. Hawley,.....	"
Raymond Leonard,.....	<i>Cincinnati, O.</i>
Rev. Charles G. Finney,.....	<i>Oberlin, O.</i>
" Ebenezer Mead,.....	<i>Le Roy.</i>
" W. S. Burnham,.....	<i>Buffalo.</i>
Justin Gates,.....	<i>Rochester.</i>
M. Adams,.....	"
Rev. James B. Olcott,.....	<i>Greene.</i>
Isaac I. Lewis,.....	<i>Scottsville.</i>
Abner Adams,.....	<i>Ogden.</i>
James Sperry,.....	<i>Henrietta.</i>
P. C. Hastings,.....	<i>Rochester.</i>
Almeron Bingham,.....	"

Robert D. Foy,	Buffalo.
William U. Reed,	Scottsville.
Elisha Harmon,	Wheatland.
James Ballentyne,	Chili.
P. McNaughton,	Scottsville.
E. B. Coleman,	Le Roy.
F. E. Lord,	Wahworth.
Rev. R. L. Hurlburt,	Avon.
Frederick Munson,	Ontario.
A. Sedgwick,	Ogden.
W. L. Chaplin,	Rochester.
Roswell Hart,	Brighton.
Rev. L. H. Angier,	Buffalo.
“ J. W. Taggart,	Syracuse.
“ P. Powers,	Knowlesville.
John Taylor,	Rochester.
Rev. B. B. Gray,	Brighton.
“ J. E. Cole,	South Chili.
John Cady,	Kingsdale, Mass.
Rev. John Selmsler,	Lockport.
“ A. T. Hopkins,	Buffalo.
O. P. Ramsdell,	“
T. Burwell,	“
J. D. White,	“
Rev. R. De Forest,	Rochester.
“ R. W. Hill,	East Bloomfield.
“ S. S. Hayward,	S. Tinton, Oneida.
Pliny Allen,	New-York. [Co.
O. N. Bush,	Rochester.
Henry Brewster,	Le Roy.
Rev. Mr. Mulhauser,	Rochester.
P. B. Cook,	“
J. M. Goodman,	“
Willis Kempshall,	“
Milton Sheldon,	Mendon.
James Seymour,	Rochester.
Mortimer Strong,	“
Rev. Jacob Burbank,	Marion.
“ Philo Woodworth,	Buffalo.
Samuel Wilkeson,	“
E. F. Smith,	Rochester.
D. R. Barton,	“
Charles Simmons,	N. Wrentham, Mass.
E. Darwin Smith,	Rochester.
Rev. J. J. Slocum,	Manlius.
Johnson Hall,	Syracuse.
A. Bates,	“
Ebenezer Walker,	Le Roy.
Enos Bachelor,	“
I. F. Mack,	Rochester.
R. V. Robbins,	“

V. Smalley,	<i>Byron.</i>
Rev. John J. Shippen,	<i>Buffalo.</i>
J. T. Orton,	
Nathan Huntington,	<i>Rochester.</i>
James K. Livingston,	"
Charles J. Hill,	"
Charles M. Lee,	"
Virgil Reed,	<i>Ogden.</i>
Rev. W. C. Wisner,	<i>Lockport.</i>
" D. K. Gally,	<i>Rochester.</i>
Moses Long,	"
R. W. Goold,	<i>Brockport.</i>
Henry Dwight,	<i>Geneva.</i>
Rev. Moses Gillet,	<i>Sweden.</i>
Philemon Canfield,	<i>Rochester.</i>
Everard Peck,	"
Moses Chapin,	"
L. A. Ward,	"
Moses King,	"
William Atkinson,	"
Rev. H. Wallis,	<i>Gates.</i>
E. W. Kellogg,	<i>Auburn.</i>
R. Hollister,	<i>Le Roy.</i>
Peter Cherry,	<i>Rochester.</i>
Ralph Clapp,	<i>Parma.</i>
D. Ward,	<i>Le Roy.</i>
Austin Day,	<i>Holley.</i>
Rev. A. S. Shaver,	<i>Rochester.</i>
Richard B. Thomas,	"
John Robinson,	<i>Webster.</i>
G. F. Needham,	<i>Union Theo. Semin.</i>
Charles W. Torrey,	<i>Rochester.</i>
James Woodhouse,	"
Hervey Lyon,	"
Joshua Tripp,	<i>Parma.</i>
Lee Comstock,	<i>Le Roy.</i>
Samuel Skinner,	"
H. Stanwood,	<i>Rush.</i>
Rev. B. B. Stockton,	<i>Brockport.</i>
P. B. Ripley,	<i>Livonia.</i>
William C. Bloss,	<i>Rochester.</i>
William T. Torrey,	<i>Murray.</i>
Azel Ensworth,	<i>Rochester.</i>
Lemuel Brooks,	<i>Webster.</i>
Alvah Strong,	<i>Rochester.</i>
John Biden, Jun.,	"
Frederick Lowell,	"
Platt Smith,	"
D. B. Loder,	"
H. A. Brewster,	"
Thomas Weddle,	"

Rev. Thomas Carlton,	Rochester.
Lyman Manley,	Ontario, Wayne Co.
Samuel Hamilton,	Rochester.
John C. Nash,	"
J. C. Morse,	Lockport.
George Beach,	
Rev. J. M. Sherwood,	Mendon. [Co.
" W. N. Benedict,	Richmond, Ontario
" James D. Moore,	Black Rock.
" R. K. Conklin,	Pike, Allegany Co.
A. C. Ford,	East Victor.
Rev. Cyrus Hudson,	Mount Morris.
Rev. J. Copeland,	Lima.
E. Ford,	Victor.
Rev. L. W. Billington,	Scottsville.
R. B. Hickok,	Buffalo.
Rev. A. H. Stowell,	East Avon.
Harry Pratt,	Rochester.
William S. Bishop,	"
Rev. L. Brewster,	Livonia.
" M. P. Squires,	Geneva.
Charles Church,	Ogden.
Rev. O. S. Powell,	Cincinnati, O.
" E. Whitney,	New-York.
N. H. Gardner,	Buffalo.
G. L. Hubbard,	"
George Davis,	"
Parker Buel,	Honeoye Falls.
George E. Delavan,	Penfield.
Rev. J. Hopkins,	Auburn.
J. S. Bartlett,	"
T. M. Hunt,	"
Horace Hotchkiss,	"
H. H. Cooley,	"
Rev. G. R. Rudd,	"
" T. R. Townsend,	"
D. L. Pickard,	Niagara County.
Rev. N. W. Fisher,	Palmyra.
George N. Tift,	Holly.
Thomas V. Sullivan,	Oswego.
Rev. D. D. Buck,	Le Roy.
" C. S. Baker,	Chili.
Chauncey Nash,	Rochester.
H. Hall,	"
S. Wetherell,	"
Benjamin Tabor,	Buffalo.
D. Fellows, Jun.,	Spencerport.
Rev. John M. Fraser,	Vermont.
" Stephen Porter,	Castleton.
Leonard Adams,	Rochester.
Alanson Cook,	"

NOTE.—The various speeches contained herein, with the exception of that of the Rev. Mr. Stillman, are published as given in the *notes of the Reporter*.

APPENDIX.

ROCHESTER, March 24, 1842.

To the Forwarders of Merchandize upon the Erie Canal :

WE, the subscribers, business men of the city of Rochester, feeling ourselves deeply impressed with the propriety and duty of keeping the Sabbath-day holy, respectfully request you so to arrange your business upon the canal, as not to render it necessary that individuals in your employment should be required to violate this command, "Remember the Sabbath-day to keep it holy. Six days shalt thou labour, and do all thy work ; but the seventh day is the Sabbath of the Lord thy God : in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy *man-servant*, nor thy *maid-servant*, nor thy *cattle*, nor thy stranger that is within thy gates."

H. A. Brewster,	J. McMillen & Co.,	Samuel Richardson,
W.W. Brewster & Co.	P. W. Jennings,	P. P. Peck,
Pierce & Osborne,	B. P. Robinson,	A. B. Brown,
G. A. Avery & Co.,	Samuel Hamilton,	H. Lyon,
J. D. Jones,	Timothy Chapman,	Sage & Pancost,
William Pitkin;	F. F. Parker,	M. Dyer & Co.,
Philip Thurber,	D. P. Powers,	Hervey Lyon,
Church & Ball,	Edward Bardwell,	A. J. Brackett & Co.,
<i>Spencerport,</i>	Stephen Y. Alling,	Seth C. Jones & Co.,
Charles Hendrix,	Jacob Graves,	J. E. Congdon,
Avery, Thurber & Co.,	William Andrews,	C. W. Dundas,
Swan & Wells,	Hiram Banker,	Sholtus & Gray,
E. Huntington,	S. B. Stoddard,	George A. Wilkin,
Avery & Burke,	F. W. Lincoln,	Patrick Kearney,
C. A. Burr,	E. D. Shelmire,	M. B. Batcham,
H. C. Fenn,	C. Truman,	John F. Bush,
Barton & Smith,	Henry C. Church,	Louis Chapin,
C. Avery & Co.,	Ebenezer Watts,	G. A. Madden,
Hall & Roberts,	A. Murray,	J. M. Winslow,
S. W. Haight & Co.,	Daniel Welch,	John Stitt,
E. F. Smith & Co.,	G.W. Fisher & Co.,	Charles J. Hill,
James K. Livingston,	Erastus Cook,	H. B. Williams,
John Fairbanks & Co.,	J. H. Hayes,	Preston Smith & Co.,
Lyman Cook & Co.,	George Byington,	N. Lyman,
Abram Truax,	James Henderson,	Thomas Kempshall,
G.W. Burbank & Co.,	Thomas J. Patterson,	William Cook,
N. H. Oatley,	Smith & Allcott,	Cheney & Hunter,

William C. Foster,
H. Stanwood & Co.,
V. R. Rowe,
Sibley & Scrantom,
R. Richardson,
James Gorsline,
M. B. Edson,
James H. Palmer,
Thomas Barnard,
Joseph Hall,

R. B. Thomas,
H. Ely,
Frederick Starr,
T. A. Parker,
Rufus Keeler,
N. B. Merick,
D. Dickey,
Wm. P. & H. Stanton,
W. C. Storrs,
John Haywood,

J. & D. Hawks & Co.,
H. Warren,
J. H. Lockwood,
Kempshall & Knapp,
J. L. Lucas,
Walter S. Griffith,
Charles Morton,
Brittin & Wilder,
Hitchcock & Wapples,
David Hoyt.

ROCHESTER, March 24, 1842.

Gentlemen :

Enclosed, I have the satisfaction to present to you the request of a large number of Merchants and Millers of this city, that your Board of Forwarders, as a body, would so arrange their business as not to render it necessary that those now in your employ, should be required to violate the Sabbath. The wisdom of the command "to keep it holy," cannot fail to be admired by all who understand the physiology of our natures; and the Christian who appreciates the propriety of obeying God's law, is pained at the impunity with which it is profaned. Very few Merchants to whom this has been presented, have refused their sanction; and many others whom we know personally to favor the object, have not had an opportunity to sign it. Hoping that this expression will not fail to receive from your board that favorable consideration its merits demand,

In behalf of Bethel Committee,

I remain your obedient servant,

H. A. BREWSTER,

Secretary.

TO THE BOARD OF FORWARDERS, Rochester.

SUBSEQUENT to the preceding, the following circular was circulated among the citizens of Rochester, and obtained the signatures hereunto attached.

THE undersigned citizens of Rochester, interested in the travelling and transportation upon our rail-roads and canals, hereby express our opinion that the prosecution of these employments upon the Sabbath day is unauthorised by any necessity, and much to be lamented as a violation of the laws of God and of this State. And we earnestly recommend to the proprietors of all the rail-roads, stages, and transportation lines, with all others engaged in labor and business on that day, its immediate discontinuance, that this whole people may enjoy the benefits resulting from "remembering the Sabbath day to keep it holy," as God has commanded.

Aristarchus Champion,
O. Hastings,
Henry Scrantom,

Isaac Hills,
A. Reynolds,
Oren Sage,

Vincent Mathews,
 Ethel C. Jones,
 Thomas B. Husband,
 J. Peck,
 J. M. Dalzell,
 George Gould,
 William Pitkin,
 Henry Cady,
 J. Robins,
 Morse,
 Gardiner,
 F. Delano,
 John Stitt,
 William Burke,
 Carlton M. Avery,
 W. Gilbert,
 M. Schermerhorn,
 Iney Allen,
 Eunice Nash,
 A. Hopkins,
 F. Hall,
 H. Roberts,
 Samuel D. Porter,
 Allison,
 W. Bryan,
 John Stroup,
 Thomas B. Cook,
 Wiley & Scramton,
 G. Andrews,
 George Byington,
 George W. Pratt,
 D. Husbands,
 Child,
 Dewey,
 John Ensworth,
 I. Fish,
 N. Buell,
 B. Thomas,
 Mead,
 H. Cheney,
 Frederick Starr,
 William Alling,
 George W. Beardslee,
 Anna Chapin,
 Cleveland Bradstreet,
 H. Thompson,
 Charles L. Clarke,
 Henry W. Davis,
 George Lyon,
 W. Reid,
 F. Talman,

D. Scoville,
 Jacob Gould,
 Abner Wakelee,
 H. A. Brewster,
 Moses Chapin,
 Samuel Miller,
 Joseph Higgins,
 Levi Pierce,
 Samuel B. Chase,
 J. A. Eastman,
 P. P. Peck,
 O. N. Bush,
 Edmund Lyon,
 Samuel Hamilton,
 Lowell Bullen,
 E. Peshine Smith,
 William W. Brewster,
 A. W. Riley,
 E. Pomeroy,
 F. D. Smith,
 Roderick Wales,
 J. K. Livingston,
 G. H. Mumford,
 George R. Clarke,
 Barton & Smith,
 Samuel Richardson,
 G. A. Hollister,
 A. Becker,
 T. B. Forsyth,
 Joseph Farley,
 N. G. Squier,
 William J. Southerin,
 C. A. Burr,
 William S. Bishop,
 John Allen,
 James W. Thomas,
 E. D. Shelmire,
 E. Cook,
 H. K. Jerome,
 Rufus Meech,
 Rufus Keeler,
 C. M. Lee,
 L. Farrar,
 E. Pancost,
 L. A. Ward,
 W. S. Philpot,
 N. T. Rochester,
 Charles W. Dundas,
 A. G. Bristol & Co.,
 Silas H. Frink,
 Alvah Strong,

W. E. Lathrop,
 Ashley Sampson,
 J. H. Hayes,
 John Fairbanks,
 William A. Welles,
 E. F. Smith,
 James P. Steele,
 C. H. Sholtus,
 C. H. Bicknell,
 S. Garbutt,
 L. S. Chadwick,
 Carlos Cobb,
 Robert Shiélds,
 G. A. Madden,
 J. H. Seward,
 M. Strong,
 Robert A. Wilson,
 Smith W. Arnold,
 S. F. Witherspoon,
 H. L. Achilles,
 James Henderson,
 Henry M. Ward,
 John G. Gray,
 Lyman Potter,
 James Chappell,
 Alexander Kelsey,
 Richard Dibble,
 Thomas J. Patterson,
 A. B. Brown,
 Comus Dyer,
 M. Dyer & Co.,
 H. B. Sherman,
 Stoddard & Freeman,
 D. H. Osborn,
 B. P. Robinson,
 Geo. Shelton,
 Lyman Cook,
 T. B. Hamilton,
 H. L. Stevens,
 B. R. M'Alpine,
 H. A. Tucker,
 J. H. Tucker,
 A. H. Redding,
 J. B. Dewey,
 W. W. Allcott,
 Marcus Morse,
 J. C. Rich & Co.,
 John Van Brunt,

Enos Stone,
 F. M. Haight,
 Ira Carpenter,
 Frank H. Hamilton,
 William C. Storrs,
 Alfred Ely,
 Peter Cherry,
 Selah Mathews,
 James C. Wells,
 E. K. Blyth,
 M. B. Seward,
 E. Huntington,
 A. E. Pardee,
 Elias Weed,
 H. C. Fenn,
 Ellery S. Treat,
 M. H. Blood,
 Nathan Lyman,
 Samuel B. Dewey,
 Timothy Chapman,
 Titus Goodman,
 J. B. Bennett,
 James Brackett,
 Samuel Hamilton,
 N. B. Mirick,
 Ira Haskins,
 L. & H. Churchill,
 William Graves,
 Ephraim Moore,
 H. Humphrey,
 Abraham Truax,
 Aaron Erickson,
 J. H. Palmer,
 James O'Maly,
 John Hawks,
 Lewis H. Alling,
 E. H. Grover,
 H. Banker,
 Erastus Shepard,
 George A. Avery,
 George W. Parsons,
 Rich, Ellison, & Co.,
 Jacob Graves,
 Charles J. Hill,
 Elisha D. Ely,
 Jehiel Towner,
 H. Wells,
 H. Ely.

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