Religious Lutelligence.

PRESBYTERIAN.

Revivals.—An extraordinary and profound revival of religion is in progress among the students at Princeton, and has resulted already in the conversion of number of young men, several of whom have been considered the most reckless in the college. The prayer-meetings, two or three of which are held daily, are attended by hundreds of students, and are marked with the utmost solemnity.

The United Presbyterian Church in Buena Vista, near Pittsburgh, has recently had an accession of 76 on profession. The United Presbyterian says:-"This revival was not got up in any way. It was altogether unexpected. There had been no special interest manifested -indeed there seemed to be coldness. They began the services in faith, the means used were prayer, and the Word of God, from the pulpit, in the Conference, and by the members seeking out the careless and speaking to them of the Saviour.'

The Presbyterian says of the two Philadelphia suburban churches of its connection:— Twenty-two persons were added to the Cohocksink Presbyterian Church, on last Sabbath. This, with sixty-six added a few weeks ago, makes eighty-eight who have united with that Church on profession since the beginning of this year. And we are glad to say that there are still some in the large congregation who are earnestly seeking the salvation of their souls. We understand that the Presbyterian Church at Frankford, (the Rev. Mr. Murphy's,) received forty persons into its communion, thirty five on profession of faith in Christ. These are part of the fruits of a quiet, gentle work of grace, which has been going on for some time in this church, and from which others, it is hoped,

may yet be gathered in.' he Western Presbyterian has an account of revivals in some churches in eastern Kentucky. Three or four ministerial brethren associated themselves together, and held four days meetings in each other's congregations, and in vacant churches. The old members have been greatly revived and the cause strengthened. Ninety-seven persons have Ninety-seven persons have been added to the various churches. The additions to the churches embraced persons of all ages, from eleven to sixty-five-of every character, from the notoriously profligate to the man of unexceptionable morality.

Seventeen persons have recently been added on profession to the Presbyterian Church in Upper Tuscarora, Pa.; nine to the Downingtown, Pa. church; twenty-two to that in Millstone, N. J., and about twenty in St. Clairsville, Pa.

A series of meetings has been held in the United Presbyterian Church of Elizabeth, of which the Rev. Samuel Jamieson is pastor, and seventy-five persons have united with the church on profession of faith. Fourteen of these were baptized. This seems to have been a most genuine revival.

Dedication and Installation. — Three years ago a Presbyterian church of 23 mem-bers was organized at Oxford Furnace, N. J. It has since grown up to the number of about one hundred, and has erected a fine church edifice. The latter was dedicated with the usual services, on the 31st of January, Rev. Mr. Kirk, of Belvidere, preaching the sermon. On the same day Rev. E. Clark Cline, late chaplain of the U. S. Volunteers, was installed over the church. The installation services were performed by Messrs. Knighton, Bryan, Bush, and Kirk.

A Presbytery in Brazil.—The Home and Foreign Record, the organ of the Old School Board, says —"We have received very pleasing news from our missionary friends in Brazil. Under the rule of the General As-sembly for such cases, they organized a Pres-query on the 16th of December last, called the Presbytery of Rio de Janeiro. On the next day the Presbytery ordained to the full work of the ministry Sr. Conceicao, the expriest who has been associated with the missionaries for some time, and for whom they have been led to form a high opinion and esteem. He is regarded as a most valuable laborer in the missionary work.'

Convention at St. Louis.—The names of about thirty ministers and twenty-two ruling Western men, are published, as heartily concurring in Dr. Breckenridge's call for a Convention at St. Louis in anticipation of the meeting of the Old School Assembly. The list is highly respectable in character: in numbers also if it is spontaneous, and not the result of an effort.

The Presbyterian Standards in Chinese. -Rev. Dr. Happer, a missionary of the O. S. Board, has translated the Confession of Faith into the Chinese language. It is now in the course of publication.

Great Britain.—It is unfortunate for the cause of Presbyterian Church extension in England, which of late is assuming considerable activity, that some friction attends the co-occupation of the field by two distinct garded as sacred in the customs of the combodies, the *United* and the *English* Presbyterian Church. We published, some months since, an example occurring in the town of Leeds. Last month the attention of the London Presbytery (Eng. Prs.) was occupied with a case of alleged interference with the field of Dr. Roberts at St. John's Wood, by Mr. Sandie, who had commenced a United Presbyterian enterprise there. Happily the debate was much softened by a conciliatory message from the other Presbytery, and the kind spirit of Dr. Roberts himself, and it terminated in a resolution acknowledging the courtesy of the United Prestery, and expressing regret that any collision should arise from the planting of new charges in the vicinity of old ones, and affirming that had always been the aim of the London Presbytery of the English Presbyterian Church to avoid such

At the same meeting, Dr. Stewart, of Dubin, stated that he had spent six Sabbaths in Guernsey, preaching to a congregation in a declension and discouragement, and had left them somewhat revived, and confident that if a faithful and affectionate minister could be procured for them, they could soon have a self-sustaining congregation on the island. The Presby tery engaged Dr. S. for that service and proceeded to induct him into the charge. Rev. Matheson, in behalf of the Church Extension Committee, reported an improved arrangement for the Church at Devizes. There had been great need of a laborer to work there throughout the week, as well as on the Sabbath, and the Committee had secured the regular labors of Rev. John Pirie, of the Cowgate Territorial Church, Edinburg, who in the last named field, had shown eminent fitness for the station.

The memorial (corner) stone of a new Presbyterian Church edifice in Windsor-place, Cardiff, was laid with more than usually interesting services, on the 15th ult. The building is estimated to seat 700 persons. It

At a meeting of the Preshytery of Glasgow, on the 7th ult., the application of Dr. Buchanan. of the Free College Church, for a colleague pastor and successor, originally addressed to the official board of the Church, was presented, and the application was sustained. Dr. Buchanan states that he is in the fortieth year of his ministry, spent mostly amid the exciting and exhausting labors of a great city, and his strength was becoming exhausted. Principal Fairbairn, in support of the application, stated that it was only eight

Dr. Buchanan, and formed by him at an advanced period of life. Of course, that was the sacredness of the day. Our national always a difficult matter; and yet in the short time that had elapsed, the congregation had paid off the debt on a church which cost, he believed, fully £10,000. They had maintained the ordinances of religion among them at a cost altogether of £5000, or £6000—taking into account the missionary agency carried on; and they had contributed to the funds of the Church somewhere about £10,000. He thought that a minister and congregation who, on the whole, had done so well in this time were entitled to the sympathy of the Presby-

At the same meeting, initiatory steps were taken for the erection of a new Free Church in the neighborhood of the Infirmary Square, Townhead. The cost of the site, (£3,000) has been entirely assumed by one gentleman and ais son.

Rev. Dr. Buchanan, submitted a report from the Committee on the Manse Fund, which set forth that the Committee, in consideration that the sum subscribed now amounted to £5000 (the total sum required being £15,000), had resolved that steps should be taken for calling in the first instalment. The report was approved of.

Rev. Dr. Horatius Bonar, of Kelso, has been called to the new Free Church at the Grange, Edinburg. The Presbytery from which he is called, has postponed action in the matter.

The Established Church Presbytery of Paisely, on the 7th inst., agreed to give their sanction to the disjunction of the Severn Church from the Abbey parish, and to its erection into a separate and independent

THE SANCTITY OF THE SABBATH.

Extract from the address of the Committee of the Philadelphia Sabbath Union.]

(5.) These customs have been so well settled in the community, that it has come to be understood by a large portion of the citizens, and particularly by the laboring classes, that they have a *right* to this day as a day of rest; and this right is regarded as among the most valuable which they enjoy. Contracts for labor are made with this understanding, and so well is this understood that it is not necessary that this should be specified in the agreement to a contract to work by the day, the month, or the year; it is not necessary to specify that this shall not include the Sabbath, and it would be regarded as a violation of the contract if it should be insisted on. The same is true in indenting apprentices, and in binding out orphans. By the very nature of such indentures, as understood in the Commonwealth, the Sabbath is to be to them a day of rest from toil. No one could enforce a claim to the labor of an apprentice on the Sabbath by the law; no one could advance such a claim without violating a well-understood right. The same is true in relation to officers and clerks in banks; to judges in the courts; to salesmen in stores; to printing offices; to masons, carpenters, painters; to operators in cotton and woolen factories, and to laborers in machine shops. By common consent; by universal custom; by the laws themselves; for these, and for all classes of laborers, unless there is a special contract to the contrary, the Sabbath is to be a day of rest. This right is to them invaluable. It is among the most needed, and the most precious, which laboring men can enjoy. Nothing could be more unjust than to attempt to deprive them of this right, or so to modify the laws, or to change the cusso to modify the laws, or to change the customs of the community, as to compel them to labor "every day in the week"—"every day in the year." Moreover, to take advantage of their necessities, in connection with any particular calling—as of labor in a printing-office, or in the distribution of newspapers, or in conducting cars, and to make it necessary for them either to labor on the ment, would be to discriminate between them and other laborers; would be unequal in its

necessary for them either to labor on the Sabbath or to be dismissed from the employion and unjust to themselves and to their families. A strenuous effort is now made in this State, and in other States of the Union, to reduce the number of hours required of laborers from ten to eight-an effort which is entirely in the direction of humanity and kindness toward those whose lives are spent in toil. At the same time, however, while this effort is made, so much desired by laborers, an effort of a directly opposite kind is made by those who are seeking to abolish the Sabbath, and to compel those who labor to toil every day of the week—taking away an entire day of rest. Toward this large class of citizens-comprising, in fact, the great body of the community-nothing could be more unjust than laying this additional burden upon them, depriving them of their sacred right—the right to a day of rest—a right which they have enjoyed from their. earliest years; a right guaranteed to them by the Constitution and the laws; a right remunity; a right to the enjoyment of which they look forward in all their future lives: their very birthright, and among the most bank, the clerk in a custom-house; life to the farmer, the teacher, the mechanic; nay, different thing—a gloomy thing—if in his daily engagements man might not look forward to a day of repose; if in its hardest toils he could not anticipate that there would be intervals, often occurring, when he might suspend his labor altogether, and have, at least, one day when he would not be crushed with toil, and burdened with care. No one can estimate the real value of such a day to the laboring man, or the benevolence of those arrangements in our laws and customs which have made this a right to those who toil. No change of customs; no legislative act, could

be more oppressive on the great masses of men than that which would take away this right. As bearing hard on the laboring classes, a change in the "hour" system from ten hours a day to twelve would not be equal at all to such a change as would obliterate the Sabbath as a day of rest, and make it necessary for men to toil without interval, every day in the week, and every day in the year. Such are the well-settled laws and customs of the State of Pennsylvania, and such the declared sentiments of the people of the Commonwealth. (6.) It is, in our view, also, a very impor-

tant point in considering whether these laws shall be abrogated or changed, that the man-ner in which the Sabbath has been observed in our country, and the views which have prevailed here on the subject, have contributed very much to make us what we are as a nation, in morality; in intelligence; in industry; in order; in the observance of is nearly circular in form, and will have a commodious session room. The cost will be about £3600. untary subjection to law in our land; he who would give a proper view of the sources of our domestic peace and domestic virtues; he who would suggest the causes why pauperism and crime have had so much less prevalence in our land than in the Old World, would

observed, and the respect which is shown to prosperity has been closely connected, indeed, with our views of education, and with the advantage of their necessity in compelling diffusion of general intelligence in the land; them thus to labor, or abandoning their busibut it is morally certain that that general intelligence would not have existed if it had not been for our views of the Sabbath; and it would be difficult for a foreigner, or for an munity, because it is an abuse of power, and American statesman, to designate any thing that has decidedly contributed to make us what we are, and to distinguish us from other nations, than the prevailing views in this country in regard to the Sabbath. The value of law, and the observance of law. The Sabbath has, to an extent which norman can estimate, made us as a people what we are.

These laws and customs it is proposed now to change, and a very important question has been brought before the community: whether they shall be thus changed. The question whether the Sabbath is of value, the citizens of this Commonwealth are again called upon to consider; to examine anew the views which led the framers of the Constitution and of the laws to the present enactments, and the views which have contributed to establish the habits and customs now prevailing, and which have so long prevailed in the Commonwealth. It is not, indeed, proposed at once to abrogate the general laws on the preferences of those who may choose to obcontracts, or to open the courts, the markets, the stores, the banks, the insurance offices, the schools and colleges, the machine shops, or the theatres and the opera houses on the Sabbath. Whatever may be the ultimate bearing of the measures proposed, no man would venture to go before the legislature or the people of this State to propose an entire repeal of the laws of the Sabbath.

PROPOSED CHANGES.

The subjects on which it is proposed that there shall either be a change of existing laws in the Commonwealth, or that the community shall tolerate and sustain those who are conducting business in violation of the existing laws, are the following: (1) The publication of newspapers on "all the days of the week" and "of the year;" (2) the running of city cars on the Sabbath; (3) and the keeping open the places where interiors. the keeping open the places where intoxicating drinks may be obtained—the ordinary drinking-places-on the Sabbath. Ultimately, however, the principles involved in these cases would lead to an entire change respecting the Sabbath; a change which would render any worldly pursuit lawful, and which would assimilate the Sabbath in our country to that which prevails extensively in the Old World: for the principle involved would authorize travel and employment in any other and the customs and habits of the people, form; would make it lawful and proper that than on these points; in respect to nothing stores, offices, shops, and theatres should be open; would greatly affect the peace and a citizen, than in disregarding these wellgood order of the community, and lead to a great increase of crime; would interfere with the rest and quiet necessary for the due observance of the worship of God; and would be, in the estimation of a very large portion of the community, a public disregard of the law of God. In fact, the stores, offices, and the theatres would not long be closed if these principles should prevail; and it is for the people and the legislature to determine whether changes shall be made, and principles shall be established, from which these consequences would legitimately follow, and which would, in their adoption, be so great an outrage on the consciences of a large portion of the people of the Commonwealth.

In reference to these points there are properly two questions. One is, whether those who are engaged in forms of business contrary to the existing laws of the Sabbath should be sustained by the community; the other is, whether the circumstances of the community have so far changed as to make a repeal or modification of the laws long in existence desir-

SUNDAY NEWSPAPERS.

(1.) The first point relates to the publica-

On this we remark. (a) That the publication of a newspaper is violation of the laws in respect to the Sabbath. We speak not now of the work done in the printing office; the editing of the paper, the setting of the types, or the printing of the paper. We do not advert to the question whether the types are set, and the printing done on Saturday, or whether it be done on the "day commonly called Sunday." Whatever the law may contemplate in regard to that, it is a quiet matter. It is not done in public. It does not disturb the community. There are many things that pertain to a man's own conscience, which the law does not claim to interfere with. What a man shall do in his own house, provided he does not disturb the public peace; whether he shall read the Bible or a newspaper; whether he shall peruse a volume of sermons, or the works of Thomas Paine, or Renan's Life of Jesus; whether the merchant shall go to his counting-room and write letters of business there; whether the lawver shall make out his brief in his office, or the editor of a paper prepare his articles, all these are matters not now under consideration, and none of these things affect the matter of public business on the Sabbath. But the publication, the issuing, the sale, the crying of a newspaper, is matter that the law does take cognizance of, ife to the convict in his cell, would be a as much as the sale of dry goods or hardware in a store, or as the sales in an auction-room. To say that the work of preparing the paper, the editing, the type-setting, the printing is done on Saturday, does not affect the question whether the publication occurs on the Sabbath; nor, considered as an offence against the law, does such a plea any more affect the question than the plea of an auctioneer that he arranged his goods, and made all preparations for the sale on Saturday. could affect the question whether it is in conformity with the law that he should, by publie outery, sell them on the Sabbath.

No one can doubt that the law is as applicable to the publication of a newspaper on the Sabbath as to any other kind of business, whether it be to ploughing, to sowing, to marketing, to the sale of hardware, dry goods, or groceries. "If any person shall do or perform any worldly employment or business whatsoever on the Lord's day, commonly called Sunday, works of necessity and charity only excepted, every such person so offending shall for every such offence forfeit and pay the sum of four dollars," etc. The publishing of a newspaper on the Lord's day is as really "worldly employment" or "business, as it would be on any other day of the week, and is the "business" or employment pursued on the other days of the week, and is as really "worldly employment," or "business, as any other in which men engage. No man engaged in publishing a newspaper would take the position that it comes under the exception in the law in regard to "works of

necessity and mercy. (b) It is a depriving of a portion of the laboring classes of the community of what the law contemplates, and of what they are accustomed to regard as their right, a day of rest. If a newspaper is published "seven days in a week," or "every day in the year," the effect must be to deprive those who are

done during the week or the year. It should be added, also, that this bears on those who have no other employment, and is taking an ness altogether.

(c) The publication of a newspaper on the Sabbath is a special offence against a com-

the perversion of influence which ought to be exerted in favor of law. The newspaper is, or ought to be, one of the most important educators of the public mind in regard to the good order of the community depends on the proper observance of the laws. But in nothing, perhaps, is there so much power in teaching men to disregard the laws, as in the publication of a paper "every day in the week." The influence of a farmer in Lancaster County, or in Potter County, who ploughs his field on the Sabbath is very limited. A few of his neighbors may be affected by the example, but the effect of the example does not go beyond the neigborhood. The influence of a carpenter or a blacksmith ho prosecutes his business on the Sabbath is also very limited. But not so with a newspaper. It is designed to have a wide circulation. It goes afar. It preaches the docsubject, or to interfere with the conscientious trine on that day to as many auditors as it can secure in its immediate neighborhood, serve the Sabbath as holy time. It is not and far and near thoughout the land, that proposed to change the laws in regard to the Sabbath is not to be observed according apprentices, and to the understood nature of to the laws. Wherever it goes, it impliedly proclaims the doctrine that the law is to be disregarded in all cases where the interests of men may seem to require it, and that any business on the Sabbath, if it be positable, is proper; for if a newspaper may be published on this principle, why may not any kind of business be pursued? Besides this, the publisher of a newspaper labors to induce as many persons as possible to disregard the Sabbath as a religious day, and to change it to secular purposes. The design of publishing a newspaper is that it may be read; and all classes who can be induced to read a secular paper on the Sabbath, are led by it to disregard the obligations of the day as a day de-

roted to the purpose of religion. (d) The publication of a newspaper on the Sabbath is an offence not only against the law, but against the moral and religious sense of the community. A large and respectable portion of this community regard the Sabbath as sacred time, to be devoted to religious duties; as indispensable to the promotion of good morals and order; as closely connected with the domestic virtues, and with refinement of manners; and as vital to the best interests of man in a fallen state. In nothing else has the sentiment of the community been expressed in more decisive and unambiguous language, in the framing of the law, else could a man offer a more direct affront as

understood convictions of his fellow men. SUNDAY LIQUOR TRAFFIC. (2.) The second subject to which the public attention is now directed, is the keeping open on the Sabbath of the places where intoxicating drinks are sold; and the remarks now made with reference to the publication of newspapers, apply, in the main, with equal pertinency to this practice, for the one is just as much as the other, and no more, a viola-tion of the law. On this subject the law is as explicit as laws can be made. The penal-ties are fixed and clear. The intention of the law cannot be mistaken, for the law is not only against drinking or tippling in such houses (Act of 1705, 5), but expressly against the sale of spirituous or malt liquors, wine or cider, on the Sabbath. "It shall not be lawful for any person or persons to sell, trade, or barter in any spirituous or malt liquors, wine or cider, on the first day of the week, commonly called Sunday, or for the keeper or keepers of any hotel, inn, tavern, ale-house, beer-house, or public house or place, knowingly to allow or permit any spirituous or malt liquors, wine or cider, to be drunk on or within the premises or house occupied or kept by such keeper or keepers, his, her, or their agents, or servants, on the said first day of the week" (Act of 26th of February, 1855, Such is the law, enacted as solemnly as any other law of the Commonwealth; subjecting the off-nder, on its violation, to a double penalty; first, to a fine of fifty dollars of "not less than ten nor more than one hundred dollars, and imprisonment in the county jail for a period not less than ten nor more than fifty days, at the discretion of the

Court. The sale of intoxicating and malt liquors on the day "commonly called Sunday," is an open, a flagrant, a palpable violation of the law. It is regarded by the law as an offence deserving not merely a fine, but imprisonment—a disgraceful offence in the eye of the law. It places the man who is engaged in it on a level with other violators of the law. It declares that he may be taken away from his business and family, and made the

companion of felons. And yet, under this law, and with the full knowledge of its provisions, very many dram shops and taverns in this city are open on the Sabbath: liquors of every kind are as freely sold on that day, as on any other day of the week, or as any article of hardware or dry goods is on any day of the week. While laces of ordinary business are almost entirely closed on the Sabbath, these places are open without disguise or restraint; and, beyond all question, more liquor is sold on that day than on any other day of the week. If there is an advantage in the prosecution of worldly pursuits by keeping places of business open on all the days of the week, than he whose ousiness leads only to drunkenness, to crime, to pauperism, to beggary, to wretchednesswhose business goes to furnish three-fourths of the criminals arraigned before the courts, and consigned to the penitentiary or the gallows, and more than three-fourths of the inmates of the almshouse-enjoys a preference above other men. Other places are closed, to the loss of a seventh part of their business; his is open, with all the advantage of the cessation from labor in his favor in the other occupations of the community; on a day when, eleased from toil in their regular employ ment, the masses of those who are most likely to patronize him are at leisure, and will be under stronger temptations than on other days to encourage him. If the Legislature had passed a law granting this as a privilege conferred on him, and withheld from the keeper of a dry goods store or a hardware store, no anguage of denunciation would be too strong in characterizing it as a disgraceful monopoly; as an invasion of the equal rights of men. As it is, the community—our Christian community—presents this anomalous and singular spectacle on every Sabbath. Our stores, banks, insurance offices, factories, foundries, carpenter hops, blacksmith shops, schools, colleges, are closed. Our streets are free from carts, drays, wagons, and barrows; the sound of a hammer is not heard; the courts stand adjourned; the markets are vacant. But the places where men are made drunkards, criminals, and paupers; where families are made wretched and are impoverished; where can-

*That is, an "offence of a less atrocious nature than a crime; "Orimes and misdemeanors," says Blackstone, are mere synonymous terms; but in common usage, the word crime is made to denote offence of a deeper and more atrocious dye,"

wretened and are impoverished; where can-didates for the almshouse and the penitenti-ary are multiplied; where the hearts of mothers, and sisters, and wives, and children,

years since the congregation was formed by own, as the manner in which the Sabbath is or the fifty-two days in the year, to the labor are crushed with unutterable woes, are open. promote disorder, idleness, domestic broils; And at the same time it is asserted, that, although this is a palpable violation of the although this is a palpable violation of the law, there is no power in the chief magistrate of this city, or in his police, to close these fountains of was and to about the avil fountains of woe, and to abate the evil.

SUNDAY PASSENGER CARS.

(3.) The third point affecting the Sabbath. elates to the question whether the laws shall be so modified as to allow the running of the city cars on that day. This would involve a change of the laws, and make necessary direct legislation on the subject, affecting a vital principle in regard to the whole law of he Sabbath.

It is mainly now with reference to this question, that this community and the Legis-

ature are asked to deliberate and act. In reference to this we remark, in general a) That the running of cars on the Sabbath s not demanded or asked for by the public. There has been no such expression of public sentiment in its tavor as should be made in order to justify a legislative body in a material change of the laws. Such a change, if made, should be for the public good, and only when it is ascertained, or may be presumed, that the public demand the change. (b) It is not required by any public necessity. All the necessities of business, so far as the running of these cars is concerned, are, and must be, fully accomplished by the present arrangement, unless it is contemplated to abolish the Sabbath altogether, and intended that business shall be pursued, and the places of amusement opened, on that day as on other days of the week. For business purposes; for ordinary worldly transactions; and for the prosperity of cities and large towns, these cars are of inestimable value, and could not now be dispensed with; and if business is to be prosecuted, and the places of amusement opened on that day as well as on other days, then the running of these cars on that day would be indispensable. But, on business grounds, on no other supposition. (c) It is not necessary in order to accommodate those who attend on public worship. No material inconvenience has been experienced by the present arrangement for many years, and the religious community has not asked that the law should be changed, and, as far as our in-formation goes, would be, with almost entire unanimity, opposed to a change in the law.
(d) It would be a very material disturbance, not only to the public peace and quiet of that ay, but to the religious services of the day. In this city many of the churches are situated on the lines of the city railways; and in those churches, situated, as they are, near the street, it may be doubted whether the ordinary services of public worship could be kept up to edification or profit, if cars were to pass along in the brief intervals of three or four minutes. (e) It would be an unjust measure toward a large class of persons now engaged in running the cars. We have endeavored to show that it has come to be regarded as a right in reference to the laboring classes that they should have this as a day of rest, and that contracts are made with this understanding. It is plain that there should be no legislation that would discriminate in the matter, by compelling one class to labor while other classes enjoy a day of rest; or that should make it necessary that any class of persons, engaged in honorable employ-ments, should labor on that day or be thrown out of employment. Yet this must be the operation of such a law in relation to a large number of men employed as drivers, conductors, and agents on the city cars. In reference to that entire class, there could be no more unjust legislation than to compel them to pursue on that day the ordinary toils of the week, on

proverbial quiet of the Sabbath in the city of Philadelphia. It is among the things for which the citizens of Philadelphia in general the religious portion has especial occasion for the most quiet and orderly city on the Sabbath in the world. In our own country no other city or large town is to be compared with it. We need not say, that there is no city on the continent of Europe that bears any resemblance to it in its habitual peace and order as a civil offence, and secondly, regarded as a "misdemeanor," to be punished by a fine. Assuredly, the community and the Legislature should pause before a law is passed that would effectually take away this just occasion for congratulation, pride, and thankfulness. (g) The passage of such a law would change the whole order of things in the city. If cars may run, why may not carts, and wagons, and barrows, and drays? If this form of business may be prosecuted, why may not any other? If the operatives on the cars are to be, by law, deprived of the right to a day of rest, why may not the operatives on the wharves, and in the machine shops, and in the banks? We deprecate, therefore, any such change. We protest against such an innovation on the established order of the city, and such unjust legislation in reference to any class of citizens. We protest against any such change in the laws as would make the Sabbath a day of business or amusement; as would invite the community to desecrate the day; as would be a public proclamation that the wholesome laws which have so long preserved peace and order in our city are to be no longer in force. And, (h) once more, the running of these cars or the Sabbath would multiply disorders, and offences against the laws. The effect, beyond all question would be to induce many to resort to gardens and saloons for drinking, in the suburbs of the city; to gather them together under circumstances tending to pro mote disorder and vice; to increase the habits of drinking, under whose evils the city is suffering so much already; and to increase in all assemblages the temptations to crime and riot. By the existing laws, almost the entire population is released from the neces ity of labor on that day, and nothing could e more perilous for a great city than to furnish additional facilities and temptations for bringing multitudes together, where a leading or main purpose would be indulgence in intoxicating drinks.

penalty of losing their places. It would be no more unjust in principle to pass an act compelling the owners of blacksmith shops,

and the keepers of dry goods stores and gro-

ceries, to open their places of business on every day of the week. (f) Such a law would disturb altogether the habitual, the

LEGISLATION SHOULD NOT BE RETROGRES-We do not deny that laws may be changed. The Legislature has power to do this within he limits of the Constitution; and the people have the power to change the Constitution itself. But there are limitations in this subect; bounds beyond which such changes should not proceed. If the laws in existence are founded on the law of God, there can be no power to abolish that law; if they are founded on principles of our nature, and are connected with the good of society, then they are changed only at the peril of the community. If they have worked well so long as to give them a fair trial; if they are unjust to no one, and if they wrong no one; if they bear equally on all classes of citizens, and are oppressive to none; if they promote order. peace, industry, domestic tranquillity, and prosperity; and if they secure impartial justice to all, they should not be changed. No legislative body could have a right to No legislative body could have a right to legalize murder, in palpable violation of the law of God; we believe it to be equally clear that no legislative body has a right to abrogate the law of the Sabbath. In no case has a legislature a right to pass laws that would be unjust to any class of citizens; that would be partial in their operation; that would be oppressive to any; that would tend to a the CONTINENTAL COAL DEPOT.

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or that would manifestly interfere with the equal law exists it should not be changed for a worse, but that the results of past experience should be allowed to operate in retaining laws that are good, and in securing such progress in the same direction as shall be the proper result of the accumulated wisdom and experience of the past. The law of the Sabbath has worked well in our old Common-wealth thus tar: to abolish it would be a retrograde step that would peril the best interests of the community.

THE SOUTH CAROLINA EPISCOPAL CONVENTION has resolved to join the Northern branch of the Church.

Special Aotices.

The Presbytery of Iowa City will teet at Atalissa on the 3d Thursday of April, 1866, at & o'clock P. M. GEO. D. A. HEBARD, Lowa City, March 10, 1866. Stated Clerk:

Presbytery of the District of Columbia.—The Presbytery of the District of Columbia will meet in the Assembly's Church, Washington, D. C., the 1st of April next, at 7% o'clock, P. M. W. McLAIN, Stated Clerk. WASHINGTON, D. D., March 3, 1865.

Presbytery of Union will meet in New Providence Church at Maryville, Tenn., April 20th, 1866, 11 o'clock A. M. W. H. LYLE, Stated Clerk.

American Seamen's Friend Society.

The American Seamen's Friend Society provides for the spiritual and temporal wants of seamen at home and abroad through Chaplains, Missionaries, Sailor's Homes, and Sea Libraries. Shipwrecked sailors are fed and clothed. Funds are greatly needed. Donations may be sent to L. P. IIUBBARD, Financial Agent, SO Wall St., New York.

Rev. HARMON LOOMIS, Rev. S. H. HALL, D.D., 1030-4t-eow

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