The Morning Post.

I. HARPER, EDITOR AND PROPRIETOR.

PITTSBURGH:
FRIDAY MORNING, APRIL 21.

THE VOICE OF PENNSYLVANIA!

FOR PRESIDENT,

JAMES BUCHANAN,

Subject to the decision of the National Convention.

DEMOCRATIC ELECTORAL TICKET.

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WILLIAM BIGLER, of Clearfield.
DAVID D. WAGNER, of Northampton.

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I. HENRY L. BENNER, Philadelphia County.
II. HORN R. KNEASS' do City.
III. ISAAC SHUNK, do County.
IV. A. L. ROUMFORT, do do
V. JACOB S. YOST, Montgomery do
VI. ROBERT E. WIDDIS, Lehigh do
VII. WILLIAM W. DOWNING, Chester do
VIII. HENRY HALDEMAN, Lancaster do
IX. PETER KLEIN, Berks do
X. BERNARD S. SCHOONOVER, Monroe do
XI. WM. SWEELAND, Wyoming do
XII. JONAH BREWSTER, Tioga do
XIII. JOHN C. KIKE, Clinton do
XIV. JOHN WEIDMAN, Lebanon do
XV. ROBERT J. FISHER, York do
XVI. FREDERICK SMITH, Franklin do
XVII. JOHN CRESWELL, Huntingdon do
XVIII. CHARLES A. BLACK, Greene do
XIX. GEORGE W. BOWMAN, Bedford do
XX. JOHN R. SHANNON, Beaver do
XXI. GEORGE P. HAMILTON, Allegheny do
XXII. W. H. DAVIS, Crawford do
XXIII. TIMOTHY IVES, Potter do
XXIV. JAMES G. CAMPBELL, Butler do

FOR CANAL COMMISSIONER,

ISRAEL PAINTER,

Of Westmoreland County.

IN THIS PAPER. THE LAWS OF THE UNITED STATES. TREATIES, RESOLUTIONS OF CONGRESS, &c., ARE PUBLISHED BY AUTHORITY.

Morning Post Job Printing Office,
CORNER OF WOOD AND FIFTH STREETS.

☞ See advertisement on the first page.

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☞ MR. W. CARR, United States Newspaper Agency Sun Buildings, N. Y., corner of Third and Dock streets, and 100 North Fourth street—is our only authorised Agent in Philadelphia.

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Professing Christians.—Wages of Labor.

That there is something wrong in the workings of our social system, no true philanthropist will deny: but, while the admission is made, that many things now tolerated ought not to be known; and while many deplore the existence of some lamentable facts; how few are, there, who seem to be impressed as they should be, with the idea that they may be overcome, and are therefore slow in undertaking to produce the necessary reform. Many facts are daily presenting themselves to our notice, calculated to awaken in the mind of every enlightened man, to the necessity of a change in our social laws, which shall be calculated to effect the object desired. One of those cases, more especially calculated to awaken our sympathies, (and we have seen too many of them) was recorded in the New York Globe, a few days since. It was that of

"A worthy mother, who had long struggled with the reverses of city life, and "we ught as woman can"—unaided, uncomplaining, but compensated for her unwearied toil and trouble with filial love and obedience—a mother who had taught her children industry and virtue, and doted much on the eldest, an amiable, deserving daughter, who aided her week in and week out in the support of the family, by making vests at 12½ cents apiece—lately called on a friend of ours, weighed down with trouble. She saw above her moral horizon a dark cloud gathering, that threatened to sweep away her cherished hopes, and leave her desolate. She sought advice and aid, but sought it too late. The die was already cast.

She our informant, the tale that the mother told was terrible—it was only authenticated by other resistless testimony. The daughter alluded to was intelligent and aspiring, of lovely countenance, and a fair mark for the tempter. She said they had worked for professedly Christian employers, at the prices above named, earning a pittance barely sufficient to support life, and often want had stared them in the face. They could have obtained shirt-making at from 10 to 30 cents, including trimmings, stitched bosoms, &c.; but this would have been no gain.—After a time, the daughter became restive and heartsick, her feelings were soured to ards her employer, and ambition wholly faded. She expressed the belief that *"Christians cared less that she should be virtuous, than they did to get the profits of her labor."*

This is one of thousands of cases in our country, where we boast of a greater share of liberty, more social and political equality, and we know not if our boast is not of a purer religion too. It is one of those cases, however, which the cold-hearted and unthinking will be apt to exclaim *must always be prevented*; and that will be passed by, as the business of *every body*, to provide for. But we recognise neither assertion as true, taking man as he now is. We believe that there is a time coming, when such cases will be more rare than are those of the opposite character; and we assert fearlessly, that *there are those whose especial duty it is* to devote their powers to the glorious effort of hurrying onward that time. *Every professing Christian* should recognise himself as required to do all in his power, directly and indirectly, to promote the temporal welfare of his fellow-beings. Those who do not feel this responsibility resting upon them, and who do not act in accordance with the great design of Him whom they profess to follow, are but casting a virtual reproach upon the religion they profess, and retarding its progress through the world.

The condition of man, with reference to a future state of existence, cannot be improved, until his physical condition shall be made more generally comfortable than it now is. Not that we expect man to be ever exempted in this life from the pains of bodily infirmity; the vexations of toil; the penalties of violated laws:—to expect this would be to presume that he may be perfect here. On the contrary, we think that toil is a condition, imposed by the Creator upon man, while here, for his own benefit and that of his race; and that, if this toil, honestly pursued, does not accure to him all the comforts of life, there is a wrong somewhere, which should be remedied; and those who profess to be living with reference to a better state of existence, are especially required to try and discover wherein consists that wrong; and to rectify it.

Many, we know, deny that man's physical condition has any thing to do with his spiritual obligations; and, abstractly considered, they may, perhaps seem to be right. We shall not argue the point with them. We prefer to quote from the writings of a high authority in ancient times, who favors our argument. He makes a good man to pray—"Give me neither poverty nor riches: feed me with food convenient for me: lest I be full, and deny Thee; and say Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain." Another authority, higher than he, has said—"The laborer is worthy of his hire:" and "Thou shalt not muzzle the ox that treadeth out the corn."

It is clear to our minds, that those individuals who do not give to persons in their employ a fair compensation for their labor;—enough to enable them to procure the comforts of life, are offering a direct encouragement to vice:—that they are *muzzling the ox*; for, when people cannot obtain, by honest exertion, that which is needful, they will steal, or resort to other means, no more commendable, in order to obtain it: and *every living thing feels that it has a right to the means of subsistence.* It is no more just to depreciate the value of labor, or require or receive it for less than a fair equivalent, than it is to take the property of another, which he may need for his subsistence, at a price below its value; or to appropriate it to our own use, without bestowing upon him an equivalent.

We may all know—it is susceptible of most positive proof—that the matter referred to in the Globe, is one of the most prolific sources of disgrace, of crime, and of misery, in all our large cities. The evil is one which must spread, as our country shall increase in population; unless the intelligence and wisdom of our countrymen, shall be directed to its correction. The only certain means, by which it can be overcome, must be, by *securing to all*, whose necessities compel them to labor, constant employment; and an adequate compensation for their labor. The subject is one that has engaged the attention of many wise and benevolent men; and the civilized world is becoming, every year, more thoroughly impressed with its importance. All admit the value of the remedy; but there is much difference in relation to the mode in which it shall be administered. Let, then, all whose profession before the world requires of them *to do good to all mankind*,—all the *wise* among our legislators,—all who would alleviate human misery, of whatever sect or belief, give some attention to a subject, in which all are really interested. *Truth will point out the way*, if we shall only seek for it; and when once found, it shall not be cast as a reproach upon *Religion*, that its professors *care less for the virtue* of the honestly striving poor, than they do for *the profits of their services!*

Letter of Cassius M. Clay.

In order to gratify the almost universal desire of our readers, of all parties, to see this remarkable production, we insert, to-day