Carlisle Herald and Expositor.

A FAMILY NEWSPAPER—DEVOTED TO GENERAL INTELLIGENCE, ADVERTISING, POLITICS, LITERATURE, MORALITY, AGRICULTURE, ARTS AND SCIENCES, AMUSEMENT, &c. &c.

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LAW NOTICE.

JOHN AND J. HENRY REED,

HAVING entered into partnership for the practice of the Law, will attend to all business entrusted to them.

OFFICE in West Main street, a few doors west of the Court House and next to the Store of Jason W. Eby; and also at the residence of John Reed, opposite the College.

Carlisle, Nov. 15, 1843. 3m-3

ALEXANDER & TODD,

Attorneys at Law.

THE undersigned have associated as partners in the practice of Law, in Cumberland and Perry counties. One or both of them may be always found and consulted at the office heretofore occupied by S. Alexander, next door to the Carlisle Bank. Strict attention will be given to all business placed in their care.

SAMUEL ALEXANDER.
LEMUEL TODD.

WILLIAM H. MILLER,

Attorney at Law.

OFFICE REMOVED to Beetem's Row, in the room formerly occupied by S. D. Adair, Esq. Carlisle, April 3, 1844. tf-23

J. S. COLWELL. R. P. McCLURE.

COLWELL & M'CLURE,

Attorneys at Law,

WILL attend promptly to business entrusted to them in the counties of Cumberland and Franklin. Offices one door west of the Jail, East High street, Carlisle, and next door to Stumbaugh & Hoover's Drug Store, Shippensburg.

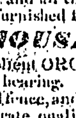
April 24, 1844. tf-26

Orphans' Court Sale of REAL ESTATE.

BY virtue of an order of the Orphans' Court of Cumberland county, will be exposed to public sale, on the premises, on SATURDAY, the 17th of August, 1844, that Valuable FARM, late the property of Jacob Moltz, dec'd, situate in East Pennsboro' township, Cumberland county, about a mile and a half from the Harrisburg bridge, adjoining land of George Rupley, dec'd, Jacob Eichelberger's heirs, and the farm of Jacob S. Haldeman, late (Squire Rupley's) containing about

120 ACRES,

about 20 Acres of which is first-rate timber land. There is a great number of large locust trees in every field on this place. The improvements are a good Two Story Weatherboarded HOUSE, and a Double Log Barn, with wagon Shed and Corn-crib attached; there is a pump of never failing water in the barn yard, a good Spring house and spring at the house door, and all the requisite out-houses belonging to a well furnished farm, also a



TENANT HOUSE

on the place. There is an excellent ORCHARD of first-rate young trees, and all in bearing. This farm is nearly all under post and rail fence, and the whole is in good order, and of a first-rate quality of land, with water in every field. This farm is very convenient to the Harrisburg market, which makes it a desirable country residence.

Sale to commence at 12 o'clock, M., on said day, when terms and conditions will be made known by

SAMUEL BESHORE,
Administrator of Jacob Moltz, dec'd.

May 29, 1844. ts-31

Lancaster Union insert to amount of $1.50 and send bill to this office.

CHEAP CARPET STORE

ON THE CASH PLAN.

No. 41, Strawberry Street, Philadelphia.

THE subscribers' Rent in their present situation being very low, and their terms *Cash* they are determined to sell so cheap that every body can afford to have a carpet. They offer:

Beautiful Imperial 3 ply,
Best superfine Ingrain,
Fine and common do,
London Damask, Venetian,
Fine English Worsted do.
Plain Striped do.
} CARPETINGS.

And *Floor Oil Cloths* from 1 to 6 yards wide, cut to fit Roms, Halls, Entries&c. Also beautiful Hearth Rugs, Floor Baizes, Table and Piano Covers, Canton Matting, Stair Rods, Door Mats, Bindings, Furniture Oil Cloth, &c. &c. With an excellent assortment of low priced Ingrain and Entry and Stair *Carpets*. Citizens of Cumberland county and others intending to purchase for CASH, are respectfully invited to call.

Also, in Warehouse from 200 to 500 pieces Carpetings for sale by wholesale, to which the attention of Country Merchants is invited.

ELDRIDGE & BROTHER.
No. 41 Strawbery st. one door above Chesnut, near Second st. entrance also, at No. 50 south second street, Philadelphia.
March 6, 1844. 3m-19

ROBERTS' HOTEL.

SIGN OF WASHINGTON AND JACKSON.

THE subscriber would respectfully inform his friends and the public that he has removed from his old stand on West High street, to the public house lately kept by David Bleanon South Hanover street, in this borough, sign of Washington and Jackson. Where he will be always glad to see his friends from the Country and Travellers, and accommodate them in the best and most comfortable manner.

His BAR shall be constantly supplied with the choicest liquors, and his TABLE with the best the market can furnish. A careful OSTLER always kept in attendance—and nothing shall be left undone to please all who call with him.

BOARDERS taken by the week, month or year.

ANDREW ROBERTS.
April 17, 1844. tf-25

HENRY S. RITTER,

HAS removed his Tailoring Establishment next door to the Hotel now occupied by Andrew Roberts, in South Hanover street, and directly opposite his former residence, where he will be pleased to attend to his old customers and the public generally. From his experience in the business he is satisfied that he will be able to please all who may favor him with their custom.

The latest *City Fashions* will always be attended to, and nothing shall be omitted on his part to merit a reasonable share of patronage.

The subscriber would also avail himself of the present opportunity to return his thanks to his former patrons for their liberality and hope by a strict attention to business, and a disposition to please to merit a continuance of their patronage.

Carlisle, April 10, 1844. [illegible]

SCARPA'S ACOUSTIC OIL [illegible]

POETRY.

DOMESTIC LOVE.

The ancients exalted DOMESTIC AFFECTION into a household god, and one of the most beautiful antiques now preserved is a gem representing a draped figure of a woman worshipping this deity, as it kneels upon a pedestal. CROLY wrote the following sweet lines upon it:—

Domestic love! not in proud palace halls
Is often seen thy beauty to abide;
Thy dwelling is in lowly cottage walls,
With hum of bees around, and from the side
Of woody hills some little bubbling spring,
Shining along through banks with harebells dyed,
And many a bird to warble on the wing,
When morn her saffron robe o'er heaven and earth doth fling.

O! love of loves!—to thy white hand is given
Of earthly happiness the golden key;
Thine are the joyous hours of winter's even,
When the babes cling around their father's knee;
And thine the voice, that on the midnight sea
Melts the rude mariner with thoughts of home,
Peopling the gloom with all he longs to see.
Spirit! I've built a shrine; and thou hast come,
And on its altar closed—forever closed thy plume!

ADDRESS OF THE STATE CONVENTION

HELD AT THE STATE CAPITOL AT HARRISBURG, PENNSYLVANIA, MAY 30TH AND 31ST, 1844.

THE SABBATH.

Fellow Citizens:

The Convention, embracing Delegates from all parts of the Commonwealth, representing almost every Christian denomination and every profession and occupation in life, make no apology for thus addressing their fellow citizens. That the Sabbath is of Divine origin and coeval with the race, and that its observance for sacred purposes is required by the command of God, and enforced by the highest considerations of public benefit, civil, social and religious, few will question.

That it has been, and is, so fearfully desecrated in our land, as to jeopard alike the purity and progress of Christianity, as well as that public morality on which depend the peace and order of families, and the perpetuity of our free institutions, is painfully evident. Who does not know that the grand improvements of the age have started half a thousand steamboats, North, South, East and West, freighted with 10,000 immortal souls, to course our harbors, lakes and rivers, on the Sabbath—the evidence and the means of wide spread moral corruption? Who is not aware that our canals and railroads open the sluices from our great cities, through which is poured the weekly tide of Sabbath desecration, upon remote and peaceful villages, to furnish time, place and excitement, for the collection of a rabble, "who fear not God nor regard man?" Who does not know that to the utmost limit of western migration, is sent, at the public expense, the Sabbath stage with its open testimony that the Lord's day is not worth observance? Are not these public wholesale exhibitions of Sabbath profanation, but the type of that individual moral recklessness and impiety, in which they have their origin and sustenance? How many thousands of captains and crews, stage drivers and passengers, collectors and lock-tenders, grocers and bar-keepers, post-masters, agents and clerks, are drawn into this vortex of sin!

What baneful elements are here thrown with a broad cast over the youthful mind. How lamentable the depravity which has grasped the proudest discoveries and inventions of the age, and degraded them into instruments of Sabbath violation.

And when we turn from these vast and migratory machines for moral corruption, do we not find in the permanent habits of society, much to call forth our anxiety?—Thousands of halls of dissipation thrown open on the Sabbath, ostensibly to meet the wants of the travelling public; but in fact, collecting young men "in the dew of their youth," to associate with the confirmed inebriate, and to meet the fascination of the same cup which has made him outcast from society! What multitudes are driven to Sabbath desecration, by the Monday markets and Monday newspaper press of our great cities!

What crowds are led to our wharves, by the habit always too common of selecting the Sabbath for starting our ships and steamboats on their outward voyages!—How many hackmen, draymen and porters are demanded to meet the convenience of Sabbath travellers! How slight the apology that leads thousands of merchants to their books, mechanics to their shops, and agriculturalists to their fields, on the Sabbath? What masses select the Sabbath for pleasure excursions, social visiting and feasting, while their children and youth are left to roam at large without religious instruction, guidance, or restraint.

One half the adult population of our cities and of our country at large, almost never enter the sanctuary. Where are they on the Sabbath? What are their occupations? Can it be assumed in the absence of all testimony, and against all probability, that they are hallowing the day of the Lord in their own dwellings? Is it not more reasonable to suppose that the same causes which insulate them from the sanctuary, also separate them from communion with the Bible, and from the influence of [illegible] ous reflection, and leave them to vagrant sauntering and idleness, worldiness and sin?

It is admitted that by the blessing of God upon the efforts of good men, there has, within the last few years, been substantial and most grateful improvement in Sabbath consecration; but that the painful facts to which we have adverted still exist, in a degree adapted to excite just alarm, is too obvious for proof.

What then shall be done? Shall we give up the Sabbath? and leave this beautiful land, the rich inheritance of our children, to the darkness of spiritual ignorance, the degradation of sensuality, the madness and anarchy of unregulated passion, and the final curse of Almighty God? Your answer is, NO.

"Long be our father's Sabbath ours,
Cursed is the age in which it falls—
Ten thousand angels guard its towers,
Ten thousand blessings line its walls."

But if the Sabbath must be preserved, upon whom does the responsibility for its consecration rest? Generally upon all; but most specifically upon those who estimate its value and mark its peril. We are held responsible not alone for the good we can achieve, but for the evil we can prevent. It was a selfish spirit that inquired, *"am I my brother's keeper?"* It is not enough that we use no positive violence by the pistol or the dagger upon our neighbor's life; if wee see him struggling with death in the waves, and stretch forth no hand for his safety, we are guilty of his blood. It is not enough that we personally refrain from the various modes of Sabbath desecration above described—at the bar of conscience and of God, we are held responsible to investigate the facts of the case, and to bring all the energies of sanctified purpose, kind persuasion, judicious rebuke, to dissuade others from the path of transgression. As there is no recuperative energy in a course of sin—as it is the tendency of "evil men and seducers, to wax worse and worse,"—there is a special necessity that those who love and observe the Sabbath, should interpose for its rescue.—Those who most need the Sabbath, and are most corrupted by violating its sanctity, demand an influence extraneous and most urgent to lead them back to duty.

Assuming that the friends of God and of their country throughout this Commonwealth, are willing to engage in this work, this Convention would aid their efforts, by suggesting some considerations adapted to awaken increased regard for the holy Sabbath.

Marriage, and the Sabbath, were the only institutions that a wise God saw best to ordain in the creation of our race. To the Sabbath, for our sake, to aid our estimation of its value, he lent the sanction of his own sublime example, in its first consecration. It was designed and adapted to constitute hours of heaven on earth, when man might rise from animal gratifications and the contemplation of "things that are seen," to assert his noble claim to the relishes and joys of pure spirits. Hence its reiteration on Mount Sinai, and its enduring record by the finger of God on the tables of stone.

The early institution of the Sabbath in Eden, by the solemn precept and example of the Most High, its subsequent incorporation into the decalogue, among the permanent moral statutes, which lie at the foundation of all pure religion and social order;—the reiterated appeals, rebukes and warnings of inspired prophets to dissuade from Sabbath violation;—the sanction lent to the day by the Saviour, who not only religiously observed the Sabbath, but declared, "it was made for man," as a race, of all times and nations; the apostolical example of setting apart the first day of the week, or seventh portion of time that portion which commemorated the end of the new moral creation, in the glorious resurrection of Jesus from the dead—the corroborating testimony of the Christian Church for twenty centuries; all these combined, show the earnestness of Heaven's legislation for the Sabbath, and impose universal obligation to its observance, which the pious must feel, and against which no one can rebel, without most aggravated and heaven-daring sin. If the great Law-giver has prohibited Sabbath desecration in the same decalogue which forbids idolatry, profaneness, filial impiety, theft, licentiousness, and the shedding of human blood; who has a right so to separate what God has joined, as to infer that Sabbath breaking is not before Heaven a most heinous sin, to be avoided as we would avoid the frown of God and the woes of perdition.

We call your attention specifically to this point which we would fasten on the entire conscience of this people, that there *is great guilt in Sabbath desecration.*

And where there is guilt, there is prospective retribution. And when this guilt is so obvious, so widely diffused, so cumulative by perpetual transgressions, when it so settles down on a nation as it now [illegible] on ours, have we not reason to fear the just judgments of God? [illegible] As individuals, as families, [illegible] we have a broad surface exposed to danger. If we dwell safely and [illegible] fort, it is because "the good hand of our God" is upon us. Can beings so dependant and so endangered, afford to outrage the author of all their days, by desecrating the *one* in seven claimed for his own service?

We might here rest our appeal. If God has spoken, who will not obey? If He has denounced sin, who will not fear?

But the claims of the Sabbath rest not alone on Divine authority. In the exigencies of our nature and condition, such a day is urgently demanded.

All human experience instructs us that without the consecration of the Sabbath the gospel cannot and will not exert its saving power over the minds of men.

To be allowed to read, to hear, to meditate, man must have leisure from worldly thought, and daily toil. "How shall he hear without a preacher?" And how can the ambassadors of Christ make known the glorious gospel, except through the medium of the Sabbath? As the Sabbath is the medium through which all the accumulated light of ages past, (ages of prophecy, of miracle, and of redemption,) comes to the present generation, it is practically as valuable as the cross which it reveals, the salvation which it proffers, and the undying spirit which it saves. To blot out the Sabbath, is practically to lose the Saviour, the gospel, and the hope of eternal life. There may be the best organized eye, and the most beautiful landscape, but without light all is rayless desolation. What light is to the eye, that the Sabbath is to the soul—the medium of transmitting Heaven's radiance to guide our ignorance, sooth our sorrow, and sanctify our pollution. As then, we would protect Christianity itself, we must sanctify the day essential to her influence on our race. The ship's cable may seem relatively worthless but on the tenacity of its shreds depend the safety of the proud vessel, the rich cargo, and the freighted human life.

When it is admitted that the Sabbath is essential to the prevalence of the gospel itself, it admits no higher eulogy. The tendencies of the Sabbath consecration to promote human purity and happiness are well known.

It relieves from daily toil and crushing worldly care, and thus tends to promote health, mental vigor and long life. In the opinion of the most eminent physicians of this country and Europe, the Sabbath is a law of Nature as well as Revelation, and cannot be habitually neglected by the laboring class, without a suicidal invasion of the vital powers of life. It allows men, whose sole business is to study and to teach, to bring all their learning as well as their moral principles in contact with the mass of society. By summoning the congregation, once in seven days, to meet for exalted purposes, where personal neatness and good order are indispensable—where the rich are taught humility and dependence, and the poor resignation and trust, the Sabbath tranquilizes the stormy elements of society, softens social asperities, elevates the degraded, and refines the rude. By introducing motives drawn from eternity, to enforce industry, economy, moderation, temperance, and general self-control, the Sabbath becomes the powerful auxiliary of domestic comfort and public wealth. By bringing in frequent contact the best elements of society, and thus using the social principle for enforcing religious and social obligations, the Sabbath opens a field for forming the most glorious plans of Christian Philanthropy, and for cultivating the most safe, intimate, and enduring earthly friendship. By setting up in the judgment of every individual a right standard of action, by stimulating his conscience by disclosing to him the eye of God as it flashes upon his life, public and private, and by unveiling to all the certain retributions of eternity, the Sabbath is far more efficient than courts, prisons and gibbets, in guarding liberty, property and life. The Sabbath throws its restraints over the secret path of the thief and incendiary, and thus prevents crime, where no human police could extend its protection. In short, the Sabbath, consecrated and influential, introduces Heaven's own legislation of truth and duty as a universal substitute for the gropings of human ignorance, and the impulses of human depravity. Shall this legislation be allowed to energise among us for the promotion of order, peace, competence, and joy in the Holy Ghost? Then we must regard the Sabbath.

And we are the more urged to this work by the fact, that if the Sabbath be not consecrated to religion, it will become an occasion of increased moral corruption. If it lend not to the closet, the Bible and the sanctuary, it will lead many to the bar-room, the horse-race and the theatre. The influence of infidel France is still seen in the Sabbath military parades and the theatrical exhibitions of New Orleans. Shall this contagion be allowed to spread? Will any portion of this great people longer employ the house of heaven in ripening for ruin? [illegible] lution, is to invite certain ruin, temporal and eternal. If we, however, by the blessing of God, save the Sabbath, we must count the cost. The Sabbath, throughout this Commonwealth, is not to be satisfied by impulsive efforts. The cause of its violations lie in the indolence, the avarice, the diseased propensities and habits of our fallen nature. These draw to Sabbath breaking, as the attraction and the atmosphere draw weights to the earth. The causes of Sabbath violation can only be held in check by agencies as permanent and more powerful; by that persuasion of truth in the hands of the Spirit, which constitutes the strength of the Church of God. Hence our reliance for a consummation so glorious is mainly in the intelligent and devoted clergy of the State, aided as they will be, by the sympathies and prayers, and co-operation of all who love the Sabbath. The clergy alone can employ the power of the Sabbath for its own protection.

From statements made in this Convention, we have reason to fear that *some* professors of religion have so far forgotten their high obligation, as unnecessarily to travel on the Sabbath. The Saviour went about doing good. Sabbath-breaking travellers become missionaties of evil example, and thereby, effect an injury to the cause of religion and of the Sabbath, more wide spread as their professions are more sacred, and their example more controlling.

We implore all such to refrain from practices so grevious to their Christian brethren, so fatal to their own reputation, and so dishonoring to their Divine Master. We also beseech Christian capitalists interested in steamboat, canal and railroad stock, to employ their entire influence in preventing Sabbath violation by men under their control. It is fearful to accumulate guilt, by employing scores and hundreds of immortal men, for our sake, to violate the Sabbath.

May we not urge all our fellow-citizens to see to it that personally they sanctify the Sabbath. Example is eloquent. The Sabbath-breaker has no right to assume that every other man will not imitate his example. Hence no thanks to him that the day is not forgotten—that every sanctuary is not forgotten—that the voice of every preacher is not hushed—that the last restraint is not taken from vice, the last refuge from the fearful, and the last solace from death. Who will incur the guilt of aiding such desolation?

We especially here appeal to the capitalists who control the business of our large manufactories, and on our inland waters and railroads. Is it right while they are enjoying the sanctuary themselves, to take advantave of the wants of their laborers, and thus compel them to violate conscience and the command of God? Poverty is indeed a curse, if it be made the occasion of wringing from the weary laborer his sweet heaven-appointed day of rest. To prosecute business on the Sabbath is to offer a premium for Sabbath violation.—None but Sabbath-breakers can have employment. Is this right? The laborers on canals and railroads, and steamboats, conscious of their oppressed condition, as well as their sins, may well cry, as they are now beginning to do, "Give us back our day of rest! we give you our whole six days—we bring you our hard hands, our strong muscles and our willing hearts, but we will not sacrifice on the altar of your avarice the instruction of our children, and the peace of our consciences, the order of our homes, the joys of our Saviour, and the smiles of our God. Give us back the day of rest, which we hold not as a privilege only, but a right by the statutes of the Most High and the laws of our country." Their appeal is reasonable.—The rich can protect themselves. The high officers of State are allowed their day of rest. What motive has this great Commonwealth to withhold such a day of rest from the laborers on her railroads and canals?

We would here also suggest to capitalists and employers, the bad policy of promoting Sabbath desecration. We know the history of the last few years—what exhibitions of pecuniary treachery amongst agents! It is what might have been expected. We must not deprive men of their Sabbaths, and thus break down the barriers of conscience, and then hope for a nice sense of right and wrong. If any government or any individuals give practically a premium for violation of duty to God, they must expect final treachery in themselves.

There is another thought in this connection. Property, earned or increased by Sabbath desecration, reaches a second generation, accompanied by the impious parental lesson, that the claims of duty and of human happiness may yield to the clamors of interest and convenience. Hence it is no wonder that such inheritances are so often squandered, so that the prodigals [illegible] beggared and trudges in rags, where [illegible] Sabbath breaking father [illegible] We know [illegible] How [illegible] only comes down to our [illegible] cial worth. All such transgressors should be reminded that there is ONE, higher than the highest who has said, "I will repay."

We would here express our gratitude to Almighty God, for the success he has vouchsafed to efforts designed to promote the better observance of the Sabbath. We trust "that the night is far spent, and the day is at hand." The whole public mind seems to have been aroused, and made impressible to argument and persuasion.

Opposition has died away. In state after state of this Union crowds have come gether in convention, sometimes, in the dead of winter, all inquiring what shall be done? and all proffering their influence to the good work.

The Post Office Department of the U. States has suspended the Sabbath mail on eighty thousand miles of post-road leaving postmasters, agents, and stage-drivers to the rest of the Sabbath. Railroad trains have, in many cases, been suspended.—Transporting companies have granted their captains and crews the Sabbath, and multitudes of these captains and crews have petitioned the various Legislatures to close the locks on the Sabbath. Our cities have more Sabbath quiet, and our villages are less ruthlessly invaded by foreign corruption. The public concience has become more sensitive; and individual example more salutary.

We thank God for these tidings. Said Washington, "Of all the dispositions which give prosperity to a nation, RELIGION AND MORALITY ARE INDISPENSABLE SUPPORTS." What reason for gratitude, if the source of this religion and morality is so appreciated, that we are rising, not falling! Is it not a token that the Almighty being, who has made us invulnerable to foreign foes, designs also to save us from ourselves; from that "sin which is a reproach to any people."

While, as citizens, we approve of the laws which protect the Sabbath, we ask, as a Convention, no aid from human legislation; our appeal is not to servile fear, but to the understanding, the concience—to the piety and patriotism of our fellow-citizens. By experience of our present statutes, we have seen that laws unsustained by public sentiment, are but cobwebs; and that a healthy public opinion on the Sabbath would render all laws useless. Hence our appeal is to man, as a free, social, and immortal being, and we rejoice that the appeal has not been made in vain.

In conclusion we invite all to aid in this good work. There is room for all, and a reward for all. By example, by conversation, by the tract and the newspaper press—by the fire-side and the pulpit—we ask that loud and earnest, but kindly, judicious appeals, may be made, for sanctifying the Sabbath. We summon to the work—all who ask for pecuniary honesty in business transactions; all who would have truthful witnesses in our courts of justice, and patriotism and order in our halls of legislation; all who ask for fidelity in ties parental, conjugal, filial, and social; all who demand civil liberty, and the safety of reputation, property, and life; and all who desire the emancipation of the world from the bondage of sin, and the peril of eternal ruin.—

We invoke to the aid of this cause, especially, the deep and true affection of that gentle sex, whose elevated position in society, with all the graces that adorn life, can be traced to the influence of the Christian Sabbath. It is the jubilee of their emancipation from the tyranny of physical power, and the harbinger of that heavenly rest, which female piety so well knows how to appreciate. Such a cause cannot be commended to them in vain.

In the name of our fathers, who periled their lives to give us the inheritance of civil and religious liberty—in behalf of our children, who are to be moulded by the influence of our example—in the name of the oppressed poor, whom avarice is now robbing of a day of rest—in the name of every interest dependant on moral principle—in the name of the *Holy One*, whose mercy none should slight, and whose final retribution none can escape, we implore the People of this great Commonwealth to "REMEMBER THE SABBATH DAY TO KEEP IT HOLY."

The following Resolutions were adopted at the late Convention held at Harrisburg, to promote the observance of the Sabbath:

Resolved, That as the Christian Sabbath is an institution of divine appointment for the benefit of man; its conscientious and universal observance is essential to the highest good of the human family.

Resolved, That as "the Sabbath was made for man," and by him who made man, it is adapted to his nature and suited to his capacities, and the observance of it is needful in order to the full development of his faculties, mental as well as physical.

Resolved, That we cordially concur in the sentiment expressed by WASHINGTON, That of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports, [illegible] those firmest props of the duties of men and citizens."

Resolved, That we respectfully invite the attention of all classes of citizens, especially public men, to the fact, that the illustrious author of the sentiment of the preceding resolution gave to the observance of the Sabbath, and to the attendance on public worship, the sanction of his authority and the influence of his example.

Resolved, That the employment of laborers on rail-roads, canals, and steamboats and in other departments of secular business on the Sabbath, is adapted greatly to injure a large class of our fellow-citizens, to impair their health, corrupt their morals, and disincline them to the performance of various social, civil and religious duties, on which their own welfare and that of their families very much depends.

Resolved, That while no man has a right to desecrate the Sabbath by worldly business, unnecessary travelling or amusement, each man has a command from God to remember it and keep it holy; and his own good and that of the community, require that he should not be disturbed in the peaceful and quiet enjoyment of it.

Resolved, That a committee of sixteen be appointed to inquire into the results of the efforts that have been made in this and other States to promote the better observance of the Sabbath, and to recommend for the adoption of this Convention, such plans for future operation as they may deem best adapted to secure this important result.

Resolved, That the disturbance of the quiet of the Sabbath by the running of rail road cars, canal boats, steamboats and other vehicles of public conveyance is not only a violation of the law of God, but also highly injurious to the morals of the people.

Resolved, That as the desecration of the Sabbath lessens the influence of moral government over the minds of men, vitiates the public taste, corrupts the public morals, and thus endangers, not only the purity, but the existence of free institutions, patriotism, not less than morality and religion, requires its conscientious and habitual observance.

Resolved, That we rejoice in the indications of the increasing attention which is awakened to this great and momentous subject, and that so many stage coaches, railroad cars, and canal boats, have ceased to run on the Sabbath; we hail it as a token for good, and indulge the hope that all will soon follow this praise worthy example.

Resolved, That it be recommended to all the friends of the Sabbath to collect the facts which show the duty and utility of keeping the Sabbath holy, and the evils of violating it, and cause them to be published and circulated as extensively as possible, that the voice of God, in his providence as well as in his works, may be heard and regarded by all the people.

Resolved, That it be recommended to the friends of the Sabbath, by the diffusion of information, by example, and other persuasive influences, to endeavor to induce others to abstain from secular business, travelling and amusement, and to attend the public worship of God on the Lord's day.

A PLAIN MAN'S OPINION OF MR. CLAY.—The editor of the Portsmouth, N. H. Journal has seen a private letter from a gentleman who has within a few months spent several days with Mr. Clay. The writer is in no situation where he is in the least swayed by party preferences, nor would he accept a public office, of any grade or station whatever. He says;

"I never formed an attachment so strong in so short a time. Mr. Clay has certainly a most elevated character—far outstripping any public man I ever met with. His wisdom, his justice, his moderation, all contribute to place him beyond the suspicion of a sordid motive. I am satisfied that he would to-morrow cheerfully yield all pretensions to the Executive Chair, if the interests of his country seemed to require the promotion of another. I can now well understand why he adjourned his claims to make room for the lamented Harrison. He has no concealments—no fears—no animosities—no jealousie. He is the boldest man in the expression of his political opinions I have ever met with. He despises trick and detests fraud.

Though Mr. Clay has been the recipient for forty years of the most extravagant eulogies of his admirers, he regards the compliments from John Randolph and Basil Hall the two highest he ever received. The former said of him, that all he required was a sight of his countenance to know what he was about to utter; and the latter, that he was too candid ever to become the President of the United States."

Newspaper borrowers are always the keenest critics. Their noses puff pollutions, and their pure eyes drop water at errors which they steal to read and cheat to obtain. Those who take and pay for their papers, always have a kind word in their hearts, filled with the milk of human kindness, [illegible]