Carlisle Herald.

PUBLISHED WEEKLY BY J. R. HEADLEY.

VOLUME XLVII. CARLISLE, MARCH 3, 1847. NUM. XXVII.

Cards.

New Arrangement.

DOCTOR MYERS has associated his nephew, Maj. J. E. JACKSON, in his Drug and Book Business.

By this arrangement, Doctor MYERS will be enabled to give his undivided attention to the duties of his Profession.

Carlisle, September 30, 1846.—3ms.

DOCTOR ADS. LIPPE,
Homeopathic Physician.

OFFICE: Main street, in the house formerly occupied by Dr. Fred. Ehrman.

Carlisle, April 9, 1846.

DR. L. G. LOOMIS,
DENTIST.

WILL perform all operations upon the Teeth that are required for their preservation, such as *Scaling, Filing, Plugging, &c.*; or will restore the loss of them, by inserting Artificial Teeth from a single Tooth, to a full set. Office on Pitt street, a few doors South of the Railroad Hotel.

N. B. Dr. Loomis will be absent from Carlisle the last ten days, in each month.

June 11, 1846.

CARSON C. MOORE.
Attorney at Law,

OFFICE on Main street, adjoining the Store of R. Tryne, jr. and directly opposite Beetom's Hotel. jan24

JOSEPH KNOX,
ATTORNEY AT LAW,
Pittsburg, Pa,

HAS returned from Carlisle, to the practice of his profession in Pittsburg, Allegheny county, Pa.

Feb. 10, 1847.

HENRY EDGAR HEENE,
ATTORNEY AT LAW.

WILL practice in the several Courts of Cumberland and the adjoining counties and attend to all professional business entrusted to his care with promptness and fidelity.

Office in South Hanover street, in Graham's new building, opposite the Post Office.

Carlisle, August 26, 846.—y.

S. DUNLAP ADAIR,
Attorney at Law.

OFFICE in South Hanover street, a few door below J. H. Graham, Esq.

July 16, 1845.

DENTISTRY, &C.

JOHN W. HENDEL,

RESPECTFULLY informs the public, that having opened an office in South Hanover street, nearly opposite the Post Office, he is prepared to practice DENTISTRY in all its branches. Good Teeth are essential to health, besides natural or artificial ones are not only useful but ornamental; and add materially to the comfort of the wearer. It need not be stated what can be done to the teeth, suffice it to say that *every defect can be remedied, and new* Teeth furnished from a single one to an entire set. Having had considerable practice for a number of years, good references will be given to such as require them, but the best proof is the *operation*, which will in all cases be performed in the most careful manner and at prices to suit the occasion and the times. Persons waited on at their residences, either in town or country, without extra charge. He may always be found at his office, as above, except his residence in Pitt street, one door north of Hendel's Livery stable.

He will also promptly attend to the repairing of Watches and Jewelry, at his office in South Hanover street.—Also, ENGRAVING neatly executed. By attention and skilful execution of his work, he hopes to receive and hereby solicits a share of public patronage.

Carlisle, April 8, 846.

HARRIS, TURNER, & IRVIN
WHOLESALE DRUGGISTS,
No. 201 Market Street, PHILADELPHIA
Importers and Wholesale Dealers

IN Drugs, Medicines, Chemicals, Patent Medicines, Surgical and Obstetrical Instruments; Druggists Glassware, Window Glass, Paints, Oils Dyes, Perfumery, &c. &c.

Druggists, Country Merchants, and Physicians supplied with the above articles on the most favorable terms. Strict and prompt attention paid to orders. Every article warranted.

JOHN HARRIS, M. D. JAMES A. TURNER, lately of Virginia. WILLIAM IRVIN, M. D.

Philadelphia, Sept. 30, 846.—y.

THE MANSION HOUSE HOTEL
Fronting on the Cumberland Valley Rail Road
CARLISLE, PA.

LATELY kept by Gen. Willis Foulk, has just been taken by the subscriber. It is newly furnished and has been thoroughly repaired. Passengers in the cars, strangers, travellers and tarriers to Carlisle, are invited to call.

Terms moderate, and every attention paid to the comfort and convenience of those who patronize the establishment.

J. A. WINROTT.

Carlisle, April 16, 1845.

D. P. HARPER.
SURVEYOR.

OFFERS his services to the public. Having had several years experience with his Father, and having in his possession the valuable collection of papers made by him, he hopes by care and punctuality to obtain a share of public patronage.

Office in the public square, immediately in the rear of the Court House.

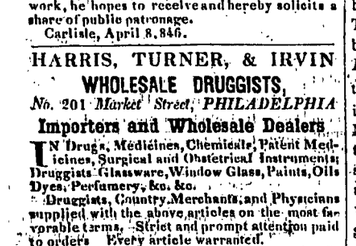
Carlisle, oct 21.

DYEING & SCOURING.

WILLIAM BEARD,

IN LOUTHER STREET, near the College, still dyes Ladies and Gentlemen's apparel, all colors, and warrants all work to be satisfactory. Orders in his line respectfully solicited.

Carlisle, September 2, 1846



I HAVE received from Philad. and New York my extensive additions to my former stock and can offer to the public every article in my line, as low if not a little lower than any other in town.—*Country Store Keepers—Peddlers* and others, are respectfully invited to call as they depend upon getting articles extremely low at the OLD STAND. S. ELLIOTT.

Herald & Expositor

PUBLISHED EVERY WEDNESDAY.

OFFICE in the South West angle of the publi Square, back of the Court-House

TERMS OF SUBSCRIPTION.

One Dollar and Fifty cents a year IN ADVANCE. Two Dollars, if paid within the year. One Dollar for six months.

These terms will be rigidly adhered to.

RATES OF ADVERTISING.

Advertisements, making fifteen lines or less, will be charged at the rate of Fifty cents for one insertion,—three times for One Dollar, and twenty-five cents for every subsequent insertion. Yearly advertisers will be charged at the following rates:

One Column, with the paper, for one year,	$25
Half a column, do. do.	$13
Two Squares, with quarterly changes,	$10
Business Cards, with the paper,	$5

JOB PRINTING, OF EVERY DESCRIPTION, Such as Handbills, Blanks, Circulars and every other description of Printing executed handsomely and expeditiously, and at the LOWEST PRICES.

Miscellanous.

For the Herald & Expositor.

Anniversary of the Belles Lettres Society.

Mr. EDITOR:—Having been present at the recent celebration of the sixty-first anniversary of the Belles Lettres Society of Dickinson College, and having heard with almost unqualified delight the several addresses of the youthful speakers, will you allow me a short space in your paper to give some description of this most agreeable evening's entertainment, as well as a slight sketch of each of the addresses?

The exercises were opened with prayer by the Rev. Prest. EMORY, and after two pieces of music, delightfully sung by the choir under direction of Mr. LOBACH, came

"The Anniversary Address," by CHARLES J. T. MCINTIRE, of Bloomfield. This performance was highly creditable. The youthful speaker first took a hasty though comprehensive glance at the early career, subsequent fortunes, final triumph, and incorruptible character of Washington; and after a brief interval agreeably filled up with music, he approached the theme of the oration. "A Nation's prosperity dependent on the virtue of its citizens." By a train of argument clear and conclusive, it was demonstrated that since in this country all power is lodged in the people *they must be virtuous*, if the nation would continue prosperous. Liberty and license are not the same thing, and the condition of the lowest serf in the old world is preferable to that of a citizen under a free commonwealth unless the government is a moral agent, and derives its sanction from a virtuous people. The addresses to the Societies were chaste, neat and appropriate.—Any one who has attempted a variety of addresses to different parties on the same occasion has learned its difficulty: and though Mr. McIntire may have experienced it to the full, he may congratulate himself on his success.

"Things to be studied as well as books," by SAMUEL A. RAWLINGS, Loudon co. Va.—Two irresistable arguments were adduced by Mr. Rawlings in support of his position. *First*, if the mind is not directed to some practical end the results of its action will be visionary, and secondly, the "whole Yankee Nation" are a living and constant example of the happy union of theory and practice. The speaker disclaimed any design of undervaluing the study of books; and the sound sense with which the entire speech was fraught gave us grounds to believe that in his own education he has acted consistently with his motto.

"Triumphs of Peace," by M. WALTON, Shenandoah co. Va. Beyond question, this was the most grateful speech of the evening; and Mr. Walton displayed no little tact in the selection as well as in the treatment of his subject. The picture which he drew of industrious, intelligent, *moral* and hence happy millions of men, women and children living in an age and country where the horror and noise of war are fled forever, could not be otherwise than soothing. The allusion to the Star of Bethlehem, at the close of the speech, was not only beautiful in itself, but so exquisitely managed that not withstanding its length gave universal satisfaction.—In maintaining an unbroken silence with regard to the present war, much was gained criticism was disarmed at the outset, and the existence of the Mexican contest could not be regarded as fatal or even greatly prejudicial to the final triumphs of peace.

"Duties arising from our Republican Institutions," by JOHN L. HARPER, Carlisle.—We never could see much propriety in either *nonsense* or deliberate *mystery*; and yet we wot of sundry speeches in which a superabundance of the last named element was evidently aimed at, though from causes it would be profitless to investigate, the first predominated. This was probably no sin, provided the mode of writing was imperative. Respectfully extends only to nots over which mortal agents have control—to the book reach, we believe. But no matter, above all motives of this nature, Mr. Harper rose independently, and having something to say which he believed and valued, he did not hesitate to let us know [illegible] of the many "duties" arising from our [illegible] as citizens of a free country he t[illegible] the obligation, 1st, Of assisting in the cultivation of sound learning and morals. 2d, Of preferring patriotism to popularity and 3d, Of the scholar especially. On this last point he showed that the only tribute a scholar can bring to the altar of his country is his talents—and these he ought to give. The entire oration was very happy.

"Utility the basis of True Philosophy," by JOHN A. CRESWELL, Port Deposit, Md. Having traced at some length the stream of philosophy as it forced its way through the ancient schools, Mr. Creswell concluded that nothing deserved the name of that science which had not its foundation in active benevolence. We give heart and hand to the sentiment, and indeed to the *speech* throughout.

"Crime and some of its causes," by WM. D. CONN, Baltimore, Md. Leaving out of sight the topics which would naturally fall under this caption, we were struck mainly by the remark that the progress of crime and and civilization are nearly correlative. It did not comport with the design of the exercises to dwell upon the cure, or to explain how civilization might be improved to its highest form without any corresponding increase in wickedness; but surely the subject interests every member of society, and it was no trifling merit in Mr. Conn's speech, that it suggested inquiries in that direction.

"Love of the Marvellous," by SAMUEL LEVIS, Delaware Co. Our remarks have already transcended the limits we had originally proposed; but there are other reasons why we prefer stopping short here. Those who heard the speech do not need to be reminded of it; and those who did not, would not appreciate a meagre abstract. It may suffice to say—it was admirably fitted to close the entertainment of the evening, and though Mr. L. came "last" he is by no means "least." E. E. E.

Carlisle, February 24th, 1847.

A MELTING STORY.

One wintry evening a country store keeper in the Green Mountain State was about closing his doors for the night, whilst standing in the snow outside putting up the window-shutters, he saw trough the glass a lounging, worthless fellow within, grab a fresh pound of butter from the shelf and conceal it in his hat.

The act was no sooner detected than the revenge was hit upon, and a very few minutes found the Green Mountain store keeper at once indulging his appetite for fun to the fullest extent; and paying off the thief with a facetious sort of torture, for which he might have gained a premium from the old inquisition.

"I say, Seth! said the store-keeper coming in and closing the door after him, slapping his hands over his shoulders and stamping the snow off his feet.

Seth had his hand on the door, his hat on his head, and the roll of butter in his hat anxious to make his exit as soon as possible.

"I say, Seth, sit down! I reckon, on such, an *e tar-nal* night as this, a leetle something, wouldn't hurt a fellow?

Seth felt very uncertain, he had the butter and was exceedingly anxious to be off, but the temptation of something warm sadly interfered with his resolutions to go. This hesitation, however, was soon settled by the right owner of the butter taking Seth by the shoulders and planting him in a seat close to the stove, where he was in such a manner cornered in by the barrels and boxes, that that while the grocer sat before him there was n[o] possibility of getting out, and right in this place sure enough the store keeper sat down.

"Seth, we'll have a little warm Santa Cruz, said the Green Mountain grocer, so he opened the stove door and stuffed in as many sticks as the space would admit; without it you'd freeze going home such a night as this.

Seth already felt the butter selling down closer to his hair, and jumping up declared he must go.

"Not till you have had something warm, Seth. Seth, come, I've got a story to tell you too, sit down now; and Seth was again pushed into his seat by his cunning tormenter.

Oh! its too darned hot here' said the pettythief attempting to rise.

'Set down; dont be in such a plaguy hurry' retorted the grocer, pushing him back in his chair.

But I've got the cows to fodder, and some wood to cut, and must be going' said the persecuted chap.

'But you mustn't tear yourself away Seth, in this manner. Sit down; let the cows take care of themselves, and keep yourself cool; you appear to be fidgety; said the roguish grocer, with a wicked leer.

The next thing was the production of two smoking glasses of hot rum toddy, the very sight of which in Seth's present situation, would have made the hair stand erect upon his head, had it not been well oiled and kept down by the butter.

Seth I'll give you a toast now, and you butter it yourself, said the grocer with an air of such consumate simplicity that poor Seth still believed himself unsuspected. Seth here's a Christmas goose well roasted and basted eh? I tell you it's the greatest eating in creation. And Seth dont you never use hog's fat or common cooking butter—I mean! Seth take care of your toddy.

Poor Seth now began to smoke as well as melt, and his mouth hermetically sealed up as though he had been born dumb. Streak after streak came pouring from under his hat his handkerchief was already soaked with the greasy overflow.—Talking away as if nothing was the matter, the grocer kept stuffing the wood into the stove while poor Seth sat bolt upright with his back against the counter and his knees almost touching the red hot furnace before.

'Plagued cold night this, said the grocer Why Seth you to seem perspire as if you were warm! Why don't you take your hat off? Here let me put your hat away!

'No!' exclaimed poor Seth with a spasmodic effort to get his tongue loose, clapping both his hands upon his hat. 'No, I must go, let me out, I ain't well; let me go!'

A greasy cataract was now pouring down the poor fellow's face and neck, and soaking into his clothes, and trickling down his body into his very boots, so that he was literally in a perfect bath of oil.

Well, good night, Seth,' said the harmonious Vermonter, 'if you will go,' and adding as he left, 'neighbor, I reckon the fun I've had out of you is worth ninepence, so I shan't charge you for that podrid of butter!'

Corn was quoted at Hennepin, Ill., on the 29th ult. at 15 and 20 cents per bushel.

Three gunners from Columbia, Pa. last week, shot 123 ducks in three days!

The Holy Sabbath.

ADDRESS

of the Committee appointed at the Sabbath Convention, held in Carlisle, on the 17th of February, as read in the Convention by the Rev. Dr. SCHMUCKER, of Gettysburg, chairman of the Committee.

FELLOW CITIZENS:—Belonging to your own number, and ourselves acknowledging all the responsibilities which we would urge upon you, we have assembled in consultation on a subject of vital importance to our common rights, our common immunities and our common duties. Animated with increased interest for our mutual welfare, we feel constrained to use the privilege of freemen and of christians, to present to you some views, which have engaged our attention, and some results to which our deliberations conducted. We address you as those whom the Creator has invested with the powers of moral agents, and to whom he has granted free institutions; as those on whom he has devolved the high but arduous duty of self-government. No despot controls our civil interests; no bigot has power to infringe our rights of conscience. We are as yet secure in the enjoyment of life, liberty and the pursuit of temporal happiness under the progressive lights of reason and science; and in the prosecution of our higher, our immortal interests according to the dictates of our own consciences, none daring to molest us or make us afraid. Both these interests however, need to be guarded against dangerous enemies, and both are materially affected by the institution which has engaged our deliberations. We therefore need no apology for addressing you on the subject of the *Christian Sabbath*.

We are agreed on the divine obligation to consecrate one day in seven, to rest from secular toil, and to exercises of religious devotion.—This was enacted at the end of the creative week for reasons equally applicable to all nations and all generations. "Because in six days the Lord created the heavens and the earth, and rested on the seventh, from all the works which he had made? And as he created the heavens and earth, not for the Jews only, but for all nations, so the example of his resting and sanctifying the seventh day, must also have been designed for all." We claim not that the identical hours must be observed over the whole earth; for unless the night were employed, this would be physically impossible. Had the occular theory of antiquity proved true, that the earth is an extended plain, the same twelve hours might have been observed for the active duties of the sabbath by all men. But how can the inhabitants of a revolving sphere, illuminated from one fixed point, all have their sabbath *day*, or any other *day*, at the same time? We need scarcely remind any of you, that if colonies had simultaneously emigrated from Eden, and proceeded half round the globe, they would have been involved in midnight, whilst the meridian sun illumined their starting point; and if they continued their progress till they completed the circuit, each having faithfully kept the seventh day as sabbath, they would find themselves observing different days. Since the Creator has made it physically impossible to observe the same hours, or even, in some cases, the same day; does he not thus evidently teach us, that it was not unalterably the seventh day, but the religious observance of the seventh portion of time, which essentially constitutes his sabbath; whilst, in the old Testament dispensation, the seventh day was confessedly appointed. During the Mosaic dispensation, the same day and proportion of time were reiterated, with various ceremonial injunctions, and the sabbath like the rainbow of old, employed as a type or sign to the Israelites, without altering its primitive relation to other nations. This typical character and its ceremonial appendages Paul tells the Colossians (2: 16.) were abolished in the new testament, with the other types and shadows of the old; but the primitive design and obligation remained to sanctify the seventh portion of time. The inspired apostles, doubtless for wise reasons, selected the day of our Lord's resurrection, the first day of the week, for their stated seventh day religious services, perhaps to connect the Saviour's triumph over death and the powers of hell;—with the perpetual public devotions of Christians, and to prevent the ceremonial aspects of the Jewish sabbath from continuing connected with that of christians, to which there would have been a constant tendency, if the same day had been retained.

That the inspired apostles, and primitive christians under their guidance, selected the first day, for their regular weekly public exercises, we think needs no labored argument. Luke, the evangelist, not merely tells us, that the disciples came together on the first day, to break bread; that is, to celebrate the communion, but he says, on the first day of the week *when* they came together for this purpose, Paul preached to them, implying that it was their custom to do so. Paul also directs the christians of Corinth and Galatia, to hold their charitable collections on the first, or as St. John calls it, "the Lord's day," for the obvious reason, that then they were assembled (Cor. 16: 1, 2.) That this day was religiously observed by christians, in regular succession during the first three centuries is evident from the testimony of Ignatius, Justin Martyr, Tertullian, Clement of Alexandria, and Cyprian. Eusebius, of the fourth century, tells us, that christians were so well known by the fact of their observing the Lord's day, that the heathen, when wishing to know whether any person was a disciple of Christ, decided by his answer to the inquiry, *Dost thou observe the Lord's day?* In the fourth century, Constantine, the first christian Emperor, enacted civil laws, requiring abstinence from secular labor on the Lord's day, and from that time to the present, similar prohibitions are embodied in the code of every christian nation. Nor do the statute books of these United States form an exception. It is true, our national constitution, having provided, that Congress shall not establish any religion, makes no recognition of the christian sabbath. Yet the same men who formed that instrument, virtually did so by declaring that all the public officers of the Legislature, Judicial and Executive departments of government shall be closed on that day. In our own Common wealth, the legal provision is supposed to be satisfactory, if faithfully executed. It is only the negative observation of the sabbath, abstinence from secular labor, that civil government has a right to enforce. Far be the day, when our rulers shall endorse the dictates of any particular religious exercises, and should the attempt ever be made, we trust there will be patriotism enough in the land to defeat it. Whilst yet a British colony, as early as 1705, the service of civil process was prohibited by law, and about ten years after our independence was achieved, in 1794, a general prohibition of all worldly employment on the Lord's day was enacted. It remains for you, fellow citizens, to give efficacy to these laws as well by your own faithful example, as by the infliction of their penalties on transgressors.

And can it be questioned, at this late day, whether this recognition of the Christian sabbath was the dictate of wisdom in our fathers? Can it have been the result of weak headed superstition; or rather was it not the product of matured civil wisdom and enlightened political philosophy? Do we not recognize in it the action of minds capable of rising above the clouds of prejudice and sense, and enjoying a clear and just perception of the highest interests of humanity, not only present but prospectively and eternal.—To decide this question let us inquire, what are the influences of the sabbath on all the cardinal interests of man in his physical, intellectual and moral nature. What are called our physical wants and comforts, constitute by far the larger portion of the necessities and happiness of the mass of the community. Whether the observance of the sabbath tends to relieve the one and secure the other, therefore presents itself as a most pertinent inquiry to every friend of his country and humanity. This is not simply a theological or political question, but a vital topic of personal and individual economy. Physicians of great eminence and number have attested, that the necessity of a sabbath is a law of our physical nature, written by the finger of God on our mental and bodily constitution. The sabbath is emphatically the poor man's boon, it relieves the laborer from worldly toil, from corroding cares of business, and from incessant physical efforts, thus promoting health of body and vigor of mind. Experience has proved the universal necessity of something like a hebdomadal recess for permanent health and vigor; has evinced the claims of the seventh day of rest to be founded in nature as well as revelation. The bow, never unstrung, loses its elasticity. Labor unremitted consumes the vital powers of body and mind. If therefore, man has no right to commit suicid-, he is not authorized to labor on the sabbath, for by so doing he must abridge his life. God, who knows what is in man, compels us to daily intermission of labor, by the alternation of day and night. But this being insufficient he has also appointed one day of rest in seven, by which the recuperative powers of the system are preserved, and life prolonged.

Dr. Harrison says "Incessant toil wears out the energies of man's limited strength. All experience is expressive of this universal proposition, that a longer life and a greater degree of health are the sure results of a careful regard to the commandment, *Remember the Sabbath day to keep it holy.*" Dr. Mussey, of Ohio Medical College, a close and enlightened observer of nature, affirms,—"There cannot be a reasonable doubt, that under the due observance of the Sabbath, life would, on the average be prolonged more than one seventh of its whole period." Dr. Farre, in his testimony before the Committee of the British House of Commons maintains these two positions, 1. "That men who labor but six days in a week, will be more healthy and live longer, than those who labor seven; and 2. That they will do more work, and do it in a better manner." And the distinguished Dr. Warren of Boston, confessedly standing in the foremost ranks of his profession, says, "I concur entirely in the opinion expressed by Dr. Farre, whom I know to be a physician of the highest respectability." Scores of other physicians of first rank in our country and England, have testified to the same positions. This it is evident, that the religion of the Sabbath secures the temporal as well as the spiritual interests of man, by reinvigorating his physical energies. But it also advances the same object by increased moral impulse. Will motives drawn from eternity, it enforces those habits of integrity, industry, frugality & forethought in "providing for them that are in our own household," which naturally secures the comfort of families, and the prosperity of nations. Does the amount of our profits depend on the labor performed by us and those in our employment?—It is the observance of the Sabbath which enables us to accomplish more, than its neglect. Does the success of our business depend on the honesty and trustworthiness of those to whom portions of it must be confided? What can better promote this object than the ordinances of the Sabbath, by which they and all their doings through the week, are statedly brought under the all seeing eye of Jehovah, and fidelity is impressed on them by the anticipated retribution of eternity? How many thousands of dollars are lost by employers, in little petty sums, purloined by laborers and clerks, who would never allow themselves such liberties, if their consciences were quickened by the stated ministrations of the Sabbath? And how many thousands of cases of gross dishonesty, of larceny and even robbery may be traced to the neglect of the restraining influence of the Sabbath? This sacred institution has therefore a just and urgent claim on all the laboring and business classes, and ought to receive their hearty and efficient support.

But man as an intellectual as well as a physical being, he partakes of the nature of angels as well as of the lower animals, and it becomes us as philanthropists and as christians to inquire, how this second department of our interests is affected by the Sabbath.—So intimate is the connexion between soul and body, so various and constant the reciprocal influence of the one upon the other, as to have led Dr. Rush to maintain, that for all the purposes of medical practice, they may be treated as one. Without admitting the philosophical absurdity, which he does not affirm, that matter and mind, that flesh and thoughts are the same, the intimacy of their connection, the strength of their sympathies, and the constancy of their reciprocal influence, are matters of daily observation. Does not that which fatigues the body also disqualify the mind for action? And is not occasional stated rest as much a matter of constitutional necessity, as deeply engraven as a law of nature and of God on the structure of the mind as of the body? All the testimony we have adduced for the necessity and advantage of bodily rest, is equally applicable to the mind. Indeed if there is any difference, the necessity for occasional mental relaxation is greater. The neglect of Sabbath rest not only impairs the efficiency of those who are guilty of violence to this law of their nature, but has often unhinged the most powerful intellects, and prematurely extinguished the most brilliant lights of literature and science. To the former we may mention, as a melancholy example, Lord Castlereagh of England, and of the latter, if we are rightly informed, a late eminent jurist of our own State, whose lifestrings seem to have been snapped by over-tension, unrelieved by Sabbath intermissions. Do not such solemn cases present a powerful appeal to the sons of genius in the different professions? If they neither fear God or regard man, yet for their own sakes ought they not to regard this divine institution? Nor are these cases rare. The nervous system especially requires rest. "The sacred quietness of the Sabbath, says Dr. Harrison, takes off from the brain that excessive fulness of blood, which the mental and bodily exercise of six days is calculated to produce." And the working of the mind, says Dr. Farre, in one continued train of thought, is destructive of life in the most distinguished class of Society, and Senators themselves need reform in this particular. I have observed many of them destroyed by neglecting this ecconomy in life."

But the whole of man is not discussed, when his physical and intellectual nature has been viewed. The highest, the noblest, the moral powers yet remain those which rightly improved make the good man kin to angels, those which give proper direction to all his energies on earth, and qualify him for taking his place in the ranks of ministering spirits in heaven. It is these powers, that the Sabbath is especially calculated to cultivate. These it elevates and links in sympathy with the throne of God, and by thus bringing our whole life into near relation with eternity and heaven, diffuses the fragrance of the better world over the occupations and enjoyments of this. The faithful observation of the Sabbath gives a higher direction to the efforts of the individual, it purifies and elevates the intercourse and enjoyments of the domestic and social circles; it is a balance wheel to the nation amid the heavings and commotions of the political elements, it promises to bind nations together in the bond of one united brotherhood, and it conducts the church universal, as the light of the world, through the wilderness of life, to that eternal Sabbath in heaven, of which it is on earth the delightful emblem. Let us contemplate these influences somewhat more in detail.

Must we not all concede, that man as an individual has various adverse influences to contend with? Do not his passions naturally tend to earth? Is he not in danger in the pursuit of earthly enjoyments and possessions to forget his eternal destiny? Amid the fascinations of pleasure, the delusions and infatuation of wealth and honor and power, is he not in danger of regarding these as ends instead of means, and mistaking them for his chief good? How necessary and salutary to him must be the influence of the Sabbath, which by statedly interrupting his career, and inviting him to the house of God teaches him the guilt and danger of his error, shows him the proper use of every earthly good, and points him to that hereafter, where he must render an account not only of all the earthly advantages he possessed but also of the manner in which he acquired them? How many individuals, through neglect of Sabbath ordinances, have had the sense of moral obligation effaced from their minds, and in an hour of temptation, have fallen into dishonesty, involving themselves and their family in ruin and disgrace? In how many Sabbath breaking families are there discord and envyings and jealousy, which the ordinances of God's holy day would allay? What can be better calculated to commend to husband & wife mutual forbearance and affection, to teach children to love and obey their parents, to cultivate mutual affection for each other; and thus to make the family on earth, in some humble measure, resemble the family in heaven? May not many unhappy families here see the cause of their misfortunes? Need parents wonder at the disobedience, or dishonesty or dissipation of their children, if they have withheld from them the restraining, purifying influence of Sabbath ordinances, if they have taught them by their own example, that the doctrines and duties inculcated by religion are of no importance? What better corrective can be applied to the corrosions of envy, jealousy and strife in social circles, than to have their members statedly convened in the house of God and to sit under the purifying, harmonizing, elevating influence of the gospel? There the rich and poor are brought together, where the distinctions of riches are forgotten. There all are taught humility in the presence of Jehovah, whilst the infinite sublimity and elevation of the Creator over his creatures, throws into the shade the little hair-breadth differences between the creatures themselves. There rulers are taught to feel on an equality with those they govern, to feel that they have a ruler over them, to whom they must render an account for their public and official no less than their private actions. In short the interests and influence of the Sabbath are identical with those of religion itself, and of the Church of God! Well did the French infidels understand this connection, when during their reign of terror they abolished the Sabbath, and substituted the tenth day for a time of rest, as the surest method of obliterating Christianity itself from the minds of men.

Far be it from us to stigmatize as infidels, all who differ from us on the sanctification of the Sabbath. Yet it cannot be denied that just in as far as they promote its desecration, they actually undermine one of the main pillars of the christian church, and sacrifice the highest interests of our race. Is it not mainly by the exercises of the Sabbath that sinners are converted from the paths of error and added to the people of God? That members of the church are instructed in their duties and quickened in their discharge? That they are taught to feel their high and holy calling, to be the salt of the earth and the lights of the world? In short, is it not by the stated ordinances of the Lord's day that those high and holy principles of moral purity, benevolence and charity, of good will to men, and glory to God in the highest, by which the family of man are to be united in one universal brotherhood; by which all violence and oppression, and wars and rumors of wars are eventually to be banished from the earth, and this world of sin and misery to be brought under the benign and happy reign of the Prince of Peace, are fostered? Surely then, the highest interests of all men are wrapped up in the proper consecration of the Sabbath, and can he be regarded as their enlightened friend, who allows himself directly or indirectly to lend his aid to bring into disrepute that ordinance of heaven? *Remember the sabbath day, to keep it holy.*"

If these views be correct, fellow citizens, how greatly is it to be deplored, that so many in our land yet act in violation of them! Of the openly vicious, who spend the day in reveling and drunkenness, we do not now speak. They can be restrained only by the arm of the law. But how many, who are otherwise moral men and good citizens, desecrate this holy day! How many merchants travel to or from the marts of business! How many farmers on the highways, defy to themselves and their teams, that rest which God designed for them, and which they have no right to withhold from their brutes! And are there not great men who have lent their influence to sabbath desecration? Do not some dignified judges, employ the sabbath in reaching their place of business thus lending their potential example to promote that immorality, which they are wont officially to deplore? Yea, are there not some professed disciples of him who was the Lord of the sabbath, who allow themselves, for other than works of necessity and mercy, to invade the sacred hours of that holy day? We implore all of every class who feel guilty, to reflect upon the influence of their example. It is allowable for you to disregard this holy day, why is it not equally so for all others? And what would then become of the Lord's day, of the order of society, of the stability of our civil institutions, of the church of God, of the best interests of our race? The conservatory influence by which alone the sabbath can be rescued from continued desecration cannot be expected to emanate from the unprincipled and irreligious. It is therefore to those otherwise virtuous, to the disciples of Christ and especially to ministers of the gospel, that we make our appeal. We beseech you to unite your influence in sustaining the laws which prohibit all secular labor on the sabbath, and to extend and deepen the popular conviction of the importance, benevolence and salutary tendency of the proper observance of that day of rest.

Especially also should you exert your influence to rescue our public works from being perverted to sabbath desecration. Is it not a melancholy fact, that the spirit of moral anarchy which is abroad in the world, has seized the grandest inventions of the age, and made the discoveries of science tributary to the cause of iniquity instead of holiness, of Satan instead of God; and instead of erecting them into pillars to support the fair temple of our liberties, has converted them into battering rams to shatter its walls. Yet is it not true, that our public works are vast engines of sabbath desecration? Are not our railroads and canals so many great channels through which a regular stream of sabbath desecration week after week flows throughout the length and breadth of our State?—This need not and ought not to be so. The laws of our Commonwealth, we think neither require nor justify it; and all friends of our country, should unite in respectful but urgent appeals to our Canal Commissioners and Rail road Companies for speedy reform. If further legislative action is deemed by them requisite, we will cordially co-operate in obtaining it.

Amongst the most fruitful sources of crime in our country is Sabbath desecration. Of one hundred men admitted to the Massachusetts State Prison in one year, nine out of ten had been habitual violators of the Lords day and neglectors of public worship, and the keeper affirms that hundreds of convicts have lamented their desecration of the Sabbath, as their first and fatal step in their downward progress to ruin. Self interest therefore as well as patriotism, philanthrophy and religion, call on us to be active in removing these prolific sources of human misery and crime and public expenditure. The proper observance of the Sabbath will do more to suppress criminal offences and to secure the rights of person and property, than all the jails, penitentiaries and gibbets in the land. For the sabbath was designed not only to vindicate the rights of God to our adoration, love and obedience, but also to promote the security and happiness of man, and the requisite rest even for irrational animals in our employment, which if permitted to rest one day in seven, will do more work in the remaining six, will live longer and enjoy better health.

Nor are we without encouragement in this enterprise. The God of the Sabbath has smiled on the efforts of his children. Great progress has been made in waking up public attention. Numerous conventions have been held in different parts of our country, and the first intellects of the nation have brought the tribute of their influence and prayers. Sabbath mails have been stopped on about 100,000 miles of road, and thus thousands of persons previously employed on the Lord's day have been restored to its rests and privileges. Sabbath breaking by travelling and other secular pursuits, is becoming more disreputable. Steamboats, canal boats and cars have been discontinued on some routes, and there is every reason to believe, that if the wise, and good, and patriotic of our land, persevere, and especially if ministers of the gospel, generally bring the influence of the pulpit to bear on this subject, the day is not far distant when, by the blessing of the God of the Sabbath, the greater part of our nation will be at least externally a Sabbath keeping people. But let us remember at every step of our progress that abstinence from secular employments does not constitute the whole of Sabbath consecration, though it is at last the arm of civil power can or ought to enforce.

Let us at the same time by the light of our example and by the kindly influences of moral suasion invite our fellow citizens to the higher, the spiritual consecration of the day of God. Especially let the attractive influences of the christian pulpit exert their power and carry on the blessed work, by diffusing intelligence, by inculcating correct principles, and through the aid of the Spirit, by cherishing that love to God and love to man, which constitute the best worship of the Creator. Thus combining external with internal consecration, we shall yield acceptable obedience to the command of Jehovah, to remember the Sabbath day and keep it holy, individual and domestic happiness will be diffused throughout our borders, the pillars of our government will be strengthened, and the Church of God in all her borders will prosper, and our nation enjoy the blessedness of that people whose God is the Lord!

ONE MORE POSSIBLE.—Rev. Mr. Phillips tells of a scene he recently witnessed in the wealthy city of Boston:

"In a miserable hovel which he entered, he found a man lying dead, with some of the family drunk about him. In the same room with the corpse, a couple were being married, the bridegroom wearing the very cloth in which the dead man had just cast off—and everything was going on merrily, as though it was a very joyful time."

LAZINESS.—Laziness grows on people; it begins in cobwebs and ends in iron chains. The more business a man has to do the more he is able to accomplish, for he learns to economize his time. Narrow circumstances are the most powerful stimulants to mental expansion; and the early frowns of fortune the best security for its final smiles.