

## Poetry.

### GENTLE WORDS.

A young rose in summer time  
Is beautiful to me,  
And glorious the many stars  
That glimmer on the sea;  
But gentle words and loving hearts,  
And hands to clasp my own,  
Are better than the brightest flowers  
Or stars that ever shone!

The sun may warm the grass to life,  
The dew, the drooping flower,  
And eye grow bright and watch the light  
Of autumn's opening hour—  
But words that breathe of tenderness,  
And smiles we know are true,  
Are warmer than the summer time,  
And brighter than the dew.

It is not much the world can give,  
With all its subtle art,  
And gold and gems are not the things  
To satisfy the heart:  
But oh, if those who cluster round  
The altar and the hearth,  
Have gentle words and loving smiles,  
How beautiful is earth!

## The Old World.

### Correspondence of the "Adams Sentinel."

BIRMINGHAM, Sept., 1846.

*Birmingham—Country around—Manufactories and Business—Beer and Beer drinking—English Hotels and Servants—Church and State—Forest of Arden—Places of interest around Birmingham.*

MR. EDITOR:—Birmingham is a noisy, smoky, dirty town. The streets are crooked and filthy, and the houses large and rough-looking. There is a great deal of business done here, especially upon the railroads. There are no fewer than 83 trains of cars pass through and leave Birmingham every day. There are not many objects of curiosity in Birmingham, except the manufactories, and the smoke, and coal dust, and steam, and din, that the visitor is obliged to encounter in order to inspect these, are enough to deter him. The country in the neighborhood of Birmingham, has a very different appearance from that of any other part of England that I have seen: neither Nature nor Art have been so lavish of their beauties. The surface of the land itself is by no means beautiful, and the inhabitants do not appear to have given themselves much trouble to render it more so. The hedges are irregular and untrimmed, and the ditches are filling up, and the fences falling down, and everything gives evidence to the traveller that he is in a manufacturing and not in an agricultural district. The houses in and around Birmingham, are built of red brick. This is not the case with the south of England; there, a red brick house is a rarity, they are either yellow, clay-colored, or a dirty greyish brown. So that as far as the color of the houses is concerned, Birmingham is more like an American city. As I saw very little in Birmingham worthy of note, I have referred for a subject to write about, to my memoranda of the customs, &c. of the people, as they appeared to me, passing along, and I find first on the list, "Beer and Beer drinking."—Englishmen of all classes, but particularly the working population, are very much addicted to this habit. In the country, the taverns and inns are nothing more than Beer shops, and those who keep them make their living by the profit upon the sale of Beer, more than by their accommodations for travellers. There is no Whiskey drank in England, the duty is too high for the poorer classes to purchase it, so that they drink Beer.—The consequence is, that there are not so many drunken men, and the laboring people are healthier looking, and have ruddier complexions than those of America. (I mean those who drink.)—Beer drinking is really a mania. They drink it before breakfast, at their meals, between their meals, and all times. And they ALL drink it, from the young farmer lad who has just commenced "to drive the cows home," to the old man who has almost worked away a lifetime. They also smoke very much, not cigars, but long clay pipes; they however smoke only in the house, over their beer cup, or around the broad fireplace, never in the streets. I cannot imagine how the Dutch can possibly be more addicted to pipe-smoking than the English middle classes, except I believe it is said, the Dutch smoke in bed, this I have never heard that the English do. Go into any hotel in England, and you will find a smoking room, on the table of which, instead of newspapers, as in our country, you will see a large bundle of tobacco, a match box and tapers, and a dozen or two of nice-looking, long white pipes.—Give an Englishman a pot of beer, and a pipe of tobacco, and he will be as well satisfied, as a Frenchman with his wines, an Italian with his macaroni, or an American with a cigar and newspapers.

English Hotels are carried on according to a system quite different from American ones.—There is no common table, nor common meal-time, each lodger calls for what he wants, whenever he pleases, and if he is a stranger, he eats in "solitary and alone." A traveller in an English hotel, is not so comfortably situated as in one of our own: there are (generally speaking) no handsomely furnished sitting-rooms, with accommodations for comfort—he must either be by himself, in his own little room, or in the smoking-room, completely enveloped in a cloud, or in what is called the commercial room, an apartment adjoining the smoking room, the furniture of which, besides the usual complement of carpet and chairs, consists of a table with an oil-cloth covering, on which is an inkstand, a few old-fashioned pens, and a clothes-brush. And then when you take leave, and call for your bill, besides the charges for "bed and board," which are generally exorbitant, you are obliged to give every servant and dependent, from the chambermaid down to the boot-black. This custom is very annoying to strangers, and a shameful imposition. I have been told that the servants of the principal hotels, not only do not receive any other wages than the fees from travellers, but that in many places they pay the landlords high prices

for the situations. The waiters of some of the London hotels pay their masters, it was told me, more than a hundred dollars for the privilege of serving in their establishments, and if they paid them three as much, the situations would still be profitable. This is the way in which Englishmen impose upon travellers, and yet they talk of "Yankee sharpers." The want of comfort in an English hotel, are, however, generally overbalanced by the sociability and kindness of English travellers, especially if they happen to be country gentlemen. Some of the friendships which I formed with Englishmen, whilst tarrying a day or two in a Hotel, I will recollect and recur to with pleasure long after this, and I am only sorry that my short stay in England would not permit me to enjoy the welcome of their hospitable homesteads, and warm-hearted invitations.

The question of the good and evil of the connection between Church and State, in England, I am not of course inclined to discuss, but one of the principal good results that can be seen upon the surface of society, is that Sunday is truly a day of rest and holiness. Every body, and every animal, ceases his labor and toil. The sacred stillness and quiet, which so eminently marks every seventh day, in Old England, is a blessing unknown to our New World. And every person goes to church. It is a beautiful sight, to see on Sunday morning the poor peasant, dressed in his only good coat, at the head of his family, going to church. He looks as if he had forgotten his poverty and trials, as with a cheerful countenance, and lively step, he approaches the Holy altar of his father and his father's father. And whilst he is worshipping God himself, he is also teaching his children that good lesson which they will not forget as they grow up. In the Country it is not uncommon to see the fields and roads filled with people, gathering together in some shady little nook, out of which the long stone spire, or the cross-surmounted turret may be seen, or the "silvery" chimneys, which seem to soffer the very air, may be heard. I was astonished to see posted up against all the Church doors, both in the city and country, all those legal notices, which, in America, usually adorn the Bar-room, such as "the list of qualified voters in such a town," notices of Sheriff's sales, &c. &c., warnings against permitting dogs and hogs to run loose, &c. &c. The counties are divided not into townships and hamlets, but into parishes, and even upon the milestones along the road, are recorded the name of the parish, as well as the distance to London.—And the Church-wardens, whose duty it is to manage the affairs of the church, are also in some way connected with the political government of the parish; and I was also told that the power to grant licenses, to hunt and pursue game, is in the hands of the clergyman. Nor are these the hundredth part of the instances in which the things of this world are mixed and confused with the things not of this world. The Church has been nurtured and fostered by the State, but she has also been clogged, and made worldly. It is well for England that the government has furnished an altar, and a kneeling place, for every single soul within her precincts, but it would be bad for England, if she permits government to surround that altar and kneeling place with so much of earthliness, as to drive away all holiness. Many of the English Churchmen would be glad to sever the Union that binds them to the State, but whether this will ever be accomplished, or if it is, whether it will be for the best, is highly problematical.

In travelling from Kenilworth to Birmingham, I passed the famous "Forest of Arden," so noted in history—the scene of Gressley's beautiful tale of the same name; or rather, I passed the spot where the forest of Arden had been, for this, like many of Old England's "holy spots," is fast passing away.

Q. C. X.

## Miscellaneous.

**No Efforts to do Good are Lost.**—I have heard of some seeds which will sleep in the earth for ages, and I have read of the young of certain insects which lie in a state like death for eighty years together, and yet when the hand that scattered the seed had been mingled with the dust, and when the insect that had deposited the young had ended its flight for generations, the seed would come forth a forest of mighty trees, and the slumbering insect would wake to life, and become the mother of an endless multitude. And so it may be with us. We are scattering the seeds of knowledge and piety, and immortality, but we see not the seed spring forth.—Our instructions seem to be forgotten; the fruits of our liberality seem to have perished; and our favors appear to have been in vain. But be of good courage; the seed is still in the earth undecayed, and the time will come when it shall spring forth, and yield a plenteous harvest. It is watched over by the God of Heaven, and not a seed shall perish.—The hand that scattered the seed may be withered, but the seed itself shall swell, and send forth its germ, and become a mighty tree. The voice that uttered the sermon may be silent, but others that received the truth shall come forth and declare it afresh to the generations that are yet unborn.

**The horse that is ever bounding makes a short journey long.** The man that is ever vaunting, performeth little.

**Going to law the Chinese call "winning a cat to lose a cow."**

**Think.**—Think—think before you decide. There may be but one step between you and the ruin of your best hopes. One word, and that a small one, may save you. Before you decide think a moment and you may be preserved from a life-time of repentance. Had Gibbs thought a moment he would never have swung on the gallows. Shining baits are spread in every path. Think before you touch them. The wine glass is presented to your lips. Think a moment and dash it to the ground. There is an opportunity to take a few dollars and no one will know it. Think and turn away. You are on the point of uttering a profane word. Think and suppress it. Your best friend has reproved you for a slight fault. Think—retrace your steps, and be virtuous through life. Think—think closely, whenever you are tempted to do a wrong act, however slight it may be, and you will be preserved from gross sin, to be a useful member of society.—*Portland Tribune.*

**Silence on the Prairies.**—One of the most striking things is the silence of the prairies. It is absolutely awful. At night when the moon has gone down and the stars are out, to stand in the centre of one of those mammoth plains, and mark the deep unbroken silence that surrounds you, it is sublimely impressive. I never witnessed an effect like it. Not a solitary sound can be heard—no insect, no bird, no beast, no human voice or step, but all is one space of grand and fearful silence. Such a spot, far from the haunts of congregated multitudes, becomes to the good man like the glorious Bethel where the journeying patriarch slept.

**A Good Hit.—Gun Cotton.**—The editor of an exchange paper says that he has been shown a specimen of gun cotton, and after placing it in the palm of his hand and igniting it, it exploded producing but little noise or smoke, and leaving no dirt on the hand. He then asks a contemporary what he thinks of it; to which he replies, that if it left no dirt whatever on his hand, perhaps he'd better try it on his face once in a while!

**A Nice Calculation.**—It has been calculated by an eminent mathematician that the amount of breath wasted by the members of Congress, in the short session alone, in making speeches for Buncombe, is amply sufficient to turn all the wind-mills in Great Britain for a whole year.

**A Hit at Widows.**—It is said that on a certain time, a Chinese widow being found fanning the grave of her husband, was asked why she performed so singular an operation. She said she had promised not to marry again while the grave remained damp, and that as it dried very slowly, she saw no harm in assisting in the process.

**How to make Tea.**—A constant reader says, "perhaps it is not generally known that the way to make good tea is first to pour in the boiling water in the pot, and then to put in the tea, not mixing it at all. The reason is obvious, for of course the hottest water is on the top, where the steam rises, then the tea is better infused, and the flavor drawn out more properly."

**Singular.**—Two sisters, Hannah Gillaspay and Lucy Elkinson, who have for many years lived together in a house in Almond street, Philadelphia, both expired about noon on Monday, almost at the same instant. The former was in her 90th and the latter in her 99th year.—They were members of the Society of Friends.

**A Flight of Buzzards.**—The Montgomery (Ala.) Journal learns from a correspondent at Missouri, Pike county, of the sudden appearance in that vicinity of an immense flight of the great American Vulture of several miles in length, and containing millions of these aerial scavengers—they were a long time in passing and in millions, at some time to darken the whole horizon. The writer says, they came nearly from due north, and steered nearly south, he said the whole element was darkened, some flew so low as to be within the limits of the boughs of the tallest trees, others so high as scarcely to be seen, the train supposed to be about two miles long; at one time, the whole canopy seemed to be darkened by these birds; from east to west, north to south, from the tops of trees to as high as the sight could reach, was one dark cloud. Many of the inhabitants thought it ominous of dire calamities.—One opinion was that it prognosticated a great slaughter of our forces in Mexico.

**Emigrant Passengers.**—A report recently laid before Congress gives the number of Emigrants who arrived in the United States for the year ending on the 30th of last September at 158,648, of whom 90,973 were males, 66,778 females, and 597 sex not stated.

**Ice at the North.**—Lake Erie is completely frozen over. A man, week before last, travelled with horse and sleigh over the ice from Buffalo to Cleveland, a distance of two hundred miles.

## A TOUCHING INCIDENT.

A friend of the editor of the *Apalachicola Commercial Advertiser*, has furnished him with the following extract of a letter received by him, and dated

NEW ORLEANS, Feb. 1, 1847.

"In conversation with a neighbor and friend of Henry Clay, I learned the particulars of the delicate act of those persons who paid his notes at the North Bank of Kentucky, thereby cancelling the mortgage which he gave on his estate to secure money which he borrowed to pay an endorsement.

"Mr. Clay went to the Bank to pay the interest of the debt and 10 per cent. The Cashier handed him the note and said 'it was paid.' 'Paid by whom?' 'I don't know, sir.' 'Please call Mr. Lifford, the President.' Mr. Lifford came. Mr. Clay said—'is my note paid?' 'It is paid, sir.' 'By whom?' 'I don't know—but I received the amount by letter to cancel your note and mortgage, with the request to hand the paper to you.' Mr. Clay raised his hand over his head, and exclaiming—'Good God, did ever man have such friends and such enemies as Henry Clay,' burst into tears and wept like a child. A few months afterwards, six gentlemen came to his home and staid a few days, and then accompanied him to New Orleans, where they remained some time—they were a part of the noble fifteen who paid his debts, but he knew it not. Since that he has received a book with fifteen engravings in it, giving the likenesses of all the donors. They reside—some in New Orleans, some in Boston, New York and Philadelphia."

**Population of the World.**—According to Mr. Gregory, the population of the world is 812,552,712. According to Bell, this vast multitude is thus divided:

Whites,	440,000,000
Copper Colored,	15,000,000
Mulattoes,	230,000,000
Blacks,	120,000,000
Hassel deemed the world's population to be	936,461,000—possessing the following religions:
Christians,	252,000,000
Jews,	5,000,000
Mahometans,	120,000,000
Bramanists,	140,000,000
Buddists,	313,497,000
All others,	134,000,000

The Christian world—  
Catholics, 137,000,000  
Protestants, 65,000,000  
Greek Church, &c., 50,000,000  
The population of Europe is estimated by Malte Brun at 214,000,000 souls.—Asia is put down by Balbi at 413,844,000.

**Singular Cause of a Duel between a Professor and a Nobleman.**—A letter received from Vilna, in Russia, stated that a professor had been commissioned to go to Munich to purchase a telescope, which he paid \$6,000 for, but requested Mr. Fraunhofer, the maker, to give him a receipt for \$9,000, which he did.—Some time after the professor returned to Vilna, a nobleman proceeded to Munich, and purchased one of the same dimensions as the professor's, for which he paid \$6,000. The Astronomical Society finding themselves swindled out of \$3,000, told the professor that the nobleman was informed by Mr. Fraunhofer that he only paid \$6,000. The result was a duel between the professor and the nobleman, in which the former was severely wounded, besides being compelled to refund the \$3,000, and be imprisoned for three years, by order of the emperor.

**REMEMBER** that Senator Turney, of Tennessee, in a defence of the administration, avows that the war with Mexico resulted directly from the annexation of Texas.

That Senator Calhoun avowed the object of annexation to be the perpetuity of the institution of SLAVERY.

That the same Senator Calhoun has also expressed the opinion that the war was entirely unnecessary, and provoked by the President's secret order for the advance of our army to the Rio Grande,—a measure which he must have known would lead to hostilities.

Therefore, by the admission of the various parties to the act of annexation, it appears that the original cause of the war, was a plot for the extension and permanent establishment of human slavery; and that the immediate cause was the single, responsible act of James K. Polk.

On whom, then, rests the responsibility of the blood, treasure, and suffering expended in this protracted contest?

**A Singular Disclosure.**—A colporteur makes the following singular disclosure:—In one place in the Allegheny mountains, settled in 1808, containing over sixty souls, they never saw the face of a preacher till 1840. There was neither a bible nor a spelling book, nor a page of reading in the settlement; the children had never seen a preacher.

When we cannot engage in an undertaking with the approbation of conscience we may be sure we are wrong if we proceed. A feeling of self-gratulation always accompanies an effort to do right, though it result in calamity to ourselves.

## 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. SCHICKEL, 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 freedom 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 power of moral agents, and to whom he has granted free instructions; as those, upon 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 the 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 secular theory of antiquity proved true, that the earth is an extended plane, the same twelve hours might have been observed for the observance of the Sabbath by all men.—But how can the inhabitants of a rotating sphere, illuminated from one fixed point, all have their Sabbath day, or any other day, at the same time? We need scarcely remind you of you, that if nations 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 unadvisedly 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 remembrance 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 only 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 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, *Do not 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 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 decreeing that all the public offices of the Legislative, Judicial and Executive departments of government shall be closed on that day. In our own Commonwealth, the legal provision is supposed to be satisfactory, if faithfully executed. It is only the negative observance of the Sabbath, abstinence from secular labor, that civil government has a right to enforce. Far be the day, when our rulers shall venture the detraction 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 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 pure and just perception of the highest inter-

ests of humanity, not only present, but prospective 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 suicide, 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 intermissions 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 in England, have testified to the same positions. Thus 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. With motives drawn from eternity, it enforces those habits of integrity, industry, frugality and forethought, in 'providing for them that are of 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 steadily 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 is 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 connection 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.

Among 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 life-strings 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 fullness 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 economy in life."