dirink -I mas a stranjer and ye took me
 Hards even the least tmone bis bretirren, he shal say suy "Come ye beassed of my
Fater Brethren, let us look to our avocation!
Our individual characiers, as well as the sacred dignity of the irder, are at stake. ished from us-all bise and unworthy dispositions should te rooted from our
hearts, as tending to ruin that harmony ard peace, which are the bonds of social urion, and must ultimately conduct deavor to make " our institution beautific as the Temple, peacenal as the Ark, a Let us keep our minds steadily fixed pppn that approaching day, whes the so he uncertainties of Hope swallowed up yi fh fervent heat-when the hemen atl other remembrance shall, be whe tat necessary, but awfifl recollection,
what we have been ddiag with out ta eat in in the ground-or whether we hav aped it untilt became ren talents. Then af the secrets of Masonry shall surety be det shall call the worknijen of the craft celtacy that are due; and what will be the hage worked on earth, as to be welcom peance ; and our spirits saluted with the ravidhing souads- "Welld done good an faithul serva
 in tye conclusion of our ast,-" "that the duty of observing the Sat bath is enjoine it is only necessary to read the tenth
eris of the above chapter. Ildeed it will pe seen from that vetse that our duty r those not of our family, we are never nd get thet we are the tervants of God
are, there, to keep our duty to mosp tality, subordinate, to Religion
"In t," (ihe Sabbath) "hou shalt no do aty work, thou, nor thy son, nor thy
daughter, nor thy man syrvant, nor thy nidd servant, nor thy cattle, nor the
tranger that is wittin thy gates." ander
however, our desire is to ce nsures. in orde
0 seen io exist among ourseipes, we shal
confille our remarks to our obligations as in : he observico Individuals, a pumber of yain objections
will be alleged. We shall endeavor to class he persons who allege them, with charity as we can; for our object is not
apt to complain o
THy Busx will be apt to complain of
he mithiplicity of their engagements ;
hat fiey are so exiremety numerous as that fey are so exiremely numrous as
for it be impossibe toge through them
all, duing the days allotued to tabour. If persct will come under the class o
works bo necessity, and will theretore, be excuable. But is it true: Do the per
ons teferred to, occupy no time in recre sons felerred to, occupy no time in recre
ation Pnone in inactivit? alf-ing delgence i-Does system enter into
all they do? If not, they aay spend the whole yeek in laboriusly dolug nothing ection is invalid : tor the taking of time for this, which renders necessaty an in
fringenment on the sanctity of the Sabbatb, is neifhr more nor less thap prefertin Sur owni pleasure to the honpar of God
Shall we never then have a muments Shal! we never then have a mument's
elaxation from labour? are we to be in a less defirable situation thap the very
negroes ", Be temperate, gentie rea negrops ", Be temperate, gentie rea
ders; Pelaxation is allowed you; the
Sabbath such relaxation: You are not Sabbath ts such relaxation: You are not bot if yof will be the servanis of Jesus
Chris, you must practice lessons of seltdeniaj; ghd, where self indilgence and His will ire at issue, you mupt sacrifice
the forme and obey the latte. In this the former and obey the latte. In this
case, however, it is yet to be shewn that they are lat issue;-perhaps you may
both relax a hitle, and "Reautmber the Sabbath-dpy to keep it holy." We cannot do the work for you; but do be per-
suaded to indertake for yourseff the work of Self-ViVilance. Watch yourselves tor memory, every hour of inaetivity; of seless, indurious sloth;-ever instance eabled ygu to accomplish mone business
in the same time. Having done this du ing one qeek, let the next reepp the ad vantage of it : take care of the momente,
and, by the end of the week, it is more
ihan your dispensal, and all your vusineuss des-
patchied : The bee provides food months of scarcity; yetexiracts but fittie

 the morning hours, i, e. till time for pub
lic worship, in the occopations of mer chandize. We must be excused if we can scarcely believe this class of person
to be what they would be thought, we
suspect the true sources of objection not appear here. However, we will a present give them credit for their profess
sions, and yet shew them that their ot ection must fail them.
Their health is not endangered, bu
enifited by the entize repose of the Sab bath day; as much benefited, as that of
beasts is: for the rennvation of whose beasts is: for the rennvation of whose
strengit, as far as they are concerned
the rest of the Sabbath is enjoined. Bu suppose exerwise be necessafy, it can b taken, and the Sabbat hregarded, never-
theless. Let these iodusitious complainheless. Let these
ants perambulate the extremities of our
lown, those ignorant immortals who profane the sacred day by their noisy gambols; -this
will furnish exercise enough to keep the
irculating fluid briskly vent the stagnation of the springs of
ealth. Bat, as we have just hinted, hink we see in the objection, another
spirit than the spirit of industry. Do
hose who thus industriously improve the hose who thus industriously improve the
Sabbath morning, treat its evening in the same manner? ? The may be seen in
their stores, or dram-shops, in the morning; but early in the evening they hate
retired to rest. Is this industry ? or is it
not rather impiet? not rather impiety? Does it prove re-
gard to healit, or disregard to Gud?
What! so weary by "necrssary exerWhat" so weary by "necrssary exer-
cise", as to be obbiged to retire earlier
than usuat to repose! How can the two hings be made Consity in the true sourc
rreligion, not Indosty, of the objection. Their real language the
bible records; tho' they seldom, uuless be thoughtlessly, give it utternnce.-
The Sabbath! What a weariness is it The Sabbath! What a weariness is it
When will the Sabbath be past, that we
may set forth wheat?" Cousistently with ihis language, they pass away the
morning of the Sabbath, in trade, and its vening in sleep. This class of obj-ctors
esemble, if they be not truly the same as
THE Coverous, who allege the necessiy and profitableness of this species of Sab. bath breaking. "Uur resources" say they,
"are quite limited, our fanuilies large, or merous; on these accounts, we find it supply. And, besides, were we to give up the business of these profitable days, we
should luse that of other days also; our customers woutd go, on week days, to
inose who accommodate them on Sundays. Nor is this all; Sunday is really
worth more to us than half the week be-side;-negroes' money is as good as any
oiher, and our lute dram-shops are always futl of them on that day." Some
parts of this reasoning, (if the misnomer will be pardoned, , we have heard those
empley, who form part of a worshipping employed, in paliation of the conduct ot
others. How shall we treat lhem ? ln a community which receives the bible as the word of God, it were waste of time to ar-
gue with them; for conscience-paraly-
sed and almost dead as it is,-is on sed and almost dead as it is, -is on our
side; -they know the vanity of their sub
trfuges. The plea of necessity is lalst; or, thank God, we can point to :hose,
with large tamilies, not afluent, whose whh large lamiles, not a\&fuent, whose
unbending principles have driven from
their doors the tempters to this sin--boatmen, \&c.- and who are, yet, far, very
rar trom teeling the necessity to sin
against God, for the sake of securing the gisainst Gud, luc lat sake of stcuring the
ifiendship of such persons. The ptea of profitableness, is also false; for "What shall it profit man if he gain
world and luse his own soul?"
Tae Luxurious will also be among
he objecturs to strict observanice of Sabbath. In a former paper, we observed that in some circles much existed uncen-
sured and unsuspected, which will one tay be tound to bave transgressed th command under consideranion. Ioxarius that we then had reterence, and we shatl just mention some things in
which, we conceive, they wifl be fonm uiliy.
We are
We are not disposed to convert every
Sabbath into a fast day ; but we must y br allowed to censure its conversion into day of feasting.
the precept; now, can it be kept holy, by those who visit the Sanctiary but one tending again, arises fromiso freea use of he delicacies of the table, as indoces almost irresistible drowsiness? Nor is this all; but the practice referred to incapaci
tates tor reflection on the past service, as well as indisp
one to come.
We are not to be onderstood as chargion communly undersiood, tho' perhaps there are cases in which even this chargemig 1 understood to caution ag winst the eflect the Sabbath, of even ordinary eating,
the eatiag of every day. Un week days,

Dosidese renders s wakeful; or if no those days are in measure our swn, and
drowsiness is not sin. Not so the Sab-
whath: it is hoty to the Lord"Wht it is holy to the Lord"-we are
"not, on it, do dour own pleasure", It drowsy, and jan casequence, absent from
His temple, or, iddrowsy in that temple,
we rob him of what he demands as his we rob him of what he demands as his
right. Soape allowaniee may be made for than it is/dlid. A little, a very liule selfdenial a/the dioner hour, would rendet
needles/ its being urged, at least in needles its being urged, at least in a
iarge majority of instaices. If we fear to arge majority of instances. It we fear
trust opseives with the delicious tempers, 作 us banish them from our tabl
entirely, on that day. Should we be th worse, can it be supposed, werethe pro
visions of wur Sabbath days always visions of wur Sabbath days always cold
Fashion, All-mighty Fashion, could retiEashion, All-mighty Fashion, could ren
der this, pot merely palatabie, but agreeable; nor would the blush of faise shame edf dinner, any more than it does, tasionable circles, to hov
Onp word on the eufluence of example,
in this case, and we bave done. Each of
us exerts such an influtice; tho not ail us exerts such an influticr; ; tho' not anl
in the same degree. Io our fanilits, all in our teighburhoods, mosi, in the com.
munity at la l e, many or us, exert ain in-
muence fluence whic must be beatifial or mis-
chievous of office, anc of wealen, be all in flavoun,
of the prop, ob elvance of that day of the propg obveryance of that day
"which the Lurd dellighteth to honver." Then may ul as a community, hope to Righteousitss raalteth a nation;" and it may be sad respectung us, "Happy is
the prople that is in saci a case; -yea,
happy is that perple whose God is the Uar next will discuss the duty of $\mathrm{Pa}-$
rents in reterenceto the observation of the Jabbath. JUSEPH.
$\frac{\text { PLICES CURRENT }}{\text { Aewern, July 1, } 1826 .}$

READTVE, ELOCUTION, $L$ RHETOPTC J SEp AuTroy prope iem
 elements will be particularip attended to
and such fundamental principles inculca ed, as wilt, he rusts, enable the studen
mpmediately to embrace the subject he is mpediately to embrace the subject he i
reading, and corrcelly to apply the em phiases, psuses, tones, intonations and gestures, so neeessasy, to a correct deliv.
mation.
The days of Tuition will be Mondays, Wed
nesday a and Eidiays, trom 6 oclock,, P, M.
Ternus six Dollars, nesday a ad Fridays, trom 6o clock, P. M.
Tervis six Dollars, payabe in advance
The session to cootinue until the 2 2tth sept.
$\qquad$
EPartment of State,
Wathingtou, 8th June, 1826 ,
Oenable this Department to comply With the subjoined Resolution o Claimants to whom is reters are requested
o seed hither, by mail, as soon as srac cable, schedules of their respectivir
Claims, exhibtiog the particulars requir
d by he Resolution, as nearly as mas dd by the Resolution, as nearly as
be, according to the following plan.

CHEDULE.

|  |  |
| :---: | :---: |
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|  |  |
|  |  |
|  |  |



Wine, Braudy, \&c. MADEIRA Lisbon,
Purt, Purt,
Sweet \& Dry Malaga, Wine.
Wheel \&
French, \& Apple Brand
Received and for sale
June 24.-31 HENRY W. JONES
DEAP SHOES \& HATS PIIMMAN \& SANFURD have rearivals from New-York, an mens SHOES, surable for the presen Ou hand, a good assortment of HATS, Newbern, June $17,1826-3033$
FASHIUNABLE
CLOTHING STORF

## CLOTHING

## Dress Coats, Frock do.

Dosble and, single mail'd Pantaloons,
Maiseilles, Fopnet, Valenta, Black' Sil Fine Limen and Cotton Shirts, Angola Frock Coals, Bombazine Coaters,
Black Crape Päntaloons, silk Strive Drilling do. Freuch Linen, do.
French Angola, do. Limen Driling, do.
Buff Cassimere, White Limen tound Jackets,
Bruwn de Brown's
Suipe's
Bombazeti Fine and coarse Jocket and Trowsers,
House Servanis Coatees and Pans, The above goods are New York made,
and will be disposed of whulesale and re aii, at New York prices.
$\qquad$

## CLUTHINX S IOKE.

OHN L. UURAND, \&Co. have just 1 ork, and are now opening at their Store
nearly oppostte the Bank of Newbern, the lollowing arucles selected by one of the
tirm : viz.

## Spring \& Summer

## fras ionable coome,

iens's superfine blue $\&$ olive Frock Coats

## do. Coatees

Camet Cloaks
blue cloth Round Jackets
blue cloth Round Jackets
cluth Pantaloond, various colours
satinett, cassinet \& bangup do.
eaverett and Justain do.
Ancassan, rattinett \& camlet do. Angola, searsucker, silik stripe do.
Circassan, Angola \& Florentine Pantaloons
Ilow Nankeen \& Tom \& Jerry
ditto
dew mark sattin, var. colours do thite drilling, linen \& jeans do. Flemish, linen, \& white sattir do.
ibb'd linen drill \&super shade do willing stripe \& stripe cotton do.
 Strip'd ginghams do.
Gig'd \& plä́n velvet, black silk do.

## 采

white, do.

Linen, cotton, and check Shirls
Linen, cotton, and check Shirls
Linen, cotton and flannel Drawers
Webb's Patent Suspenders
Common and tow priced Suspenders Gentemens black Gloves, best quality Silk, flag, and bandatio Hksis. Black silk and cotton flag do.
Madrass, $\&$ cotton do.
Black silk and hair Stocks
Black silk and hair Stocks
Buff Cravats, Stiffiners \& Russian Belts Childrens Clothes
House selvants ditto
Elastic waiter-ptoof drab Hats. w for cash.
Juue 17, 1826.

N addition to the former extensive an known, healthy and delightful waterin place, since the last season, twelve addi tional out-houses, suitable for the accom mudation of families, have been erected
which will be ready for the reception company by the first day of July. My friends and the public are assured thai there shatt be no falling off in any reThe price of Board will be-for La dies and Gentlemen per day $\$ 1 ;$ Chil
dren and servants 50 cts ; Horses 75 cts The Ball Room wifl be constantls open
metris. Stages during the season, wil
The St The Stages during the season, will
continue to pass and repass every day by coninue to pass and repass every day b
the Springs, for the consenience of th WOBERT R. JOHNSON,
I AVING determined to close his bu-

## Hats, Bouts and Shoes

Domestic Goods
Hariware and Cutlery
Shoemakers
Shoemakers Taots, Varnish, \&rimmings Hewill te tent he He will also rent the Store which
ow occupies, for the term of one year and give possession on the first of Sep-

Ne Pair Notice !
All persons who are indebsed to F. At
xander, by note or book account, are equested to make payment without de-ay-as all unsetted clarms will, on the
first day of August next, be placed in the Newbern, June 17, 1826, -430

