

breathe a fine spirit of religious wisdom, and stand as a beautiful monument of the harmony and completeness of his character. The intelligent and appreciating reader will not fail to observe in his manner of touching the points referred to in the following letters, the token of a devout heart and well balanced mind. He will see that the Statesman and the Scholar was a Christian also. For the sake of convenience we separate the text of the letters, and indicate the topics by the insertion of heads.

THE USE OF SUNDAY.

I agree in your opinion, that the appointment of certain days of rest, even when they are not connected with any special religious festival, is a happy idea, and one that is in the highest degree gratifying and refreshing to the mind of every one who has a benevolent concern for all classes of his fellow-creatures. There is nothing more heartless and selfish than the displeasure, or at least the sort of contemptuous distaste, with which the noble and the rich sometimes look down on the rest of Sundays and festivals. Even the choice of the seventh day is certainly the wisest that could have been made. However arbitrary it may appear, and may be to a certain extent, to shorten or lengthen work on account of one day, I am nevertheless persuaded that six days are the exact measure of man's physical power of endurance, whether in labor or uniform employment. There is something humane, too, in allowing the animals employed in man's service to share in his rest. To lengthen the time between this constantly recurring day of rest would be no less foolish than inhuman, though I once saw the experiment made. When I spent some years in Paris, during the time of the Revolution, I witnessed there the abolition of this divine ordinance, in order to establish in its room the dull dry decimal system. The tenth day was to be what our Sunday is, and the