Daily Appeal.

MEMPHIS.

THURSDAY, NOVEMBER 29, 1860

Largest Circulation in the City

Reading Matter on Every Page.

REMOVAL---NOTICE.

The Appeal office has been moved to our new building, corner of Union street and Front Alley, where all persons having business with the office, are requested to call in future.

CALL FOR A PUBLIC MEETING IN MEMPHIS.

The citizens of Memphis, irrespective of party, are requested to meet at Exchange building, on Friday evening next, at 7 o'clock, in order to take into consideration the propriety of calling the legislature together to take such steps as are necessary to protect our citizens against encroachments from adjoining States, and to take such position among our sister States as the present threatening aspect of public affairs demands:

Jas. Coleman,	F. G. Tyler,	P. R. Sim,
J. W. Gaston,	A. S. Mitchell,	J. W. Lambert,
J. E. Bunn,	A. D. Bruce,	G. G. Gwynne,
H. M. Lester,	A. Hyatt,	Wm. B. Mercer,
J. P. Malone,	Jno. Ryan,	Jno. Ryan, Jr.
R. R. Apperson,	Geo. Gilliam,	J. Dupree,
Marcus B. Wright,	J. P. Walker,	G. B. Fall,
T. V. Yerger,	J. C. Bone,	Thos. R. Adams,
P. D. Atkins,	J. M. Carnahan,	Jno. Ryan,
W. R. Rodgers,	A. H. Mitchell,	Jas. H. Tompkins,
H. Odell,	W. Kimball,	W. G. Nixon,
W. A. Bickett,	J. M. Bickett,	Jno. A. Bickett,
Jas. L. Sneed	T. J. Jones,	F. M. Cook,
Jno. A. Cole,	A. L. Harris,	J. W. Jones,
J. H. D. Gwynne,	J. C. Morrow,	J. Maynard,
P. H. Sweeney,	S. D. Barrick,	J. Woodworth,
Chas. C. Clark,	Jno. Park,	Geo. Gwynne,
G. S. Gale,	Chas. Fisher,	J. H. Rand,
Jno. Ryan,	R. R. Cannon,	J. D. Pope,
W. M. Forrest,	J. R. Vinson,	J. M. Palmer,
F. S. Parish,	J. W. Gaston,	Wm. H. Fowlkes,
A. H. Rice,	T. W. Gibbons,	Jno. Ryan,
Jas. C. Black,	N. Stout,	John Vance,
J. F. Bailey,	C. S. Smith,	J. C. Miller,
J. H. Shepherd,	J. N. Williamson,	Thos. J. Jackson,
J. H. Rudolph,	T. J. Bell,	M. Kennedy,
J. G. Rices,	J. Shoulder,	W. B. Southworth,
J. A. Lonsdale,	John A. Wills,	J. G. Christmas,
R. R. Brown,	Jno. Ryan,	Jno. A. Wills,
W. H. Foster,	T. T. Bledsoe,	

THANKSGIVING DAY.

The observance of days of thanksgiving, specially appointed for particular occasions, was common in England during the reigns of Queen Elizabeth and King James I; the originators of the observance annually of a day of "prayer and thanksgiving to Almighty God for the fruits of the earth, and all the other blessing of his merciful providence" were pious men of our own community. The New Testament Scriptures require no such observance but it rests on as sound authority for its claims upon Christian attention as any other festival commanded by the church; the New Testament has required the observance of no Easter, Christmas, or other feast. We know that many will think the observance of Sunday an exception to the rule, but it is not so. From the first chapter of Mathew to the last of Revelations, there is no command to observe a Sabbath day. The Sabbath of the seventh day was done away with the rest of the Mosaic ceremonial; the meeting of Christians for worship on the first day of the week is a usage of the church ordained with the apostles, but like the observance of Christmas, Easter, and Thanksgiving day, the institution has authority in no more other than the "custom of the believers in Christ of all classes. "The observe," by which is meant all believers, not the priesthood alone, "their prayer to divine service and ceremonies," says the Episcopal article of religion, it is", the power that the Church and observances that Christ hath ordained. Thanksgiving day among them, has authority.

The times of the observance of none can dispute. Spring has given its flowers, summer its brightness, and autumn has brought the teeming harvest, surely grateful thoughts should be full and expressed by the recipients of the bounties given by Him who has promised that "seed time and harvest shall not cease." It is to be desired that the whole country should unite on one day for the observance of the annual thanksgiving. That from Maine to California, and from the Atlantic to the Lakes, faithful and grateful creatures should all unite in bending and pouring for it thanks "to Almighty God for the fruits of the earth, and all other blessings of his merciful providence." The last Thursday in November is becoming generally selected for thanksgiving day, we hope before long the custom will become universal, then the occasion will have a sanction and shown synod it to which it has not yet attained. A Sabbath per excellence.

There are three days in the calendar that should be given in the heart of every American, the twenty-second of February, the fourth of July, and the last Thursday in November. The first celebrates the birth day of Washington, simply (remember) as the subject, "These three days, thoroughly and heartily observed, will make and keep an American citizen. A home-bred card is not quickly broken, and the day last named adds the third strand to the tie that binds American hearts together in patriotism.

It is necessary for us to urge the great reasons there are to "thank the Lord with our substances," for "the earth is heaven with clouds, and prepareth rain for the earth. He giveth to the beast his food, and to the young ravens which cry." Therefore, we should "yield unfeigned thanks and praise for all mercies, especially for the return of seed time and harvest, and for the crowning of the year with goodness, in the free use of the grain, and the gathering in of the fruits thereof." If at true, and its pride of all our common country have suffered from death, till the superabundance of other benefits will prevent us, as a nation, from suffering the want of any necessary blessing. The latter was acquired by the blood and treasure of all the States, and whatever the South determines that she has just cause for breaking up the Government, all sound thinkers and lovers of our rights—not cowardly surrender all. This is one of the consequences of this doctrine of secession—it leaves the Government scarcely from in the center of all the political groups and territory. I hold to no such doctrine, our right is that of revolution, and whenever the government is broken up by a revolution, we will have our rights in the union, the commercial States of the North, and would demand our share. If the South should continue to act in the same case as now, the constitution would only derive its force and be the rallying cry of a new union and supremacy in it, and not from its original adoption. Suppose the southern States should unite, they would be under a new union and supremacy in it, and not from its original adoption. Suppose the southern States should unite, they would be under a government of their own, and not at Washington as they now are. Would it be equal to most likely, it being on slave territory—would not they have as much right to secede as the South? Constitution of the old government and entitled to the same "rights of the Northern States." Evidently the old government would be destroyed by such a revolution, and the South would be in the same case as now, and not just as much entitled to the common property as the other. Let us not deceive the Government because our equal rights are not conceded, and then turn and surrender that equality to the very act of secession. If we are going to leave the Union, we must do it like men, and not cowardly surrender all. This is one of the consequences of this doctrine of secession—it leaves the Government scarcely from in the center of all the political groups and territory. I hold to no such doctrine, our right is that of revolution, and whenever the government is broken up by a revolution, we will have our rights in the union, the commercial States of the North, and would demand our share. If the South should continue to act in the same case as now, the constitution would only derive its force and be the rallying cry of