

blessing of the Most High, secure a better observance of the Sabbath. Let all true philanthropists persevere in their efforts and the point is gained. The rich man will lose nothing, the working man's condition will be vastly improved, and God will be more extensively honored.

SALE OF ARDENT SPIRITS.

Another matter that has engaged the attention of the friends of the Sabbath is, the putting a stop to the sale of Ardent Spirits on the Lord's day. The discussion on this subject has originated in the introduction of a Bill into the Imperial Parliament by Mr. McKenzie, M.P., for the purpose of doing away with the obnoxious clauses in Home Drummond's celebrated Bill, which allows the sale of alcoholic liquors during the hours that are not appropriated to divine worship. This Bill has produced the most disastrous consequences in Britain, and the sooner it is swept away from off the Statute Book, the better—the better for religion—the better for morality—the better for economy. Petitions are being forwarded in favour of Mr. McKenzie's Bill, and we have little doubt but it will be carried. The evils connected with the sale of Ardent Spirits on the Lord's day are innumerable. "Is it", says the godly McChyne, "is it to be tamely borne in this land of light and reformation, that these pest-houses and dens of iniquity, these men-traps for precious souls, shall be open on the Sabbath, nay, that they shall be erected and kept afloat by this unholy traffic, many of them declaring they could not keep up the shop if it was not for the Sabbath-market-day". It affords us high gratification to be able to state that *Nova Scotia* is considerably in advance of *Antiqua Scotia* in this respect. The Provincial Enactment on the subject runs in these terms:—"No house, tavern, shop, or other place whatever, the occupier whereof holds a shop or a tavern license for selling liquors, shall be open before sunrise or kept open after eleven o'clock at night, all inmates not lodgers shall then depart, and no light shall be kept burning there after that hour. ON SUNDAYS EVERY SUCH PLACE SHALL BE ENTIRELY CLOSED, AND NO BUSINESS DONE THEREIN". Thus it is manifest that, in so far as the city of Halifax is concerned, to secure the entire abolition of the sale of Ardent Spirits on the Sabbath, all that is

required is the thorough enforcement of the law by the City Authorities, and we rejoice to be able to state that all vigilance is employed by them for this purpose. The activity of the City Marshall, aided by the Constabulary force, merits the highest commendation.

CANADA.

The Sabbath Bill, framed by Mr. Brown with the view of putting an end to all Sabbath labour on the Canals and in the Post Office, has been rejected by the Legislature. We referred to this matter already, and expressed the hope that as the majority of the committee were in favour of the report,—strictly a Sabbath observance report,—that it would be carried in the Legislature. We were, in fact, astonished, considering the composition of the committee, that that committee achieved so much, and we trust that the success attained, thus far, will stimulate to unflinching perseverance. Every thing is to be gained by a healthful agitation on the subject of Sabbath observance; and we question whether our friends in Canada have yet done justice to this view of the case? Sir Andrew Agnew, we believe, actually accomplished more in promoting the sanctification of the Lord's day, by his unwearied and judicious agitation without, than ever he did by any legislative action within the Houses of Parliament. The very subscribing of Petitions with a view to the removal of any specific kind of Sabbath profanation, awakens enquiry, induces, in many instances, a sifting examination of the whole nature and design of the Institute. This, again, elevates the tone of feeling in connection with the general matter of Sabbath sanctification, and thus the good that will arise from a well-managed agitation is incalculable. We do trust, then, that the friends of the Sabbath cause in Canada will buckle on afresh their armour, and march forth with redoubled vigor to the battle. If they are steadfast in their allegiance to the Lord of the Sabbath, an ultimate triumph is theirs, and that, too, of such a kind as will sufficiently convince them that He is with them.

SABBATH FUNERALS.

In introducing this subject to the notice of some of our readers, we are perfectly aware that we are treading on de-

licate ground. Many professing Protestants not only follow the practice of interring the mortal remains of their deceased relatives or friends on the Sabbath, but actually prefer that day, select it as the most suitable for such a solemnity. There is no small variety of reasons for the adoption of such a course.—In some it may be nothing more than the gratification of a weak and selfish spirit. They imagine that it is a tribute of respect paid to their departed relative when his funeral is largely attended, and as the Sabbath is the most likely day for securing such an attendance, when the people are resting from secular avocations, they, therefore, prefer it. Others, again, may have no other motive than a desire to be conformable to the practice which prevails around. The Romanists and a great number of influential individuals around bury their dead on that day, and therefore they comply with the general usage. Others, again, prefer the Sabbath for this purpose, because they imagine it a most befitting employment for such a day. "It is a very solemnizing service," say they, "and if any external circumstances can be brought in to give it effect, it ought to be taken advantage of. The Sabbath is just such a circumstance. It is the very day of all the rest, when the minds of the people are best attuned for receiving salutary impressions from such a dispensation of Providence—the day when the Minister of the Gospel has it most fully in his power to improve the fresh lesson of morality furnished by such an event." We have placed this last reason in the strongest possible light, because it is the only one which possesses any weight, the only one that assumes an air of plausibility. And in replying to such a reason, or such a train of reasoning, we would ask, first of all, whether there is any where to be found, either in the Old or New Testament writings, any trace of a connection between the Sabbath and the sepulture of the dead, or even any trace of a connection between the act of interment and a religious service. By the law of Moses a dead body conveyed a legal pollution to any thing that touched it—even to the very house and furniture which continued seven days. And this was the reason why the priests, on account of their daily ministrations in holy things, were