

may present itself. To enrol in one great association all the friends of the Sabbath; and by annual subscriptions, rising upwards in amount from the very smallest sum that the poorest member can afford, to secure the necessary resources for the constant and industrious plying of all the moral force and influence that can be brought to bear upon the cause; to circulate in every possible way correct information and sound views on the subject, entering into details, and coming down to what affects every man's home and heart; and to adopt every legitimate measure for persuading those who have so much in their power, to exert themselves for the protection, and for the breach of the Sabbath; such are some of the objects which the Alliance has in view.

We need hardly say that in the last of these objects, we point to such instances as the Railways, the Post-office, the opening of public-houses on the Sabbath, reading-rooms, the sailing of steam-boats, &c.

The railways must be our first and chief concern. It is they that have occasioned the formation of the Alliance: and it is in connection with them that the risk is greatest, and the consequences most alarming. In England, there are already 810 Sabbath trains, employing about 47,000 railway servants. The number will soon be 127,000, when the railways now in progress are completed. Trains in many parts run every hour, especially about London and Newcastle, and at half-price on the Sabbath. As yet, in Scotland, the plea is for two trains on the Sabbath, a morning and evening one, to meet alleged cases of necessity and mercy. The plea is worthless. There is no need of such a provision; as is proved from the entire stoppage of public means of communication on the Glasgow and Greenock, and Glasgow and Ayr lines, from the first and more recently on the Edinburgh and Glasgow line. With every possible inducement, and one or two attempts, to get up cases of hardship or inconvenience, none have really occurred—absolutely not one. The thing, moreover, is impracticable. What is a morning train in one place becomes a mid-day train 50 or 100 miles off. The so-called morning trains pass Cupar with their whistles sounding, the one as the bells are ringing, the other when the people are in church. It is sheer infatuation to dream of thus restricting the trains, if once allowed to run at all; and it is a cruel mockery to talk of a few hours in the morning and evening being all that is taken from the workman's day of rest, when it must be obvious that every train at every station creates, and cannot but create, work enough, and more than enough, in coaches, omnibuses, porters, inns, &c., &c., to occupy hundreds for the whole forenoon. Above all, it is a sin, and the beginning of more sin. Some good people may deceive themselves for a time; and many designing people may take advantage of their simplicity, till Scotland has her two or three thousand miles of railway all up and down over the whole land. Then men will begin to open their eyes. It is the aim of the Alliance to try to open men's eyes a little beforehand. Prevention is better than cure—In this case, cure would be impossible.

The Post-office department is a monstrous engine of Sabbath-breaking. Take the following illustration:—On reference to the *Post-office Directory* (page 1689), the following statistics will be found. In England and Wales alone there are 4,250 post-towns and

sub-towns; in Scotland, 715; and in Ireland, 750; making a total of 5,715 towns and villages which make up a letter-bag on Sunday. Allowing two officers only to each of these places—viz., a postmaster and letter-carrier—and to 800 *post-towns* a clerk each additional, we arrive at a numerical result of TWELVE THOUSAND TWO HUNDRED AND THIRTY persons who are compelled by a Government which supports a religious Establishment, to break the Fourth Commandment. Truly an army of Sabbath-breakers under the patronage of the Crown! Take another in reference to Scotland: it is from a document, furnished by the late Sir Edward Lees, Secretary to the General Post-office for Scotland, dated 15th April, 1839, in which he calculated the number of individuals engaged directly in Post-office labour in Scotland on the Sabbath to be upwards of *five thousand*. And to this estimate falls to be added the enormous amount of Sabbath-breaking to which the delivery of letters and newspapers inevitably leads—the opening of reading rooms, attendance in counting houses and chambers, and generally the distraction and exhaustion of mind produced by a ceaseless attention to worldly business. Take a more particular instance, at a small country town in Scotland. The minister writes thus:—"The postmaster tells us, that the Sabbath is by much the busiest day of letter-despatching; while not a few call for their letters, and at all hours, to his great annoyance. The first Sabbath morning after his appointment, he was surprised by the arrival, at seven A.M., of gentlemen's servants, seeking their letters and newspapers. I was in his house two Sabbaths ago, visiting his son on a dying bed, and had the very unpleasant interruption, over and over, of persons coming with their letters, and others to receive letters. The greatest number, the postmaster told me, were sent off on Sabbath evenings. The inference is plain and sad, that some leading people must employ a great part of the Lord's-day in writing business and other letters. The happy arrestment of railway travelling between Glasgow has had the effect of breaking up a drinking place at ——— station, and otherwise cutting off one very offensive occasion of Sabbath desecration." There is no shadow of even a decent pretence for all this. Letters are never given out or dispatched in London; the merchants there not only do not want them, but would not have them. Now that travelling is so rapid, and all places brought so near one another, no inconvenience of any sort could arise from the entire stoppage of all Post-office work and mail carriage on the Sabbath. If this was once effected, every one would feel a relief. No man would be afraid of his neighbour getting his letters before him, and so having an undue advantage. All would have a day free from annoying business interruptions; and the wonder would be, that they ever submitted to so harassing a system as the present. We aim at the shutting of every Post-office, and the suspension of all Post-office travelling, during the whole twenty-four hours of the Sabbath.

The horrid evils of open public-houses on the Sabbath, with other usages tending to make police offences more common on that than on any other day, demand, and will receive, the immediate attention of the Alliance, in all its branches. The extent of these evils may be estimated from a single fact:—The number of persons admitted into the Edinburgh Police Prison, for drunkenness,

during the three months of January, February, and March, 1840, from Fridays at four o'clock P.M., to Saturdays at the same hour, was 82; and from the Saturdays to the same hour on Sundays, 221. Nor will the Alliance, under God, fail to exert its influence and lift up its testimony against any prevalent and public form of Sabbath desecration, whatever may be the class on which the responsibility may lie.

Thus, then, the Alliance proposes to act, quietly and calmly, yet energetically and perseveringly. It is in no spirit of mere agitation, far less with any feeling of hostility to any party, that the Alliance starts upon this benevolent enterprise; but from love to God's law, and regard to man's best interests, temporal as well as spiritual. That success is sure, the Alliance dare not presume to say—the issue is in higher hands than ours. But similar means have succeeded elsewhere. In America, a Sabbath Convention, similar to ours, "met in November, 1844, at Baltimore. Its influence was felt immediately. One railway and canal after another discontinued traffic; and in the beginning of 1847, Sabbath travelling and traffic on the Lord's-day in the Northern States had nearly disappeared. I cannot state the date of the change taking place in the American Post-office on Sabbath. The stoppage was produced by the force of public opinion on the community of travellers on Sabbath, on railway companies, and on the Government, as I gather from scattered notices. In 1847, travelling on the Lord's-day in the New England States, New York, Jersey, Pennsylvania, Delaware, was little known." This is encouraging. Trusting in God, who alone can command the blessing to descend on any labour, the Alliance is resolved to go forward. And we go as, in a manner, almost the forlorn-hope in this moral warfare. It seems to be now or never.—Without some such association as this, many desultory and detached exertions might be made, memorials got up, protests lodged, excellent tracts written, and excellent speeches delivered. But the random firing expends itself; the train of mischief moves on; line after line is opened; familiarity begets indifference; and people cease to be alarmed or shocked. To combine the energies of good men in this cause, and to perpetuate them, is the grand aim of the Alliance. We may form our ranks slowly, but we shall form them deliberately, not to be disbanded till, by God's blessing in his own cause, the peaceful victory is gained.—*Alliance Tract.*

#### DIVINE INSTITUTION OF THE SABBATH.

There are few subjects of which we approach the examination with a more cheerful assurance that research will not be in vain, either as regards its importance or its success, than that stated at the head of this article.

It is important, for vain were all endeavours to enforce an institution so hostile to corrupt tastes and selfish calculations as the Sabbath, unless based on Divine authority; and that it is successful, we trust the few observations now to be offered, though unavoidably limited, will be sufficient to evince.

If there be a Supreme Being who has a right to require from His intelligent