

The testimony of the Mayor of Kingston, John Couter, Esq., is specially of importance. This gentleman stated that he employs 150 men, and turns over £100,000 in a year, but has not opened his letters on Sabbath for the last quarter of a century that he has been in business, nor has he ever compelled his servants to work on the Lord's day. He is of opinion that the stoppage of the Sunday mails and Post-office delivery would be a public benefit: "I believe", said he, "that from the active nature of man, an occasional cessation from labor is necessary to prevent him from being too much engrossed with the things of the world, enabling him also to resume his labors with renewed vigor of body and mind. I think that man could not remain a moral and religious being, while living in disobedience to the divine command, 'Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work'", &c.

Leaving Canada, with this noble example of the Mayor of Kingston, we turn from the subject of Sunday work to that of Sunday play. Germany is often held up to us in this country, by frivolous tourists, as an example for our imitation in the matter of Sunday merrymaking. This habit is indeed the usual concomitant of a state of political despotism, as witness France and Prussia in the present day, and our country in the time of the Stuarts and the Book of Sports. The German emigrant settlers in Newark, wishing to indulge their loose notions of Sabbath-keeping in the fashion of their own country, presented a petition to the Common Council, praying for such a modification of the existing law as to permit them to "visit wine and beer saloons, and the like, and to engage in such amusements as they had been accustomed to in their native country". The petition was remitted to a committee, whose report is published in the New York papers, and an admirable document it is, although too long for being transcribed at length. The report bears a powerful testimony to the divine obligation of the Sabbath, to its religious and social benefits, and,—what we request the working classes of this kingdom earnestly to consider,—the inseparable connection betwixt a well-kept Sabbath, on the one side; and on the other, the rights of citizenship, and the progress of the laboring man in all that conduces to his welfare and dignity.

The decades of France, when the Sabbath was abolished during the madness of the first revolution, afford a salutary warning to nations, which, like England, Canada, and the United States, have prospered in proportion to their reverence for the laws of God. The miserable condition of Mexico, and the South American republics, where the Sabbath is practically annulled or made a mere holiday, might have afforded another example of the danger of casting off the fear of God in the government of the world:—

"The example of France, fifty years since, where the christian religion and the observance of the Sabbath were set aside by the wild frenzy of a people just released from the restraints of law, was succeeded by a 'reign of terror', before which was swept out of existence every vestige of religion, virtue, happiness, and liberty, and all France was made a vast charnel-house, which found its necessary termination in despotism; and such would be the result here if the same unrestrained licence should be given to the passions of men unschooled in the elements of self-control, and

regardless of a due subservience to religious principles. Your committee would commend to all our citizens the superior claims to regard and veneration of the time-honored custom of our fathers; and they trust the day is far distant when we shall exchange the 'sound of the church-going bell' for bands of music and revelry; and the services of prayer and praise, befitting a christian people in the service of God, for the plays of pastimes, such as are granted by despots to their enslaved subjects. If we value at all the priceless legacy of our free government, which has been bequeathed to us by its founders, wherein we enjoy all that is valuable in liberty and freedom (for we regard liberty without law as the most awful infliction with which Heaven ever permitted a doomed people to be cursed), we can look forward with no pleasant anticipations to the day when all the hallowed associations that cluster around the christian Sabbath shall be drowned by the din and defilement of Sunday desecration and debauchery".

The committee, wisely regarding the national happiness as depending less upon the form of government than upon the virtue and intelligence of the community, recommend a steadfast adherence to those principles with which the welfare of the people and the hopes of the republic are inseparably identified; and whilst offering a welcome to the natives of every land to settle in their territory, they remind them that their choice is voluntary, and must be made on the reasonable condition that whatever their previous habits may have been, they must conform to the laws and practice of the country of their adoption. These laws the committee conclude by recommending to be firmly and rigorously enforced, without respect to persons or country. The unanimous deliverance of the Common Council was in accordance with the recommendation of their committee. It is subjoined:—

"Resolved, That the City Marshal and his assistants, and all other executive police officers of the city, be, and are hereby directed to enforce strictly or rigorously the laws and ordinances for the preservation of the tranquility of the Sabbath, and the prevention of the traffic in intoxicating liquors.

"The report and resolutions were unanimously adopted".—*Scottish Guardian*.

THE PILGRIM FATHERS AND THE SABBATH.

From the highest point amidst the scenery that overlooks the rock of our forefather's first permanent landing, and includes so many points now of the deepest interest, we have looked abroad over the harbour, the islands, and the sea. By the providence of God, these pilgrims stopped at Plymouth. This rock, then washed by the flowing tide, and surmounted above by the primitive forest, was their first landing-place, indeed, for the purpose of a habitation and a grave, upon this rock-bound coast, but not the first spot hallowed by the freedom and the sacredness of their religious worship. No! There is a spot here, within the sweep of your eye in this beautiful scene, more sacred than this.—As you follow the horizon, you see there towards the north-east, where the land breaks the sea view, and where the central peninsula in the harbour almost seems to join the mainland on the other side, a green and partly-wooded island. It seems to you, perhaps, to be the continent, but it is an island! It is the spot of all places in North or South

America to my mind the most hallowed. It is the island where the fatigued, desolate, almost perishing pilgrims spent their first Sabbath. Yes! there they stopped and rested the seventh day, and hallowed it, because they would not desecrate it even in seeking rest. O noble commemoration of the foundations of an enterprise, like which the world never saw, nor probably will again see ever! Within half an hour's sail of the coast, nay, within ten minutes' sail, if the wind and tide favoured, of the place where they were to abide all the rest of their pilgrimage, they moored at the island, and would not again set sail that day, or take an oar in hand, or do aught of worldly work, because it was the Lord's day! And there upon that desolate island, frost-bound, habitationless, beneath a snowy sky, or what was worse, freezing sleet, they dedicated the hours of the Sabbath to the worship of God! There is no spot in all this scene, on which the vision rests with so solemn and thrilling an interest as that.

And what a remarkable manifestation of character it was,—what a proof of supreme regard to God, and belief in his Word, and obedience to it! Might they not have reasoned that the work of seeking shelter, in which they were then engaged, was a work of necessity and merey, that the season of winter was already far advanced, that every day was precious, and that one night's delay might be productive of great evil? Might they not have argued that here, where none but God beheld them, God who knew their hearts, and knew that they were labouring for him, and who had said that the Sabbath was made for man and not man for the Sabbath, they might relax for once their strictness, and continue their course, more especially as there were none to be affected by their example? How many a descendant of the pilgrims, under the pressure of a much less necessity, has put the claims of conscience beneath those of expediency, and made the demands of God's institution to wait upon man's convenience! None to be affected by their example! And what one movement or act of those pilgrims, or sentiment, or opinion, or courting of life, that will not exert an influence to the latest generation? It might be said that the guardian genius of the after age was watching them; and in acting conscientiously and faithfully towards God, they acted safely, wisely, righteously towards man. They so acted in this manner of keeping the Sabbath, that a world might imitate them. That day, kept for God on that island, has sent down a blessing for all the posterity of the pilgrims—those costly prayers and praises, a preserving sustaining influence throughout New England, to make the descendants to the Pilgrims a Sabbath-keeping people; and none but a Sabbath-keeping people can be truly free.—*Dr. Chaeffer*.

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Printed for the Committee of the Nova Scotia Sabbath Alliance by JAMES BARNES, No. 179 Hollis Street, Halifax, N.S.