

Edinburgh in which English shareholders, who assert that all days are alike, are more numerous, two special trains had been kept upon that day to carry the mails before and after divine service. The Christians did not abandon their cause, and at last they gained the victory. When I was in Scotland it had not yet been won; and in the meanwhile Christians abstained from travelling on that line. As we were leaving Edinburgh a Christian lady who was to have accompanied us to Fairlie, beyond Glasgow, told us that she would take the stage coach to the latter town. When I arrived in Glasgow by the railroad, I went with a friend to the coach office, the lady had not arrived, but what advantage is there, said I, in using this slow conveyance when it sets out much sooner and arrives much later? "The train," replied the friend who was with me, "runs on Sundays, and we only use it, even on week days, in cases of necessity. The coach does not go on Sundays, and therefore we prefer it." "Thus, while the railroads were everywhere driving the stage coaches off the roads, this zeal for the sanctification of the Lord's Day still kept them up between Edinburgh and Glasgow. Unfortunately this is not the case in England. Not only do the trains run on Sundays, but a considerable reduction in the fares is often made on that day; thus offering temptations to the common people, who, for a trifling sum, can thus transport themselves to a considerable distance to engage in their diversions."

What the precise condition of Scotland now is in relation to the running of railway trains on the Lord's Day, your Committee do not possess authentic documents to be able to inform their constituents. But it would appear from the Report of the Sabbath Alliance of Scotland, of 1870, that they continue to maintain the same attitude of hostility against Sabbath desecration by railways which has uniformly characterised them. Under the heading "Sabbath Work on Scotch Railways," it is stated that they had occasion, two years ago, to report a trifling decrease in the number of trains run on Sabbath in connection with the North British Railway Company; but in the month of August last they learned that the directors of that company had resolved to run an additional train on Sabbath morning and evening." The committee then took the opportunity of reminding the directors of the illegality of Sabbath traffic, and of its being cognizable both by the civil and criminal courts, and ended their communication by saying: "It is far from our wish to say a single word that might be deemed disrespectful, but we would ask your board to consider whether the position they occupy as open and public violators of the statutes of the land, is one that is honorable? It is true that no measures have been taken to put the law in force; but we humbly think that circumstance does not in the least justify your Board's continuing a traffic which is illegal."

Moreover, it is stated under the same head, in the last Report of the Directors of the Glasgow and Paisley Joint Railway Company, that they had resolved not to establish Sabbath trains between these two towns, as was once proposed, ostensibly to stop the running of omnibuses on that day. But, to the astonishment of the Christian public, they put on two Sabbath trains in January last, and the traffic by omnibuses continued unabated, so that in addition to the servants of the omnibus proprietors, about thirty of the railway employees are deprived of the right of the Sabbath.

One way by which some imperfect idea of the vast difference between the amount of Sabbath desecration on the Railways of England and Scot-