

or recurs so readily to the memory afterwards, when dwelling on holy and happy passages of their history that will be repeated no more on earth, as Sabbath scenes and Sabbath lessons, and Sabbath sanctities, and Sabbath endearments? And how easy an explanation does this admit of, when we think either of those public privileges or those private opportunities which the Sabbath brings along with it, and to both of which I have alluded already. It cannot fail, one would think, to have some powerful and permanent effect on the young, when they go with their parents to the house of God, at their desire, under their authority, after their example, and in their loved society, and there, in solemn fellowship with God's people, and in the way of God's appointment, unite in adoration of that Gracious Being whom their parents worship, and wait on the preaching of that gospel which, while it is the power of God unto salvation, ever tends, in proportion as it is received into the heart, to draw closer those pure and happy ties which God himself has appointed. And when the solemn assembly is over, a blessed influence goes home upon the family, which tells, both at the time and afterwards, on their character and conduct; promoting to the discharge both of pious and relative duty; strengthening and sanctifying the filial, as well as the parental affections; and producing a result which even the world can appreciate, and which should always distinguish the dwelling-places of the righteous, the comely and consistent exhibition of "*the things which are true, and just, and honorable, and pure, and of good report.*"—Rev. W. Glover.

EVILS OF SECULAR LABOUR.

1. The certainty of the first great evil to which we have referred, viz.—*an increase in the number of the unemployed*—will be apparent, when we consider that the adding of one-seventh to the working time is precisely equivalent to the adding of one-seventh to the working hands. Any given quantity of work which it requires fourteen men to complete in six days may be accomplished in seven days by twelve men. Thus two of the number remain unemployed. It is true, and this furnishes an additional argument against the upholders of Sunday labor, that in heavy work, where the exercise of the physical powers is overstrained, the result will exhibit a directly inverse ratio. In this case, that which might be finished in six days by fourteen men who enjoy their weekly interval of rest, will, in all probability, require sixteen or eighteen men who have not this advantage to accomplish in seven days. But in light employment, where the sinking of the health and spirits is gradual, and therefore not so speedily felt, the result to which we have alluded is inevitable.

2. A second evil, and one with which the former is closely connected, is—*a diminution in the rate of wages*. We have seen that the necessary tendency of Sabbath labour is virtually to increase the number of working hands. The labour-market is thus overstock-

ed. And, as is always the case, when a general glut takes place in any department of public business, the price of labour falls—Men who happen to be destitute of work are ready to volunteer their service at a cheaper rate than those who are in employment.—The scale of prices is thus made to decrease, and it will continue to do so, until the unfortunate operative is reduced to the unavoidable alternative of accepting less pay for seven day's work than he formerly received for six.

3. A third evil is—the *deterioration which this is calculated to produce in the character and condition of the labouring classes*. Here we have no need of arguing the question. The facts are before us in the demoralized state of those workmen who are subjected to Sabbath toil. Take, for example, our drivers of street vehicles: The degradation and immorality of this class is universally acknowledged—their dishonesty is proverbial. They are suspected by their employers—suspected by the public—suspected by one another. Again, take the workmen engaged on the English canals. There were few facts elicited in the evidence before the Select Committee of the House of Commons in 1832, so melancholy and appalling as those which related to the condition of this class of labourers. Mr. James Panther, clerk to a firm trading between London and Birmingham, declared, that in consequence of the men being deprived of their day of rest they had become completely demoralized—nay, that the moral principle had become so vitiated in its nature and tendency that the commission of one sin was made the plea for abounding in iniquity. "I have reprov'd sin," said he "in all its forms, swearing, for instance; when I have done so, they say, 'What is the use of leaving off sin, we are obliged to break one, we will break the whole.' That was the general principle they advocated, and they put it in practice in a great measure." "There was no confidence reposed in them by their employers, so much so, that they required a quarter of the boat to lock up the spirits, wine, furniture, &c., so that they should be secure, in addition to the locks put on them." If such are the effects in the case of those trades who have not the opportunity of observing the Sabbath, what shall they be in the event of every trade being deprived of this opportunity?

4. A fourth evil which we have mentioned as consequent upon the introduction of a general system of Sabbath labour is—the *destruction of all public confidence*. It is manifest, that the prosperity of society depends in a great measure upon the degree of confidence subsisting between the various sections of the community. Where the employer has little or no confidence in the employed, or where the public have little or no confidence in either, it will invariably be found that trade stagnates, property and life are endangered, and a spirit of insubordination and dissatisfaction pervades all classes of the people. The preservation of this confidence must therefore be an object of importance.—Let us see whether this will be effected by the institution of a system of Sabbath labour. The Working Classes, as we have shewn, will be thereby deprived of all time and opportunity for mental and moral improvement—the rate of wages will be reduced—the demand for labour diminished—the number of the unemployed increased—and as an inevitable result, new and heavier taxes imposed upon the body of the people in order to meet the de-

mand for pauper-relief which will thereby be created. We have only to turn our eyes to a neighbouring country to be satisfied that such a state of things cannot fail to destroy all public confidence, and thus produce a separation of interests which ought to be, and which in other circumstances would have been, united.

THE SABBATH IN CANADA.

The Canadian Legislature, during its recent session, appointed a committee to make inquiries into the subject of Sabbath labor under government control, including the conveyance and delivery of letters by the Post-office on the Lord's day. Public attention had previously been very wisely directed to the subject of Sabbath observance generally, as is evident from the number of petitions sent to the Legislature from both provinces; 156 petitions, with 17,481 signatures, having been presented from Upper Canada, and forty, with 3000 signatures, from Lower Canada, making a total of 20,481 petitioners, Episcopalians, Presbyterians, and Methodists. The committee of the Legislature issued a schedule of inquiries to intelligent and leading men in every department of business and public life in both provinces, with a view to gathering the prevailing opinion. A digest of the replies to the questions is embodied in the committee's report, from which we shall extract a few specimens, showing, upon the whole, a remarkably healthy state of feeling in regard to the moral and religious obligations and the physical advantages of the Sabbath, and a strong concurrence with the opinions of the christian community in the mother country.

To the question, "Would the injury to trade, or inconvenience to individuals, arising from the closing of the Post-office on the Lord's day, be so great as to justify the opening of all offices on that day?" forty in Upper Canada reply that it would not, and only three take the opposite view, Lower Canada being again nearly equally divided, sixteen in the negative and fourteen in the affirmative. Again, "Do you think mail steam-boats and mail stages should be relieved from starting on any route on the Lord's day, so far as the government is concerned?" Forty-four in Upper Canada and twenty-four in Lower Canada answer in the affirmative, two adding, "except in cases of urgent necessity"; eight only are of a contrary opinion. A diversity of opinion is brought out as to "the stoppage of stages and steamers on the Lord's day", whilst travelling with the mails; but thirty-six answers affirm that the arrest put upon these conveyances on Sabbath would be productive of no injury. One answer bears that by doing the business of seven days in six, a seventh part of the expense would be saved; another, that by discontinuing Sabbath travelling, a better class of men would be employed on the conveyances, and proprietors and the public be proportionally benefited. Two more questions from the schedule: "Do you think the canals should be closed on the Lord's day?" Forty-five in Upper Canada, and nineteen in Lower Canada, answer in the affirmative, and only seven in the negative. "Would the closing of the canals on the Lord's day be injurious? And if so, how?" Thirty-two answer simply, that it would not be injurious, and many others give special replies to the same effect. In Lower Canada fourteen answer in the negative, and only four in the affirmative.