

gratitude there to Him from whom they acknowledged this signal relief had come to them.

It will be remembered that to Mr. Locke's motion for rescinding the former vote the House of Commons (on the 9th July) gave a most decided negative, the numbers being 233 to 92. At this stage, however, at the suggestion of Lord John Russell, a middle course was then unhappily proposed and adopted, praying her Majesty to order an inquiry whether Sunday labour in the Post-Office might not be reduced, without entirely stopping the Sunday delivery. This suggestion was gone into, and the consequence has been, that to a large extent the Sabbath toil in the Post-Office was again resumed, and is continued till this day, if not with all its former rigour in every place, at least to a grievous extent, whilst the inquiry as to the mails has of course been superseded altogether.

Now, is this state of things to be forever submitted to? Is God's holy law of the Sabbath to be thus publicly and nationally set at defiance? Is the act of a Government, on its own responsibility, and in the very teeth of repeated resolutions of the House of Commons, and of her Majesty's ready compliance therewith, to be famely and silently acquiesced in? Is the righteous and reasonable demand of the thousands of Post-Office servants, who are mulcted of their religious liberties, after tasting for a short season of their sweets, to be forever unheeded? Shall not the 700,000 petitioners, who were formerly heard, but whose hopes were yet so suddenly baulked, again bestir themselves, and make their appeal to Parliament with more determination than ever, in the capacity of remonstrants?

In these circumstances, we hail with peculiar satisfaction a movement, which we understand has commenced among the servants of the Post-Office themselves, to bring before Parliament a statement of their grievances.

PROCEEDINGS IN CANADA.

The cause of Sabbath observance is rapidly and nobly progressing in the sister Province—since the appointment of the committee of the House of Assembly to inquire into the evils connected with labour in the Post Office and on the Canals, on the Lord's day. The whole of Canada has been aroused—numerous petitions have been presented to the different branches of the Legislature—large and influential meetings have been held in the leading cities both of Lower and Upper Canada, Sabbath Associations formed and thoroughly organized, whilst those already in existence have seized the op-

portunity with praiseworthy zeal, and with determined perseverance. A decided majority of the committee are, we understand, in favour of putting a stop to all secular labour in the Post-office department on the Sabbath, as well as on the Canals. Our valuable contemporary the *Sabbath Advocate*, in the February number, makes the following remarks respecting this movement:—

PROGRESS—PARLIAMENTARY COMMITTEE.—Since our last publication, the good cause has been advancing nobly. A great number of petitions from all parts of the Province and from all classes of the community, have poured into the Legislature. A committee of the House of Assembly has been appointed, to whom all petitions on the subject of Sabbath labour in the Post Office, and on the canals, are to be referred, with power to send for persons, papers, and records; to report by Bill or otherwise. George Brown Esq., M.P.P. for Kent, was the mover, and is the Chairman of this Committee. The Sabbath cause has in him an able and fearless advocate. An animated debate arose upon the appointment of the Committee in the course of which it was most gratifying to hear members of high standing, from every constituency, French Canadians as well as British, declare their high appreciation of the value of the Sabbath, and their wish to preserve it intact, as far as the necessary claims of public interest will allow.

The committee will doubtless report soon after the present recess. We are sanguine in the hope of seeing a measure placed on our Statue Book, which will manifest our national reverence for the Law of God, and secure to many persons engaged in the Public Service, who now enjoy it not, the full rest of the Lord's days.

YOUNG MEN'S ASSOCIATIONS FOR PROMOTING A BETTER OBSERVANCE OF THE SABBATH.

There is no class in the community on whose instruction and moral culture so much depends as the young men. They are to constitute the moral heads of the succeeding generation, and according to their views and sentiments, and aims and ends, will be the tone of the religion and the morality of that generation. Every appliance, therefore, should be brought to bear upon their principles, their exercises, their pursuits;—that they be sound and substantial, and at the same time vigorously and healthfully directed. Now we know no means better fitted for the

accomplishment of those purposes than Associations of the young men in every community, for specific objects. A Young Men's Association for the better observance of the Lord's day has for some time been in existence in the Metropolis of Scotland, and has done good service in the cause. Entirely through the instrumentality of this Association, a course of Lectures is now being delivered in Edinburgh, by some of the most distinguished ministers of the gospel, with the view of diffusing yet more widely, sound and enlightened views on the perpetual obligation of the Sabbath, and the innumerable benefits resulting from its due observance. These Lectures are largely attended, and we cannot doubt but they will be productive of much good.—Were similar Associations in existence and in active operation in all Protestant countries, we should still have good hope for the future in regard to this hallowed Institute. Let ministers and office-bearers direct their attention to this matter.

SABBATH OR SUNDAY?

Why call the first day of the week *Sunday*? Little causes often produce great effects—The reasons why it is so called, are good reasons why it should not be. Why does one denomination call it *First day*, and never *Sabbath*? Is it not because they esteem every day alike? and avoid the term *Sabbath*, because there is a sacredness attached to the very name as used in the Bible? And is it not much for the same reason that another denomination are particular to call it the *Lord's day*, as some of them have said they will do any thing on that day which was lawful to do on any day? Others are as particular to call it *Sunday*: Not because it is the heathen name of the day on which they worshipped the sun; nor because they find it in the Bible; nor do I think that all who call it so, mean by it to do away with the sacredness which is ever associated with the Scripture term *Sabbath*. But many are so attached to the term *Sunday*, that they make it ring in the ear full often. I think I have counted the word *eighteen* times in about one column in the newspapers, joined with *school* I hope "*The Sunday School Union*" will, as the Society has been requested, and may easily do, change the term for "*Sabbath School Union*". My reasons are,

1. The term *Sabbath* is the term the Lord has chosen, and repeated scores of times, for the name of the day which he has commanded us to keep holy. Why depart from the word which the Lord has chosen? Did he not appoint the right word? and had he not a good reason for it?

2. The term *Sabbath* is significant. It means rest; and when applied to the day the Lord calls his own, it signifies holy rest; and no other terms in use is so significant of the design and spirit of the command. And no reader of the Bible can see or hear the word *Sabbath*, and avoid the impression of some-