

The Sabbath Committee of New York, which has done such noble service in the Sabbath cause for a number of years past, respectfully asks ministers of the Gospel to take an early opportunity of presenting from the pulpit the Divine law of the Sabbath, adding:—"A true regard for the Sabbath can rest only in a settled conviction that it is established by God." They have reason to believe that on this point uncertainty and doubt exist somewhat extensively, and that the doctrines of some English divines who hold that the Sabbath began with Moses, and was exclusively a Jewish institution, and ceased with the dissolution of the Jewish Church, that the Lord's Day is different, and that its observance rests merely on the ground of Apostolic example or church authority, or expediency, have been too generally received. They proceed—"it seems to us, therefore, that the Sabbath needs to be discussed in the light of the objections which have been raised against it, that the doubts as to its divine authority, to which the selfishness of men disposes them to give ready heed, be disposed of if possible, and the people be confirmed in the truth that the observance of one day in seven, rooted as it confessedly is in the needs of man's nature, is also enjoined by God as explicit law, like every other law of God in its true spirit an inestimable boon, and as all God's laws in Christ a law of liberty because a law of love."

In a general outline of the Society's duties annexed to the Constitution, will be found the following: "To endeavor as soon as possible to get a Canada Sabbath alliance instituted, which shall consist of delegates from the individual local societies throughout the Province."

Urgent appeals have from time to time been made in the Society's Reports, and addresses upon this subject, pointing out the necessity for more general and united effort on the part of those who love the Lord, and His day to have its claims advocated by numerous societies, associated together in conferences and conventions. But hitherto it is matter of deep regret that these appeals have not met with the response which might have been expected, and was earnestly desired. Your Committee are not aware that there is in working order in Canada any society but that of Kingston, and the sister association of Montreal. Others did exist once, but, they fear, need resuscitation. What can the reason be? Is it that the Sabbath is less valued by the Christian inhabitants of Toronto and Quebec than formerly, when it was dear to their hearts and sustained by their efforts? Your Committee are not so uncharitable as to surmise this. But they would respectfully and affectionately call upon them without delay to renew their labours, to reorganize their societies, and to co-operate with this and the Montreal association in carrying on vigorously and prayerfully the work which our Lord and Master would have us to perform, from love to Him and reverence for His day.

It has been well and truly said by the Rev. Albert Barnes, whose lamented decease has just been announced, that "There is no evil in the land, which the Church if united, might not remove." What greater evil is there in this land to be deplored and fought against than that of Sabbath-breaking at the present time? What is to be done for the removal of this crying evil?

Shall it be allowed to go on increasing in power and malignity month after month and year after year, in the shape of daring assaults upon the Lord's holy day by the running of passenger and freight trains and the sailing of vessels on the canals, thus depriving men of the rest necessary for the health of their bodies and souls? It must not be so without the