

labour in order to enable him to travel, and is he not equally responsible for the work which he renders necessary on the Sabbath, as for that which he does with his own hands? But what if no human being is employed to forward him on his journey, he deprives the beast of his day of rest. And is it nothing to withhold from the poor animal the privilege of the Sabbath—to compel him to work on the day on which God has directed that he should be permitted to rest?

According to this theory, that it is lawful to journey on the Sabbath, a man may so arrange it as never to be under obligation to keep a Sabbath. He has only to set apart that day of the week for travelling; he has only to keep in motion on the day of rest; that is all. Moreover, he who gets his living by travelling, or by the journeying of others, has, on this supposition, a manifest advantage (if such it may be called) over his neighbours. He has seven days for profit, while they have only six. The day-labourer and the poor mechanic may not use the seventh day as they do the other days of the week. They must make a distinction between them. But those who travel for their pleasure, or whose business calls them abroad, and those who accommodate them with conveyances, may use the seven days indiscriminately. Is this equal?

I think it must be evident to every unprejudiced mind, that to travel on the Sabbath is to use it as any other day. It is to make no distinction between it and Monday or Saturday. It disregards the peculiarity of the day altogether. Yet I suppose there is as much journeying on the Sabbath as there is on any other day of the week. With very few exceptions, the steamboats ply and the stages run as usual; and both, I am informed, are as full, if not more crowded on the Sabbath than on any other day; and private carriages are as numerous on the great thoroughfares, and in the vicinity of cities more so on the Sabbath. And the registers of the watering places show as many arrivals and departures on Sunday as on Monday. Yes, men make as free with the Lord's day as they do with their own days. So little do men care for God. And, they tell me, all sorts of men travel on the Sabbath—even many professors of religion. That I would suppose. I never heard of any thing so bad that some professor of religion had not done it. It was one of the professors of religion who bartered away and betrayed our blessed Lord and Saviour. And some ministers of the Gospel, I am told, do the work of travelling on the Sabbath. Now we have some ministers who have farms. I suppose it would be accounted dreadful should they plough or reap on the Sabbath. Yet these might plough as innocently as those may travel. But these breakers of the Sabbath, and indeed almost all of this class of transgressors, are the readiest persons I ever met with at making excuses for their conduct. I propose in my next to consider some of their apologies. They will be found very curious.

Plato complained that he could not bring over the inhabitants of one village to live by the rules of his philosophy. But how many millions have been reformed and renewed by the doctrines of the cross!—*Jay*.

The Harbinger.

MONTREAL, SEPTEMBER 15, 1843.

EDUCATION.—A succinct summary of recent movements on the subject of public education in the Province may be expected next month.

The Senatus Academicus of the University of Vermont, has conferred the Degree of D. D., on the Rev. J. J. Carruthers, Professor of Theology in the Congregational Institute of Eastern Canada.

The Building Committee of Gosford Street Congregational Church, gratefully acknowledge the following remittances:—

His Excellency the Governor General, £25
J. Payson Williston, Esq., Northampton, Massachusetts, £7 10.

The Treasurer of the Congregational Theological Institute of Eastern Canada, begs with thanks to acknowledge the very liberal donation of sixty dollars from J. Payson Williston, Esq., of Northampton, Massachusetts.

We insert elsewhere some valuable remarks on the subject of Sabbath Travelling from Dr. Nevin's "Practical Thoughts," a small work of great value.

"Confirmation," a substitute for repentance and faith!! The Lord Bishop of Toronto, thus writes to certain Episcopalians at Nelson, Upper Canada:—

Through Confirmation we enter into the full possession of that glorious inheritance which our sponsors were permitted to occupy for us during infancy,—an inheritance which contains pardon of sin—the favour and love of God—the assistance of the Holy Spirit—and the promise of eternal life. The Church rejoices at every Confirmation—the Angels are glad—our Redeemer receives the faithful candidates with brotherly affection, and God lifts upon them his reconciled countenance, and acknowledges them to be his adopted children and heirs of his kingdom.

ECCLESIASTICAL INTELLIGENCE.

THE LATE REV. JOHN M. MACKENZIE, A. M.
At a Special Meeting of the Committee of management of the Glasgow Theological Academy connected with the Congregational Churches in Scotland, held in Edinburgh, on Tuesday,