

thing is this that ye do and profane the Sabbath day?" We may be free as yet from many forms of Sabbath desecration, which are to be found in other lands. The day is a day of rest generally from ordinary work. The farmers in our townships do not pursue their ordinary avocations on the Sabbath day, resting themselves and giving rest to their cattle and beasts of burden. The shops in our villages, towns and cities are closed. The law too has closed on the Lord's day the places where intoxicating drinks are sold. Happy would it be, were they closed every day of the week, so far as the sale of such drinks is concerned! But still there are forms of Sabbath desecration to be found amongst us. Without entering the privacy of social life, without inquisitorially prying into the way in which professing Christians, in the ordering of their own private and domestic affairs, keep the Sabbath, we know that various forms of Sabbath desecration force themselves upon our notice in public. With the introduction and growth of our Railway System—in itself a great public good, contributing in many ways to our private convenience, as also to our prosperity as a community—it is to be regretted that a system of Sabbath-breaking has grown up, which threatens to grow to still more gigantic dimensions. The whistle of the railway locomotive is becoming so common, that we almost cease to take notice of it. On some railways, we are thankful to say, traffic is unknown, but on others, and these the most extensive, traffic on the Sabbath is by no means uncommon. There are other forms of Sabbath desecration, some of a more public, and some of a more private kind, which we need not specify, but which are to be too frequently witnessed amongst us.

4. A Committee, appointed by the Assembly, has, for some years, been directing its attention to the subject of Sabbath observance, not without some encouraging measure of success. But we desire to enlist the sympathy and co-operation of our people for the protection of this divine and honoured institution, and to seek their prayers for God's blessing on our efforts, feeble as they may be, for the vindication of His own honour and glory. With this view we call attention to the following practical suggestions:—

(1). See that individually you rightly honour and sanctify the Sabbath day. Seek to have high views, not merely of its utility and of the benefits, physical and moral, connected with it, but of its divine authority. Guard against any infringement of its holy rest. In the ordering of your affairs, and in all arrangements for travelling, &c., seek to rest the Sabbath day "according to the commandment." Give the whole day to God. Some take from it at both ends, spending the morning in inactivity, and retiring at night at an earlier hour than usual. Now even as a day of bodily rest, the Sabbath is a precious boon to the sons of toil. But we should never turn it into a season for the indulgence of bodily ease and sloth.

(2). See that as heads of families you seek the due sanctification of the Lord's day. God himself said of Abraham "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord." Christian parents should seek to imitate the example of Abraham in the government of their children and households; and parental authority should specially be exercised, in so regulating the affairs of the household, that there shall be no infringement of the sanctity of the Sabbath. If there are children in the family, seek to lead them to feel the Sabbath to be a delight, and not to regard it as a day of restraint and gloom, but as a day of sunshine, a day that will live in their memories as the best and brightest day of the seven. Much wisdom will be needed here, and there are dangers to be guarded against. But if we have right views of the Sabbath ourselves, we can impress these on the minds of the young. Sub-