

and Montreal? Habit alone seems to sustain this abuse on the routes where it now exists.

The plea of public convenience for opening the Canals on the Lord's Day, is still less defensible; it is enough to say that the Welland and Lachine Canals have been closed for years, without one complaint reaching Government, to show the propriety of closing them all. It is very obvious that any inconvenience which could result to the mercantile interest from closing the St. Lawrence Canals on Sunday, must have been experienced with far greater force on the Welland; and it is equally clear that if any serious inconvenience had been felt, it would have been represented to Government long ere this.

Accompanying this report, besides the minutes, there are lists of petitions on the subject—a synopsis of the evidence taken by the committee, both in written communications from men of influence in different parts of the country, and in a *viva voce* examination of several individuals, including the Roman Catholic Curé of Cornwall, and the Honorable the Inspector General—a letter on the subject, from Rev. Justice Edwards, Maes., U. S.—and a statement by the Nova Scotia Sabbath Alliance, for suppressing Sunday labour in the Post Office Department—forming altogether a very satisfactory amount of evidence in favor of the proposed measure.

To every question, a majority of the answers are against Sabbath labour; and it is really gratifying to find that there is, in general, throughout the country, such an earnest desire externally to respect the Sabbath, and so decided a conviction of the propriety of doing so. The very opposition made—grounded as it is on fallacious arguments of expediency, convenience, &c., and coming as it does from what we consider the Roman Catholic portion of the witnesses, (or, as appears from some answers, from the infidel portion)—furnishes us with a solemn warning to guard against every attack made on this pillar of christianity and society, and with an earnest exhortation to strive more earnestly to instil into the rising generation a deep sense of the value and importance of the Lord's day, as well as the deep guilt which a nation incurs by authorising or even permitting its desecration.

We are happy, however, in allowing that the evidence of the curé of Cornwall may well put to the blush professing protestants who, in the bright light of scripture, would advocate the profanation of the day, "Holy to the Lord," while he, almost in opposition to the religious system which he professes, unites with protestant clergymen to uphold its authority.

The thanks of the community are due to the honorable members who have exerted themselves so worthily in this cause, and if their efforts be successful, they will have conferred a great blessing on the country; still we would have been more gratified had the Divine authority of the Sabbath been more explicitly declared. We consider a decided testimony as to the duty of every man individually, and every association of men collectively, to reverence the Fourth Commandment.

We regret if such an open declaration has been suppressed from considerations of worldly policy or expediency, while we see with satisfaction

some implied reference to the authority of God in the Sabbath, when the upholding of Sabbath observance is spoken of as a duty. A law enjoining Sabbath labour is called *wrong*, and frequent reference is made to the *moral* of the question. We are not a little struck, however, with the seemingly careless and indiscriminate use of the words "Lord's day," "Sabbath," and "Sunday." The two first are *scripture terms*, and in their very use suggest a reference to the Divine word, the latter is a *heathen* expression, borrowed in the middle-age darkness of Popery from Paganism, and is calculated to give the notion of a *holiday*, rather than a *holy day*. We regret, therefore, to see this word throughout the bill (excepting the title) substituted for *Lord's day*, where it occurs in the provisions.—We cannot refrain from quoting some of the noble answers given by private christians, as an offset to the undecided and compromising expressions in the Bill and Report:—

"All Governments should exist for the welfare of the people, and therefore have no right to require any in their employ to do that which is calculated to injure their bodies, far less their immortal souls, as Sabbath-breaking is, which God (who is the Head of all Governments) has forbidden."

"I think there should be no Post Office delivery on the Lord's Day, as attendance upon the office on that day prevents those who fear God from becoming Postmasters or assistants, thus keeping away the very class who would be most likely to discharge the duties faithfully."

"He who made the Sabbath law foresaw all the difficulties which could arise under it, and though peculiar instances of hardship might occur, it is far better that they should be submitted to than that Postmasters and their clerks should be compelled to work on the Sabbath. I would therefore say that all Post Offices should be shut. If London, containing more inhabitants than both the Canadas, can do without Sabbath deliveries, there can be no difficulty anywhere."

"When the 'Lord of the Sabbath' instituted that day as a 'day of rest,' He must have had a perfect understanding of all the circumstances in which man would be placed; and had it not been perfectly known to the Infinite Mind that the 'greatest good to the greatest number' would be secured by the faithful and universal observance of this command, as well as the other nine of the Decalogue. He never would have given the command that neither man, his servant, or cattle, should work on that day, as He never trifles with His creatures."

"No detriment would result from the entire rest of all public conveyances on the Lord's Day, but the contrary; there would be as much travelling and transportation in the 6 days as in 7, and men of a much more trustworthy character would manage them than can be found under the deteriorating influence of Sabbath labour."

"As no injury would result from the stoppage, and as, when it was generally known, no inconvenience would arise, I think it would be a manifest grievance to compel any to labour on the Sabbath; and I think it the duty of a Government at least to reverence the requirements of the moral law."

"I believe that the closing of the Canals, and the stoppage of Steamers and Stages, and all other acts of profanation of the Lord's Day, would be followed, not by injury, but by prosperity and comfort to all concerned. I do not know an instance of injury arising to any one by carefully abstaining from labour on the Lord's Day; while, on the other hand, I know numerous instances of permanent injury having arisen from the criminal neglect of that most solemn command, binding upon all

men, to remember the Sabbath Day to keep it holy."

"The highest evidence I have for the above answers, and the best authority possible is the Bible. It is written, 'Remember the Sabbath Day to keep it holy';—Again 'Righteousness exalteth a nation, but sin is a reproach to any people';—which is fully verified at this day among the nations of the earth. Compare England, the United States, and other countries, with France, Mexico, and the like. You have the good wishes of the *princes* of every sect in our country, in your commendable zeal in this cause, to stop Sunday travelling, and to prevent the profanation of the Lord's Day, by wise laws and wholesome enactments. Go on then! persevere! May success crown your efforts."

"None, but express my regret that Legislators generally do not see it to be their duty to discountenance Sabbath desecration with that harmony which might be expected from professing Christians; they apparently view it as a simple matter of *£ s. d.*, and not as a Divine obligation to 'Remember the Sabbath Day to keep it holy.'"

"It is, in truth, but the cant of ungodliness and profligacy that conjures up arguments from worldly interests and inveterate habits, against a law for the better observance of the Sabbath. But the consecration to Himself of the seventh day is an original institution of our great Parent, as necessary to our well-being as to our duty; and I am quite persuaded that by its own nature and influence, as well as by God's approbation and blessing, the present national recognition of this Divine institution will draw down upon us a course of commercial prosperity and moral improvement, that will shame and astonish the present dissentients."

We will only further advert to the document from Nova Scotia, which gives great encouragement, from the success with which the cessation of Sabbath labour has been crowned there. The following extract shows this:—

"As the result of the existing Government arrangement, viz.: The closing of all Post Offices on the Lord's Day, and prohibition of Sabbath Mail Travelling; the undersigned state, that the Mails are as regularly despatched, and more frequently than heretofore; that, from inquiries made of some of the leading Merchants in this City, they find that the present system works well and satisfactorily, and meets their approval; that although, when this improvement was first spoken of, it was discountenanced by many, and even thought by the Post Office Department that the changes could not be effected without too great public inconvenience and dissatisfaction; it is now, after a trial of upwards of a year, highly prized by all; enables a large number of persons, Postmasters and their Clerks, Mail Carriers, Hostlers and Servants, to worship God and attend the public ordinances of religion, who, under former arrangements, were deprived of this privilege, and that it is hailed as a boon conferred upon our people which will bring honour to our country and a blessing from the Lord of the Sabbath."

We do not now enter into any discussion concerning the authority of the Sabbath. Believing as we do, that the first day of the week, which commemorates the resurrection of our Lord, is the christian Sabbath, we would be wanting in our duty were we to fail in entering our protest against so glaring a deficiency in a measure professing to have in view the better observance of the Lord's day. Yet we rejoice in what has been done, and will still cherish the hope, that the will of God, as revealed in his Word, will at length be a guide to the legislator, as well as the will of God, as revealed in the workings of Providence and the dictates of Reason.