

terfered with. Every other public servant may without hindrance attend the house of God, with his whole family, but for the post-master there is no such privilege—some one must be left at home to attend to the office. And what an injurious effect such Sabbath profanation must have upon a household. A minister in Bath was thus addressed by a letter carrier, whose deathbed he was attending: "You kept me at work, night and day,—Sabbath and all, for you are one of the public,—I had no time to go to church or chapel, and and who is to pay for my soul?" And who is to pay for the souls of those employed in this province on the Lord's day in carrying mails, and performing other work, connected with the Post Office—*who* but the public, who authorize it. Truly, we have the blood of not a few souls to answer for.

But besides this awful evil, others of no small magnitude arise. If Sabbath profanation be a part of a Postmaster's duty, no God-fearing man will accept the office, and places requiring great integrity will come to be filled with untrustworthy occupants,—confidence in the safety of the establishment will be destroyed, and most serious acts of dishonesty will be the consequence.

Besides, every Post Office is made by law, a den of temptation to the careless and unwary. Allured by the open office, they go for their letters and papers on the Lord's day. It is no uncommon thing for persons, who make a high profession of religion to go from the house of God, and even from a communion Table, and obtain their letters from the office.

It is said to think, that all this defiance of God's command is altogether unnecessary. This is evident from two facts—in the City of London, which contains a larger population than the whole of Canada, no Post Office is open on the Lord's day. In the neighbouring States, the mails on more than eighty thousand miles have been stopped on the Sabbath, and the Post-Master General has acknowledged that "the running of the mails in the United States on the Sabbath is wholly unnecessary." And notwithstanding the plea of necessity so plausibly urged by the politician and worldling in Canada, will not God speedily bring us to account, for defiling His sanctuary and polluting His Sabbath?

No less dishonoring to Jehovah is the systematic running on our Railroads. Though none of our Railroads openly profess to run on the Lord's day, yet the amount of Sabbath work, actually performed on our two thousand miles of Railway is frightful. Trains run frequently; freight and passengers are carried without scruple, and hundreds of workmen are employed in repairing and cleaning machinery,—in carrying wood, &c., for the stations, and in conveying pleasure parties to and from various places. The villages and towns, situated on the lines of railway, complain fearfully of the constant disturbance to which they are exposed, even when engaged in worship. When we bear in mind that God rules the world in righteousness, it does not seem wonderful that the province has met with a check to its rapid, material prosperity. For what have been the chief sources of this prosperity? Have not Railroads, and have they not been marked by the most flagrant profanation of God's day? Nations may perish, but that divine truth never fails, which declares "Those that honour me, I will honour, but they that despise me shall be lightly esteemed."

Intemperance constitutes another prominent cause of Sabbath desecration.

There are four or five hundred Breweries and Distilleries scattered over the land, and the mode of carrying on their operations is such, that several men require to be employed on the Sabbath, in attending to the various pro-

cesses necessary. The manufacture of such things is thus necessarily connected with Sabbath profanation.

Again, throughout the province are to be found about ten thousand Hotels and Taverns, many of which are open and doing a large business on the Lord's day. In large cities they are better attended than the Churches. Even in this small place, the bar is not unfrequented on God's day. When thus used to desecrate the Sabbath, they may be aptly called Satan's Churches, where his friends meet, and for praises utter blasphemous oaths,—for food for their souls, drink "distilled damnation,"—for a pulpit stands a bar, for a bible, bottles and glasses of various forms, and for religious instruction is heard "foolish jesting and talking, which are not convenient."

Try to realise the painful fact, that there exist in Canada several thousands such synagogues of Satan, recognised by law,—all contributing to the sum total of Sabbath profanation—all sending forth evil influences, and tempting young and old to forsake the Lord's sanctuary; and thus you may conceive what a frightful amount of Sabbath desecration must prevail among us.

2. A second general class of Sabbath sins may be called *local* as they are confined to, or more marked in certain places. Conspicuous among these stands Sunday visiting from house to house. Religion is no enemy to the cultivation of friendly feelings between man and man, but it no less strongly insists on a *whole* Sabbath for the Lord. Now it is customary in many localities to spend the Lord's day in paying friendly visits. Worldliness cannot spare a weekday for the purpose; or the Sabbath would otherwise be spent in a dull and unpleasant manner—or actuated by some other unscriptural motive, the visitors repair to the house of some neighbour. Need we insist on the exceeding sinfulness of such a proceeding. It robs God of His day, interferes with the domestic instruction and privacy, of other families, and usually prevents their attendance on the means of grace. The conversation engaged in is commonly of a frivolous or worldly character, and the day becomes soul-destroying instead of soul-saving.

Others again toil so hard throughout the week, that they are utterly unfit for sabbath duties. They find themselves drowsy, steeped in insensibility, and incapable of any mental exertion. They spend the day either in complete idleness, or in inglorious rest, that they may be recruited for their worldly labors. Should they repair to God's house, their pew is turned into a couch, and they pass the hours of worship in sleep, or else their undue toil has so benumbed their minds, that the truths uttered fall powerless and ineffectual upon their insensible hearts. They have devoted to the world strength and powers, which should have been reserved for God. And this sin is alas! awfully common. How often, in the season of harvest, will the minister of Christ meet with professing members of Churches, who will tell him, that they were too tired, from excessive labor during the week, to attend God's house on the Sabbath. Will not such Sabbath-dishonoring labor speedily bring down Jehovah's eternal curse?

There are also not a few, who may be named *fragment keepers* of the Lord's day. The day comes round and finds them so late in bed, that the Sabbath bell at ten o'clock arouses them from their protracted slumbers; and unprepared they rush to the sanctuary, and must be unedified by its solemn services. And the evening finds them early occupants of their nightly couch. They thus cut off large portions at both ends, and leave but a fragment behind,—while on other days they rise early and go to bed late, through the eager pursuit of their worldly business.

There is still another class, who may be styled *fair weather sabbatarians*. It is a most remarkable phenomenon, worthy of the study of the lovers of science, that Sabbath rain seems more hurtful than that which falls on other days,—that *then* storms are more difficult to encounter,—roads more rough to the traveler, obstacles less easy of being surmounted, and sickness of a far more dangerous character. Alas! the cause is plain, men have not that love for the things of God, which they cherish for the objects of time, and thus looking at duty through a diatempored medium, they magnify difficulties, and diminish obligations, respecting the service of Jehovah.

Too many likewise spend the day in idleness, folly, or pleasure. For proof of this, you have only to look at the numerous parties, who may be seen either sauntering along the road, or making excursions into the country. Their very conduct says, "It is a weariness to serve God, as He commands, and we will while away the day, as pleasantly as we can." Turn also to our lovely little lake in the summer months, and you will perceive covered with boats (filled with persons bent on pleasure) its calm still bosom, *calm* as if, in rebuke of those sailing on its surface, it too was remembering the Sabbath to keep it holy.

But finally are there not thousands in this land, who rarely enter the house of God? Leaving out of view Lower Canada, with its Sabbath-desecrating Roman Catholic population, many localities in Upper Canada, are noted for not assembling themselves together. In several of the old settled Township, we have reason, from observation and information, to state as a sad fact, that one third of the inhabitants, seldom or never enter a place of worship. Even in this small village, no less than twelve families live in the habitual neglect of public ordinances, and that number is not large, compared with other places. If the reformation in this respect that has taken place within the last twelve years, do not continue to make progress, we shall soon drift into the whirlpool of general sabbath profanation, and have "Ichabod" written on our existence and prosperity, as a Province,—God meanwhile, as He writes the awful inscription, proclaiming with a voice of thunder—"This they have done unto me: they have defiled my sanctuary in the same day, and have profaned my Sabbaths."

3. A Third prolific source of Sabbath desecration is produced by defective household training, and may be called *domestic*.

The home should be a miniature Church, governed by the laws of Christ, with the father as its priest and ruler. Its two great ends are government and instruction. And while our forefathers may have ruled their families in too despotic a manner, yet their stern government was far preferable to the loose and lawless practice so prevalent in our land. With them the goodly spectacle was common of a whole family met for catechetical instruction on each Sabbath morning and worshipping together in the same sanctuary. But how comparatively rare is it in Canada to see the venerable head of a household in church, accompanied by his children and grand children of all ages, and uniting together in the same acts of sacred devotion. The young too often grow up unrestrained, the rod is spared and as they reach manhood, they cast off parental control, and are found absenting themselves from the congregation of the righteous, and spending the day in idleness, or in sinful and frivolous occupations, with companions as careless as themselves. And thus entering in the straight road to ruin, they become sons and daughters of perdition, unless arrested by the free grace of God. Another grand end of the family is instruction. In a busy, bustling land like this, men are so closely immersed in busi-