

tions on the 13th and 20th days of the present month, and at each liberal collections were made in aid of the "Association." The sermons, 144 in number, were preached at 109 churches and chapels, including fifty-one established churches, and numerous Independent, Wesleyan, Baptist, Presbyterian, and Welsh Calvinistic Methodist chapels. On Tuesday these pulpit exhortations were most successfully seconded by a town's meeting in the St. George's Hall, which was filled long before the appointed hour (twelve, noon), with upwards of 3000 persons, hundreds being unable to gain admission.

The chair was taken at the appointed hour by the Member for the borough, T. B. Horsfall, Esq., M.P.

The CHAIRMAN said, that the subject which had called them together was one of great national importance, as attempts had been made, and would be made again, to infringe on that national observance of the Sabbath, which characterized the people of England. In the last session of Parliament an attempt was made in the House of Commons to throw open the National Gallery and the British Museum on Sundays, but it was defeated by a majority of 235 to 18—(cheers)—and on that occasion the Commons of England faithfully represented the people of England.

I will not sit down without expressing my earnest hope that the example set this day by Liverpool may spread through the length and breadth of the land, and that the British Legislature may be led to know that whatever other nations may do, the people of England intend to maintain the holiness of the Christian Sabbath. (Loud and prolonged cheering.)

The Rev Dr MCNILE moved the first resolution, recognizing the Divine origin of the Sabbath as a day of rest, specially set apart for the worship of God, and that this Divine injunction was contained in the Christian world on this first day of the week. This was, he said, a great occasion, a glorious occasion. It was a spirit stirring thing to be engaged in a great battle. It was quieting and assuring to be engaged on the Lord's side. (Hear, hear.) He would rather sustain a defeat whilst fighting on the Lord's side than gain a victory whilst fighting against him. All the reverses of his faithful servants were temporary, as well as the successes of his adversaries. The chief branch of the resolution to which their attention was directed was the essentially Divine sanction of the Lord's day. In treating of it, he went to the Scriptures. The learned Doctor, in an exceedingly eloquent and forcible speech, proceeded to show, that when man was sentenced to earn his bread by the sweat of his brow, the sacrifice was mitigated, by his being allowed to rest upon the seventh day, and blessed it, and made it holy. With regard to the Jews, Moses was entrusted with the mere ceremonial observances, but the moral law was given by God, it was given in tables of stone, and when the tables were broken, other stones were prepared, and God, not trusting to the recollection or interpretation of man, again gave the Commandments, and they were laid in the highest spot, and resting in the ark. He, at considerable length dwelt upon this subject, and observed that the Sabbath was not a day for secular labour. It was not a day for carnal amusements. It was a day to be kept holy to the Lord. And the commandment to keep it implied that, whatever man in general might think of it, as of his holy things, there would always be a people who would esteem the observation of

it as a privilege, and enjoy it as a pleasure. (Hear, hear.) The mode of observing it in detail was not specified in the commandment, but was left to the interpretation of the heart of every believer. We see, as long as the true spirit of Christianity prevailed, a high sense of the privileges and sanctity of the Lord's day prevailed also. When Christianity declined, this also declined; when Christianity revived, this also revived. Infidelity, of course, pays no attention to this. But, as I have already said, it is not with open infidelity we maintain our present controversy. The great apostasy from the Christian Church treats this, as she does everything else, for her own aggrandisement. (Hear, hear.) She dexterously made use of the Lord's day to bind her slaves by the double knot of man's love of sin and fear of punishment. The unconverted Protestant, however, he may as a matter of established custom observe the Lord's day, yet, as no joy in it, feels no privilege in it, obeys no Divine authority in it, and is rather open to the discussion of the question on the lower grounds of the practical benefit to be derived or injury to be sustained by the community, even here we are not afraid to meet him. In conclusion, the reverend speaker said, I shall only remind our friends amongst the working classes that those who would deprive them of the religious sanction of the Lord's day, on pretence of ministering to their amusement are not their real friends. (Hear, hear.) They may rely upon it there is truth in the saying that "strong as the love of pleasure is, the love of gain is stronger," and that if the seventh part of time which God gave them for rest, be taken from them for the sake of pleasure, it will before long be given to Mammon. If they consent to have places of entertainment such as the Crystal Palace and Museums opened on the Lord's day, they give up a strong hold of this question, and will never be able to object to opening the warehouse and the shop on the Lord's day. Our opponents in this question are entering the working classes by a promise of amusement, and they will entrap them into seven days' toil. (Loud applause.) It is proposed not only to argue the question before the people, but to petition parliament. Here it is that we feel our weakness, Sir,—the cause of our weakness is our character. In our approaches to Parliament we are weak, because, like good and peaceable citizens, we confine ourselves to argument and entreaty. If the advocates of the religious observance of the Lord's day could justify to themselves the principle of doing evil that good might come, and if, therefore, they assembled in thousands in Hyde Park and other public places, and proceeded, by physical demonstrations of various kinds, to intimidate the Noble and Honourable Members of Right Honourable and Honourable Houses, doubtless they would gain a hearing. But we would rather never be heard than adopt the use of such weapons. (Hear, hear.) No; we use only the weapons which true religion supplies; and if we be beaten, we are beaten; that is all. Only let Parliament and the nation look to it. God is not mocked, though he be patient and long-suffering, England has carried her provocation of him to a considerable length already, and if she proceed another step legislating for the secularization of his holy day, the outraged majesty of Jehovah is not without means of retribution, his children have no occasion to attempt to take the law into their own hands. (Loud cheers.)

The resolution was seconded by JOHN CROBBER, Esq., and supported by the Rev. ANDREW KNOX.

The Rev. F. A. WEST (Wesleyan Metho-

dist) proposed the second resolution, disapproving of the sale of intoxicating liquors, and of any intention to open places of amusement, during any portion of the Lord's day.

This resolution was seconded by the Rev JOS. BARDLEY.

The Rev. V. M. WHITE (Irish Presbyterian) and Rev. JOHN HUGHES (Welsh Calvinistic Methodist), proposed the third resolution, which pledged the meeting to a recognition of the value of the Sabbath, as a day of rest from labour to the working classes, and which could not long be preserved as such, if it ceased to be recognised as a day set apart for the service of the Almighty; and he could not but fear that if the Lord's day ever become a common day among them, the interests of religion and morality would surely suffer proportionately, nor would the Divine authority of the other nine commandments of the law be acknowledged, when that of the fourth was openly set aside. The resolution also embraced the adoption of a petition to both Houses of Parliament—that to the Lords to be presented by Lord Ravensworth, and that to the Commons by Mr. Horsfall. In the course of his speech Mr. White dwelt on the fact that Sunday labour was the necessary concomitant and result of Sunday pleasure.

If the Crystal Palace is to be thrown open, trains must run to take excursionists there. The persons required to work these trains, by reason of increased traffic, must be increased rather than diminished on the Sunday. Persons will be required again to take care of the building—to preside at the different refreshment stalls, and finally, the place itself will be converted into a market on the Lord's day. (Hear.) It is said that on one occasion, when the Sovereign of these realms visited Edinburgh, certain preparations were required to be made in Holyrood Palace. Much work was to be done, and there was little time to do it in. It was Saturday; carpenters were sent for—they were asked if they would work on the Sunday; they replied, "No, it is the Lord's day, and we must do no manner of work there in." They were offered double wages, but they refused, they were offered treble wages, but still they refused, they were offered any wages they chose to ask, but they replied, "We only want fair wages for fair work; and we will work for you to the last working moment of the last working day; we will begin to work for you on the first working moment of the first working day, but the Sabbath day is the Lord's day, and for all the money which your treasure contains we will not be persuaded to do any manner of work therein."

The various resolutions were carried by acclamation.

The Sabbath—its Enemies and its Friends.

Events have been occurring since we last called attention to the perils of the Sabbath, which shows us to how great an extent the movements against this divine institution have their source in an infidel and revolutionary spirit. At a meeting in Kentish-town, called for the purpose of petitioning the Legislature against the hostile motions of Sir Joshua Walmsley, Mr. Vincent Scully, and Lord Ebury, and fitly presided over by the Earl of Shaftesbury, the Clergyman who was called upon by his lordship to open the proceedings with devotional exercises, was prevented from proceeding by the insulting and blasphemous cries of a mob; and the philanthropic nobleman, who has done more for the working-classes of this country than any other man of