

course of wickedness in the establishment of Sunday trains! Let no one modify that form of desecration in the smallest degree; but with all honour to those men who have girded on, not their own strength, but the strength of the Lord, for the gigantic, the holy, and the ennobling purpose of bringing back their country's morals and religion to that happy period when the stillness and the sanctity of the Sabbath was one of her highest distinctions. a greater and a far more appalling desecration of the Lord's day is to be found in the drinking system. For every railway carriage and railway station accessible on Sabbath, there are hundreds of gin palaces and bacchanalian temples. And ingenious as may be the methods employed to seduce men to make journeys of business and pleasure, they fall far short of those which are employed to allure them to the haunts of intemperance, and the scenes where iniquity and crime are concerted in open day. It is impossible to recount the many forms in which the drinking system interferes with the observance of the Lord's day, and the prosperity of the house of prayer. And equally impossible is it to recount how far the drinking system has aided in bringing down the Sabbath to that low and humiliating position which it occupies in the minds and morals of the masses of the people. The manufacture and the sale of strong drink, present a fearful picture of that mighty and wide-spread agency which is at work overthrowing that Sabbath sanctity which is the bulwark of national religion and public morals. It is admitted, by all competent judges, that brewing and distilling cannot be carried on to any great extent, or with remuneration to the manufacturer, without Sabbath labour. The process of malting extends over eight days, so that on whatever day of the week it is commenced, the Sabbath is necessarily included. This fact of itself is enough to condemn the drinking system, especially in the judgment of the Christian public; but how much more appalling does that fact appear, when it is added, that the demand for strong drink in the united kingdom is of such extent, as to require labour on Sabbath from not fewer than 40,000 men? It will not be said of these men, as it was said in defence of West Indian slavery, that they are members of an inferior race; and if it be admitted that they have souls and consciences, they must feel it to be a bitter and a painful thing to be separated from their families and their fellow-worshippers in the sanctuary, in order that they may obey an earthly and unthinking master, and secure constant labour for the benefit of themselves and their dependants. By the manufacture of body and soul ruining drink, they are tempted to prefer the dictate of man to the injunction of God, and the interests of time to the momentous things of eternity. But if 40,000 men are required to labour on Sabbath in the manufacture, how many are required for the sale on that day? In the absence of statistics, let a calculation be made. Taking the census of the population of Great Britain and Ireland at 30,000,000, and allowing a public house for every 200 people, which is not beyond the truth, and the result is not less than 150,000 public-houses in all parts of the united kingdom. There cannot be fewer than 150,000 public-houses of different ranks and characters. From information received, two-thirds of these

houses do business on Sabbath, but say one-half, and there is presented 75,000 places which sell, on the Lord's day, the drunkard's draught. But these places cannot be kept open on an average of less than two persons to each, thereby showing that the sale requires no less a number than 150,000 persons. If we add to this the number employed in the manufacture, on the same day, the gross result is 190,000. These persons are all spending the best of their days, and the flower of their strength, in defiance of God, and in support of a system which riots upon the interests of man for time and eternity. Emancipated from their present bondage and degradation, they would form 380 congregations of 500 members each. At present they are leavening the world with the principles of opposition to the King of Zion, but, disenthralled and enlightened, they would cast an untold weight of talent and influence on the side of those who sanctify the Sabbath and the Sabbath's Lord in their hearts. It is a thing unheard of, that a publican should kneel behind the counter, or a brewer or distiller beside his bins and vats; but, their trade brought to an end, they would have large opportunity granted for the exercises of devotion in public and in private, whilst many greivous barriers and stumbling blocks were removed out of the way of all classes of the community, and out of the way which leads to God and to the house of prayer. The evil which is entailed by Sabbath labour upon those who make and sell, is not the whole. On the Lord's day, the 60,000 drunkards in the country must be supplied as on other days. But there is another class which claims a special consideration. It is a moderate computation, that at every sacramental season, in every church on the average, three persons are denied, on account of intemperance, the privilege of communion. One is kept back for intemperance itself, a second is kept back indirectly from intemperance, and a third keeps back himself from one or other of these causes. If three are kept back from the work of communion in each church, how many more will be kept away from the ordinary services of the sanctuary on the Sabbath in general? There is a sacredness about the Lord's Supper which speaks to professing Christians in a more solemn and reverential tone than the requirement to join in the other services, and hence it is both natural and in accordance with the observation of church-going habits, to say that double the number of the excluded from Christian privileges are absent on ordinary Sabbaths from the house of prayer, directly or indirectly, from intemperance and the operation of the drinking traffic. Now there are 20,000 churches in Great Britain, and if six members are kept away, on an average, each Sabbath, there is presented the appalling number of 120,000, or 340 congregations of 500 each. These may not all be considered drunkards, yet who will not say that they are treading a dangerous path, and that their present habits go to swell the awful amount of Sabbath desecration in the land? They are dishonouring their Christian profession, and crucifying afresh the Lord that bought them. They are grieving the hearts of their more faithful brethren, and the hearts of those who watch for their souls, whilst they are driving back the chariot wheels of the gospel, and preventing the sceptre of mercy from touching the hearts or the ene-