

behalf of the Synod, was duly submitted for presentation to the Legislature. This is very cheering indeed, and with the hearty assurance of zealous co-operation on the part of the Diocese of Quebec, and the fact that the Synod of the Presbyterian Church of Canada authorised their Moderator to petition Parliament on the subject of Sabbath desecration, at his discretion, although not aware that similar decided action had been taken by the other ecclesiastical bodies appealed to, yet your Committee hope that they will not prove less in earnest than their estimable brethren in seeking to secure the right observance of God's Holy Day when the time for petitioning comes round.

A copy of the Thirty-first Annual Report of the Society for Promoting the Due Observance of the Lord's Day (London, England), has been received. In this interesting Report, under the head of Canada, extracts are given from your Committee's abstract of last year's Report—occupying nearly a page and a half—and the following gratifying notice is taken of the labors of this Society:—"An abstract of the 12th Report of the Kingston (Canada) Sabbath Reformation Society, just received, says, your Society has been honored with a place amongst the associated institutions of the Lord's Day Observance Society in London; and the zeal and ability of this distant Association, as shown in this and its former Reports, may well make your Committee feel thankful and gratified at this uprising of a similar defence of the Sabbath for Canada, to that which this Society has for thirty-two years made on behalf of the Sabbath for England."

A letter, dated 10th April, 1862, was received from the Rev. R. Scott, of Pakenham, intimating that a Sabbath Reformation Society, similar to that of Kingston, was about to be established there, asking for documents to aid in the work, &c. He had delivered one lecture on the Sabbath question, and was about to deliver another. The 11th Report and a few Sabbath Tracts were furnished. This is the only Society of which your Committee has received intelligence, proposed to be formed for years past, notwithstanding the repeated forcible appeals made from time to time urging the formation of such institutions. Who is so blind as not to see that there should be such in every city, town, and village, just as there is a branch of the Bible Society in almost all of them? The Bible and the Sabbath ought not to be disjointed. Their Divine Author, their interests and influences, are one. If there be need of Bible Societies to circulate far and wide the Word of God, there is need of Sabbath Defence Societies to keep the Lord's time from being encroached upon and desecrated by those who are "lovers of pleasure more than lovers of God;" "the enemies of the Cross of Christ, whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things." It is much to be lamented that the Societies once flourishing of Toronto and Quebec, &c., have been permitted to fall into a state of extreme languor, if not actual decrepitude verging on dissolution. May the friends of the Lord and His Day in these cities be influenced by this fraternal exhortation, to revive their dormant institutions for His sake, and before the close of 1863 may many new Societies be established to hold up a standard for the people, with these words inscribed upon it: "Remember the Sabbath Day to keep it Holy."

Of the tender scion which we hope has taken root at Pakenham, we would say, May it not cease to exert a blessed influence upon the moral wilderness around it, growing up and flourishing "like a tree planted by the rivers of water," till our earthly Sabbaths shall have merged in an everlasting Sabbatism above!

The following extracts from the Montreal Witness tend to show the drift of sentiment among right-minded, right-hearted people, concerning