

foreign countries fatally detrimental to the serious and godly observance of it as a day of rest and worship by those who advocate the opening either of national museums or of commercial exhibitions, such as the Sydenham Crystal Palace. and this, too, at a time when, on the continent itself various movements are in progress for securing a better observance of the day; considering also how greatly the moral advantages of a stricter regard to the Sabbath are displayed by the diminution of crime both in Scotland and in London consequent on the total or partial closing of public-houses on the Lord's day, particularly in the former, where the measure has been more complete; this Conference deeply feels that the present is a time when the efforts of all Christians ought to be put forth with special earnestness, to avert the public calamity which any legislative encroachment on the sanctity of the Sabbath would entail, and to secure the greatest possible amount of influence towards obtaining the total closing of public-houses. Under these feelings, it is with great satisfaction and thankfulness that the Conference learns, that from the munificent donation of T. Farmer Esq., who has already provided premiums for the essays on Infidelity and Popery, the British Organisation has arranged to offer a prize of £100 for an essay on the important subject of Sabbath obligations, and expresses the devout hope that under the teaching of the Holy Spirit, an essay may be produced which will as powerfully promote the observance of the Sabbath as former essays have advanced the two other practical objects of the Alliance, viz., opposition to Popery and to Infidelity." He said he was exceedingly glad to find, from reading the resolution, that it required very little either of explanation or recommendation. He trusted that it commended itself to every man's heart and conscience in the sight of God. Although, for very good reasons, the subject was not included in the doctrinal basis of the Alliance, it was announced that it should form one of its main principles and objects; and it had been very satisfactory to him, and no doubt to others, to find that announcement acted upon. He remembered how, in Edinburgh, the subject had been honoured by the advocacy of the great and good man, Dr. Wardlaw and how worthily the Alliance stood forward in defence of the Sabbath, when during Lord Derby's administration an attempt was made to open the Crystal Palace on that day; and he had no doubt that the attitude which the Alliance would assume in future would go very far to prevent some of the worst evils he had been led to dread. It was indeed a matter of dread to all good Christians, that the Holy Sabbath of God should in this country, by legislative enactment, be divided into parts, a part to be devoted to God who gave it, and a part devoted to man, for purposes of commerce or amusement. He trusted the land was never to witness so unhallowed a desecration. They could not be unaware of the streams of licentiousness and iniquity, in some of their worst forms, and in all of their most insidious ones, that must follow such legislation and such an action in this country. When he remembered the prayer of Christians, the love the Christian Church had for the holy institution, and the fact that England was yet a Protestant country, he did not think that the Sabbath could ever be desecrated in the manner contemplated in the resolution. He earnestly trusted that it would not be so, and he would repeat what he had said in substance at Newcastle upon the subject, that if the Alliance were to desert the cause of the Holy Sabbath the Most High God would withhold a great part of blessing he would doubtless otherwise vouchsafe to it. He was very happy to know, however, that there was no such danger; he was delighted beyond all power of expression to hear a resolution which embodied so very much, and so very properly, on this important question and he hoped God would confer the great

honour upon some individual to produce an essay that should equal the essays on Popery and infidelity. If such a piece of wickedness as the opening of the Crystal Palace on the Sunday should be attempted, he rejoiced to think that there would be three readings in the House of Commons, and three in the House of Lords, and then the Royal signature; and he trusted that at every stage public opinion would come forward and rally round the sacred institution.

The Rev. Mr. MACGILL (of Glasgow), in seconding the resolution, said that as he came from Scotland he might perhaps allude to the application there of the Bill referred to in the resolution. An immense improvement had taken place in Glasgow, since its operation; and the consequence was, that there was being lodged in the mind of the community with regard to that particular legislation a conviction which it was very difficult to dislodge. With regard to the proposed essay on the Sabbath, he thought the Council had been very well guided in directing their minds to such an effort. A book of that kind was much needed. He was persuaded that there was ground still unoccupied, and a method of setting the Sabbath before the minds of the community that was thoroughly consistent with the stand the Alliance had made upon the subject before. That stand was a fine illustration of what the Alliance could do. It had already been the means of founding sound doctrine on the subject which might be looked upon as an article of its constitution, although not written amongst the Nine Articles. They could not have been now present without the Sabbath; and in the seeking to protect the Sabbath, they were seeking to protect all their Christian interests, and to obtain the objects of the Alliance itself.

Captain YOUNG said he wished a little more time had been given to so important a subject. It would be well if all the parties present would take up the question, and endeavour to carry it forward in their own localities; and this might be done with very great effect. That which had pressed most upon them, and was, he believed, most on the minds of the public, had reference to the threatened opening of the Crystal Palace on the Sabbath. A very great deal hinged upon that, for, if it were once carried, they might give up everything else. Of course, museums and everything else would then be open on the Lord's day; and any one who started anything by which a little money could be made, might claim the right to have it open and no person could say nay. He did not see how it was possible to refuse the opening of theatres. Suppose he had discovered a mode of conducting theatres upon improved moral principles, and conceived an attendance at them a most excellent way for spending the Sunday afternoons, how could the privilege of opening them on the Sabbath be refused. He did not see how it could be done with a particle of justice. In connection with this subject, it had occurred to him, whether it would be right, consistent with Christian principles, for Christian men to take shares in the Crystal Palace. It was not a Sabbath desecrating place yet; and they should not wait and say, "It is a Sabbath breaking institution, and we can have nothing to do with it." It was he believed a pretty safe investment; and if a number of Christian men were only to take 10% or 20% worth of shares each, what might they not do? He did not think the question would be carried into Parliament, still, it was the duty of Christians to exert themselves in the present vacation; and if it should be determined to carry it there, if a few Christian men would take shares and make a firm opposition to the proposal, he did not think it would be carried against them. He would ask the directors to listen to him for a quarter of an hour, and he would convince them that it would be a losing concern; in fact, they had had a pretty good proof of that already. He told them at the last meeting he was sorry to see they had lost caste with the public, and that the public looked