

within the last three years has been indebted for nearly a thousand of these to friends in Great Britain, and in our own Province, who do not wish their names to be known. But what I wish to remark is, that very many volumes are at present not to be found on our shelves, and not a few excellent, and even standard works have been rendered in a manner useless, by the absence of volumes from the sets. My object in writing at present is earnestly to entreat of all the brethren in the Ministry, who may have been students at Knox College, and others also, to make a real search through their libraries, and try, if possible, and find amongst them any volumes which may be lurking in undiscovered corners. In our lists, many books stand as unreturned; and all the appeals of Librarians from time to time have been attended with but a limited success. May I beg the brethren to make the case known, as the Library is common property, and a substantially common good.

In the prospect of Union with a sister Church, this matter cannot be too soon put right.

Dear Sir,
Faithfully yours,
W. B.

HOPE FOR ITALY—THE MADIAT.

Knox College, March 14, 1861.

Dear Mr. Editor,—My excellent friend and relative, Mr. Nielson, from Glasgow, at present sojourning with us, sends you a few notes on Italy and the Madiat, which will be read with interest, and every day will add to the anxiety with which every Protestant now looks to the struggle in Southern Europe. Moreover, facts which are attested by friends whom you know and esteem, are always received with a deeper interest. Let us look out with eagerness for our expected visitors from Italy, and may they be the means under God, of reviving our very languid Protestantism.

Dear Sir,
Faithfully yours,
R. B.

Toronto, March 14, 1861.

To the Editor of the Record.

Dear Sir,—About this time twelve months ago, I made the acquaintance of Francesco and Rosa Madiat, at Nice, and the remembrance of my interview with these interesting exiles, is very pleasing, when at last Italy may be said to be free.

The Madiats were sentenced to perpetual exile from Tuscany, in March, 1853, after having been confined in prisons for about twenty months, their crime being that of searching the scriptures, and meeting with brethren in an "upper room" for prayer and praise.

Notwithstanding such an intolerant rule, the Government of Tuscany was very lenient, when compared with the Papal Government in Bologna or Ravenna, where hundreds were imprisoned for many months, on suspicion, and in one case eight hundred were condemned in a single sentence.

In March last year I welcomed the cavalry and artillery of King Victor Emanuel as they crossed the frontier from Sardinia into Tuscany, and at the same time in the

Duchies of Parma and Modena, in the north, the people rejoiced in the cry "Our soldiers" and "Our king." Since that day the bible has been an open book in Italy, and now, in the length and breadth of the land, you may purchase the scriptures and read publicly notices of tracts, with such titles as "The Protestant Rule of Faith," or "Antichrist is the Pope, proved from the Holy Scriptures and the Holy Fathers." Such is the change that will free the exiles to return to their much loved land.

At the time I refer to, Francesco and Rosa had been in Nice (the City of Garibaldi,) for seven years, and the "idea" of Napoleon had not quite shown itself in the acquisition of this province. They acted as agents for the "British and Foreign Bible Society," and though evidently much courted by strangers, appeared to be most humble amiable people. They delighted in talking of England, and took much interest in hearing of the work of revival then going on.

Purposing to spend some time at Mentone, 20 miles from Nice, and then the richest gem in the kingdom of Sardinia (though now under France,) I was greatly gratified in being requested to carry a package of 20 or 30 bibles and testaments to the Commandant of the small Fort at Mentone, Francesco recommending him to me as a "very dear brother in the Lord." I did myself the pleasure of waiting on this friend with the package under my care, and found a very modest Christian man, who did much among those he was connected with, towards showing them the right way, and I was the more surprised to find such a man there, Mentone being a most Popish town, though so richly gifted in beauty. During the winter months a congregation of about a hundred English and Americans assemble every Sabbath, and it may be interesting to remark the toleration permitted, that in the chief hotels in Nice, Bibles, (French and English,) are to a large extent supplied in the rooms. I cannot say that I have remarked this in Canada.

I am, dear Sir,
Yours, &c.,
A. B. NIELSON.

SABBATH OBSERVANCE.

To the Editor of the Ecclesiastical and Missionary Record.

DEAR SIR:—During the last year nothing has occurred affecting the Sabbath of such a nature as to require a special meeting of the committee on Sabbath observance.

I have not issued the usual notice appointing a day for simultaneous preaching on the subject of the Lord's day; because I feared that a request of this kind made from year to year may be regarded as burdensome by our ministers, who doubtless advert to this, as to other Christian duties in their ordinary course of ministrations.

I have now to request the insertion in the Record of the accompanying Address of the Kingston Sabbath Reformation Society to the people of Canada, and may I beg of the brethren—ministers and others, to read the paper, to call public attention to its recommendations; and to take the trouble of getting up a written petition to the Legislature

in their respective neighborhoods without delay.

P. GRAY,
Convener of the Committee
Kingston,
March 15, 1861.

THE KINGSTON SABBATH REFORMATION SOCIETY TO THE PEOPLE OF CANADA.

Our object in issuing this address is to call public attention to some forms of Sabbath desecration obtaining in our own, and kindred communities,—to give warning of the danger to be apprehended from these encroachments on the sacred character of the holy day—to remind you respectfully of your duty in the circumstances, as members of a free Christian nation, and to solicit your co-operation in the efforts we make for securing the better observance of the Lord's day.

It is the common belief of Christians, expressed in the authoritative creeds or standards of the several churches, and springing from the recognition of the Bible as containing a revelation of God's will to mankind, that the Sabbath was ordained by God to be a day of holy resting from ordinary labors—a day set apart for His worship and for works of mercy—and to be regarded as a sacred day by all.

The sanctification of such a day for such purposes, is a proof of wise and tender consideration on the part of God on our behalf—"The Sabbath was made for man," and not man for the Sabbath. It is needed by man for the material, physical and intellectual, as well as for the moral and religious advantages which flow from the reverent observance of the holy day. All men have a God-given right to that day—to possess it free from the calls of labor—for the sole and undisturbed exercise of devotional and benevolent duties. Therefore any infringement of the Sabbath law, by improper, unnecessary work, is at once a transgression of the Divine command, and an offence against the rights of man, and the infringement should be resisted by all suitable means, by those who fear God, who would maintain the right, and do justly by their fellow men.

Apart from considerations founded on the express Divine Commandment; the condition of man on earth, both in relation to the Deity and to his fellow creatures, is such, that the fitness of things demands, the individual and common welfare necessitates the public recognition and observance of a day of rest and worship.

If reverent worship is due to Him on whom we depend, if we need from Him the grace that brings salvation, if we require light from heaven to guide us in all duty to God and man, and a holy principle to actuate us and shape our life course, it seems most evident that there must be an appointed time and place for Divine worship, a day to be kept holy—held sacred by the public conscience; with its sanctuaries where people may congregate to praise the Lord, and inquire of Him, and His service for the church and the family, in which all may engage, and by which all may learn what manner of persons they ought to be, and be stimulated to dutifulness.

There must be a Sabbath if men together are to worship God, if together they are to