

duty of the Inspector of Licences to guard this law against infringement? If so, it is hoped and expected that the Mayor and City Council will, in future, see to it that he performs his duty efficiently and impartially.

We continue to protest most solemnly against every form of Sabbath desecration, as being dishonoring to God and injurious to man.

Your Committee would strongly recommend to merchants and traders giving a half holiday to their servants, a practice generally followed in the United Kingdom, and most salutary.

We purpose, God willing, next Session of Parliament, to petition the three branches of the Legislature for redress of Sabbath grievances, and especially to claim the closing of the Canals on the Lord's Day,—convinced as we are, more and more, that it is the duty of Government to secure to all the right of the full and free enjoyment of the Sabbath. "If the Lord be for us, who can be against us?"

In Great Britain our highly respected friends of the Society for promoting the due observance of the Lord's Day, in their Thirty-fourth Annual Report, prove to us, that they have lost none of their fortitude or zeal, in their unremitting efforts to keep at bay the mammon of unrighteousness, the selfish spirit, which would encroach more and more upon the Lord's sacred time, and is every day making, or attempting to make, fresh inroads upon it, and turn it into a day of grinding labor, or of enervating, demoralizing, sensual pleasure. This noble Society thus speaks of Sabbath privileges and spoliations, with peculiar energy, in its prefatory remarks:—"To form a just estimate of the value of this Society's labors, we must be convinced that the Sabbath is necessary for man's present and eternal welfare. For this life, the Sabbath gives a man a rest of one day in seven, which is a rest of one month in seven, of one year in seven, of seven years in forty-nine, and of ten years if we live to the age of three score and ten. And for this rest the man pays nothing. 'For,' said the late Lord Macaulay, 'I firmly believe that at the end of forty years he will have produced less by working seven days than by working six days a week.' But this rest is but a means to an end, and that end is man's everlasting life. Deprive a man of his Sabbaths, and you cut him off from the House of God, from the preaching of God's word, from public prayer, public praise; in short, *you blot out of a life of three score years and ten, ten years of time given for education and preparation for the life to come.* To deprive a man of his earthly Sabbaths is therefore, without a miracle, to deprive him of the Sabbath of Heaven. Judging then by this standard, and it is the standard of God's word, to gain the enjoyment of the Sabbath for one man who had lost it, to preserve the enjoyment of the Sabbath for one man who else might lose it, is a blessing, the value of which can only be estimated by Him who asked, 'What shall a man give in exchange for his soul?'"

We have only room left for a few brief extracts on some of the important subjects so ably treated in the Report, and an "Occasional Paper," published in July, with which we also have been favored.

Efforts have been made for some time past to secure for working men access to the British Museum and National Gallery on week nights, and to found branch Museums for London, likewise to be opened on week nights. A paper prepared by the Rev. Henry Stevens, M.A., the Secre-