

the sacred observance of the Sabbath He formulated into the comprehensive fourth commandment of the Decalogue. Human duty, associated with its consecration to physical recuperation and religious worship, He illustrated in His providential ministrations among the Hebrews during forty years of itinerant disappointments. In the Levitical code He transfigured Sabbath observance into a national institution, weaving it into the fabric of civil government, and enjoining the threefold duty of suspension from manual labor, domestic recognition, and religious worship.

Especially to wage-earners is Sunday God's golden gift. To the sons and daughters of severe toil the fifty-two Sundays of the year ought to be so many calm havens fringing the stormy ocean of life. No employer has any moral right to rob his employés of a divinely conferred individual right, compelling the most conscientious to choose between the constant suppression of convictions of duty or the surrender of their positions in business life. Nehemiah informed the sons of Judah that with national calamities God would retribute the profanation of His Sabbaths. God is immutable. Mr. Moody never uttered a truer sentiment than when, at Northfield, he said: "Show me any nation that has given up the observance of the Sabbath, and I will show you a nation that has in its heart the seeds of decay."

The American Sunday is not to-day what it was a half century ago. Louis Agassiz, on reaching our shores, was profoundly impressed with the quiet and sanctified observance of the Lord's Day. That period has passed from us. The tremendous tide of immigration that has surged on our Eastern docks for decades has done much in transforming our consecrated Sabbaths into general holidays associated with amusement and dissipation. Before our Civil War, few metropolitan daily papers regarded it as popular or profitable to issue seven daily editions per week. During

the four exciting years of battles the public demanded daily news from the great armies at the front. To-day hundreds of our chief city dailies issue immense and sensational editions, read more widely than any other daily issue. No strike of workingmen would so thrill with sympathy the popular heart as a general strike among newspaper employés, the motor men and conductors of street car lines, telegraph operators, railroad engineers and conductors, and Sunday employés everywhere, against Sunday work that paralyzes conscience, injures health, and impairs public morality. No corporations have any moral right to say to God-fearing clerks and laborers: "You must leave our employ or work on Sunday." When Stephen Girard dismissed one of his most valued cashiers for refusing to work on a Sunday during a business pressure, the infidel millionaire's conscience so smote him that he secretly secured for the discharged man the place of a cashier in a new bank, saying: "A young man willing to lose a remunerative position for his conscience' sake will make a trustworthy cashier."

We talk of the dissipation of a European continental Sunday! The writer has been a pastor in a large American city totally destitute of Sunday laws. He has seen more drunkenness and depraved dissipation there on Sunday than he ever witnessed in London, Paris, Geneva, Venice, or Rome. In a majority of our great cities the percentage of men who attend on church services is small. The more judges, district attorneys, and policemen protect Sabbath-breakers the surer are they in securing permanency of office. The base-ball grounds are populous with young men and women on the Lord's Day. Immense excursions occur, and the railroad trains and steamers are crowded. Many offices, stores, shops, and saloons are open. Theatres and concert halls, cable and electric cars are packed. Give us good Sunday laws, well-enforced by men in local authority, and our churches will be full of worshippers, and our