

strenuous in maintaining not only the rest, but the religious observance, of Sunday, testified that he "never knew a man to escape failure, in either body or mind, who worked seven days in the week." We may, therefore, lay it down as a primary and essential relation of the Lord's day to recreation, that it be preserved unimpaired as the great rest day of the world. Let us take care to observe it ourselves, and to guard its liberties for others. Its maintenance unimpaired is essential to wholesome living, and the efficiency of body and mind.

Two cautions are here in place :

(1) *Much of so-called recreation is not rest.* Games and athletic exercises do not furnish rest. They have their place, but it is on the week day, not on the rest day. Sunday excursions, whether by rail or street car, picnics and bicycle rallies, do not furnish rest. Hundreds of testimonies can be cited to prove that a Sunday spent in pleasure-seeking is not refreshing, but exhausting. Employers are emphatic in testifying to the demoralizing effects of a Sunday spent in so-called pleasure. "The Monday blight" is in many places the significant designation of the worn-out and useless condition of the workman who has spent his Sunday in pleasure. One of the arguments advanced in England against the Sunday closing of taverns and bar-rooms was that Sunday excursionists were found to be so wearied by their day's pleasure as to need the help of stimulants.

Moreover, the tendency of these excursions is always to riot and excess. The New York *Sun* testifies that the Sunday excursions out of New York are a terror to the inhabitants of the resorts to which they go. And this testimony applies to every city where such excursions are permitted. The records of our