

life. Therefore, to all men, of whatever class, who must necessarily be occupied six days in the week, I would recommend to abstain on the seventh; and in the course of life, by giving to their bodies the repose, and to their minds the change of ideas suited to the day, they would assuredly gain by it. In fact, by the increased vigour imparted, more mental work would be accomplished in their lives. A human being is so constituted that he needs a day of rest both from mental and bodily labour."

Such is the opinion of this distinguished man. Nor is it peculiar to him. Other physicians of great eminence, and in great numbers, have expressed the same; and facts show that this opinion is correct. *Men who labour seven days in a week are not as healthy, and do not ordinarily live as long as those who work but six, and rest one.* Many a man has lost his reason and his life, who, had he kept the Sabbath, might have continued to enjoy them.

The celebrated Wilberforce ascribes his continuance for so long a time, under such a pressure of cares and labours, in no small degree, to his conscientious and habitual observance of the Sabbath. "O what a blessed day," he says, "is the Sabbath, which allows us a precious interval wherein to pause, to come out from the thickets of worldly concerns, and give ourselves up to heavenly and spiritual objects. *Observation and my own experience have convinced me that there is a special blessing on a right employment of these intervals.* One of their prime objects, in my judgment is, to strengthen our impressions of invisible things, and to induce a habit of living much under their influence." "O, what a blessing is Sunday, interposed between the waves of worldly business, like the divine path of the Israelites through Jordan." "Blessed be God, who had appointed the Sabbath, and interposed these seasons of recollection." It is a blessed thing to have the Sunday devoted to God." "There is nothing in which I would recommend you to be more strictly conscientious than in keeping the sabbath holy. By this I mean not only abstaining from all unbecoming sports, and common business, but from consuming time in *frivolous conversation, paying or receiving visits*, which, among relations, often leads to a sad waste of this precious day. I can truly declare that to me *the Sabbath has been invaluable.*"

In writing to his friend, he says, "I am strongly impressed by the recollection of your endeavour to prevail upon the lawyers to give up Sunday consultations, in which poor Romilly would not concur." What became of this same poor Romilly, who would not consent, even at the solicitation of his friend, to give up Sunday consultations? He lost his reason and terminated his own life.

Four years afterwards, Castlereagh came to the same untimely end. When Wilberforce heard of it, he exclaimed, "Poor fellow! He was certainly deranged—the effect, probably of continued wear of mind. The strong impression on my mind is, that it is the effect of the *non-observance* of the Sabbath; both as to abstracting from politics, and from the constant recurring of the same reflections, and as correcting the false views of worldly things, and bringing them down to their true diminitiveness. Poor Castlereagh! He was the last man in the world who appeared to be likely to be carried away into the commission of such an act; so cool, so self-possessed." It is curious to hear the newspapers speaking of incessant application to business; forgetting that by the weekly admission of a day of rest, which our Maker has enjoined, our faculties would be preserved from the effect of this constant strain." Being reminded again, by the death of Castlereagh, of the case of Sir Samuel Romilly, he said, "If he had suffered his mind to enjoy such occasional remission, it is highly probable that the strings of life would never have snapped from over-tension. Alas! alas! Poor fellow!"

Well might Dr. Farre say, "The working of mind in one continued train of thought is destructive of life in the most distinguished class of society; and *senators themselves* need reform in that particular. I have observed many of them destroyed by neglecting this economy of life."

A distinguished financier, charged with an immense amount of property during the great pecuniary pressure in 1836 and 1837, said, "I should have been a dead man, had it not been for the Sabbath. Obligated to work from morning till night, through the whole week, I felt on Saturday, especially Saturday afternoon, as if I *must* have rest. It was like going into a dense fog. Every thing looked dark and gloomy, as if nothing could be saved. I dismissed all, and kept the Sabbath in the good old way. On

Monday it was all bright sunshine. I could see through, and I got through. But had it not been for the Sabbath, I have no doubt I should have been in the grave."

A distinguished merchant, who, for the last twenty years has done a vast amount of business, remarked to the writer, "Had it not been for the Sabbath, I have no doubt I should have been a maniac long ago." This was mentioned in a company of merchants, when one remarked, "That is the case exactly with Mr. ——. He was one of our greatest importers. He used to say that the Sabbath was the best day in the week to plan successful voyages; showing that his mind had no Sabbath. He has been in the Insane Hospital for years, and will probably die there." Many men are there or in the maniac's grave, because they had no Sabbath. They broke a law of *nature*, and of nature's God, and found "the way of the transgressor to be hard." Such cases are so numerous that a British writer remarks, "We never knew a man work seven days in the week who did not kill himself or kill his mind."

THE APPIAN WAY.

In this age of road-making it cannot be uninteresting to refer to the excellence of those paved highways, which connected the provinces of the Roman Empire with the capital. The most celebrated of these was the "Appian Way," near which was Apii Forum, along which the Apostle Paul once travelled. This road was commenced by the celebrated Sabine Noble, Appius Claudius Cæcus. It was the first scientifically constructed, and well did it deserve the name given it by Statius, "the Queen of Roman ways," (*regina viarum*.) It was first completed as far as Capua, a distance of 125 miles; afterwards it was continued to Brundisium. The way in which it was constructed was as follows:—A trench was dug about 5 feet broad, until a solid foundation was reached. Where this could not be found, as in marshy ground, piles were driven in. Above this were four layers of material. First of all a course of small stones was formed, and then broken stone cemented with mortar was laid to the thickness of nine inches; above this was a compost of bricks, pottery, and mortar, six inches thick. On the top of these, large blocks of very hard stone, joined with admirable skill, formed the upper surface. Each of these stones measured four or five feet. This causeway was strewed with gravel, and furnished with stones for mounting on horseback, and for indicating distance. Even in the time of Procopius, the middle of the 6th century, and more than 800 years after its formation, this road was in excellent preservation. He says, "An expeditious traveller might very well perform the journey from Rome to Capua in five days." Its breadth is such as to admit of two carriages passing each other. Above all others, this is worthy of notice, for the stones which were employed on it are of a very hard nature, and were certainly conveyed by Appius from some distant place, as none of the kind are to be found in the neighbourhood. These having been cut smooth and square, were fitted closely together, without using iron or any other substance; and they adhere firmly.

APPLES OF GOLD.

What things were gain to me, those I counted loss for Christ; yes, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things; and do count them but dung, that I may win Christ, and be found in him, as my righteousness.—Phil. iii. 7-9.

This was the life and constant mind of St. Paul. The words, "in him," "in Christ," "in the Lord," "I am in Christ," &c., occur continually. I choose them also for my staff and my song in the wilderness; they shall be my great tower, my strong fortress, my sweet paradise, mine only element and life. Here may I take up mine abode for ever, and the Lord keep me steadfast! "It is good for us to be here;" for this is Pisgah, the mount of the Lord, where Jesus, being transfigured, reveals his glory to his disciples. Here we should build our tabernacle; and here may death find me at last!

Had I ten thousand gifts beside,
I'd cleave to Jesus crucified,

And build on him alone;

For no foundation is there given,
On which I'd place my hopes of heaven,

But Christ, the corner-stone.

Possessing Christ, I all possess:
Wisdom and strength, and righteousness,

And holiness complicate:

Bold in his name, I dare draw nigh

Before the Ruler of the sky,

And all his justice meet.