

mise for the future. But our purpose here is to draw the attention of our readers to the fact that many in this community, without the aid of any organization, can help this good work. We believe that the vending of and receiving in the homes of milk, the running of Sunday street cars and other practises in this city, are not in accord with the spirit of the fourth commandment; cannot, if properly looked into, be excused on the plea of necessity; and the purpose of this editorial is to ask those under whose attention it falls, to honestly ask themselves before God where they stand. Can they not change their mode of living so that they need not break this commandment in these respects.

We believe that if professing Christian people would take their Sabbath milk from their vendors on Saturday, they would place these men in a position that they would not have to deliver on Sundays. One Sabbath morning one of the students of this college was taking an early walk, and he came across a milkman delivering at the door of a leading ecclesiast; he liked the look of the young fellow who was delivering, and he struck up an acquaintance by asking for a drive with him, and in the course of the conversation he learned that if the people were but willing, he could and would like to give them their Sunday's milk on Saturday. We think we are fair in extending this condition of affairs over a large circle, that more than this young fellow would like to be freed from Sunday delivery. And the Christian people of this city can do much to help this by taking, at any rate in the winter months, their supply for Sunday, on Saturday. In fact, we think that if they wished to live up to the fourth commandment, they would refuse to allow a milkman's rig to stand before their door on Sunday. They would make circumstances so that their milkman as well as themselves would have the advantages of Sunday rest.

On the matter of Sunday cars we hold a similar opinion. If Christian people refused to ride in them, even though it cost them an effort—and what is their Christianity worth if they can't deny themselves on its behalf?—then we believe the car companies would find that Sabbath breaking did not pay them, and they would stop running. But even if the withdrawal by the Christian public of their patronage did not stop the running of the cars, yet Christian people have no right to be participators in what makes other men work. Christian people should abstain from patronage of Sunday cars so as to give the employees their day of rest, and God knows, from all we see of their long day's labor through the week, they need it. Can Christian people profess that they are serving God and discharging their duties as their brothers' keepers whilst they make milk-deliverers and street car employees work as they do on Sabbath?

One of the most agreeable sights to a Sabbath-keeper here in Montreal, is to meet the people of Cote St. Antoine making their way to church, and to see how many of them, although coming into the heart of the city, walk all the way. But it is sad to see people from that and all quarters of the town, disembarking in the heart of the city in large numbers from the cars to go to the churches. Is the city so void of churches in outlying parts, that unless they ride to church they can't attend at all?

But what is more important, can a person who believes in the fourth commandment, go to church with a good conscience and worship God honestly, knowing that he has been the means of making another,—either by making him deliver milk or run a street car.—lose his Sabbath's rest. When will people be honest and see that they are in the wrong in this? The grand principle of our Christianity is that we are