

aspect that like their predecessors, the Sadducees of old they believe in "no angel, nor spirit, nor resurrection."

The Bible law of the Sabbath proceeds upon the Bible doctrine of man that he has a soul, an immortal spirit, that properly speaking it is the soul that constitutes the man. The Sabbath was made for man, for man principally because it is good for the soul. And if it is good for the soul it follows that it must be good for the mind and the body. And yet there are advocates of Sunday street cars, who are neither secularists, materialists, or atheists, who are content to reason this question out merely on the ground of temporal interest.

#### Spiritual Needs.

The spiritual life like all other life has its conditions and requirements. Time for withdrawal from secular concerns is essential for its development. The soul of the God-fearing man, no less than his body and mind needs periodical repose. The souls of the masses of lost men need to be converted to God. For these needs the Sabbath is indispensable for both the origination and sustentation of spiritual life in its fullness in the soul. And man on earth needs for his spiritual life paternal props and guards and helps which the Sabbath alone is calculated to secure for him. True, one man in a million may be so constituted as to be able to do without these props. But if there is such a man, a "rara avis in terris, nigroque similis cygno," I have never known him. But the question is not what is good for one man in a million, but what is good for the million, the commonplace mass of ordinary people like you and me and all our neighbors, friends and acquaintances. Now to this question experience answers where there is no Christian Sabbath there is little or no Christian life.

Now, for the full enjoyment of this holy rest there must be in the world around an outward quiet, a Sabbath stillness, inviting and enabling the soul to be still and know that the Lord is God. And this is necessarily violated by the Sunday street car system. This traffic even in its least offensive form dispels the hush of the Sabbath stillness. As an illustration, take the swish of the street car on a week day, as it passes under the windows of churches, where some earnest, oppressive address may be in course of delivery. Why, that church, in this city, is already speaking of changing its location on the ground

that Sunday street cars may impair its efficiency.

#### A Great Danger.

But not only does the Sunday street car traffic destroy the external quiet needed for the Sabbath, it has a tendency to ruin that for which the Sabbath was instituted, viz., the soul of man. Everyone knows and feels in his own heart that the natural and irresistible result of this Sunday traffic must be to withdraw all who take part in it from the care of their own souls, to divert them from the cultivation of those interests that are spiritual and eternal. It certainly and seriously endangers the souls of Sabbath working street car servants and Sabbath pleasure seekers. And it tempts the whole community to take part in a traffic or pleasure which endangers the soul. The whole community, you say, is that not far fetched? No, if this traffic, while ruining the temporal rest of its servants, endangers the temporal welfare of the whole community, with reference to the spiritual rest of all and here the maxim applies.

#### Obsta Principiis.

But the question of Sunday street car traffic cannot be separated from the question of

#### Amusements.

Sunday street cars could be legitimate only on the ground that they are a necessity. Who will dare to take this position? Of course, it cannot be denied that for some they would be a great boon. Those who live at a great distance from their churches would find them a convenience. But here the matter of right and the good of the whole have to be considered. This is not a question of personal or congregational advantage, but one to be decided by the will of God.

But, then, let not the church goers who may vote for the by-law be here deceived.

#### By-law Merely Permissive.

If the by-law carries it does not follow that there will be a Sunday street car service on every line to bring the people to church. The company may or not put cars on after the vote. The by-law is merely permissive, and that is no doubt intended to give the company all the pecuniary advantage it may wish. Cars will be put on for the crowds on the paying lines, to take the people to some resort for recreation and amusement. The effort of