

and example He sought to restore the original Hebrew Sabbath as a day of rest and worship. Its humanity and ritual were again blended in perfect harmony.

Does all this seem to any a dry-as-dust history of an ancient institution, with no practical bearing on our modern life? It is not so. There are those among us who look only at the humane features of the Sabbath—who never use the day for worship, for soul culture, for spiritual edification, who use it solely for enjoyment and resent any interference with their selfish pleasure-hunting. With them it is a festival, but not a religious festival—a holiday, but not a holyday. Others there are with whom ritual is the all-important thing in Sabbath observance. It is a time for going to church and offering religious sacrifices. It is a religious festival with the festive element quite subordinate to the religious—a holyday, but not a holiday. These people are inclined by severe legislation to eliminate the human features of the day and to hinder its ministry to the comfort and happiness of many overwrought citizens. If we remember, however, that the original Sabbath of Israel and the Sabbath of Jesus combined both elements as essential, mercy and ritual, humanity and worship, we shall be in no danger of falling into either extreme. The tendency of the worldling is to secularize the Sabbath and thereby to destroy its religious significance; the tendency of the ecclesiastic is to squeeze the humanity out of this benign institution; but the true disciple of Christ will seek to restore the Sabbath as a servant to man's spiritual culture. Rest and worship, humanity and ritual, there must be room for both in the Modern Sunday, if it is to serve the purpose for which it was given—the all-round development of the individual and the highest welfare of society.

St. John, N B.