

must rule out many things lawful on other days, all that is worldly, as well as what belongs to mere pleasure-seeking and self-gratification. Recreation is that which recreates, refreshes, re-invigorates, infuses new life and strength. It includes, I conceive, three essential elements—rest, change, and fellowship.

The first essential element in recreation is *rest*, and the Sabbath is the great rest day. To secure rest for the toiler is one main purpose of this primæval institution, embodied in its original name. Hence the Sabbath, the Lord's day, is a day established for true recreation. The Sabbath was made for man, and man needs it because he is a toiler and must have rest. The hygienic value of the Sabbath is insisted upon by physiologists. Physicians dwell upon the vicious effects of unintermitting toil, and the insufficiency of the nightly rest without additional intermissions of labour. Scientific observations made of subjects during a succession of weeks of continuous labour show that where there is no Sunday rest there is a progressive decline in power, but that when the Sunday rest intervenes the man returns to his work on Monday in as good condition as on the preceding Monday. There is a law of fatigue and refreshment even in inorganic substances. Even machinery suffers deterioration from which it recovers by rest. Abundant testimony could be cited to these facts. The president of the Federal Committee of the International Federation at Geneva said : " It (the Sunday question) is not a question of simple pleasure ; it is a question of the right to live, because repose is necessary to life." The first resolution adopted after exhaustive discussion at the Paris Congress declared that Sunday rest " is a condition essential to the ability to work and to long life." Sir Robert Peel, who, like Gladstone, was most