

tion an improvement on our mode of keeping the Lord's day, but we conceive they would be a sorry substitute for the old time Sabbath scenes which some of us can recall—and which Burns and Graham have immortalized. The Holiday as distinguished from the Holy Day—is felt to be a burden by many, even only occasionally occurring, yet more, were it to come round weekly.

It is a weariness to the pleasure seekers themselves, and yet more, to those who have to carry them and to cater to their enjoyment. "There is rest for the weary," but none for them, in their giddy gin horse round. On one occasion, in connection with a steam boat explosion, on the Thames, the stokers deponed that the steamboat blew up because they were worn out and disturbed in mind by Sabbath work which made them reckless. This shows how abuse of the Sabbath destroys property. William E. Dodge, of New York, long closely connected with railroads, says:—"You go on Monday morning and see a poor haggard engineer, all dirty kept up all day Sunday and all night, and worn out perhaps. He steps upon the engine. If you are a railroad man you feel intense anxiety all the time." With the march of industry and invention, with the marvellous material development of the present, there is a growing tendency to encroach on the Sabbath, and to snatch from the laboring man this priceless boon. It is needless to talk about his being under no compulsion to work on the Sabbath. We know what that means. The man who is willing to obey the behests of his masters and without scruple, to do their bidding will get the advantage. However apparent even to self-interest and common sense it may be that the workman who retains his conscience—who, on no consideration will "rob God" is likely to prove the most trustworthy employee, that he who keeps the 4th commandment is more likely to keep the 8th; yet the making of such exceptions is found troublesome, and as substitutes (it is said) are so easily found, they will gradually supplant the others.

The Sabbath is a "garden enclosed." Capitalists covet it. They say with Ahab, "Give me thy Vineyard." Would that the working man felt always disposed to give the prompt and decided rejoinder of Naboth, "The Lord forbid it me, that I should give the inheritance of my fathers unto thee."

Can I do better than insert at this point the expressive language of the present Roman Pontiff Leo, XIII. "The observance of the Sacred day which was willed expressly by God, is imperatively demanded by the absolute and essential dependance of the creature on the Creator. And, this law, mark it well, my beloved, which, at one and the same time so admirably provides for the honor of God, the spiritual needs and dignity of man, and the temporal well-being of human life; this law, we say, touches not only individuals, but also peoples and nations, which owe to Divine Providence, the enjoyment of every benefit, and advantages which is desired for civil society. And, it is precisely to this fatal tendency which to-day prevails, to desire to lead mankind far away from God, and to order the affairs of kingdoms and nations, as if God did not exist, that, to-day is to be attributed the contempt and neglect of the day of the Lord."

The Sabbath is indeed the River that makes glad the City of God; it brings life and healing wherever it flows. We wish to guard this river of God's pleasures, to fence it, to give direction to it, to have it flow everywhere, and not to have its cleansing and curing waters adulterated or absorbed. We wish it to flow into hut and hall—amongst the lofty and lowly alike. They are no true friends of the poor who would try to dam up or dry up these waters. It is not a stream that first rose in the arid wastes of the wilderness, though it be as Elim, with its wells and palm trees to every weary, thirsty traveller. It took its rise in the Everlasting Hills. It gushes from the Living Rock. It still flows on, as one has beautifully said, "not now, as under Judaism, a canal betwixt straight and rigid walls,

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