

our pulpits speak out often enough and plainly enough? Do all Church members keep the Sabbath as sacred and as sweet as they ought to do? Christ's Church never can be saved or save the world around it, unless it determines in God's name and with God's help to save His Sabbath." These are timely and pertinent questions.

While condemning the action of the great railway and manufacturing corporations, which are doing so much to secularise and practically destroy the Sabbath—which the "Lord of the Sabbath" declared was "made for man"—would it not be well for the friends of the Lord's day to enquire whether professing Christians are doing their duty towards it. It is to be feared that the directors of railway and manufacturing corporations are not the only people who are, unthinkingly, it may be, lending comfort and aid to those who are seeking to destroy the Christian Sabbath. Take the railways, for instance. Many intelligent and practical railway managers, if they would frankly and publicly express their views, will tell you that it would be a good thing for the permanent way and rolling stock of their roads, if every locomotive and car wheel could come to a halt for even a considerable portion of the twenty-four hours of the Lord's day. Such a halt would save money in wear and tear of track and rolling stock, lessen the liability of accidents to tracks and trains, and prove an immense benefit, morally and physically, to the men who man the trains and locomotives and generally do the hard work necessary to the efficient operation of the roads during seven days in the week. These men, as a rule, do not run their roads on Sundays from deliberate choice. They run them because of the pressure of the commercial public behind them. In that commercial public are to be found many Christian men, who profess to believe in and honor the Sabbath, yet insist that there must be no delay in the transport of the goods they buy or of the products they manufacture and send away, even if the Sabbath has to be treasured up to carry out their wishes. To them this appears as a work of necessity. They want to enjoy the Sabbath for their individual selves, yet they forget all about the claims and necessities of the army of working men who are deprived of Sabbath privileges and rest by the running of these Sunday trains. Are these professing Christians doing right? Are they conserving the Sabbath by such a policy? Are they acting justly towards their fellow men? If they believe in the justice and equity of the command, "Remember the Sabbath day to keep it holy," why do they have any part or lot in the matter of even indirectly throwing their influence in support of a policy which gives the country Sunday trains and Sunday excursion steamers, and deprives thousands of toilers of the rest and worship of the Sabbath?

Another point may be noted. Not a few Christian men are stockholders in transportation and manufacturing corporations which are doing so much to destroy the Sabbath, but they don't object to pocketing the dividends on their investments which are earned in part by Sunday labor. Perhaps they have never looked at the question from this point of view. If so, it is high time they did. They can hardly do effective work in defence of the Christian Sabbath, either by precept or by example, until they get themselves put right on this matter. They are either for or against the Christian Sabbath, and they should definitely decide: just where they are and act accordingly.

Our Young People

General Topic—Reverence For Sacred Things.—Ex. 3: 1-6.

BY REV. WM. A. STEWART, M.A.

Reverence is not religion, but to speak metaphorically of their contiguous relations, reverence is the 'foundation' upon which religion, the 'superstructure,' stands. The relation between these two sentiments, however, is not merely one of proximity. A family likeness exists between the two. They are of the same essential and spiritual nature. To use another figure of speech, if religion be regarded as 'marriage,' a union of the finite with the Infinite, as Principal Caird of the Glasgow University has it, reverence would be 'that appreciative and loving intimacy' which properly precedes the happier estate.

Reverence is the individual soul coming into the presence of the Infinite, and profoundly conscious of its own humanity. Religion is the soul coming into the presence of God, joyfully conscious of its own divinity. Therefore to check or kill the religious spirit in our hearts let us discourage and despise the spirit of reverence.

"Thy mercy, O Lord, is in the heavens; and Thy faithfulness reacheth unto the clouds." The Lord was to be seen in the strong wind, in the earthquake, in the fire, and in the still small voice. The Jew was commanded by the Law of Moses to honor his father and his mother; and to rise up reverently before the hoary head.

What an admirable training all this was for the cultivation of a personal and national religious spirit! And how successful and effective it was may be seen from the fact that it is the Jew who has contributed the highest form of the religious spirit to the enrichment and advancement of the world.

Would we cultivate what is noblest and best? Let us cultivate religion. And for the promotion of all that is highest and best within us can we follow a better than that inspired and divine method indicated above—the cultivation of reverence for all noble and sacred things?

Daily Readings.

Mon., June 10.	—Reverencing God.	Exod. 20: 1-6
Tues., June 11.	—Love prompts reverence.	Ps. 89: 1-9
Wed., June 12.	—Regarding God's day.	Deut. 5: 12-14; Isa. 18: 13, 14
Thurs., June 13.	—Hallowing God's truth.	John 8: 39-47
Fri., June 14.	—Keeping the temple pure.	1 Cor. 6: 19, 20
Sat., June 15.	—The rewards of reverence.	Ps. 91, 14-16; Eph. 6: 1-3
Sun., June 16.	—Topic. Reverence for sacred things.	Exod. 3: 1-6

The Children Know Spring Has Come.

The children know that spring has come,
For in the pine-trees high
The robins and the blackbirds sing
Against the shining sky.

A bumblebee goes buzzing by;
A cock crows loud and clear;
The banks are blue with violets;
The Spring, the Spring is here.

It is true that God is found in our homes and in our offices as much as in church; but it is also true that if we do not yield reverent worship to him in church, we shall not see Him, still less worship Him, anywhere else.

Think!

BY REV. J. K. WILSON, D. D.

The Bush may flame in our very pasture fields, and yet we may never know what it means. It was when Moses turned aside to see, that God spoke. The Vision becomes Voice only to the reverent soul. The Marvel has Message only to him who thoughtfully ponders. "I didn't think,—that's all," we say, excusing ourselves. Al! That's enough. It is our not-thinking that shuts away from us many a meaning of God.

"Only in the gathered silence
Of a calm and waiting frame,
Light and wisdom, as from heaven,
To the seeker came." —Whittier.

Irreverence is always the mark of a shallow intellect. Professor Isaac Hall says that a visitor to the Dome of the Rock in the temple area at Jerusalem once retained his boots, by keeping inside the company, his boots being hidden by the skirts of the surrounding ladies, and he was undisturbed when once within. Later he boasted of what he had done as if it were a huge joke. It seems that the sheikh who conducted the party had seen it, and he remarked to two of us—but only in response to a question—that it would not do to eject or kill a whole company because one of the number was a fool.

A company of literary men, of which Charles Lamb was one, were together one evening, when one of them said: "Think, if Dante were to enter the room, what should we do? How should we meet the man who had trod the fiery pavement of the Inferno, whose eyes had pierced the twilight and breathed the still, clear air of the Mount of the Purgatorio, whose mind had contemplated the mysteries of glory in the highest heaven?" "Or suppose," said another, "Shakespeare were to come?" "Ah!" said Lamb, his whole face brightening, "how I should fling my arms up! how we should welcome him, that king of thoughtful men!" "And suppose," said another, "Christ were to enter?" The whole face and attitude of Lamb were in an instant changed. "Of course," he said in a tone of deep solemnity, "we should fall upon our knees."

It is worth while noting, says the Presbyterian Witness, that earnest men still argue ingeniously in support of the theory that the British people are Israelites: The Rev. J. I. Jones, of Northampton, England, has recently been edifying the people of Montreal on the subject. What makes this noteworthy is that His Grace Archbishop Bond presided at the lecture and remarked at the close that "they had heard a very convincing lecture." Mr. Jones's theories are supported by the same old silly conjectures and speculations that have been familiar to the public for many years. To us it is simply wonderful that an Archbishop should be carried away with such imbecile "reasoning." There is not the slightest real foundation for the Anglo-Israel theory. The big books written to prove the theory prove most clearly the unreasoning credulity of the authors.