

the ironing-board to the work-basket. There is no eight hour or ten hour rule for the mother with little ones about her feet. Her work can never be laid aside, night or day. Surely she ought, if possible, to have some relief contrived for her. We know well that she does not enjoy a visit abroad very much, when she has to take "a nursing child" with her. But even thus the change may do her more good than she suspects, for the mind is benefited by variety, though the body may have little repose. And we would earnestly commend to married men the German idea of holiday-keeping, according to which the husband and father never marches off alone to enjoy himself amongst a company of men, but whole families go together to the place of recreation.

But how very few people there are who know how to spend a holiday! Between the extremes of weary dulness on the one hand, and wasting dissipation on the other, there is a medium of healthful, innocent relaxation, though many fail to find it. There is no one style of holiday, that suits persons of every position and disposition. To many men, engaged all the time in outside labour, a quiet day at home with their families is the most thorough change and rest. The crowds that expose themselves to the heat and crush of "excursions" by land or water, prove that there is pleasure to be found in that direction. The whole subject of sociality and amusements, at once so interesting and so intricate, requires fuller treatment than we can give it under the sub-heading to which it here belongs; but we may say in word that we heartily desire to see all manly games practised by the youth of Canada, and still more heartily to see them rescued from the drinking and betting usages that so utterly unchristianise them. Is "muscular Christianity" unattainable? Must we choose between soul and body? Can we not "make the best of both"?

In church-life, as well as family-life, there is a Vacation Season, not so marked among us, yet, however, as in American cities. It ever seems to us an unspeakably mournful fact, that all the activities of those cities go forward, through July and August, all the week long, and on the Sabbath not a third of the churches are open. And the worst of it is, that, if they were open, hardly any one would come. It seems to mark an entire separation between Protestant Evangelical Churches and the "bone and sinew" of the population, and to prove that the former are "religious clubs" for the wealthy classes. Yet even here, there is an attenuation of summer congregations, which will probably increase as citizens can keep a town and a country house.

How do our rustivating Christians spend their holidays? These days of pleasure are days of peril also. None of us know, till tested by change, how much of our seeming goodness we owe to the grooves in which we have been placed, and how much to our innate virtue. It has passed into a proverb, that multitudes of old-country church-members "drop their religion in the Atlantic" as they come over, and we fear that some, whose piety at home is too much like a "go-to-meeting" garment, donned on Sunday morning and doffed on Sunday night, forget to take it with them when they go out on vacation,—but profane the Sab-