

ready. The written argument is merely accessory after the fact. Abounding forms of Sabbath-breaking must precede the pen and prepare the way. Let the Christian people throughout the Dominion bear in remembrance that steamboat excursions, the running of railway trains, because of the so-called "exigencies of commerce," the labour done on public works, and in connection with the postal service, in addition to the innumerable other forms of Sabbath profanation of a more limited and personal kind, are more to be dreaded in their depraving power and undermining influence, than any other form of assault whatever on the Sabbath institution.

The question now arises, How can this evil be most successfully dealt with? Very much may be done by the Christian people in the way of seeing that the civil law against Sabbath labour and Sabbath profanation is put in force, and not allowed to become a dead letter in any locality. Those who cannot be reached either through reason or conscience, may thus be constrained to respect the Christian sentiment of the nation and the sacred rights of others around them. A few infidels here and there will denounce all this as bigotry, intolerance, and persecution; but what of that? Society has a right to protect itself against and impose limitations upon those who would spread small-pox, plague, or pestilence. But the man who assails the public health is not more to be dreaded than the man who assails the moral and spiritual life of the nation. The public Sabbath-breaker is one of the worst enemies of his species. And although it were as absurd to try to make a better man of him by civil law, as to try to cure a man of small-pox by act of parliament, yet it is neither absurd nor oppressive in the one case or the other, to compel respect for the safety and rights of others. And how often is it the case that the very persons who are found working on Sabbath are the most anxious to see the law put in force so that they may be protected in their civil right to the sacred day of rest and privilege, and that the powerful corporations who demand such labour may be restrained from tyrannizing over the consciences of their servants.

But, after all, it is on the leavening power of the truth, a revived domestic piety, and the influence of good example on the part of Christian people that we must mainly depend for bringing about anything like a proper sanctification of the Sabbath throughout the Dominion.

THE ENDOWMENT OF OUR COLLEGES.

BY ACADEMICUS.

More than three years have elapsed since the union of Presbyterians in Canada was effected. During the earlier part of the period which has passed since the consummation of that event, various theories were abroad as to the future of the colleges connected with the Church. The feeling was general that too many of these existed in the Provinces of Ontario and Quebec. With a view to reduce the number and thus lessen the cost

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