

"We do not impugn the motives of these 'comforters of Sodom;' but it will perhaps 'edify' them to learn with whom they are associated in this fight. Every infidel, every Atheist, every agnostic, every materialist, every leprous sensualist, every rowdy, every gambler, every drunkard, every Sabbath-breaker, every jail-bird in Halifax, was without doubt strenuously opposed to the Bill to 'Prevent the Profanation of the Lord's Day.'"

There has been during the discussion on the Sabbath question, a great deal of false reasoning; and, "tyranny," "oppression," and such like terms have been freely used. The claim is that men should have liberty. The proposed bill is likened to the persecution of other days, when men were imprisoned for their faith.

By all means let us have liberty but not license. What is liberty but freedom and protection under just and wise and fair laws. What is law but a free people protecting themselves against that which they believe to be injurious, and the moment this liberty is denied them then there is tyranny.

Laws for the preservation of the Sabbath interfere with no man's conscience. He can think as he may choose. They neither compel him to think with others, nor to do with others. They compel him to no kind of thought or worship or work. But when in the exercise of his individual liberty he does that which his neighbors think is for the injury of the community, then the liberty and safety of a free people consists in their right to say to him "Thou shalt not."

Laws against obscene literature interfere with the liberty of some who would like to publish it, but they are for the good of the whole. Laws against murder and theft interfere with the liberty that some would like to take, but the only safety for the community is in forbidding them. Laws against the sale of liquor interfere with the liberty of some, but a free people say it injures our country, we can't permit it. So the laws against the profanation of the Lord's day are simply, a free people, who have a right to protect themselves, saying that they want their Sabbath protected. They want the man who would otherwise be compelled to work, to have the day of rest which universal testimony shows to be necessary for

the welfare of man and beast. They want the day that by Christian people is devoted more especially to teaching and learning those highest duties of man to his fellow man and his God, sacredly guarded, knowing that if it be not so guarded, the inevitable tendency will be a decrease in such teaching and learning, and as a consequence, increase of unrest, lawlessness, and crime. The tyranny, the persecution, of other days consisted in the inability of people to protect themselves against the lawless passions of individuals who would compel them to think or say or do that which their conscience forbade them doing. The tyranny, and persecution of the present day is, where a people that want a Sabbath rest or who think it wrong to work, are compelled by greedy corporations or individuals to toil on that as on other days, or lose their positions. The tyranny, is where a community that wants to worship in peace must have that peace disturbed by the greed that drives railway trains, or the love of pleasure that deluges the community with a crowd of excursionists. The tyranny, is where the love either of gain or pleasure compels a people to submit to the caprices of the individual.

The tyranny from which we wish deliverance is the tyranny of greed and selfishness, which denies to a community the right to defend itself from that which is injurious to its highest, truest, welfare.

*China's Millions* for February gives the following touching message in a letter from Mr. Couper, in a visit to the village in China: "In a house where there were four believers we held two meetings, and stayed the night. There lives here a widow of one of the sons of the family. My companion, Mr. Tsu, asked her if she believed the glad tidings. 'Yes,' she said in a plaintive voice, 'I believe, and my brothers believe; but oh! why did you not come a few years sooner? for then my husband might have believed, but now it is too late for him.' That cry has been ringing in my ears ever since. 'Why did you not come sooner?' How many millions there are in this dark land for whom it will soon be too late! and yet some at home seem to think that the statements of missionaries as to the awful need of workers to go to Christ's heathen in China are extravagant."