

business, and cares, and pleasures of an engrossing world? Blessed day! when the wells of salvation are open, and the fountain of grace unsealed; let my soul now drink its fill of the water of life, that I may be strengthened so as to resist the temptations and surmount the difficulties which beset us in our Christian course! Let my soul be bathed in that river whose streams do make glad the city of our God, so that, sanctified, and refreshed, and comforted, I may go on my way rejoicing!

Finally, let us not venture to make free with God's time, or think that he will be satisfied with a smaller portion of it actively spent in his service, than would an earthly master. Let us not presume to spend more of God's day than our own in sleep or relaxation. "If David's heart smote him," says the quaint old author before quoted, "for cutting off but a lap of Saul's royal coat; so should our's for profaning, or unprofitably wasting, any part of Christ's day. It is like his seamless coat, and cannot be divided without sacrifice."—Let us make the most of it, and never be satisfied unless we derive spiritual benefit from its holy exercises. In the evening let us recall and reflect upon what we have heard and experienced; let us consider what we have gained, and not "be as the unclean beasts, which chew not the cud." (*Boston.*)

THE CRYSTAL PALACE—WEEKLY RECREATION WITHOUT SABBATH DESECRATION.

When the Commission of the Synod of the Presbyterian Church in England lately met at Liverpool, it was unanimously agreed that a petition should be presented to the Queen, praying that no charter might be granted to the Crystal Palace Company which would authorize the opening of the house or grounds on any part of Sabbath. At the same time, the Presbytery of London was instructed to seek an interview with the Directors, in order to remonstrate against the proposal. The Directors did not consent to an interview, but invited a written statement of the views of the Presbytery, which has consequently been conveyed in the following document:—

"Presbytery House, 51, Great Ormond Street, London, December 13, 1852.

"GENTLEMEN,—The Presbytery of London was instructed by the Synod of the Presbyterian Church in England to seek an interview with the Directors of the Crystal Palace, in order to remonstrate against its being opened to the public on the Lord's day. And although we have not been favoured with a personal interview, we gladly avail ourselves of your courteous invitation to communicate our views in writing.

"We believe that we are at one with the Directors in the desire that cheap and harmless recreations should be provided for the working classes; and we have watched with intense interest a project which promises to secure for them instruction combined with amusement on a scale so magnificent. We also agree with those who regard the hours of week-day labour as in many cases oppressively long. Our remedy, however, would not be to alienate from its original destination the day of religious resting; but we would endeavour to secure for the working-classes more relaxation on other days of the week.—Already there are some employers who give their servants half a holiday every week; and we can imagine nothing more likely to give an impulse to this excellent practice than a

resolution, on the part of the Directors, to open the Palace at a reduced rate of admission,—say every Saturday or every Monday,—as is now done each Monday in the Regent's Park Zoological Garden. Whereas, on the other hand, the tendency of Sunday amusements is to multiply Sunday employments, and we believe that the countries in which there is the largest amount of Sunday merry-making are also the countries where there is the largest amount of Sunday drudgery.—We do not see how the Palace can be kept open seven days instead of six, and crowds of visitors be transported to and fro in public conveyances, without adding to the toil of the Palace attendants, the railway servants, and many others among the industrious classes.

"We would not, however, disguise that our great objection to the proposed partial opening of the Crystal Palace on the Sabbath is on the score of principle, we believe that it will be a desecration of a Divine and primeval institution; and that, sinful in itself, it will lead to an increase of intemperance, and recklessness, and consequent misery, which already so fearfully abound. We have no hope that the fountains and fresh air of Sydenham will depopulate the gin-palaces of Westminster and Wapping; but we greatly fear lest some who are at present sober, and respectable, and church-going, may be led to abandon those wholesome usages which have hitherto been the safeguards of their character, and through the violation of one commandment, be tempted to the transgression of many more.

"We would therefore urgently entreat the Directors to pause before they take a step so fraught with evil consequences to the very class whom they seek to benefit, and which, in the eyes of many, will degrade the Crystal Palace to the rank of a Sunday tavern, whilst it threatens to keep back from the undertaking that smile of approving Providence which so signally attended its Sabbath-keeping predecessor.—We have the honour to be, gentlemen, your faithful servants,
(Signed by order and behalf of the Presbytery of London),

"JAMES HAMILTON."

To one point in the above memorial we invite the attention of our readers, viz., the desirableness of securing for the working-classes a weekly half-holiday. No labourers or artisans toil so hard, nor to such good purpose, as those of Britain, and yet few are rewarded with so little recreation. The French *ouvrier* is cheered by the prospect of ever-recurring *fetes*, and the labours of the German mechanic are enlightened by numerous fairs and Church festivals; but except Good Friday and Christmas in England, and New Year's Day in Scotland, the industry of Britain knows no break nor breathing time. Save the Lord's day, which the conscientious labourer cannot make *his* day, there is no season in all the weary year when the town-pent shopman or mechanic may regale himself and his little ones with the freshness of the fields, or enjoy the delights of friendly intercourse.—Except the brief and drowsy evening which closes a day of exhausting drudgery, there is no mental improvement or social enjoyment. As it is, the Sabbath is the blessed restorative to the mind and body of many a labouring man; but there are many objects in themselves innocent or desirable to which the God-fearing labourer cannot appropriate its sacred hours. He cannot devote it to the railway excursion, as to visiting his country cousins. He cannot spend it in reading "Un-

cle Tom" or Macaulay's "England." He cannot set it apart for climbing the mountain or exploring the glen; and he would not exchange the House of Prayer for the Polytechnic Institution, or Zoological Garden, for the British Museum or the Crystal Palace.

But if for such uses he cannot take God's time, is there no other available? Without robbing God, might not the handicraftsman be enriched with an occasional holiday?

So great a boon as a half day's unbroken leisure, that, in order to earn it, we believe many would cheerfully work five days of the week a half or a whole hour extra. And very wise they would be, as, to say nothing of the advantage for purposes of recreation or self-improvement of a solid and unbroken afternoon, there would be inspiration in the very prospect. Looking over the shoulder of the sweltering labourer, the coming Saturday would comfort him concerning the work of his hands, and its cheerful countenance would do him good like a medicine.

Something of this sort has already been attempted. In Manchester the warehouses are closed at one o'clock every Saturday afternoon. In the west of Scotland the factory hands are released from work on the same day at two. And on Saturday, at one, not a few houses in the city of London dispense with the attendance of their clerks. Nor have we ever heard that any material loss or inconvenience has attended the practice.

We forbear entering further into the subject at present. Meanwhile we commend it to the consideration of Christian employers, and of ministers of the gospel, who can scarcely be more appropriately employed than in considering the case, and pleading the cause, of the labouring man. Even one partial holiday, such as we have suggested, once a month, would be better than the present system of interminable toil, but could the afternoons of every Saturday be gained, besides conferring a priceless boon on Christian and well-condition families, it would effectually remove the most plausible pretext for Sabbath desecration.

SAYINGS OF SCRIPTURE RESPECTING THE SABBATH.

EXAMPLE OF GOD.

And on the seventh day God ended his work which he had made; and he rested on the seventh day. . . . And God blessed the seventh day and sanctified it. *Gen. ii. 2, 3.*

The first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst and saith unto them, Peace be unto you. . . . And he breathed on them and saith unto them, Receive ye the Holy Ghost. *John xx. 19-22.*

COMMAND OF GOD.

Remember the Sabbath-day to keep it holy. Six days shalt thou labour and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou nor thy son, &c. *Exod. xx. 8-11.*

1st.—THE SABBATH A DAY OF REST FROM SERVILE WORK.

The Lord said—To-morrow is the rest of the holy Sabbath—Let no man go out of his place on the seventh day to gather manna. *Exod. xvi. 22-29*; see also *Jer. xvii. 21*, to the end. And they rested the Sabbath-day accord-