

Now let any intelligent person consider the probable fate of society if the young women of our day are encouraged to abandon the purer influences, the shelter of home life, and engage in the strife for gain, during the formative period of their lives. Their inevitable destiny is to become wives and mothers. Do the gentlest, the tenderest, the most devoted wives and mothers graduate from the store and workshop? It is written that "no man can serve two masters." Neither can man or woman develop their qualifications for the holiest purposes of life in an atmosphere wherein selfishness prevails.—*Chicago Specimen.*

THE SABBATH MOVEMENT IN EUROPE

For decades past the Sabbath has commanded but little recognition and respect on the Continent. But recently a change in public sentiment and governmental action is manifesting itself. In central and northern Europe, especially, the movement in favor of a better Sabbath observance is assuming encouraging proportions. It is rallying to its support able and influential men and is taking a deep and growing hold upon the conscience and heart of the people. It is not confined to any one body of Christians, but engages the sympathy and co-operation of Protestants and Roman Catholics alike. It aims at the overthrow of the so called European Sabbath and demands a civil and religious rest day.

In Great Britain we naturally expect to find a general friendliness toward, and a co-operation in defence of the Christian Sabbath. Scotland has been among the foremost in maintaining and honoring it according to its original institution. Her people can attest the advantage thus derived. There are abundant evidence that she means to stand by it in the future as in the past, and is ready to lend a helping hand to extend its blessings to other lands.

As to England, there is both among the upper and lower classes a rising demand that the English Sabbath shall not only be preserved but be better observed. Speaking up on the subject Mr Gladstone says, "It seems to me unquestionable that the observance of Sunday rest has taken deep root both in the convictions and the habits of the immense majority of my country. If it appears to many of them a necessity of spiritual and Christian life, others not less numerous defend it with equal energy as a social necessity. The working class is extremely jealous of it, and is opposed not merely to its avowed abolition, but to what might indirectly tend to that result. Personally, I have

always endeavored, as far as circumstances have allowed, to exercise this privilege, and now, nearly at the end of a laborious public career of nearly fifty-seven years, I attribute in great part to that cause the prolongation of my life and the preservation of the faculties that I may still possess. In regard to the masses, the question is still more important; it is the question *par excellence*."

The German and Austrian governments are seeking by legislation to secure better Sabbath observance. Germany, so long indifferent to the subject, now takes advanced ground and has introduced a measure in the Reichstag for granting to the working people the enjoyment of a Sunday rest, and when this legislative body acts upon it they can claim it as a civil right. In Alsace-Lorraine, now a German province, monster petitions have been signed asking for a Sabbath reform. One was started by Roman Catholics and received over one hundred and forty thousand signatures, many Protestants signing it. Another petition was circulated by Protestants and signed by six thousand persons.

In Austria ordinances have been lately passed prohibiting many kinds of occupation upon the Sabbath, among them the printing of newspapers.

But perhaps the most remarkable sign of prohibiting many kinds of occupation upon the Sabbath day appears in France, which has heretofore been the most pronounced anti Sabbath European nation. A few years ago there was the cry "no God—no Sabbath." Now a most wonderful change appears. There is an increasing popular sentiment in favor of the Sabbath as a day of rest. Lately the Paris Sabbath Society offered prizes for essays upon the better observance of the Sabbath, and received manuscripts from forty-one competitors, the contest being limited to the working men. It is said that the masses are tiring of the bondage of a secularized Sabbath under which they have been so long groaning, and are seeking to throw off the galling chains caused by seven days weekly labor.

Their voice is being heard in their Chamber of Deputies. A few weeks ago, during the discussion of the bill for the regulation of the hours of labor for children and women, the Deputies voted that one day in seven should be a rest day. The motion was then made to insert a clause fixing Sunday as the proper and recognized rest day. The proposition obtained the vote of two hundred and ten Deputies. Though it failed to receive legislative sanction, yet so large a vote in its support is both an encouraging and significant sign. Ten years ago such a proposition would have been scouted at and ridiculed.