

wide-spread that "our Sunday is in fact, if not in origin, the Sabbath of the Jews, not the Lord's day of the Apostles; it is regarded, not as a day set apart to refresh those who toil, but as though man were made for its observance, while the soul-wearying gloom of the day is so ordered as to affect chiefly the poorer classes, who want rest from work and anxiety, not rest from the routine of social amusements, which are unknown to them."*

While efforts are almost continually renewed to demand the interference of the law in order to make the seventh day as rigid and as austere as it was in the time of the Covenanters, one fact is evident, that a puritanic Sabbath will never more be tolerated in Christendom. It has come to this for a certainty. People must not be forced to consider Sunday an infliction—a day for religious or clerical despotism—a day of sternness and gloom—one as it were outside the reach of nature, when the sun should scarcely shine, or the birds sing, or the flowers bloom, or the streamlets flow. No; let no man be forced to feel that Sunday is such a day, or one that must interfere with his personal freedom in the indulgence of rational enjoyment. And it may yet be that, by the exercise of discretion and common sense, the seventh day, or Sunday, or Sabbath, or Lord's day, may be made a period which will be welcomed by all, and recognized both by priest and by people, by young and by old, and by all creeds and classes without distinction, as being, in its truest and most proper sense, a day of liberty and a day of rest.

* Proctor, "Saturn and the Sabbath of the Jews."