

dreary and unwholesome. Sunday gives relief. It breaks in upon the deadly monotony. It relieves for the time the tension and makes it at least endurable. But the monotony is not all. There is the almost exclusive exercise of one faculty, or one set of powers, to the exclusion of the rest, and the consequent atrophy which follows. In many occupations this partiality is directly felt in the body itself. The minute subdivision of labour and the complicated processes of modern factories, with their intricate mechanism, have reduced many workers to the level of machines, and machines that perform continuously a very limited function. But even in higher grades of labour, the mental acts are confined to a few simple processes. There is no provision, no room, for expansion and adequate mental development. Then beyond the intellectual lies the great moral and spiritual side of our complex being, and this the highest and most important of all. Any plan of recreation which does not include all these factors must be inadequate. Any scheme of improvement which refuses to take account of them all must result in a partial and one-sided development, in physical, or mental, or spiritual deformity. Frequently only the physical necessities are considered. It is argued that we must give facilities to the toilers in our cities to obtain fresh air on Sunday, and to that end run excursion trains and trollies. Such a process of doing evil that good may come defeats itself. Experience proves that these methods fail physically, and that the excursionists are in a worse condition on Monday morning than they were on Saturday night. I have already referred to this. To cite but one other witness : The New York *Christian Union*, (now the *Outlook*), by no means distinguished for stringent Sabbatarian views, in de-