

we ended. My own mind was full of blessed astonishment at the things I had seen and heard. In the evening we had a meeting with the students in the college, to whom my wife and I both said a few words. The people of whom I have been speaking to you are as good material as any similar audience you could gather in England. Alas! that they should be destroyed.

### Sabbath Observance.

At every Synod meeting two questions always force themselves prominently into notice. These more than any other, require tolerant and dispassionate handling, yet between them they manage to excite a vast amount of heated discussion. One of these is Temperance. The other is Sabbath Observance. They are staple subjects at all our conventions. The great liquor question is always with us. Not a day passes without some reference to it from pulpit or platform. Sabbath Observance is more intermittent in its outbursts. Some strong minded convener has stirred the waters of the Presbyterian or Synodical geyser and Sabbath Observance emerges with an explosive noise, terrible at the moment, but reassuring when its origin is known. It is a sound and nothing more.

The advocates of total abstinence make a better showing in this logomachy than do the supporters of the Jewish Sabbath. The former have a clearly defined principle before them which is quite capable of justification. The latter seem to have lost their reckoning completely. Hardly two of them can agree either as to what ought to be done on Sunday or what ought not to be. Some of them indeed are so inconsistent that they have been known on occas-

ion to consult their own comfort and convenience and without hesitation disregard their own precepts. The prohibitionist may be right or he may be wrong, but he is at least consistent. Intolerant he often is in seeking to compel all others to conform to his self imposed rule, but he does not allow himself the liberty he denies to others.

In the matter of Sabbath Observance we want something more than weak jeremiads and vague prophecies. Church Courts should remember that in order to legislate wisely and well, would-be law-givers must thoroughly know the question under discussion and also be able to ascertain their own minds on the subject. Yet what an endless variety of opinions exists regarding the preliminary point as to whether or not the regulations of the Jewish Sabbath are binding on men of modern ideas. When however it comes down to concrete examples contradictions become so numerous that confusion is worse confounded. Leaders of the church countenance musical services, the running of electric cars, the opening of libraries and museums, while others condemn them. When the orthodox clergy are so divided what can the general body of the people do but smile and follow their own opinions?

Some of our ministerial guides tell us that we are far behind our forefathers in the matter of Sabbath observance. They declare a startling but true fact. Those of middle age, who spent their youth in country districts especially, can well remember the minuteness with which the too often dreary Sunday was regulated. The blinds were carefully drawn down. It was a sin to let in the brightness of God's sunshine. No walks were allowed amidst the endless beauties of nature—that too was a snare of the evil one. It