

going to places where they soon become moral out-casts. There can be no doubt that men would become morally better if they had this chance for amusement and recreation on a day which is now simply a day of restraint.

Popular free lectures on Sunday for the poor would undoubtedly be better attended and do more good than all the sermons which they never hear or care to hear; a moral play at the theatre or free music at the concert halls, would be of more benefit to the great host of poor than the fine services at our stylish churches. But some of our conservative churchmen are making special efforts to enforce a more rigid observance of the sabbatical ordinances. They are opposed to opening the public places of amusement on the only day when the laboring classes have an opportunity to visit them. They would stop all railroads and street cars on the only day that large classes of people can get out of the city. They would prohibit the publication of Sunday newspapers on the only day when many of the more intelligent tradesmen and laborers find time to read. They consider the church-goers the whole of humanity, and make laws accordingly. If they would take a more liberal view of the whole subject, it would be better for Christianity and humanity.

While we advocate the relaxation of the Sunday ordinances in this direction, we would have them more rigidly enforced in others. The law against opening saloons on Sunday cannot be too strongly executed. But in order to effectually enforce this law, it is plain, you must provide some other place to go, for the men and boys, who have been accustomed to find excitement there. You have driven them there, and if you rigidly enforce the saloon law, where have they to go? The closing of the saloons and the opening of the libraries, etc., would work together in perfect harmony, and would be a great step in the advancement of morality and social reform.

The Sabbath was made for man and not man for the Sabbath, is what Christ taught. This

was against the Jewish mode of observing the day, and it is also against the Puritan idea. The principal thing with them is, to keep the day in a sacred and reverential manner. Christian work was of secondary importance. They observed the day more for its own sake than for Christ's sake. This is one of the narrow points of their religion. Martin Luther took a far broader and more liberal view of this question. He said, "Keep it holy for its use's sake, both to body and soul; but if anywhere the day is made holy for the mere day's sake, if anywhere any one sets up its observance upon a Jewish foundation, then I order you to work on it, to ride on it, to do anything which shall reprove this encroachment on the Christian spirit of liberty."

If the Christian people would only see that Sunday in the cities, instead of attracting men towards moral lives, actually drives them to the worst kinds of sinfulness, and that the present Sabbath regulations hinders rather than helps the advancement of Christianity among the masses of poor people, they realize that a change must come, and come soon.

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SOCIAL LIFE AT COLLEGES.

WHAT is the ultimate aim of a college course? First, we would say, to prepare for the higher and more abstract duties of life. Second, to teach appreciation of the higher and nobler aims of life, thereby stimulating a desire to attain that eminence which has been reached by other men.

Here arises the question: What relation has social life or culture to a collegiate education? We would say apparently none. You search through the many catalogues of as many different colleges, and you find one offering special inducements in this branch of science, another in some other branch, but nowhere do we see mentioned any social inducements. Rather, some go so far as to think it