

With all this unanimity of opinion among the prominent men of the Christian Church up to the middle of the sixteenth century, it may be asked: "When and How did the doleful Sabbath Sunday get such a foothold in England, and in some of her colonies.

In Queen Elizabeth's reign the English Reformation may be said to have been completed by an act of Parliament, which took effect on the 24th of June, 1559. With the decay of the old ecclesiastical authority, and an open Bible in English, a number of sects sprung up, as in the early days of Christianity. Controversy ran high between the old or high church party on the one hand, and the evangelical party and Presbyterians, afterwards called Puritans, on the other, with Baptists and other independent sects. In the struggle the Puritans got the upper hand in England for a time, and carried matters with a high hand. It was these Puritans who originated the Sabbath-Sunday, taking the idea from a prominent sect among them called the "Seventh Day Baptists." The Presbyterians and Episcopalian reformers did not regard Sunday as more sacred than any other of the saints' days, or holidays; but while they abolished almost all the numerous saints' days of the old church, they retained the Sunday and used it for pushing their doctrine among the people.

There is plenty more historical testimony, if more is wanted.

Before concluding, I may remark regarding the Jewish Sabbath that two different reasons are given in the Jewish Scriptures for keeping the Sabbath day holy.

(1) Exodus 20, 8-11, V. 11th. "For in six days the Lord made heaven and earth, the sea and all that in them is, and rested on the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it."

(2) Duet., 5, 12-15; V. 15th: "Thou shalt remember that thou wast a servant in the land of Egypt, and the Lord thy God brought thee out thence by a mighty hand and by a stretched out arm; therefore the Lord thy God commanded thee to keep the Sabbath day."

Which of these is the true reason, I leave the Jews and Sabbatarians to decide.

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Montreal, October 17, 1900.

P.S.—The above letter was written in response to a card issued by "The Montreal Herald," inviting opinions on the question of Sunday observance. But although the above letter gives the opinions regarding Sunday of a number of learned men, every one of them eminent in the Christian Church, the editor of "The Herald" curtly rejected it.

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