

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWSTHE CIVIL SABBATH AND LORD'S
DAY LEGISLATION.

The "Canadian Publishing Association" has issued the first number of "the Dominion Sentinel." While it announces that "it is not published in the interest of any class whatsoever," yet every signed article is the product of a Seventh Day Adventist preacher or leader, and all its 48 pages are devoted to earnest explanations and exposition of the views of that body concerning Lord's Day Legislation. Many times have we obtained the publications of Seventh Day Adventists, and whether books, pamphlets, periodicals, or leaflets, they were without exception declared to be published by some association the name of which would never suggest the society in whose interest the publication was issued. Very clearly this journal is issued in the interest of the people who are opposed to all legislation in regard to the Lord's Day.

Again and again in its 48 pages the writers declare that Lord's Day legislation in general, and the Lord's Day Act of Canada, in particular, is religious legislation. It is said to be an effort to "enforce the ten commandments by law," "a purpose to bring about a strict (religious) observance of the Lord's Day, by law"; a law "enacted under the plea to benefit men, often used to oppress him." &c. &c. Yet in the whole 48 pages there is not named one section, sub-section, or clause of the Lord's Day Act that proves the charge that it is religious, or that in any way substantiates the specious charges of these Seventh Day Adventist writers.

The fact is that the Lord's Day Act nowhere seeks to enforce religion. Its single purpose is to preserve the civil rights of citizens throughout the Dominion to that day as their weekly day of rest. When the act was before the Canadian Parliament in 1906, for enactment, an effort was made by Seventh Day Adventists, and other Saturday Sabbath keepers, to secure an amendment which was of a purely religious character. In fact the only effort to secure religious legislation in connection with the Lord's Day Act was promulgated by the Saturday Sabbath keepers.

Much emphasis is given in this "Sentinel" to the right of liberty of conscience, and to worship as each person chooses. On the front page and in several other places Queen Victoria's well known words are quoted, and are foreed: "Firmly replying on the truth of Christianity." * We declare it to be our royal will and pleasure, that none be in any wise favored, none molested, or disquieted by reason of their religious faith or observances." This right and liberty to worship in peace is guaranteed throughout the empire by act of Parliament. In this Dominion, R. S. C., 1906, Chap. 146, sec. 198 to 201, safeguard the civil right of every citizen to the practice in quietness and without interference of any religious rite or ceremony, according to the conscience of that citizen. This legislation, dealing directly with religion and religious worship, is accepted, acted upon, and by implication, highly commended in every article in this paper.

This writer, however, most frequently insists that the Sabbath is only, always, and singly a religious institution; and that at no time, nor under any circumstances is the Sabbath civil in its character. Yet the Sabbath has always been civil as well as religious. The same command which says, "Remember the Sabbath day to keep it holy," also commands that the day shall be a day of rest, when neither thou, nor thy wife, nor thy son, nor thy daughter, nor thy manservant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gate," shall do any work. It is truly civil as

well as religious. A Sabbath law is a six-day law, kindred to an eight-hour law, the first protecting the weekly rest after six days of labor, and the other protecting the daily rest after eight hours of labor. In both cases, "the liberty of rest for each, demands the law of rest for all."

The civil character of Sunday laws is well stated by the Supreme Court of New York, in a recent case:

"As a civil institution it (the Sabbath) is older than the Government. The framers of the first constitution found it in existence; they recognized it in their acts. The stability of Government, the welfare of the subject, and the interests of society have made it necessary that the day of rest observed by the people of a nation be uniform, and that its observance should be to some extent compulsory, not by way of enforcing the conscience of those upon whom the law operates, but by way of protecting those who desire and are entitled to the day.

"The Christian Sabbath, as one of the institutions of religion, may be protected from desecration by such laws as the Legislature, in their wisdom, may deem necessary to secure to the community the privilege of undisturbed worship, and to the day itself that outward respect and observance which may be deemed essential to the peace and good order of society, and to preserve religion and its ordinances from open reviling and contempt, and this not as a duty to God, but as a duty to society and the State."

It is necessary that the purpose of the Lord's Day Act and the aim of the Lord's Day Alliance be clearly understood by the people. Hence the statements of the "Sentinel" should be corrected, and the object of its publication distinctly made known.

TORONTO.

On the third anniversary of Rev. W. B. Findlay's pastorate of St. Enoch's church, Mr. Findlay was presented before a pulpit gown and Mrs. Findlay was made the recipient of a parlor suite.

We regret to notice that Rev. Dr. Shearer met with an accident which will render it necessary for him to be laid up for a week or so. If possible he will be taken to the home of his brother-in-law, Dr. Johnston, of Burford for rest and treatment.

At the meeting of Presbytery, Rev. H. R. Pickup, B.A., was called to the co-pastorate of College street Presbyterian Church, with its present pastor, Rev. Dr. Alex. Gilray. Rev. Mr. Pickup has acted as assistant pastor for some time. The induction will take place on March 17.

The Rev. S. T. Martin of Streetsville, reported to Presbytery for the Moral and Social Reform Committee, recommending in part the establishment of local councils in every congregation in the city, with social work among boys from twelve to eighteen years of age as one of their principal objects.

Rev. A. Logan Geggie in the Dunn Avenue Church, preached on "Some Enemies of Our Social Order." One of these enemies was betting or gambling. He pointed out that this was not the first time a moral question had been discussed in the Dominion Parliament, and he thought such discussions helped to clear the atmosphere. He took the ground that while it might be a question with the Parliament as to whether or not race-track betting should be permitted, there was no question in the minds of fair and unprejudiced men that it was wrong to legalize betting. He ridiculed the plea among boys from twelve to eighteen years of age as one of their principal objects.

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A CHERING REPORT OF TEMPERANCE
WORK IN IRELAND.

After reading of the blunder made by the United Kingdom Alliance, the British Temperance League and other prohibition leaders in England, in committing their movement to one political party, it is refreshing to turn to the report of the annual meetings of the Irish Temperance League, which appeared in the Belfast Witness. For despite the fact that these meetings followed immediately on the general election, in which the temperance issue bulked large in the eyes of so many supporters of the cause, it was manifest that the responsible heads of the league had kept it free from all party bias, concentrating all their efforts on real practical temperance work on purely temperance lines, so that Archdeacon Spence could say that on the platform of the temperance league they had no politics only "the promotion of temperance."

The annual report contained the following:

"The hundreds of earnest temperance workers who from year to year have labored so persistently in sowing temperance truth, have, during the past year, been reaping a rich harvest. North, South, East and West. Men and women have been signing the total abstinence pledge in such numbers as to cheer the hearts of all who believe that the temperance movement lies at the foundation of all social reform. The great advance is not confined to one part of the country, or to any particular section. The "Catch-My-Pal" movement during the last few months of the year has swept over the North of Ireland more like a great religious revival than any of the previous temperance movements. Phenomenal success has also attended the efforts of the missionaries of the Roman Catholic Church, more especially in the South and West.

"The number of licenses for the sale of intoxicating drinks issued continues to decrease. In 1902, there were issued 17,761 publican's licenses. In 1909, the number was 17,273, showing a decrease of 488. Previous to the passing of the act of 1902, the number had been increasing at the rate of nearly 100 per annum. There is also a decrease in the number of spirit grocers and beer retailers and much fewer occasional licenses have been issued. At no previous time in the history of temperance reform in this country has the outlook of the total abstinence movement been so cheering. The work done in day schools, Bands of Hope, the various temperance societies and orders, and in the pulpits, is bearing fruit all over the country. In the darkest days the Irish Temperance League, without faltering, prosecuted its mission, and can to-day rejoice with those who are reaping the rich harvest. The modern movements are being well organized; all the social customs which have in the past bolstered up the drink traffic are yielding to the attack, and are gradually changing or disappearing. Places where temperance refreshments can be obtained, and also places of recreation are being provided in all parts of the country. The leaders of the medical profession are nobly helping to remove the false estimate in which intoxicating drinks have been held, and the leaders in all religious denominations are taking a share in the fight against "the enemy of the race." Social reformers are realizing, as never before, the influence which "drink" exercises in the demoralization of the people. It is only in the region of legislative temperance reform that the outlook is not encouraging.

But this will come, for a people properly seized of the facts in regard to the evils of drink will not long tolerate legal fostering of the traffic therein.

ULSTER PAT.