

surgeons see it, they would preach as did Hosea and other Old Testament prophets, denouncing the sins of the times, giving to men the alternative of repentance or retribution.

Sabbath Laws in the Province of Quebec.

For the Review

In the Province of Quebec there is no law which directly prohibits Sunday labor. By implication, however, there are certain phases of labor which might be reached—such labor, for instance, as is necessarily involved in keeping shops open and selling merchandise. The Province of Ontario in this respect, appears to have the advantage over her Eastern sister.

But, upon other matters, the Province of Quebec has more Sabbath law than the constituted authorities ever attempt to enforce. The "Revised Statutes of Quebec" provide that no shop-keeper, pedlar, hawker or other person, shall sell or retail any goods, wares, or merchandise, on Sunday, under a penalty not exceeding \$20 for the first offence, and not less than \$20 or more than \$40 for every subsequent offence. Sales at church doors, sales for the benefit of churches, and for pious purposes are exempted from the operation of this law. But the sale of candies, fruits, cigars, ginger-ale, and, without doubt, the sale of Sunday newspapers, is prohibited. Still, no news-boy has yet been arrested for shouting his "wares" through the streets.

In the "Consolidated Statutes of Lower Canada," Cap. xxiii, there is a still stronger and more comprehensive law prohibiting the sale of goods on Sundays. No shop-keeper, hawker, pedlar, tavern-keeper, or other person keeping a public house of any description, in any part of Lower Canada, shall sell or retail any goods, wares, merchandise, wine, spirits, or other strong liquor, during the Lord's Day. A breach of this act, renders the offender liable to a fine the same as mentioned in the act just referred to. Sales at Church doors, for pious purpose, and the sale of liquor to travellers and for medicinal purposes, are not prohibited.

The City of Montreal has specially adopted the substance of the foregoing acts, in By-law no. 36. It may be remarked that this By-law makes those acts more stringent, by prohibiting the exposure of any article for sale; by inflicting the same penalty upon the purchaser, and by providing that all saloons shall be closed at 11 o'clock on Saturday night. Here, again, Ontario has an advantage as her law closes the saloons at 7 o'clock, in view of the coming Sabbath.

It may be noted, here, that, as a result of the agitation a few years ago, a clause was passed by the City Council, and sanctioned by the Quebec Legislature, which gives Montreal the power to modify these acts whenever she may be disposed, so as to allow candy stores, and fruit stores, cigar stores, and ginger ale stores, to sell on the Lord's Day. This clause is still upon the statute books, and, no doubt, would be invoked in case the agitation should be resumed.

By-law No. 74 closes all Barber's shops, and photographic establishments, within the city, on the Lord's Day, under penalty of a fine, or, in default, of imprisonment.

By-law No. 103 prohibits the opening of theatres, circuses, and other like places of amusement upon the Lord's Day. It is a curious feature of this By-law, that it not only forbids the performances of Athletes, rope-dancers, minstrels, and other boisterous games, but even "velocipedes"—that is, as a feature of attraction in any place of amusement. The notorious "Sohmer Park," and skating rinks are condemned here; but, although several times approached upon the matter, the authorities have steadily resisted any attempt to enforce the law.

Quebec has no law prohibiting steamboat excursions on the Lord's Day. The Roman Catholics, in thousands make use of this means of Sunday pleasure, during the summer, and Protestants are by no means guiltless. Here again, Ontario has the advantage.

After all, the sales of fruits, cigars, and drinks; the opening of places of amusements; and all pleasure excursions, etc., exist because the people want them,

and are willing to pay for them. But, "Do thyself no harm" should be a maxim of good government as well as of Divine Revelation. The duty of law makers and rulers is to make vice difficult and virtue easy. Sunday labor resolves itself into a working-man's question. If all labor organizations would decide that no unnecessary work should be done on the Sabbath, Mr. Charlton would have no need to press that part of his bill. There might be difficulties in the way; but no good and great work has ever been done, without facing and conquering difficulties.

Joseph Smith and the Book of Mormon.

BY GEORGE SEXTON, M.A., LL.D.

For the Review.

"Urged by ambition who with subtlest skill
Changes her means; the enthusiast as a dupe
Shall soar, and as a hypocrite can stoop
And turn the instruments of good to ill,
Moulding the credulous people to his will."

Wordsworth.

Mormonism was first heard of in the early twenties when Joseph Smith was a lad of sixteen years of age. He informed his parents that he had seen a vision in the woods, and that he had received a mission to restore to the world primitive Christianity. He was at this time almost destitute of any kind of education, being one of a large family, and his parents too poor to think of having their children instructed in anything beyond the merest rudiments of learning. To such a family, living on the western frontier of New York State, ignorant and in poverty a reputed vision that flattered their vanity was sufficient authority for any statement that might be tacked on to it. But the world was incredulous, and treated young Smith with a good deal of contempt and not a little ridicule. He was, however, a persevering lad, and after plodding on for nine years, with the story of his vision and "marvellous revelations" he at length succeeded in getting together five others—two of them members of his own family, and organized the Mormon Church. This was on April 6th 1830. After this organization, "the disciples grew and multiplied" and revelations came to the prophet in dozens, and new commandments by the yard. He could discount all the claimants to the supernatural that had appeared for a thousand years. Indeed he went to work now with a vim which showed that his cuteness was as marvellous as his visions. Very soon he discovered that his glory was to eclipse that of Moses and the old prophets of Israel. The State of New York was too small for his operations, so he removed to Ohio, where he started a bank, and a grocery store, and laid the foundation for a Mormon Temple. But he had a restless spirit, so before long, he again shifted his quarters, this time to Missouri, where he discovered the original site of the Garden of Eden and the place where the New Jerusalem of the last days was to be established. But we are getting ahead of the story so will go back to the discovery of the book of Mormon.

The origin of this revelation is peculiar and funny. Smith it seems had been attending a revival meeting at which two of his brothers were converted. This caused his own mind to become greatly perplexed as to which was the true religion. He consequently betook himself to earnest prayer to get this problem solved. Whilst thus engaged in devotion we are told by Oliver Cowdery, one of the first apostles of Mormonism, that a sudden light more glorious than that of day burst in and the house seemed to be "filled with consuming and unquenchable fire." This as may be supposed very much startled the prophet and gave rise to a shock "visible to the extremities of the body." Then an angel came, whose appearance was brighter still, wearing a perfectly white garment, without seam, and of the ordinary stature of a man. His mission was to inform Smith that his sins were forgiven and to instruct him where to find the plates of gold on which the New Revelation was contained. Mr. Cowdery has given us a long and tedious account of this locality, but suffice it to say it was a hill called Cumorah, about four miles from Palmyra, N.Y. And in this hill there was deposited the plates from which