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Toronto, February 21, 1895.

The Day of Rest.

THE wide-spread interest in a better observance of the Lord's day is surely a hopeful sign of the times. At stated periods, when deadness seemed to have possession of the church, a great truth has broken in upon her and saved the cause of evangelical religion. It may be a "Ten Years Conflict," the claims of the Jews upon Christendom, the cry of the heathen, or the maintenance of the Sabbath. As to the vital connection between a reverence for the Sabbath and the life of the Church there can be no possible question, and it is therefore, gratifying beyond measure to hear the true ring from the conferences of Ontario; the Conventions of the United States, the Presbyteries of Britain, and the Legislatures of Australia. There are many ground put forward why the old love for and observance of the Sabbath should be revived. One of the resolutions at a Convention held at Oxford, Pa., reads thus: "It is the deeply rooted conviction of this Convention that the Church of God needs a new inspiration of love and of reverence for the Sabbath, and that those who love our Lord Jesus Christ should prayerfully and in the light of God's holy commandments consider their ways." In the Legislative Assembly of New South Wales a bill for the secularization of the Sabbath was recently defeated by an overwhelming majority. The Labor Party stood firmly against the bill and among the reasons which influenced them this one has been given: There is one reason for maintaining intact the sanctity of the Sabbath, which appeals to the greatest number and with the greatest force. That reason is its practical utility, proved in the personal experience of every worker. He needs no other argument to convince him. The Day of Rest is the precious heritage of the working man and woman, and should be jealously guarded from even the smallest invasion. Those who have wealth and leisure can make every day and any day a Sabbath; there is none to hinder them. But the Sabbath of the man who must work or die, must be preserved for him by the force and majesty of the law. "The inviolate

sanctity and integrity of the Day of Rest" should be a plank in the Labor platform and a first principle with every Trades Union. If the fence of the law were broken down, this secure weekly refuge of the toiler would soon be swept away, and weary men and women would have to work miserably seven days a week for less than six days' wages. Neither the sophistries of those who would make the Sabbath a day of public amusement and therefore of public labor, nor the bigoted spite of those who would destroy the Sabbath because it is linked with religion, can deceive the worker who knows that his personal interests are inseparably bound up with the strict observance of the sacred institution of the Day of Rest. With the Sabbath the workers are freemen. Without the Sabbath the workers would be wretched slaves." The friends of the Lord's Day number among them the vast majority of the working men of Ontario, not only because of the rest secured from labor by it, but because they are true worshippers of God and honor the Lord's Day by observing it for worship, but it is well that they should remember that their rights in that respect must be guarded jealously and with the utmost vigilance.

Prohibition Manifests.

A manifesto has been issued by the Executive Committee of the Ontario branch of the Dominion Alliance, postponing the meeting of the annual Convention until the decision of the Privy Council shall have been made known—probably in June next. The efforts of the Alliance deserves a better fate than seems to follow in their wake. There can be no doubt of the earnestness of its work nor of the prime necessity that something drastic is necessary to counteract the evil influence of the saloon, and the curse of drunkenness. This clause from the manifesto will surely call forth the endorsement of all who have studied the drink question: "The liquor curse is still rampant in our Dominion, loading us down with an awful weight of disaster, wretchedness and crime, the consequences of which fall heavily on many who are entirely innocent of any complicity with that traffic. We owe it to these to do our utmost in their behalf. There is sentiment enough against this evil. We want such unhesitating, determined judicious action as the necessities of the case demand. Let there be no time lost in responding to the call."

There be many earnest Christian men and women whose soul's wish is to banish drunkenness, from the land, yet who cannot see that the remedy lies in prohibition, or even in total abstinence. Prohibitionists should have no quarrel with them; but ought to win their sympathy if not their active support. These less extreme friends have a duty to perform of great value. It should be theirs, believing in the moral suasion argument, to work strenuously for temperance or for total abstinence, just as their light and consciences direct, and so rear up a strong feeling against excess.

How It Hits. A revival in a congregation is a disturbing element to one who does not himself want to be revived. It puts upon him the burden of resisting calls to duty and grieving the Holy Spirit. It is as though one were aroused from slumber, and so compelled to face duties of the day that he desired to