



SUNDAY OBSERVANCE

[From THE GAZETTE, Montreal, November 23rd, 1900.]

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To the Editor of The Gazette:

Sir,—For several weeks past Sunday observance has been discussed in the newspapers, and a number of Montreal citizens have published their opinions on the subject. Without in the least undervaluing these opinions, it would be well to place before your readers the opinions of persons of world-wide reputation who have written on this important subject, in different countries and at different times. The question is important, seeing that it seriously affects one-seventh part of the life-time of every man, woman and child in the community.

It is certainly a great boon to have one day in seven as a day of rest and refreshment. Especially is it a boon to the tolling millions of our times, who work from morning till evening, six days every week, all the year round, to get food, clothing and shelter. Surely they are entitled to one day in seven for rest, refreshment and amusement, for a thorough change from their drudgery. Certainly let them go to the country, and there commune with Nature, and learn "to look through Nature up to Nature's God;" or to engage good-naturedly with their friends in athletic games and sports.

I don't mean playing for money; that is vicious and never leads to any good, on Sunday or any other day.

Agas before the institution of the Christian religion, Sunday was the people's weekly holiday. Bishop Andrews, in his "History of the Sabbath," says: "The festival of Sunday is more ancient than the Christian religion, its origin being lost in remote antiquity. It did not originate from any divine command, nor from piety towards our God; on the contrary, it was set apart as a sacred day by the nations of the pre-Christian world, in honor of their chief god, the Sun."

The Jewish Sabbath was a priestly invention to control and subdue the laity, so as to obtain a large share of the very best of their earnings. The Jewish reformers in the time of Apollonius and of Jesus and his disciples, revolted against the Mosaic ceremonial laws, and conspicuously against the Sabbath. This, no doubt, was a manifestation in Palestine of the wave of intellectual and moral reformation that was passing over the Orient at that time. Jesus avowedly broke the Sabbath, and when the Jewish rulers found fault with Him, He rebuked them, saying: "The Sabbath was