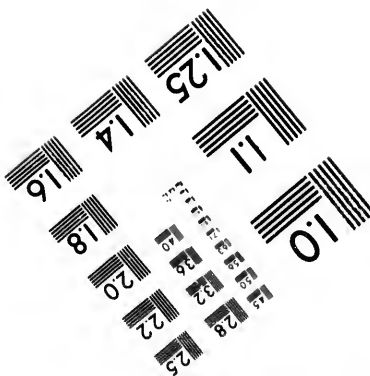
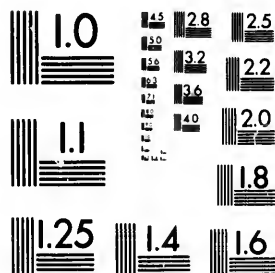


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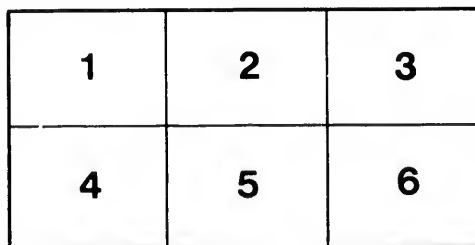
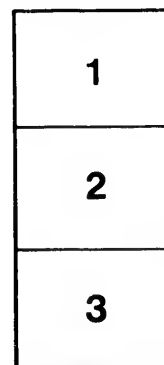
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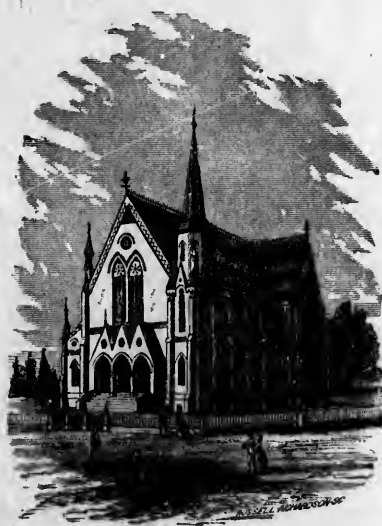
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THE SABBATH QUESTION,

BY THE

REV. R. F. BURNS, D. D.,

FORT MASSEY CHURCH, HALIFAX,



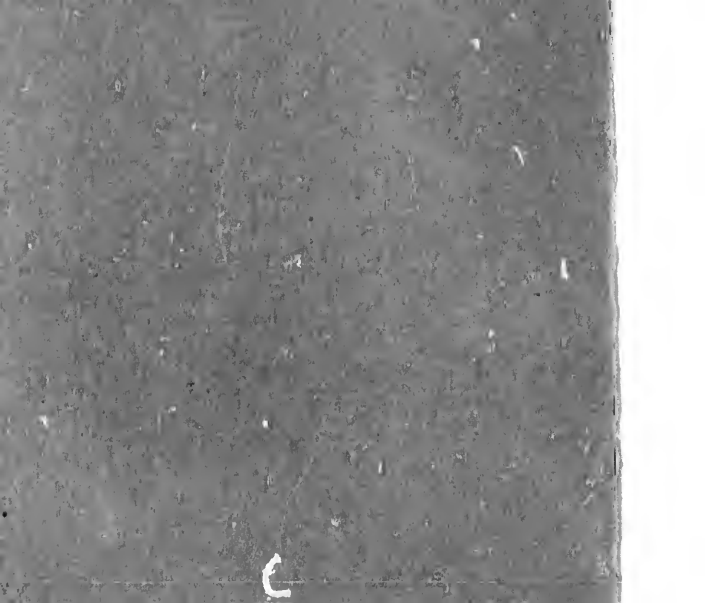
WITH APPENDIX CONTAINING THE SABBATH BILL.

HALIFAX, N. S. :

PRINTED BY WILLIAM MACNAB, 3 PRINCE STREET.

1889.

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PREFATORY NOTE.

THE discussions that have recently taken place on the Sabbath Question in Halifax, have revealed the necessity of diffusing information upon it, especially as regards its Scriptural, Social and Civil bearings. The accompanying Tractate is a contribution in this direction. It contains the substance of two out of four discourses, prepared now and previously, and designed originally for purely congregational purposes. In the Appendix will be found the Old Law, and the New Bill which has just passed both Houses of our Local Legislature without a division.

HALIFAX, N. S., 22nd April, 1889.

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THE DIVINE AUTHORITY AND PERMANENT OBLIGATION

OF

THE SABBATH.

I. THE SABBATH is co-eval with creation. What saith the Scripture? (Gen. ii. 2, 3.) "On the seventh day God ended His work which He had made, and He rested on the seventh day from all His work which He had made; and God blessed the seventh day and sanctified it, because in it He had rested from all His work which God created and made."

The Revised Version uses "finished" for "ended," and "hallowed" for "sanctified," but it is in every other respect precisely the same. It is irrelevant here and now, and would be unprofitable and vain, to discuss the nature of the days, for, whether Dispensations or Literal days, the fact remains that the Creator of the world first worked and then rested, and designed His newly-formed creatures in this to copy His example. We believe that this first week of the world's history was designed to be a model one, to which the succeeding ones were to be conformed. It was "blessed" and "hallowed," or "sanctified," by Him for their benefit in all time coming. The sixth primordial day closes with the creation of man, and man's first day on earth was the Sabbath. We find the seventh day what Hesiod calls the "Hieron Hēmar"—the sacred day—reverenced by Phœnicians, Egyptians, Assyrians, Chinese, Arabs, the Brahmins of India, and Druids of Britain; in short, all the leading nations of the world. The famous LaPlâce, in his "Exposition of the System of the World," speaking of the weekly division of time, remarks "that it circulates through the ages, mixing itself with the calendars of different races. The week is perhaps the most ancient and incontestable monument of human knowledge. It appears to point out a common source whence that knowledge proceeded." What that "common source" is, the Bible reveals. This division of time into weeks, and the universality of it, is singular. It is not a natural division. Astronomy does not teach it. It is not suggested, as with the day, the month, the year, by the revolutions of the heavenly bodies, yet, from the world's dawn, we have glimpses of it. Thus, at the gate of Eden, (Gen. iv. 3) we read of the two brothers bringing their respective offerings to the Lord. We are first told that they worked, then, that they worshipped. WHEN did they worship? It is written, "in process of time," or, as it is in the margin, which has generally the preferable reading, "AT THE END OF THE DAYS," i. e., "the last of the days." It seems natural, after telling us what the young shepherd and farmer did on the days of labor, to tell us what they did on the "LAST of the days," which was the day of Rest. Passing down the stream of Time to the era of the Deluge, we find yet clearer allusions to this hebdomadal division which no solar, or lunar, or sidereal revolutions can explain.

"For yet SEVEN days and I will cause it to rain on the earth," saith God to Noah, with reference to the coming storm. "And it came to pass after

SEVEN days, that the waters," etc. (Gen. vii. 4-10.) In the after-missions of the Dove, we are informed, twice over, that the Patriarch "stayed yet OTHER SEVEN days," devoutly selecting the SEVENTH day for what he deemed a sacred act. Overleap eight centuries, and two centuries and a half prior to the exodus from Egypt, we find the crafty Laban saying to Jacob with reference to his younger daughter, Rachel, "Fulfil HEN WEEK," (Gen. xxix. 27.) a week of years in this case, but plainly suggested by the now generally recognized week of seven days. So, also, in connect on with the funeral of Jacob, when Joseph came to the threshing floor of Atad, "he made a mourning for his father SEVEN days," (Gen. l. 10.) Though these Sabbatic glimpses in the early Patriarchal times may seem to some few and far between, yet be it remembered—1, that the whole history of the world for two thousand years is compressed into eleven chapters of Genesis, and that the very silence and laconic brevity of Scripture are among the collateral proofs of its divinity; 2, that Scripture is at least not less silent, for many centuries, with reference to other institutions (Circumcision and Sacrifice, for example), whose existence is undeniable; and 3, that there is a similar silence respecting the Sabbath itself for some 800 years, from the time of Moses, when our objectors admit its existence, down to that of Isaiah.

The fact remains unimpeachable that God kept the first Sabbath, and therefore left us an example that we should follow His steps, and that all through the ages, long before Sin or Sinai were reached, a special sacredness attached to the seventh day—of which profane history and tradition furnish corroborative proofs.

II. Let us now notice the circumstances connected with the *first appearance of the Sabbath in the wilderness*. You will find them narrated in the sixteenth chapter of Exodus. In the desert of Sin, the escaped exiles murmur for food. God graciously lets the manna fall around their tents. They go out to gather it, but find it will not keep, over a single night. Nevertheless, when the sixth day comes round, they, of their own accord, lay in a double supply, which retains its freshness. Information is lodged by the rulers of the congregation—but Moses approves of the people's action—indeed anticipates it as a thing of course—for (says he, verse 23), this is that which the Lord hath said: TO-MORROW IS THE REST OF THE HOLY SABBATH UNTO THE LORD. He does not say "shall be"—as if this were its beginning—but "is"—showing that it had existed before. The best proof of this was the people's sallying forth of their own accord, without a hint from anybody—to lay in the extra supply. They did what they were used to. The language of their leader shows it was no new institution, but one with which they were familiar. Had this been its first appearance, it would not have been introduced thus. It would have been proclaimed in a more formal way, and some expression of sentiment or feeling would have been made by the camp of Israel regarding it. That it existed before, appears further from the fact that when the Sabbath dawned, Moses said, "Eat that to-day for to-day is a Sabbath unto the Lord,—not henceforward, but "is" now. "Six days shall ye gather it, but on the 7th day, WHICH IS THE SABBATH, in it there shall be none." Remonstrating with those careless Jews who broke the Sabbath by trying to gather the Manna, Moses continues: "See for that the Lord hath given you the Sabbath, therefore He giveth you on the sixth day the Bread of two days. So the people rested on the seventh day." Thus, previous to reaching Sinai and the publication of the Law, i. e., prior to Judaism, we find the "Holy Sabbath" kept, and that in a way too, which convincingly shows that it was no new institution, but one with whose existence and obligations they were perfectly familiar. This, of itself, effectually disposes of its Jewish origin and antecedents.

III. We are thus brought to "*the Law as given by Moses*," in which Sabbath keeping with sundry other duties was inculcated. We are not to suppose that these other duties became binding only then. They were obligatory

from the beginning—but were formulated in the Ten Commandments. And so with the "Holy Sabbath." To expound the Fourth Commandment would require a lecture of itself. We can but touch on some salient points, and 1, the word prefixed, "*Remember*." What does that imply? How is it elsewhere? "Son, remember!" Does not "*Remember*" there take the eye of memory and conscience in Dives, back over his whole past life? So, where it is written "then shall ye REMEMBER your own evil ways," Can we remember what had no existence in the past? The reason for the reminder, in so far as it had special application to the Jews, is obvious. During their bondage in Egypt, when compelled by their hard taskmasters to work every day alike, no marvel, if by not a few of them the Sabbath had been forgotten, as evidenced by those who went out on the Sabbath for the manna. They needed, therefore, now in a peculiar manner, to have their minds stirred up by way of remembrance. And do not we also? "*Remember*" stands not in front of any other of the Commandments, as if to indicate that there is not one of them we are apter to forget, and also the high estimate set on it by its Author. Indeed, in the remarkable prayer in Nehemiah, (ix. 13, 14), the Sabbath—the Holy Sabbath—is the only one of the Commandments specified, making it a touch stone—as if to indicate that if right in that, we will be in all the rest, and that no greater boon could be given us: "Thou camest down upon Mount Sinai and spakest with them from heaven, and gavest them right judgment and true laws, good statutes and commandments, and madest known unto them Thy Holy Sabbath, and commandedst them precepts, and statutes and laws by the hand of Moses Thy servant."

2. The reason annexed. Were it a mere Jewish institution, the reason given for its observance would be drawn from some prominent event in Jewish History. Some one or other of the great deliverances wrought out for God's ancient people would be the ground assigned. It is so in the case of any positive ceremonial observance required of them. Something strictly Jewish is adduced: "That it may be a sign between me and you, and your seed after you."

Here, it is quite otherwise. The reason has no Hebrew reference at all. It is of world-wide application. It takes us back to that creation where we found our first argument. It keeps the Sabbath clear of any narrow Jewish peculiarities. It links Sabbath-keeping, not with any event however important in the history of the commonwealth of Israel, but with the sublime scene in the beginning of the Bible when "God rested on the seventh day from all His work which He had made." "For in six days the Lord made heaven and earth and rested on the seventh," &c. There would be no special force or propriety in the argument, were remembering the Sabbath day a Jewish and not a general duty.

IV.—This becomes clearer when you take into account the *position* of the Sabbath. It is not included among Jewish rites and ceremonies at all. It belongs not to the ceremonial, but to the moral law. The Jews had what was known as "Sabbaths"—which were purely ceremonial—certain festivals which were local and temporary (Levit. xxiii, xxix, &c.); but what my text calls "Thy (i. e., God's) Holy Sabbath" was vastly different. The Commandment respecting it, is enshrined amid all the sanctities of the Decalogue. It stands at the close of the first and the commencement of the second table of that great moral code, which is of Divine authority, universal application and permanent obligation. It lies midway between the duties we owe to our Creator and to our fellow-creatures. It is surrounded on all sides by duties which belong not to the Jews in particular, but are binding upon all. The other nine commandments of the Decalogue are regarded as of universal obligation. What right have we to take exception to this one? If we are not bound to "remember the Sabbath Day to keep it holy," then we are not bound to perform the duties which the other precepts inculcate

and to avoid the sins they condemn. We have no right or reason to preserve intact all the rest of the Sinaitic Code, while we apply Jehoiakim's penknife to this. Jesus who came not to "destroy the law, but to fulfil," both by precept and practice sought to restore the true foundation and features of the Sabbath and to remove the Ritualistic rubbish which the Scribes and Pharisees had gathered about it. As they had made void the law by their traditions, so they had virtually made void the Sabbath by their frivolous and vexatious ceremonialisms. Christ therefore set Himself to present it in its true character. This He would not have been at such pains to do, had He not designed it to continue. The wise master builder is not apt carefully to repair a house he intends to take down. The law of Sinai was but a reproduction, with fresh sanctions, of the law of Eden, and Christ, in His teaching, never hinted a revocation, but rather a revival of both. The ceremonial laws respecting the Passover, Pentecost, Purim, Tabernacles, the Sabbatical and Jubilee feasts, and such like were never renewed by Christ, or reimposed by His Apostles. On the contrary, the decrees of the first christian council announced a release from all such burdens—"which neither we nor our fathers were able to bear." It is to such rites and ceremonies Paul refers where he says: "Ye observe days and months and years, I am afraid of you," and "one man esteems one day above another, and another esteemeth every day alike." He means such feasts as were done away in Christ, like the days and months that have crept into certain portions of the church since the Apostolic age, which some observe even more scrupulously than that 'holy sabbath' given us by God. And when the Apostle tells the christians of Colosse as of Rome to "let no man judge them in respect to new moons or holy days or sabbaths," he refers exclusively to those Jewish festivals, which ceased when the Christian Church was set up.

The plural number "sabbaths," (Sabbatón,) of itself, shows that it is not God's "holy sabbath" which is meant, which is still further confirmed by the company in which we find these "sabbaths"—they being associated not with God's holy sabbath at all, but with "meats and drinks, and new moons and holy days."—Col., ii. 16.

V.—Then consider THE OBJECTS God's Holy Sabbath is designed to subserve. These belong not to any particular period or people. To give time for physical, mental and spiritual rest. In this fast age, is not this needed more than ever? In every profession of life and department of business, there is so much tug and toil, such a strain, such a struggle, that the rest of the Sabbath is needed more than ever.

Should we not seek God and serve Him, quite as much as the Jews, nay are not our obligations to do so, much greater than theirs? "Is he the God of the Jews only, is He not also of the Gentiles? Yes, of the Gentiles also." The very CONSTITUTION OF OUR BEING justifies—nay, demands the devotion of such a portion of our time—to purposes other than those which occupy the ordinary working days.

VI.—There are SCRIPTURE PASSAGES which may be adduced to confirm our argument, such as these. 1. Mark, ii. 27, where Christ says "The Sabbath was made for man." This implies (a) that the Sabbath was made at the same time as man was made—which we have already established by Gen. ii. 3. The Sabbath was not first made, and then man for its observance; but man was first made, and then the Sabbath for his benefit. (b) The Sabbath was not made for the Jew only, but for "Man," in the widest sense of the term. Man, with his Trinity of Body, Soul and Spirit, needs the "rest and refreshing" the Sabbath brings. With the greater inroads on our time and energies, we need much more than our more slow-going Fathers the breakwater and breathing time the Sabbath furnishes. 2. Mark ii. 28, "The Son of Man is Lord also of the Sabbath Day." We never find Christ speaking of Himself as Lord of Sacrifice, or Circumcision, or any institution distinctly

Jewish, for these were among "the things shaken" that were to be "removed." When, therefore he calls himself "Lord of the Sabbath," it is manifest that the Sabbath was to continue under that new and nobler Dispensation of which he is the recognized "Lord." 3. In connection with the terrible judgments, which, less than forty years after his Ascension, were to overtake Jerusalem, Christ says (in Matt. xxiv, 20) "Pray ye that your flight be not on the SABBATH DAY." This at least indicates that the Sabbath day was to continue a certain number of years after his departure, and if forty, why not as many hundreds? The principle is admitted that it was not to pass away. It was to exist and be obligatory after his going away. But, that, it may be said, applies to the seventh day. What ground have we for believing that the Sabbath has been changed from the seventh to the first day of the week?

On this department of the subject we can but indicate the leading steps of the argument without any fullness of illustration.

CHANGE OF DAY.—1. There is PRESUMPTIVE evidence for the change. The Sabbath has in it both a moral and positive element. That a seventh portion of our time be consecrated to God—that is Moral—and admits not of alteration, but whether it be the seventh or first day is Positive—and admits of change. Hence the blessings spoken of in the Fourth Commandment attach to the institution—not to the day. The Lord blessed (not the seventh) but the "Sabbath Day and hallowed it." We might expect a change—as at the opening of the Christian economy, everything was altered. The change is, after all, in a sense of no vital moment, for whether it be first or seventh, at the beginning or close of the week, the allotment of time is still substantially the same. The Sabbath was originally appointed to commemorate the work of Creation, but, if in the future, another work was achieved, yet worthier of celebration, the change could be effected without in the least affecting the integrity of the institution. Such a work was the Redemption of the world by our Lord and Saviour Jesus Christ. In comparison with it, creation had no glory. On the seventh day, the ordinary Jewish Sabbath, Jesus lay in his grave. It was a day of gloom—not a feast, but a fast day. But when the Sun of Righteousness that had temporarily set amid the darkness of the tomb, gloriously rose on the first day of the week, there would seem an admirable suitableness in the transfer being made—and that in all time coming Christians should gather

"To hail thy rise, thou better Sun."

We may in this connexion also note the fact that the penalty is not an unchanging appendix to the law. It, too, admits of change without affecting the Commandment itself. A law may be of perpetual obligation while its punishment may be discretionally changeable. "Whoso sheddeth man's blood, by man shall his blood be shed." This is the Divine Law respecting murder, yet, as a matter of fact, the death penalty is not always nor everywhere inflicted. The Mosæic Law visited with temporal death the breaches of the Fifth Commandment as well as the fourth. Those disobedient to their parents were ordered to be stoned to death (Deut. xxi. 18-21, Mk. vii. 10.) Has, therefore, the Fifth Commandment been abrogated because such severe temporal punishments are suspended? By no means. The penalty may be suspended with the dispensation to which it belongs, while the precept lives on as applicable to all dispensations.

2. There is PROPHETICAL EVIDENCE in favor of the change of the day.

(a.) Prophets, speaking of Gospel times, tell of the "Eighth day of the week" (equivalent to the first), when the people were to gather for worship under the Christian economy.

(b.) In the 118th Psalm, 22nd verse, the Divinely inspired Psalmist describes the stone which the builders disallowed, made the headstone of the corner. Then in the 24th verse he says of the day of this wondrous elevation: "THIS IS THE DAY which the Lord hath made,"—Peter, (in Acts iv.,

11), expressly applies this to the period of Christ's Resurrection. Of that which was the first day therefore is it written: "This (and not the other) is the day which the Lord hath made—let us be glad and rejoice in it."

3. There is POSITIVE evidence in favor of the change. There are at least links forming a solid chain of circumstantial evidence in its favor. (a) We know what the habit of Jesus was in the days of His flesh. In Luke iv., 16, we are told "AS HIS CUSTOM WAS," He went into the Synagogue on the Sabbath day. During His life he habituated Himself to attending Church and keeping the Sabbath—i. e., the Jewish Sabbath. But after His resurrection, we never find Him doing so, but transferring His regards from the seventh day to the first. Repeatedly on the first Christian Sabbath did He show Himself to His Disciples. "Then the same day at evening being THE FIRST DAY OF THE WEEK, came Jesus and stood in the midst, and after EIGHT days again (not 7. according to the old usage, but EIGHT.) His Disciples were within, and Thomas with them," and the stubborn scepticism of the absent Disciple is made to blush and to bow before "the marks of the Lord Jesus." John xx. 19, 26. (b) Ten days elapse after His Ascension, and when the day of Pentecost was fully come, they were all with one accord in one place. Acts ii. In the plenitude of His gifts, the Holy Ghost was then given, because that Jesus was glorified. Now, be it remembered, this memorable day that witnessed the formal descent of the spirit and the ingathering as its result of three thousand souls, was the "first day of the week." The Third Person of the Trinity thus endorsing the change, as at least twice previously it had received the endorsement of the Second, while on the first Christian Sabbath He was raised from the dead by the glory of the Father, so that each member of the Holy Trinity virtually affixes to the change the seal of His approval.

(c) We have next the testimony of the PRIMITIVE CHURCH:

Nigh thirty years have elapsed since their Lord went away, but still the Disciples gather together for worship on this new day. Paul sails from Philippi to Troas. He arrives at the close of one Sabbath, and waits on to another—knowing that then of their own accord, without any special notice, the scattered Disciples would convene. The first day of the week had got to be the regular gathering time. "We came to Troas (says Luke in Acts xx. 6, 7,) where we abode seven days, and upon the first day of the week when the Disciples came together to break bread, Paul preached to them." They came together now as a regular thing—not on the seventh day—though that was part of the yoke of bondage sought to be re-imposed by Judaizing teachers against which Paul in passages already considered indignantly protested, but "on the first day of the week." Hence Paul when collecting for the poor Jerusalem Saints, gives out his collection for the "first day of the week." 1 Cor. xvi. 2. Upon the first day of the week let everyone of you lay by him in store as God has prospered him."

Towards the close of the first century when John was a prisoner in Patmos, the chief revelations with which he was favoured from the excellent glory were on this day—known now as emphatically—the Lord's Day—"the day which the Lord hath made—wherein we are expected to rejoice and be glad." "I was in the Spirit on the Lord's Day."

In the Epistle of Barnabas, written probably about the beginning of the 2nd century, we have these words, "We keep the 8th (i. e. the 1st) day with joyfulness—the day on which Jesus rose from the dead." Ignatius soon after writes, "Let every friend of Christ keep the Lord's Day—the Resurrection Day, the queen and the chief of all the days." Justin Martyr, in his first Apology, written about the middle of the 2nd century, writes, "Sunday is the day on which we all hold common assembly—because Jesus Christ, on the same day, rose from the dead."

Irenaeus (we are told by Eusebius the historian), wrote, about the end of the second century, a letter to Victor, Bishop of Rome, in the name of the

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church of Gaul, over which he presided, "in which he maintains the duty of celebrating the Mystery of the Resurrection of Our Lord, only on the day of the Lord."

A testquestion put to the Primitive Christians was "Servasti Dominicum?" "Hast thou observed the Lord's Day?" and the answer of the faithful was, "I am a christian and I cannot omit its observance."

About the same time also, Eusebius informs us, there were synods and convocations respecting the Paschal controversy, and these "all unanimously drew up an ecclesiastical decree which they communicated to all the churches in all the places, "that the mystery of Our Lord's Resurrection should be celebrated on no other than the Lord's Day." The change was in some cases gradual, but at last thorough and general.

There was no direct legislation respecting the change from the seventh to the first day, any more than there was on the substitution of Circumcision for Baptism, and the Passover for the Lord's Supper. It was with the Sabbath as with the Sacraments—very much a dissolving of the one into the other. For a while, in each instance, both Days may have been observed. A judicious toleration was allowed.

"Instead, then, of finding matter for difficulty (as has been said) in this absence of express precept on this point, I find in it the strongest reasons for satisfaction. In this withholding of precept I see the very hand of God. I see in it bright traces of infinite wisdom and mercy adopting a course by which the day of the divine rest was changed consistently with the best, the eternal good of many of God's ancient people. This course was that of silent change, initiated by the Divine Head of the Church, and perfected by the force of noiselessly-growing and divinely-guided custom—and thus the Christian Sacraments and Sabbaths gradually, silently, inoffensively grew into credit and reverence, till finally the mighty judgment of God came over the unbelieving body of the nation, swept the r loved city and their lingering tribes from their ancient resting place, and left their empty rites and silent Sabbath without observers, to drop away and vanish from the new and growingly vigorous fabric of the Christian institutes, which then, with their included Sacraments and Sabbaths, rose peacefully and unopposed into universal observance in the church."

THE SABBATH IN ITS CIVIL AND SOCIAL ASPECTS.

The friends of the Sabbath are the best friends of the workingman. We firmly believe that Sabbath labor means seven days work for six days wages, and must prematurely break down those who attempt it. We wish to prevent such cruelty. The laborers themselves feel it. Says one in a certain line: "I don't so much as get time to go to early mass, and I am compelled to keep busy from morning till night. I can't refuse them, for if I do I shall lose my business. I wish to heaven that some one would prosecute me!" Employers also find it better. Says a Mine superintendent in California: "When I close the mine on Sabbath regularly I get a better class of workmen, more moral and religious. They do as much work in six days as most others do in seven, take it month in and month out. Then there is no quarrelling; no fighting; no drunkenness. The employees feel an interest in the work. It is money in our pockets to shut down on the Sabbath." John Stuart Mill, whom no one will accuse of religious bigotry, says: "Operatives are perfectly right in thinking that if there were no Sunday rest, seven days' work would have to be given for six days' pay." Archdeacon Paley puts it even more forcibly, thus—long before Mill: "The addition of the seventh day's labor to that of the other six would have no other effect than to reduce the price. The laborer himself would suffer most and gain nothing, while capital would be proportionately endangered." Bianconi, the great Irish car proprietor, who, from being a needy organ-grinder, rose to be the owner of 1400 horses, would never permit one of them to be used on the Sabbath. Said this man of "enormous experience": "I can work a horse eight miles a day, for six days in the week MUCH BETTER than I can six miles a day for seven days a week. By not working on Sundays I save twelve per cent." Many a poor laboring man can say amen to what a Lothian farmer overheard his ploughman saying as he took the harness off his horse on a Saturday night—"God be thanked, beastie, that there's a Sabbath for you and me."

Sir Robert Peel, himself a strict keeper of the Sabbath, testified: "I never knew a man escape failure, either in body or mind, who worked seven days in the week." The London "Standard" has a kindred testimony: "We never knew a man to work seven days in the week who did not kill himself or kill his mind. We believe that the 'dull English Sunday,' as it is stigmatised by fribbles and by fools, is the principal cause of the superior health and longevity of the English people." The London "Times" has a kindred eulogium: "How much we all owe to the observance of Sunday, it would be difficult to estimate. We may be allowed to think that the day has had an influence on our national character, and contributed a sobriety, a steadiness and a thoughtfulness to it, which it would otherwise have wanted."

Studebake, the famous waggon manufacturer, says: "My observation is, that clerks and mechanics who spend their Sabbaths in church and Sabbath School work are the best fitted for the duties of the office or shop on the Monday morning." Col. Franklin Fairbanks, one of the manufacturers of the "Standard Scales," says: "Those who attend church and Sabbath School on Sunday, are the most valuable to our business. I can tell the difference between them and others by their work in the shop."

Louis Blanc, the famous radical Frenchman, when vainly trying to save what remained of the Sabbath law of France, declared "the diminution of the hours of labor does not involve any diminution of production. In England a workman produces in 56 hours as much as a French workman in 72 hours, because his forces are better husbanded."

W. H. Ryder, D. D., Universalist, says: "Sabbath laws are justified in a Republic on the ground of self-preservation. They are also justified by Divine command, and by the experience of mankind. They

are justified because Sunday is the poor man's day of rest, which neither wealth nor wickedness has the right to take away. They are justified upon the principle that the privilege of rest for each citizen depends upon a day of rest by all citizens."

Edward Everett Hale, Unitarian, of Boston, gives no uncertain sound in the following bugle-call for a better Sabbath observance: "Every conscientious man must make up his mind whether he thinks public worship one day in seven, a good thing or a bad thing, and whether he considers this Sunday rest, as protected by statute, a good thing or a bad thing, and then must make it a matter of action also. He has no right to take the comfort of Sunday and leave the maintaining of Sunday to ministers and church-goers. The profanation of the day by high-minded, moral and intelligent young men in amusement and recreation, helps the way to the secularization of all days. Is the question to be always that miserable question of *is it good?* . . . Have we come to that sink-hole of hoggishness that we will do nothing that we are not paid for on the nail? What we say is, that public worship is a necessity to the noblest life in the community. If you say so, you must act so. You must visibly and with personal sacrifice, enlist yourself on that side. . . The church-bell on Sunday, rings, not for Orthodoxy or Methodism or Unitarianism, so much as it rings for public spirit, for mutual regard, for human freedom. If you chose to go sailing all day or to go off to worship God on the mountains all day—as I observe is the cant phrase—or to spend Sunday in fishing or hunting, you do practically all you can to break down the institution."

Not merely "life, liberty and the pursuit of happiness" are promoted by "keeping our foot from the Sabbath," but the value of property, all the material interests of the community. Judge Strong of the Supreme Court of the United States, quotes with emphasis the saying, "There is a profound political economy in the question, what would a house and a lot be worth in Sodom without a Sabbath, a church and a preacher." He then goes on to say: "There are unhappy communities to be found in our own country where Sunday is not observed as a day of rest for the people; where it is totally disregarded. What is the condition of morals there. What protection is there given to life, the person, or property? I verily believe were our civil laws prescribing the observance of Sunday as a day of rest, for all our people, universally obeyed, in their true spirit, life and property would be far more secure than they are now."

The illustrious William Ewart Gladstone says: "Believing in the authority of the Lord's Day as a religious institution, I must, as a matter of course, desire the recognition of that authority by others. But, over and above this, I have myself, in the course of a laborious life, signally experienced both its mental and physical benefits. I can hardly overstate its value in this view, and for the interest of the workmen of this country, alike in these, and in other yet higher respects, there is nothing I more anxiously desire than that they should more and more highly appreciate the Christian day of rest." Lord Beaconsfield's opinion, given in the House of Lords, may be linked with Gladstone's. "Of all Divine Institutions, the most Divine is that which secures a Day of Rest for men. I hold it to be the most valuable blessing ever conceded to humanity."

Is it not worth preserving? "Oh! what a blessing is Sunday (says the celebrated William Wilberforce, the friend of the slave) interposed between the waves of worldly business like the divine path of the Israelites through Jordan! There is nothing in which I would advise you to be more strictly conscientious than in keeping the Sabbath holy. I can truly declare that to me the Sabbath has been invaluable." It was to his unvarying observing of the day of rest that he ascribed his continued ability to attend to business so long. Once in 1800, when parliament was fixed to meet on Monday, Jan. 16, as soon as Wilberforce heard of it he immediately wrote a protest to Mr.

Percival, remonstrating against the Sunday travelling which would thus be occasioned, and the day was immediately altered, through his intervention, to Thursday, the 19th.

Coleridge once said to a friend on Sunday morning: "I feel as if God had, by giving the Sabbath, given me fifty-two Springs in every year."

Workingmen are beginning to find out who their true friends are, and on whose side the tyranny lies. The Juggernaut Car of Business and of Pleasure threatens to crush the manhood and the morality out of them, and the Simoom of Worldliness to blight every Tree in the Eden of God and Man that is good for food and pleasant to the eyes and to be desired to make man wise. Behold the hire of the laborer, kept back by fraud and force, crieth. What doth it cry? One of their own poets portrays the overtaxed and underpaid Labourer pouring forth his anxious plaint, despairing of relief:

"Torn from every tie that gladdens
Every humble cottage hearth,
Home, a garden, lies unweeded;
Children, flowrets, that, unheeded,
Rise, uncultured from their birth.

"Why, ye sordid sons of Mammon,
Hew for brother man a tomb;
Rob his children of the Heaven
He could make, one day in seven,
Of his poor, but happy home.

"Know ye, worshippers of pleasure,
While, in haste, along the line,
Like a Juggernaut you're rolling,
In your carriage listless lolling,
Ye are crushing souls divine."

It has been wisely remarked that "*The Law of Rest for All is necessary to the Liberty of Rest for Each.*" In the alembic of that short, suggestive sentence, is enclosed the pith, the very elixir of the whole argument for Sabbath legislation. As the London Times puts it, "If the sacred character of the day be once obscured, and human law withdraw its shield, there would not remain behind, any influence strong enough to keep a thrifty tradesman from his counter for twelve hours together. Competition and imitation would at length bring all to the common level of universal profaneness and continuous toil."

Figures issued by the Lord's Day Observance Society years ago (they are considerably higher now) show that, besides multitudes employed on the Sabbath in connection with newspapers, stage coaches and steamers, over 100,000 are employed on railways; 100,000 on canals and navigable rivers; 20,961 in the Post Office; 24,000 connected with busses and cabs in London alone; licensed Postmasters, 30,000; on licensed victuallers' premises, 300,000; licenses to trade in snuff and tobacco, 250,000; 5410 passengers and 1620 goods trains every Sunday; besides the vast number employed in glass and gas works, breweries, bake houses and dairy farms.

In the United States, it is calculated that *a million and a half* of wage workers, or one in eight families, are deprived of their Rest Day. On the *Continent* the amount of Sabbath labor is enormous.

The law serves as a barrier—a breakwater—against the in-rolling tide of the world, a fence around the exposed garden of the soul and the family. But for the Sabbath Law and Sabbath Laws, every day would be alike, and so Stuart Mill's vision be a verity.

"Liberty, Equality, Fraternity," is the motto of the Sabbath Law. It puts all on the same level—preventing any man taking undue advantage of his fellow. Why should the Sabbath keeper be punished for his conscientiousness by having the less scrupulous get his correspondence a day ahead? It cannot be necessary, when in the colossal Capital of the world there is no Postal delivery.

The law may serve to check Sabbath travelling, to reduce it at least to a minimum. The well-known M. P. for Edinburgh, and one of the best statisticians in Britain, the late Duncan Maclaren, brother-in-law of the universally lamented John Bright, declared himself prepared to prove from the books of any Sabbath-trading Railway Co., that Sabbath traffic diminished instead of increased, the profits. At a great Sabbath Convention held in 1876, at Geneva, attended by 400 or 500 delegates, managing and chief-engineers of French and Swiss Railways conferred together and came to the unanimous finding that Sabbath labour could be greatly abridged on their respective lines without any loss to their companies; that so far from losing they would find that in the 'keeping of this commandment, there is great reward."

A remarkable document was published in May, 1883, which bears on its cover the following statement: "Working class organizations and the Sunday opening of Museums, list of 2412 Trades Unions, Friendly Societies, Working Men's Clubs and Institutes, and other working class organizations having 501,705 members, who have approved the following amendment proposed by Mr. Henry Broadhurst, M. P., in the House of Commons on the 19th May, 1882:

"That in the opinion of this house, it is undesirable that Parliament should further promote the employment of Sunday labour by authorising the opening of National Museums and Galleries, which are now closed on that day, but that such Museums should be open between the hours of 6 and 10 p. m., on at least three evenings in each week. This result was all the more striking, that at the same time a determined effort was made, stretching over several months, by a League in London, to obtain signatures on the other side, but did not reach one eighth the number, being, for Sunday opening 62 organizations with 45,482 members, as against 2412 organizations and 501,705 members against Sunday opening. It has been proven also, that the Sabbath is the protection of the workman's half holiday, which continental workmen do not enjoy. Over *four million* petitioners have asked Congress for a law prohibiting Sunday trains and other forms of Sabbath desecration in the U. S.

"Shorten the week," says Proudhon, the French socialist, "by a single day and the labour bears too small a proportion to the rest. Lengthen the week to the same extent and the labour becomes excessive. Establish every three days and a half of rest and you increase by the fraction the loss of time, while in severing the natural unity of the day, you break the numerical harmony of things. Accord, on the other hand, 48 hours of rest after 12 consecutive days of toil, you kill the man with inertia after having exhausted him with fatigue."

The London Standard said years ago, "We never knew a man work seven days a week who did not kill himself or kill his mind." An eminent financier who had to pass through the commercial storm of 1836-7, attributes to his strict observance of the Sabbath, the preservation of his mental balance: "I should have been a dead man had it not been for the Sabbath. Obligated to work from morning to night thro' the whole week, I felt, on Saturday, especially Saturday afternoon, as if I *must have rest*. It was like going down into a dense fog—everything looked dark and gloomy, as if nothing could be saved. I dismissed all and kept the Sabbath in the good old way. On Monday it was all bright and sunshine. I could see through and I got through. But had it not been for the Sabbath I have no doubt I should have

been in the grave." Montalembert writes: "There is no religion without worship and no worship without the Sabbath." John Foster declares the day to be "a remarkable appointment for raising the general tenor of moral existence." Sir Walter Scott truly said: "Give to the world one half of Sunday, and you will find that religion has no strong hold of the other." The working man would be made more a *slave* than ever. At one of the Pan-Presbyterian Councils the case was put thus: "The history of our country and our working men would resemble Samson. It would be a tragedy in three Acts. The first Act would be the working man resting, like Samson, in the lap of sensual pleasure. The second would present him grinding at the wheel and treading his monotonous round of "Work, Work, Work," amid intellectual darkness and moral night. And when once this was the case might not the 3rd Act of the gloomy tragedy be expected soon to follow and the working man be seen seizing the pillars of the social edifice and involving himself and his oppressors, in a common ruin."

"It prevents strong temptations to intemperance (says Gilfillan) by giving rest instead of unnatural stimulant to further activity." The Chaplain of the Model Prison, London, says: "We are called to minister to few but Sabbath breakers," and the Chaplain to Clerkenwall testifies, "I do not recollect a single case of capital offence where the party has not been a Sabbath breaker. Indeed I may say, in reference to prisoners of all classes, that, in 19 cases out of 20, they are persons who have not only neglected the Sabbath, but all religious ordinances."

"There is not (says a working man) a neighborhood, village or township that is notable for its profanation of the sacred day, but is proverbial for its poverty and crime."

French Roman Catholics, visiting the United States have felt the humanizing and order-fostering influence of Sabbath ordinances. Pierre Duval writing after a trip thither, expresses himself thus:—"When I bethink me that this medley of men have withdrawn themselves for prayer and meditation, I confess that I feel myself impressed. I understand why this people is a great people, I know why, for a century it has been free. As to France, I understand why this people, so in love with liberty, is not yet free."

The Sabbath supplies the salt which can alone preserve from corruption the country whose civil institutions are dependent on the people's will. Universal suffrage involves national suicide, unless there be a basis of intelligence and integrity. Without the Sabbath these are impossible.

The necessity of the Sabbath for the preservation of good order and discipline, is reflected in the order of Abraham Lincoln, dated Nov. 15, 1862. "The President, Commander-in-Chief of the Army and Navy, desires to enjoin the orderly observance of the Sabbath by the officers and men, in the military and naval services."

In a yet earlier order (of date Sept. 6, 1861) six months after the great Civil war broke out, issued by General McClellan: "The General Commanding regards this as no idle form. One day's rest in seven is necessary to men and animals. More than that, the observance of the Holy Day of the God of Mercy and of Battles, is a sacred duty."

The illustrious historian, Lord Macaulay, has been quoted against the Puritans in the matter of the Sabbath. Would that his splendid eulogy in his Milton Essay had also been quoted! and likewise a portion of the speech he delivered on the floor of the House of Commons, in July, 1846, in favor of rest for the weary sons of toil—meeting the objection, "If this ten hour law be good for the working people, rely on it, they will themselves establish it without any law." "Why not reason, (answered Macaulay) in the same way about the Sunday? Why not say, if it be a good thing for the people of London to shut their shops one day in seven, they will find it out, and shut their shops without a law? Sir, the answer is obvious. I have no doubt that if you were to poll the shopkeepers of London, you would find an

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immense majority, probably a hundred to one, in favor of closing shops on the Sunday; and yet, *it is absolutely necessary to give to the wish of the majority the sanction of a law; for, if there were no such law, the minority, by opening their shops, would soon force the majority to do the same.*"

Macaulay, on another occasion, remarked: "If the Sunday had not been observed as a day of rest, but the axe, the spade, the anvil and the loom had been at work every day during the past three centuries, I have not the smallest doubt that we should have been, at this moment, a poorer people, and a less civilized, than we are."

In yet another of his memorable speeches he says: "Rely on it, that intense labor beginning too early in life, stunting the growth of the body, and of the mind, leaving no time for healthful exercise, leaving no time for intellectual culture, must impair all those high qualities which have made our country great. On the other hand, a day of rest recurring in every week must improve the whole man, physically, morally, intellectually, and the improvement of the man will improve all that the man produces."

Our legislation has been classed with the Blue-laws. It ought to be pretty generally known by this time that the oft-quoted "Blue-laws" of Connecticut are a pure fiction, first published in London in 1781 by Samuel Peters, in revenge for being driven from the Colony on account of his obnoxious Royalism. The Sabbath laws of Connecticut were in some respects less strict than the British laws on which they were founded, and of which they were an improved edition. Strange to say, the model for our modern Sabbath legislation is to be found, not under Puritan rule at all, but in the reign of the rollicking, dissolute Charles II., and when Puritanism was outlawed and ostracised. These laws date back of the Puritan era and beyond it. They antedated Puritanism and outlived it. Those passed in the reign of Elizabeth and James I. allow work, but make church-going compulsory. The Act of Charles II.'s reign (dated 1676), entitled "An Act for the better observance of the Lord's Day," forbade labor, and required the people's repairing to Church, and "exercising themselves in the duties of piety and true religion, publicly and privately." Our modern Sabbath laws retain the former, but omit the latter element, recognizing their province as having to do with public order, not with private conduct. In every Province of our Dominion, such laws exist, and in every State of the Union, except Louisiana and California and the Territories of Arizona and Idaho. Dominion legislation goes further than our Provincial legislature felt disposed to go two years ago. The expression, in an existing Statute against Fishing on Sabbath, which coupled "other apparatus" with fishing by nets, was found ambiguous, and a year ago an Order-in-Council was passed, directly forbidding fishing by rod, with fly, *all fishing whatever*, in fact, within the three-mile limit, between Saturday night and Monday morning.

Who would wish for Old Scotia or for New—for Old England or for New—the turmoil and tumult of a Continental Sabbath? During the past summer as well as previous years, we have witnessed both modes of Sabbath keeping and cannot hesitate for a moment which is preferable. A clever writer in that able periodical—the "Nineteenth Century"—chaunts the praises of the "Continental Sabbath"—counting it but a bug-bear conjured up by hysterical fanatics to frighten the timid and the simple—yet we have not to go beyond his own graphic and faithful presentation of it, to shrink from its introduction amongst ourselves. "Open stores," "men going about with beer and paraffine on long drays," an "eternal walking about," "the one great means of getting rid of Sunday," "operas in full swing," bars and toy stalls, conjuring exhibitions, "men repairing gas pipes or mending roads, or, taking a girder to a house in course of erection;" the number of people in the streets enormous, the trains and omnibuses crowded, the noise of voices, wheels, tram horses, very trying to any but robust ears, theatre doors crowded, &c., &c." The essayist may think these but innocent amusements, and deem their introduc-

tion an improvement on our mode of keeping the Lord's day, but we conceive they would be a sorry substitute for the old time Sabbath scenes which some of us can recall—and which Burns and Graham have immortalized. The Holiday as distinguished from the Holy Day—is felt to be a burden by many, even only occasionally occurring, yet more, were it to come round weekly.

It is a weariness to the pleasure seekers themselves, and yet more, to those who have to carry them and to cater to their enjoyment. "There is rest for the weary," but none for them, in their giddy gin horse round. On one occasion, in connection with a steam boat explosion, on the Thames, the stokers deponed that the steamboat blew up because they were worn out and disturbed in mind by Sabbath work which made them reckless. This shows how abuse of the Sabbath destroys property. William E. Dodge, of New York, long closely connected with railroads, says:—"You go on Monday morning and see a poor haggard engineer, all dirty kept up all day Sunday and all night, and worn out perhaps. He steps upon the engine. If you are a railroad man you feel intense anxiety all the time." With the march of industry and invention, with the marvellous material development of the present, there is a growing tendency to encroach on the Sabbath, and to snatch from the laboring man this priceless boon. It is needless to talk about his being under no compulsion to work on the Sabbath. We know what that means. The man who is willing to obey the behests of his masters and without scruple, to do their bidding will get the advantage. However apparent even to self-interest and common sense it may be that the workman who retains his conscience—who, on no consideration will "rob God" is likely to prove the most trustworthy employee, that he who keeps the 4th commandment is more likely to keep the 8th; yet the making of such exceptions is found troublesome, and as substitutes (it is said) are so easily found, they will gradually supplant the others.

The Sabbath is a "garden enclosed." Capitalists covet it. They say with Ahab, "Give me thy Vineyard." Would that the working man felt always disposed to give the prompt and decided rejoinder of Naboth, "The Lord forbid it me, that I should give the inheritance of my fathers unto thee."

Can I do better than insert at this point the expressive language of the present Roman Pontiff Leo. XIII. "The observance of the Sacred day which was willed expressly by God, is imperatively demanded by the absolute and essential dependance of the creature on the Creator. And, this law, mark it well, my beloved, which, at one and the same time so admirably provides for the honor of God, the spiritual needs and dignity of man, and the temporal well-being of human life; this law, we say, touches not only individuals, but also peoples and nations, which owe to Divine Providence, the enjoyment of every benefit, and advantages which is desired for civil society. And, it is precisely to this fatal tendency which to-day prevails, to desire to lead mankind far away from God, and to order the affairs of kingdoms and nations, as if God did not exist, that, to-day is to be attributed the contempt and neglect of the day of the Lord."

The Sabbath is indeed the River that makes glad the City of God; it brings life and healing wherever it flows. We wish to guard this river of God's pleasures, to fence it, to give direction to it, to have it flow everywhere, and not to have its cleansing and curing waters adulterated or absorbed. We wish it to flow into hut and hall—amongst the lofty and lowly alike. They are no true friends of the poor who would try to dam up or dry up these waters. It is not a stream that first rose in the arid wastes of the wilderness, though it be as Elim, with its wells and palm trees to every weary, thirsty traveller. It took its rise in the Everlasting Hills. It gushes from the Living Rock. It still flows on, as one has beautifully said, "not now, as under Judaism, a canal betwixt straight and rigid walls,

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but a river, and free—free to flow, not to stop. Shame on the Christian men who would stop it! With God's Word and God's Spirit in it, it is the nearest earthly symbol of the river of the water of life. Its fountain is in the Throne of God. Its waters, compared with other streams, are clear as crystal, and on either side of it is the Tree of Life, whose leaves are for the healing of the nations.

Yet Christian men make it serve their uses like a common river. They cover it with barges of traffic and gayety. They crowd it with the piers of their thundering bridges. They dam it with causeways and turn it into sluices to drive their mills and water their pleasure-gardens. And over many a tired laborer, who would sit down on its margin to bathe his brow and drink, they lift the lash of capital, more cruel often than that of slavery, and force him away.

Do they dream that there shall be no reckoning? Shall some paltry arguments about ancient ceremony unmake the lasting reality of things? Is rest a ceremony? Is worship a ceremony? Is a poor man's day with his family, and his own soul, and with God, a ceremony? If the cries of the laborers, whose hire is kept back by fraud, are entered into the ears of the Lord of Hosts, shall He be deaf to the cry of that increasing generation of men who within the sound of church bells, are, for the sake of dividends, degraded below the possibility of piety, by endless work?"

APPENDIX.

THE ORIGINAL SABBATH ACT, "OF OFFENCES AGAINST RELIGION."

CHAPTER 159, Sec. 2.—Any Person who shall be convicted before a Justice of the Peace, of shooting, gambling or sporting, of frequenting tippling houses, or of servile labor, works of necessity and mercy excepted, on the Lord's Day, shall, for every offence, forfeit not less than one nor more than eight dollars, and, in default of payment shall be committed to jail for a term not less than twelve hours nor more than four days.

THE AMENDED ACT AS PASSED.

1. All the words in said section two, after the words "shall for" in the fourth line thereof, shall be struck out, and the following shall be inserted in their place: "he first offence forfeit not less than \$2 nor more than \$10, and in default of payment shall be committed to jail for a term of not less than forty-eight hours nor more than five days, and shall for a second or any subsequent offence, forfeit not less than \$10 nor more than \$20, and in default of payment shall be committed to jail for a term of not less than 5 nor more than 20 days.

2. The word person in said section shall extend to bodies-corporate as well as individuals, and shall include employer as well as employee, but the penalties against corporations shall be—for first offence, to forfeit not less than \$5 nor more than \$20, and for a second offence, and every subsequent offence, not less than \$20 or more than \$50.

3. All prosecutions against a corporation shall be had against it in its corporate name, and the sums mentioned as penalties in this Act may be collected by seizure and sale of its personal property, as in the case of an individual convicted under Chapter 103, of the Revised Statutes, 5th Series, entitled, "Summary Convictions and Orders by Justices of the Peace."

4. All appeals from convictions under this Act and the amended Act shall in the County of Halifax be to the Supreme Court *en banco*, and to the Supreme or County Courts, at the option of the appellant party in all other counties.

5. The party appealing shall, within five days after the date of conviction give notice to the party prosecuting of appeal.

The appellant shall also, within ten days after giving notice of appeal, file a bond with two sureties of \$80, conditioned to pay and satisfy any judgment that may be given on appeal. On the perfecting of the appeal, the convicting magistrate shall return all papers with the evidence to the court.

6. No particular form of summons or conviction shall be necessary, but the forms under Chapter 103 of the Revised Statutes, 5th Series, may be followed.

It has been advanced against this and similar measures that they are in direct opposition to the fundamental "law of christian liberty." Be it remembered, liberty is not license—is not lawlessness. We cannot do as we like. We are fenced round by law. We have laws protecting public health, regulating education, forbidding lotteries and all kinds of gambling, protecting the home, fixing certain holidays, interfering in various ways

with vested rights and personal liberty. When these are regarded as clashing with the welfare of the community, "SALUS POPULI, SUPREMA LEX." "The safety of the People is the highest Law." "No man liveth to himself." In England's glorious history, the strictest, sternest Sabbatarians were the bravest, truest friends of civil and religious liberty. Hugh Millar puts it wisely and well, thus: "The old despotic Stuarts were tolerable adepts in the art of king-craft, and knew well what they were doing when they backed with their authority the "Book of Sports." The merry, unthinking serfs, who, early in the reign of Charles the First, danced on Sabbaths round the May pole, were afterwards the ready tools of despotism, and fought that England might be enslaved. The Ironsides, who, in the cause of religious freedom, bore them down, were staunch Sabbatarians."

Hallam, the historian of the Middle ages, charges despotic rulers on the continent of Europe with "cultivating a love of pastime on Sundays," the more effectually to keep them in subjection under "political distresses." The great Republic near us was founded by a hardy race, who indignantly protested against those loose Sabbaths which despotism and the devil imposed. These brave Sabbath advocates, true knights of labour and of liberty, though often sneered at as snivelling, canting hypocrites, by the ignorant and the prejudiced, sought on the bleak New England shore

"Freedom to worship God."

They knew that there was "no hope of freedom where the Sabbath was a holiday," therefore did they cross the sea to keep

"Their Sabbaths in the eye of God alone,
In His wide temple of the wilderness."

The advocates of the Sabbath are after all the true friends of liberty, for "he is the freeman whom the truth makes free and all are slaves besides."

The constitutionality of this measure has been questioned. "It is doubtful," (says one of its critics) "if it is competent for the Provincial Legislature to enact such legislation as that proposed, as the matter of Criminal Law, according to Chapter 9, Section 27, B. N. A. Act, comes exclusively within the powers of the Dominion Parliament."

The very reverse of this has been proved to be the case. In 1884 a Bill was introduced into the Dominion Parliament by Mr. John Charlton, and received its first reading. When brought up for its second reading, Mr. Charlton delivered in its support, what was described, at the time, as one of the ablest and most comprehensive speeches ever delivered on the Sabbath question before any legislative body. Exception was taken to the bill by the Secretary of State, (Sir Hector Langevin) and the first Minister (Sir John A. Macdonald) on the ground that the matter with which it proposed to deal, falls within Provincial jurisdiction, as affecting civil rights. If Parliament were prepared to assume the responsibility of declaring a breach of the Sabbath a crime, instead of merely an unlawful act, the matter might thereby be brought within the competence of Parliament. On this ground the bill was declared "ultra vires of the Dominion Parliament." So far as Ontario is concerned, that decision was promptly accepted. A bill substantially the same as Mr. Charlton's, was introduced by Mr. Wood, M. P. P., during the 1885 session of the Ontario Legislature; was at once put through, and has been for about 4 years in operation.

To the first section dropped from the bill just passed, its friends attach little importance, as the words "servile labor" in the existing Statute, properly interpreted, fully covers all that it embraced, and for the interpretation of "necessity and mercy" we would have to go to the Judiciary at

any rate. The other three points, which they valued most, remain in their integrity, viz.:

1. The right of appeal to the Superior Court, previously denied, and, in the case of Halifax, in the first instance passing by the County Court.
2. The power given to come upon corporations or companies as distinct from individuals.
3. The largely increased amount of fines.

These, which are by far the most important sections of the bill, have been retained. The bill has not been "strangled and kicked out of the House with the contempt it deserves," as its enemies politely recommended, but in its main features has been passed unanimously in both Houses, and is NOW THE LAW OF THE LAND.

In one of the noblest extracts from his famous Law Commentaries, Blackstone says:—"Profanation of the Lord's Day, called Sabbath breaking is a ninth offence against God and religion, punished by the Municipal Law of England. For, besides the notorious indecency and scandal of permitting any secular business to be publicly transacted on that day, in a country professing Christianity, and the corruption of morals which usually follows its profanation, the keeping one day in seven holy, as a time of relaxation and refreshment as well as of public worship, is of admirable service to a State considered merely as a Civil Institution. It humanizes by the help of conversation and society, the manners of the lower class which would otherwise degenerate into sordid ferocity, and savage selfishness of spirit. It enables the industrious workman to pursue his occupation in the ensuing week with health and cheerfulness. It imprints on the minds of the people that sense of their duty to God, so necessary, to make them good citizens, but which yet would be worn out and defaced by an unremitted continuance of labor without any stated times of recalling them to the worship of their Maker."



