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LOST

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*Car. - Dezell, Robert T*

# LOST TRACK OF A DAY

A STRICTURE ON  
SEVENTH DAY TEACHING AND SABBATH  
DESECRATION

BY

R. DEZELL.

• Comprising Lectures on the Proper Day and Dissertations upon other phases of the Sabbath Question.

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1899

ARTHUR M. RUTHERFORD

OWEN SOUND



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Entered according to the Act of Parliament of Canada, in the year One Thousand  
Eight Hundred and Ninety-nine, by R. Dezell, at  
the Department of Agriculture

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On page 34,  
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On page 55,  
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On page 70,  
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## PREFATORY NOTES.

The reader is asked in all references to the Adventist to discriminate between Adventists and Seventh Day Adventists; also to keep Seventh-Day Baptists upon their own identity, and not on account of their adoption of or adherence to some Baptist principles to suppose their peculiarity has in any way the countenance of the Baptist body.

## ERRATA.

- On page 26, for "sunrise to sunset," read sunset to sunset.  
On page 34, for "morning and evening," read evening and morning.  
On page 55, for "champion . . . covered," read champion cornered.  
On page 60, for "leans them," read leads them.  
On page 70, for "If we do not feel badly," read If we do feel badly.  
On Page 96, for "Good citizenship enacts," read Good citizenship exacts, etc.

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## INTRODUCTION

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THE subject of the following treatise is one of deep interest and great importance. In this little book, the sacredness of the Sabbath as a Divine institution is thoroughly maintained. Its influence in promoting the welfare and comfort of the race, physically, intellectually, morally and spiritually, is ably set forth, That the change of the day from the seventh to the first day of the week is of Scriptural authority, is clearly established. This is the leading point in the whole treatise. The writer of this little book, MR. R. DEZELL, has evidently given his theme earnest and thoughtful consideration. By numerous references to the history of the church, he clearly shows that the first day of the week has been observed as the Sabbath from the Apostolic period to the present day. And his closing chapter, on Sabbath desecration, on Sabbath laws; and on the blessed fruits of faithful Sabbath observance, is full of precious truth and important instruction.

The style of the book is vigorous and earnest, and betokens on the part of the writer a spirit of intense enthusiasm. We most cordially commend this effort to the church and the world as a suitable message for the present time. The various opinions about the day itself,



about the sacredness of the day, and its right and faithful observance, and the infringements of the day, which are being practiced more and more by companies and individuals, call for a note of solemn warning, and earnest Christian counsel. And we hope and trust that this little book will find its way throughout the church and the world, and bring a blessing to many hearts and to many homes.

It is, perhaps, due the ordinary reader that a work embracing, to some extent, Scripture, History and Science should first be tested at the gateway of scholarly criticism. The work, therefore, has been submitted to the scrutiny of the following eminent scholars and divines:—Rev. Wm. Caven, D.D., Principal of Knox College and President of the Lord's Day Alliance; Rev. N. Burwash, S. T. D., L. L. D., President of Victoria University, and Rev. J. F. McLaughlan, M. H. B. D., Professor of Orientals and Old Testament Literature and Exegesis, Victoria University.

Their comments given below, we trust, will prove satisfactory to all who may feel disposed to look for testimonials, endorsement or criticism from competent critics.

ROBT. RODGERS.

OWEN SOUND, 12th Dec., 1898.

REV. R. RODGERS:

Dear Sir,—Mr. Dezell writes with much ability, and shows throughout strong power of reflection. He is original and vigorous, and I cannot doubt that the circulation of his

book will draw attention to its aspects of

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book will do good. He has evidently devoted a great deal of attention to the Sabbath question, and has presented several aspects of it in new and fresh lights.

WILLIAM CAVEN.

Toronto, September 10th, 1898.

I have read Mr. Dezell's work through with care. He deals with the subject of the Sabbath in almost every variety of aspect, in vigorous style and cogent logic. As against the seventh day theory, his arguments are most conclusive. His distinction between the civil and the religious obligation of the Sabbath is, I think, well made, and answers many objections. His view of Sabbath obligation is at once spiritual, and placed at the highest standard. Here and there one might be disposed to criticise, or modify the position taken or the form of argument employed, especially in the exegesis of Scripture proof; but these things will scarcely detract from the popular value of a strong racy little book.

N. BURWASH.

Toronto, September 26th, 1898.

I have read Mr. Dezell's treatise on the Sabbath with considerable interest. The spirit of the writer is good: he shows himself possessed of wide information and a fund of humor as well as of sound common sense. In some respects, I think the little book to be a very effective reply to the vagaries of the Seventh Day Adventists. That there can be no continuous record of seventh days from Creation, every one must admit. The reckoning of the seventh day is entirely a matter to be regulated by the calendar—ancient or modern, Jewish or Christian. The all-important thing is not the DAY but the PRINCIPLE. The duty and the privilege of all is to observe this day, which is set apart both as a day of rest and in memory of our Lord's resurrection from the dead, as an holy day unto the Lord our God.

J. F. McLAUGHLAN.

Toronto, October 17th, 1898.

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# “Lost Track of a Day”



## THE PROPER DAY

CHRISTIAN institutions are all and always sacred and sublime. An attempt to exalt one above another is an attempt to violate the sacredness which exalts one and all above and away beyond the range of comparison. Whether it be between truth and truth, precept and precept, or institution and institution we seek to draw lines of comparison, we should stop before we begin and ask ourselves: “Have they not all the sanction of God’s omniscience?” “Are they not all surcharged with sublimity?” “Are they not all sacred?”

Now, we speak of our day of rest as that most sacred institution, the Christian Sabbath; but in doing so no comparison is involved, as the use of the superlative form here does not make the application of the positive somewhere else a necessary alternative. Everything is most sacred that has Christ centralized in it. Christ crowned within the Sabbath institution is what



gives sanctity to it. The sacredness and sanctity of the Christian Sabbath is not in word or in diurnal selection: it is in the fact of Christ's resurrection shedding abroad upon the Sabbath institution an effulgence of glory before which the estimation of days, made sacred by time-honored usage, becomes a thing of the past, and must vanish away as the deadness of the letter before the spirit which giveth life. It is the revealed Christ upon the mount of worship that throws the mantle of sanctity over the assembled hosts, who, by offering praise and adoration, seek to crown him Lord of the Sabbath.

Vain would be the oblation if Christ disclaimed the coronation with which men thus seek to honor Him. This we need not fear, since His lordship, over the Sabbath in dispensations that have passed, concedes the continuity of His lordship over the Sabbath of the Christian dispensation.

I fear the reason why seventh-day sabbatarians see no beauty or blessedness in the Lord's day is that they lose sight of Christ and look at Sabbatism alone. If so, their blindness may be regarded as a deserving judgment. But, perhaps, the seventh-day saint sinning against an established custom affords us an opportunity of exercising charity, for others' convictions; for while we believe he labors under a mistaken sense of duty and obligation, we cannot say he has not an honest sense of duty behind his peculiarity.

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One thing is evident: we have a disturbing element in this our day to do and deal with, whether with a rod or in love. It is evident then, there are those who would have us all Jews instead of Christians; who would have us always under the law instead of under grace; who maintain that the day we observe for a Sabbath is not a Sabbath, because the Jewish Sabbath was upon the seventh day of the week; whereas, the day we observe is not the seventh day, but the first day of the week.

It is evident, I am sorry to say, there are those who would disturb our peaceful possession of what has, for over eighteen centuries, vindicated its claim to sanctity and its right to exist; and which has been handed down to us from generation to generation, as a hallowed thing and a sacred trust.

However, controversy has been provoked upon this subject; and the question: "Do we keep the proper day for the Sabbath," is a controvertive one. Controversary tracts setting forth the claim that the seventh day is the Sabbath are being disseminated through the country. Books are being manufactured with the insidious teaching in them that the Christian church is not keeping the commands of God, by the non-observance of the seventh day. After their manufacture they must find a market. The market is found in Christian homes. A stranger comes along—he is a stranger and he is taken in. He has a book, and it is a good book. It takes up the study of scripture in

topical fashion, and deals with portions of prophecy, bearing upon these latter days, not very well understood by the average bible-student. To make a good story short, an order is in order, and that will be all right. The book comes and the agent goes. The book turns out to be a seventh-day adventist book. You see how it works—the stranger is taken in, the book is taken in, and then the man who bought it is taken in. The pleasing feature about the whole proceeding is the principle of reciprocity maintained—you take me in and I'll take you in. Sometimes the teaching is taken in, and men lose respect for the Lord's Day. The reader is told that the Catholic Church changed the Sabbath, and therefore Protestants should change their practice. In view of such teaching and the disturbing tendency of such an appeal to prejudice upon the minds of the many who have never given any study to the other side of the question, I feel sure that all who have a regard for the Lord's Day will enlist sympathy with an attempt to give a reason of the practise that is among us, and a reason why Christians should not return to Jewish practise.

As we have said, controversy has been provoked upon this subject, and the question arises, "What are we going to do about this contention for the seventh-day Sabbath observance, and what are we going to do about this fearful condemnation, that we are not keeping the commands of God?" We could all go back pell-

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mell from one day to the other, of course, and thus free ourselves from the condemnation. We could plough down the sanctity of our Sunday, and take all the virtue out of Saturday there seems to be in it.

I suggest, however, before we do so, that we be granted till the millennium to consider the matter. In one particular I would be glad if the change took place—we would then demonstrate to our over-much righteous brethren that we could be just as righteous as they are. It's true, that would be doing it just for spite. It might cure the contention all the same. One thing I would be afraid of: after they had us back to Judaism, they would turn to us and say: "You may stay there; we are going on to Christianity. We have given the subject serious study with Bible in hand, and have concluded that the first day of the week is the day for Christians to observe. We have hitherto pointed out and applied to ourselves the teaching of prophesy that a remnant shall be saved as a scriptural warrant for our oddity, and we have decided to keep up the oddity, that we might keep up the application."

Pay no heed to them is the next best thing in regard to this clamor for a change. Pay no attention to them is the substance of Paul's advise to the Colossians at a time when, it is evident, some agitants insisted that they should keep up Old Testament requirements. He says: "Let no man, therefore, judge (condemn) you in meat, or in drink, or in respect of a



feast day, or a new moon, or a Sabbath day, which are a shadow of the things to come, but the body is Christ's." The Apostle views the matter from a Christian standpoint. His decision is based upon a clear conception of the relation between the sign and the thing signified, and he would no longer revel in the shadow after it was displaced by the substance.

Some years ago I fell in with a seventh-day adventist. The next thing in order, I fell out. I was told that I was not keeping the commands of God, and was left to infer that the seventh-day observer had alone escaped the corruption that is in the world, and was now testifying to himself: "I, even I, only am left." "I only am escaped alone to tell thee." I was told upon the authority of a self-righteous assumption that the church was not going to get to Heaven, because it was not keeping the commands. I never was in sympathy with the doctrine, "There is none righteous, no, not one, except us four and no more," and I felt that before I could accept the law as laid down by my friend, it must have better support than the prophets—I mean the modern prophets, who have the honor, in many cases, of being identified with the seventh-day agitation, and who have the high distinction of being able to date the end of the world through a slight miscalculation considerable in advance of the actual occurrence. In reviewing the many prophecies that have been made concerning the end of the world, and failed, and revised to suit the

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signs of the times, as soon as it became a foregone conclusion that the wicked old world was going to go on and pay no attention to the prophecy, I have thought it about as big a contract to call the world to a halt as to stop the church from memorializing Christ's resurrection.

I was condemned, you see, but I went into the genesis of this subject, and my conviction to-day is that the church requires to make no apology for holding the Sabbath upon the first day of the week. After viewing this subject in the light of scripture, history and science, I confess to you to-night that I feel no sense of guilt on account of my wickedness in walking in the sins of my fathers along this line. I am not in a testimony meeting, yet I cannot refrain from testifying to the fact that after cleaning my Sunday boots on Saturday, I can walk in them with a clear conscience to the house of worship on Sunday. That testimony is not all a joke. It counts something in the scale of argument, because it is evidence that the one supreme Judge of all things is pleased to accept the Sunday sacrifice without any condemnation for the Saturday desecration. In that case, the man who fetters his own conscience and tries to fetter mine, with his own rule of faith, has nothing to give me better than I already enjoy. Hence, I decline the invitation, "Come thou with us," seeing the Lord has not "spoken good" to only the man who adheres to the letter of the commands to Israel. And in answer to the insinuation that the church is not keeping the

commands of God, we throw out the challenge, "to the law and to the testimonies."

Produce your cause; bring forth your strong reasons; read or repeat to us the fourth canon of the decalogue, which, it is assumed, concludes us all under error. "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God. For in six days the Lord made heaven and earth \* \* \* and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." There is the command of God to observe the seventh day, and men have substituted it with a man-made commandment. Then we hold our breath while we are told that the Catholic Church changed the Sabbath, and if we do not believe it, all we have to do to be convinced is to turn to 2 Thess. ii. chap., where it speaks of the man of sin being revealed who opposeth and exalteth himself above all that is called God.

Seeing it is the good pleasure of seventh-day people to concede to the Catholic Church the honor of changing the Sabbath, and then applying to it 2 Thess. ii. chap., all we have to say is, if the Catholic Church has tampered with the Sabbath to the extent of setting aside apostolic teaching and practice, why go on with the application? We shall see later on that seventh-day controversialists, in seeking to substantiate the assertion that the Catholic Church changed the Sabbath, unwittingly acknowledge

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Divine authority for the change. Then to take things as we find them, we shall say, if seventh-day people tamper with the Sabbath, and set aside apostolic practice, they should go on with the application, and apply it rightly.

But we are condemned by the law. The scripture says the seventh day. Yes; but it does not say the seventh day of the week. After all your going back to the letter of the law, there is no stipulation there that the Sabbath must be upon a certain day of the week. The seventh day, dating from the first day of labor, is no stipulation for the seventh day of the week. "God blessed the Sabbath day," is not saying that all rights are reserved for Saturday. The order of Sabbath recurrence is based upon the order observed in creation — six days labor, and then one day for the Sabbath, which added along with the six makes it a seventh day. There is no other method given of computing time, except through the order of recurrence. Have we not the same order of recurrence as the law demands? You cannot read out of it, and you have no right to read into it, that a Sabbath cannot be a Sabbath unless it falls upon a niche of time in exact recurrence with the 'day of rest' from the 'labor of creation.'

The man who claims the right to do so, claims the most ridiculous right that man ever conceded to himself. Why, our solar system laughs the idea to scorn. The reater light, which is given to rule the day, rules such



a contention into outer darkness. The revolution of the earth upon its axis every twenty-four hours runs away from the proposition at the rate of 1000 miles an hour. The stars twinkle with merriment at the stupid assumption, forever and ever.

Remember, this subject has a scientific side to it, as well as a scriptural. The scriptural requirement is a seventh portion of time. The reckoning of that period of time takes the solar system into account, whether you reckon from the midnight hour, or from sunset to sunset. The Jewish Sabbath was from sunset to sunset; a system which had its correspondence with the order observed by the sacred chronologist, in designating the days of creation by the limits 'evening and morning.' What about carrying that principle (or either principle) out of its confined territory to the ends of the earth? Does the sun set out here at the same identical moment as at the antipodes? Now, if God blessed Saturday, or the seventh day of the week, we might ask, where is the Sabbath? While it is Saturday with us, it may be Sunday some other place. Is the sanctity in the name Saturday? Surely not! If not, where then is that time-limit you call the sanctified day? We leave that problem with the seventh-day people, while we maintain that God blessed the Sabbath day, the day identified with the Sabbath institution, not a fixed time-limit, unalterable under any clime, circumstance or dispensation.

Dr. John Wallas, of Oxford, pertinently recommends

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all seventh-day Sabbatarians to make a voyage around the world, "going out of the Atlantic Ocean westward, by the Straits of Magellan to the East Indies, and then from the east returning by the Cape of Good Hope homeward, and let them keep their Saturday-Sabbath all the way. When they come home to England, they will find their Saturday to fall on our Sunday, and they may thenceforth continue to observe their Saturday on the same day with us."

That is a good way to cure the practice. A more excellent way to confound the theory is, to send some of them around the earth one way, and some around the other. We are told that "when ships sailing from opposite continents meet at a certain meridian line in the Pacific Ocean, it is found that although they have each kept a correct record of clock-time, yet, at the same moment it is Saturday with one of them, while it is Sunday with the other." Navigators, however, do not lose track of days, and meet in a mist of stupidity, as might be inferred from the statement I have made, or rather quoted. Navigation has come to be a science, and, to avoid confusion of days, when ships cross the 180 meridian, going east, they back up the almanac 24 hours — one full day — and, going west, they advance the calendar 24 hours — one full day. If they get there on Thursday, 12 o'clock noon, going east, they will say: "This is Wednesday, 12 o'clock." Suppose they get there Friday, 12 o'clock midnight, going west, they

will say: "This is Saturday, 12 o'clock." Suppose they get there Saturday, 12 o'clock midnight, going east, they will say: "This is Friday, 12 o'clock midnight." Had they any seventh-day people on board, going west, they would not have their sanctified Saturday at all; going east, they would have two sanctified days.

This is a point that is not clear to many minds. The world is not something we can see around at a single glance. The rushing engine of thought must compass moving bodies, and keep pace with revolutions that are rapid as well as real. A swift exercise of thinking is all that is required to make this point as clear as daylight, and as simple as a sun-rising. We are seated in the seat of the thoughtful, I trust, and we all know that it takes this house twenty-four hours to get around from one sun-rising to another. If at the moment of sun-rising with us the people half-way round the globe, going westward, decide to go out to see a sun-rising upon the wheels of the universe, it will take them twelve hours, going as fast as the earth can carry them, before they get there. Half the distance round, westward, twelve hours longer till sunrise. Half the distance round, eastward, sunrise is twelve hours sooner, twenty-four hours difference in the aggregate.

We will suppose the earth to be as flat as it appears to be. Take a sheet of paper and strike the central line. It is 12,500 miles from centre to each side. 12,500 miles

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means twelve hours difference in time — twelve hours difference in the moment of sunrising. 12,500 added to 12,500 makes 25,000 miles, which is the circumference of the earth. It is then 25,000 miles from one extremity of the paper to the other, which means twenty-four hours difference in time. Bring the two opposite ends together, making a circle, changing the representation back to the real, so far as outline goes, and there is yet twenty-four hours difference in time. The juncture of the two ends represents in a crude way the 180 meridian, which has been settled upon by the scientific world as the place where the change of day is to be made, it being half way round the globe each way from Greenwich, from which place the time of the world is calculated.

Now then, suppose we send two of our seventh-day Saturdarians around the world, one going one way, the other going the other. This is not to be considered as a good device to get rid of them; we desire only to rid them of the weight of over-conscientiousness — a weight that will surely operate against them, seeing the *race* is a *worldly* race. We will send a seventh-day adventist eastward, and a seventh-day Baptist westward. We will send them upon the wings of the morning, and give them the flight of imagination. It is about 80 deg. longitude West from Greenwich with us, so that if each goes half way, they will meet at 100 deg. East of Greenwich. They meet at 100 deg. long., on a small island in the

Indian Ocean. One is on one side of longitude 100 deg. and the other on the other side. It is best to keep that imaginary line between them, as there is going to be a row.

We will keep out of it, of course ; and to keep things clear, we will say it is six o'clock on Sunday morning, with us. The Adventist, who went east, is twelve hours ahead of us in time — he gets the sun's rays that much sooner : hence it is six o'clock on Sunday evening with him. The Baptist, who went west, is 12 hours behind us in time : hence with him it is six o'clock Saturday night. It is his Sabbath Day, and no one out there will interfere with the exercise of liberty of conscience in Sabbath observance ; his companion will be right with him in that. In accord with this conviction, he says : "This is the Sabbath, and we should keep the commands." "Keep the commands!" exclaims the Adventist ; "Break them : that's what you want to do! This is not the Sabbath Day." "It is!" "It is not!" "It is!" As interested on-lookers, we listen to the assertions ; may we learn for our own good, that the extremist is more likely to return from the regions of extremity without making any discovery than he is to demonstrate anything, or locate any fundamental point upon which to rest, or revolve his gigantic assumption. And may we not hope that the brethren we have delegated to the long end of the rope will yet see what seems to be too apparent for them to see — that hobby-riders

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are jerked to a stand-still in an attempt to ride their hobby further than it will go. Their conflicting assertions suggest, that the world is full of opposing forces, through which the opinions of men are balanced, and brought within the radius of reason and the circle of common consent or dissent.

Finally the assertions cease, and the reasoning commences. They then discover that they both have the same theory, but there is a day's difference in the working of that theory. They then turn the argument upon the day of the week. One says it is Saturday; the other maintains it is Sunday. They laugh at each other's absurdity. From our vantage ground we see that both are wrong, and both are right. With them it is a case where "You are wrong, and I am right." The Adventist knows right well that he is right—he can see, clear-sighted man that he is, that it is nothing but a clear case of stupidity on his friend's part. Assured of this, he declares: "I'll never go back on the Seventh day. All along the way I came I told the people they were not keeping the commandments; and I sowed the country with tracts, and I expect they will bring forth fruit, so that when I go back they will all be keeping the commandments, resting the Seventh Day, according to the commandment." So they will; for if he goes on around the world till he comes to the field he sowed, he will see what a revolution those tracts have accomplished. They will all be keeping the Seventh



Day, according to the commandment. What a joy will come to his heart as he reflects upon the good work he has done, in the interest of law and order. But, alas! for the day of exultant joy! It is suddenly over-balanced with bitter lamentation over the back-slidden state of those of his own persuasion. He can understand the unstableness of the human heart; but he cannot understand how it comes that his own *peculiar* people no longer keep the sanctified day. From his point of view the Seventh-day people are keeping Friday holy, and that is every bit as unsanctified as Sunday. From the Baptist's way of looking at it, nobody is keeping the Seventh Day sanctified but himself. Here is the man who has LOST TRACK OF A DAY.

However, the Adventist takes the credit of having done a good work with his tracts; and, in view of his success, we would suggest to those in like occupation, that this sowing, here a little and there a little, does not amount to much — it must be done on a larger scale. Sow them around the world; and, just to facilitate the sowing, you know, sow with the rotation of the earth — from West to East — and then you may rightly rejoice in the one-hundred-fold of good results.

We have allowed the two combatants to fight their own peculiar fight of faith, and we see they have been 'beating the air.' We do not wish to intrude or interfere, so we let them fight away; but in our judgment, if one is right, the other is right, for they are a unit in theory;

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and if both are right, it is the solar system that is astray. This, of course, is hard to believe ; for we know that whatever comes and goes, the sun always carries the day. Don't it? They have never been content with allotting a seventh portion of time ; they have always maintained that the seventh portion of time must be the seventh day of the week ; otherwise it cannot meet the commands of God. Such a contention involves that the Seventh day is sanctified in a sense that makes the other six days unclean. It involves that the essential nature of the Sabbath is a fixed time-limit. It is now high time for them to awake out of sleep, as the day is far spent since science silenced the colored preacher's philosophy: "The sun do move." It is now for them to learn that the hour and moment of sunset varies according to geographical position. So with the midnight hour. The diurnal revolution of the earth, which fact it is which makes days and nights, leaves their theory in the lurch, because the earth will not stand still long enough for them to portion off a *sanctified time* that will be the same the world over. You cannot adjust a theory like that to a world that waits for nobody.

The term "sanctified," in Scripture, very often signifies "set apart," and can mean nothing more or less applied to the Sabbath. The first day of the week, in that sense, has all the sanctity that any day could possibly have. The day is sanctified so far as it is set apart for rest and worship. Time, from its very nature, admits

of no further sanctity than human observance, and divine recognition of the observance, attaches to it. The discrimination against the First day of the week, on the ground that it is not the sanctified time, is made ridiculous when we consider that the First day in some parts may have as big a slice off the supposed sanctified time as the Seventh in others. That fact kills that objection to the First day of the week. The world is too big, and the Christian Sabbath too wide to tie it down to pharisaical exactness about the letter. With a worldwide Sabbath, reaching from pole to pole and from shore to shore, we would sometimes find ourselves in the dark, if we were to adopt even that peculiarity of the Jewish system of reckoning the Sabbath, from sunset to sunset, though it was all right in his own confined territory.

They tell us that if a young man sits up all night, in the vicinity of the North Pole, with his best young lady, he has six months' solid bliss, without any intermission whatever. And so, a Sabbath there, lasting from sunrise to sunset, would certainly mean the longest Sunday on record. I don't think many of us would stay there all day Sunday. But, perhaps those two men, at 100 deg. longitude have some reason to think we have forgotten them, and wandered off to the poles with the intention of staying there over Sunday, so we will return to them. Let it be said to the credit of these two pious brethren, that they have not knocked each other down. They have, though, knocked the sense out of the sanctity

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phase of their hobby: that is all. Considering them a unit on the Sabbath question, it looks as though someone was tangled in his own net; confounded by his own contention. It then devolves upon us to "loose him and let him go."

We will let them go without any benediction, and without wishing them God-speed, feeling, as we do, that they are authors of confusion, and disturbers of the peace with which the Christian Sabbath was instituted. In doing so, we are aware that Christian liberality says on behalf of those who "esteem one day above another," aside from the associated sanctity: "Let every one be fully persuaded in his own mind." We are aware of that, and would point out that "be fully persuaded" is a rebuke to the man who clings to a persuasion that will confound and confuse him every time he goes away from home. "Be fully persuaded in your own mind." Read the Bible for yourself, and think for yourself. If you let a hobby-rider think for you, and then jump at the conclusion that everybody is wrong, and you and another fellow right, you run the risk of being foolishly-persuaded.

The way some would-be teachers on the Sabbath question would have us read the Bible, reminds us of the way some bad boys would have a guileless old Scotch minister read it. Having told the boys where the lesson was which he was going to read, they found the place and glued the pages together. The next morning, he read to an astounded congregation: "When Noah was

one hundred and twenty years old, he took unto himself a wife, who was [then turning the pages] one hundred and thirty cubits long, forty cubits wide, made of gopher wood, and covered with pitch within and without." He was naturally puzzled at this, verified it, and said: "Well, that is the first time I ever read that in the Bible; but I accept it as evidence of the assertion that we are 'fearfully and wonderfully made.'"

Read history for yourself, and you stand a better chance of seeing facts in their true relations, than by allowing your mind to be prejudiced by the absurd statement of the controversial tract-writer, that the change from the Seventh day to the First day of the week was made by the Pope of Rome. We will discuss that statement when we come to consider the historical aspect of the subject.

#### A BROKEN LAW.

I wish now to call your attention to man's present relationship to the command under consideration. It is a broken command; and all — Jew and Gentile — are concluded under the sin of breaking it. It is broken: how do you propose to fulfil it? Is it by punctillious exactness touching time limits and outward legal observance? Does not Christ, in His interpretation of the law under New Testament requirements, say: "Love is the fulfilling of the law." We then fulfil the law, not by legal observance of either the first day or the seventh; but by the love which expresses itself in Sabbath wor-

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ship. The letter of observance is dead, when you find it alone without spiritual love. Those who trust to the almanac alone for the discernment of the Sabbath, have never known the Christian Sabbath which is a Christian's Sabbath —

“Day of all the week the best ;  
Emblem of eternal rest.”

PROPHECY UNDER THE LAW,

Bearing upon a change of the Sabbath, is a subject that calls for consideration. The object of prophecy is to prepare heart and mind for that which prophecy asserts will come to pass. Pentecost was full of the prophetic feature, else it was empty of spiritual bearing. We do not need to ask what its preparatory object was, when we know that it was a Jewish First day of the week sabbath. Its preparatory object implies a change of Sabbath as the fulfilment of its prophetic feature, in the outpouring of the Holy Spirit. It was a type of the Christian Sabbath, and a token of a spiritual Pentecost.

It seems every exercise of God's power in mercy since the creation has found its reflection somewhere in the exercise of man's faith. We look at Christ, the Saviour given, and we may look back at Abraham's faith ; we look at the mighty spiritual Pentecost, when 3000 were converted, and we may look back to the faith of that ancient festival. Thus the prophetic feature is manifest by its fulfilment. What do these words mean



“When the day of Pentecost was fully come”? The foot note of the Revised version brings out the idea of fulfilment very clearly, by rendering the Greek, “being fulfilled.” On that day of fulfilment, the first day of the week was baptised into the new covenant as the Sabbath for the Christian dispensation. Why this preparation throughout Jewish generations, unless the Sabbath was designed to change its channel? If the Pentecostal Sabbath has not come, and come to stay, your faith is vain and your ancient practice without meaning.

#### A MEMORIAL INSTITUTION.

Your attention is invited to another aspect of the law. Notice the first word of that Fourth commandment: “Remember.” The word *remember* affixed to the Fourth command, calls attention to the pre-existence of the Sabbath, and is a call to the exercise of the mind. To remember the Sabbath implies to take thought as to its occurrence and observation, and to reflect upon the great fact which the Sabbath typifies—the rest from the labor of creation. The Sabbath is a memorial institution. The Patriarchal Sabbath was a memorial institution: it memorialized Creation. The Jewish Sabbath was a memorial institution: it memorialized their deliverance from Egyptian bondage, (Deut. v. 15); but while it had that special memorial feature, creation was not lost sight of. The Christian Sabbath is also a memorial institution: it memorializes Christ’s resurrection. Creation is not lost sight of in the resurrection of Christ,

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who is "the first-born from the dead, for in him were all things created." Thus we see the memorial feature of the Jewish Sabbath has been displaced; but, since the Christian Sabbath is one day of every seven, the intention of the Mosaic institution has not been disturbed, but is fully met.

With the ushering in of the New Dispensation, "old things passed away, and all things became new." The old was no longer obligatory after it reached the fulness of time. How could the Jews' Sabbath possibly be an exception when its limit of duration was exactly the same as other peculiarities of the Jewish system, no longer recognised as obligatory upon the believer on Christ? For instance, the Lord's Passover was obligatory upon the Jews, *throughout their generations*. Now, genealogy with the Ancients was, you might say, a science or system by which they held events in their proper relations; especially the two great events: the promise to Abraham, and the fulfilment in Christ Jesus. Their generations dated from Abraham to Christ. Christ came, and the time limit expired, (Matt. iii. 9,) and we find the Lord's Passover displaced by the Lord's Supper. The Levitical priesthood was authorized *throughout their generations*; it was changed — Christ is our High priest. The burnt offerings were required *throughout their generations*; they were done away with when. "Christ offered himself once for all."

The Sabbath — what about it? See Exod. xxxi. 13.

“Verily, my Sabbaths ye shall keep: for it is a sign between me and you *throughout your generations*; that ye may know that I am the Lord that doth sanctify you.” Does God recognise that sign to-day with the people or nation he set apart from idolatrous nations, to be a depository of truth? The breaking up of Jewish national life, and the scattering of the Jews to the four winds of heaven doubtless as truly contemplates the cessation of the Jewish system as the scattering of a crowd of rioters contemplates the cessation of the riot. The people that were set apart are set aside, and the sign has ceased. The New covenant, of necessity, makes void the Old.

We might well ask, in view of the general sweep from old to new: Is a change, affecting the Sabbath, to be wondered at? And since our Lord's resurrection is the seal of his Messiahship, the sign of the new covenant, the basis of the Christian's faith and hope, the triumphant arch in the redemptive work: is it not in accord with the “eternal fitness of things,” that the memorial feature be transferred from the narrowness of a national deliverance, to a deliverance that provisions for every son and daughter of Adam's race.

#### THE HISTORY OF THE SABBATH

Begins with the history of man. It was made for man, and for him alone. It did not affect the lower animals, except in man's use thereof. It did not affect the vegetable kingdom at all. Natural laws are as legal upon the Sabbath as any other day. The face of nature gives

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no indication whatever that the Sabbath is the Sabbath. Had there been an order for the cessation of development of organic matter, the dispute about the day that was sanctified could easily have been settled by the microscope. One day is not esteemed above another by the vegetable kingdom for development, except it be a wet day. The grass will grow under your feet while you are on your way to church on Sunday, as well as any other time. This is a scientific point many are slow to observe, as is evidenced by the way they slow up to observe.

The Sabbath, then, has no visible marks of identity to distinguish it from other days of the hebdomadal cycle. The distinction of days is a matter of human convenience, arising from a necessity of keeping events in their proper relations. With the attribute of omnipresence, I cannot understand how God can recognize one day more holy *unto himself* than another. It is stated the Lord had a period of rest from the labor of creation. It is designated the seventh day. We ask: What is that seventh day? The best scholars maintain that a day of creation was a vast period of time. Scripture greets the statement of science with the harmonious assurance, "One day with the Lord is as a thousand years, and a thousand years as one day," which amounts to saying, that if the Lord undertook to do a day's work, according to our idea of a day, he leaves himself at perfect liberty to spend a thousand years upon it. In keeping with this theory, there is the theory that the seventh day following

the creative days, includes to the present, and on into the future. It is pointed out that the limits — morning and evening — which are given to each of the creative days, are not given to the Seventh day. To my mind, the strong support to this theory is, that God rested from a completed work — not a work to be resumed on the day following the Seventh, or at any other time. God's great æonian period of sabbatic rest is the reason assigned for man's rest. Man's sabbath is, then, a type of God's Sabbath.

But, suppose the six creative days to have been literal solar days, in that case, as in the other, the seventh day was man's first whole day, since his creation was at the close of the sixth day. Adam stepped out of creation into Sunday. Now, while God made the days, the reckoning of them is left to man. What do you think Adam would write in his diary Sunday evening? Would it be: "This is the Seventh day"? No; Adam never wrote anything in favor of Seventh day sabbath-keeping. You cannot quote from Adam in support of the Seventh Day. He could not say: "This is the 7th day," because the system of alternate day and night was not established until the fourth day. It is most probable, since that was Adam's first day, he would designate it as the First day of the week. Scripture dates from Adam; and it is likely Adam would date from his own experience and existence. This supposition, that the original Sabbath was upon the first day of the week is

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not slain by the fact that the Sabbath of the Jews was upon the seventh day. It would, if the Jewish Sabbath regulated everything before and behind it. But it is to be feared the patriarchs were as wicked as we are, in not observing the seventh day. It cannot be proven that the patriarchal Sabbath gave the seventh day of the week identity to the Jewish Sabbath. The Jew's sabbath day was indicated by a local event in Jewish history, irrespective of any previous custom or command. It cannot be proven that the seventh day of the Jewish week was in exact recurrence with the seventh day following the creative days.

Further, there is the evidence of circumstance to show that a change was made at the time the Jewish Sabbath was instituted. This point is full of interest; but should be no more incredible than the fact that the beginning of the year was changed some few weeks prior to that time. And that change is far from arguing exclusion to a change affecting the week days. It is fair to take advantage of the first change as admission of other changes, so far as it removes the cast of conservatism from the established order of things as a whole. It was a transition period.

The scriptural record of the institution of the Jews' Sabbath brings us to the consideration of the supposed change, upon its own merits. The children of Israel marched unto the wilderness of Sin on the fifteenth day of the second month after their departure out of Egypt.



On the morning of the sixteenth manna fell. It fell regularly for six consecutive days ; but on the morning of the twenty-second there was none. Thus was the Jews' Sabbath indicated. Now, the fifteenth day, just one week previous, was observed as a secular day—they marched unto the wilderness of Sin. Is that the way the Lord would have his people observing the day that he had set apart for rest and worship? There was no necessity for marching on the fifteenth, as their enemies had been disposed of. We cannot believe that God led his people out upon the line of sabbath desecration. Therefore we assure ourselves a change was made for the Jews throughout their generations. There is no positive evidence as to whether the Israelites had sabbath privileges in Egypt, or not. Some think, as they worked by the task instead of by the day, that Sabbath observance could be maintained. But, perhaps, if those who think so had been there, and under a cruel task-master, they would have found out that as hard a task could be put upon the Sabbath as any other day. It is scarcely consistent with cruelty to suppose otherwise. The probability is that every day was a day of hard labor. The words of the Lord to Moses : " See, for that the Lord hath given you the Sabbath, etc.," give ground for the inference that Sabbath privileges were previously denied. The Sabbath, in the sense of a gift, excludes the thought of previous rights to enjoy it.

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the Sabbath, which stood as a permanent blessing between him and the curse of unmitigated labor: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground." And the first permanent blessing pointed out to the children of Israel after their deliverance, was the restoration of the Sabbath, which is a rightful heritage to fallen man. That they received the identical day which they had lost in Egypt is improbable. Had the Lord assigned the reason for withholding the supply of manna on the twenty-second, that it was *the* Sabbath day, it would have left little room for speculation in regard to a change. This he does not do. He says: "To-morrow is a solemn rest, a holy Sabbath unto the Lord." The (pre-existing) sabbath seems to have no place in indicating the twenty-second. The day is indicated by a special mark, for a special people, throughout their generations. It is interesting to note that law is as liberal to the supposition of a change as history is assuring. The great law-giver, Moses, says: "God made not this covenant with our fathers, but with us."

Let us now turn to that bright page in the history of the Sabbath, when the transition was made from old to new; when the shadow was lost in the substance; when the type was displaced by the antitype; when the Jewish Sabbath lost its identity of nationalism, and found its continuity in a universal Sabbath—the Sabbath of the Christian dispensation, designated by St.

John, under divine inspiration, as "the Lord's Day." That page opens up a triumphant chapter.

#### THE CHRISTIAN SABBATH INDICATED.

We have noticed that the Jewish Sabbath was indicated by the cessation of manna on the seventh day. It was indicated in a negative manner, which was quite in accord with the negative character of the divine commands: "Thou shalt not." Christ reduced the negative requirements of the law to a positive state, and his commands ran: "Thou shalt." Thus we may expect the Sabbath of the new dispensation to be indicated in a positive manner. We will see that it was, if we first observe the distinctive character of the Sabbath under law and under grace. The former was a shadow; the latter is *freighted with the substance, which is Christ and Christ-worship*. Now, place alongside of the character of the Christian Sabbath the fact that Christ-worship was excluded on the Saturday preceding his resurrection, and we see that Saturday was discriminated against. That seventh day was a black Saturday. Christ-worship was excluded, since his disciples would necessarily worship a dead body. Not so on the first day of the week. After his resurrection, Christ sent for his disciples—a call to the Church for joyous worship. He said to them "Peace be unto you." That was the first day after the crucifixion that the manna of spiritual peace fell upon

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the church. Did it continue to fall upon that day? Yes. We are told that after eight days (being the second first day after the resurrection,) again his disciples were within and Thomas with them, then came Jesus, the doors being shut, and stood in the midst and said, "Peace be unto you."—again he spoke into the Christian Sabbath a degree of sanctity the Jewish Sabbath had never known. A later appearance of Christ's was at the sea of Galilee. The circumstances indicate to my mind that this appearance was also upon the first day of the week. Peter and the other disciples had toiled all night and caught nothing — no fish. Why? Because they were backsliding from the observance of the day their Lord had honored with the sign of the new covenant. They were working against God, and God worked against them. They were working on the wrong side of the ship; they must cast upon the right side, and the result was symbolic of spiritual success. Further, Christ called them away from their work, saying: "Follow me," and he charged Peter to attend to the spiritual interests of the flock. That may be considered as an intimation of better employment than leading the others off upon a Sunday fishing excursion. It is not stated what days his later appearances were on; but we know that when the day of Pentecost was fully come, the disciples were with one accord in one place, waiting for another First-day-of-the-week blessing. And they got it. Wondrously, gloriously, did it come upon them!

As this spiritual Pentecost has connection with the prophetic Pentecost—

PROPHECY UNDER THE LAW,

Bearing upon a change of Sabbath here calls for close consideration. The object of prophecy is to prepare heart and mind for that which prophecy asserts will come to pass. Pentecost was full of the prophetic feature, else it was empty of spiritual bearing. We do not need to ask what its preparatory object was, when we know that it was a Jewish First day of the week sabbath. Its preparatory object implies a change of Sabbath as the fulfilment of its prophetic feature, in the outpouring of the Holy Spirit. It was a type of the Christian Sabbath, and a token of a spiritual Pentecost.

It seems every exercise of God's power in mercy since the creation has found its reflection somewhere in the exercise of man's faith. We look at Christ, the Saviour given, and we may look back at Abraham's faith; we look at the mighty spiritual Pentecost, when 3000 were converted, and we may look back to the faith of that ancient festival. Thus the prophetic feature is manifest by its fulfilment. What do these words mean "When the day of Pentecost was fully come"? The foot note of the Revised version brings out the idea of fulfilment very clearly, by rendering the Greek, "being fulfilled." On that day of fulfilment, the first day of the week was baptised into the new covenant as the Sabbath.

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\*There can be no question raised against the point that Pentecost was upon the first day of the week. However, a calendarial view of this subject leads us to two questions, closely related to each other: 1. How can Pentecost possibly preserve its identity with the first day of the week, from year to year, and at the same time maintain the relation of fifty days from the Passover, seeing that the latter varies according to the position of the moon? 2. May we not question the correctness of identifying the Sabbath preceding the Sheaf offering with the Passover Sabbath? Having sent the above questions to Rev. J. F. McLaughlan, Professor of Orientals and Old Testament Literature and Exegesis, Victoria University, he answered:

1. In Exodus xxiii. 14-17, the date of Pentecost, here called the "feast of harvest," is not definitely fixed. In Deut. xvi. 9-12, it is seven weeks "from the time thou beginnest to put the sickle to the standing corn," a date which it would seem must necessarily vary from year to

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\*The reader will kindly overlook the re-insertion of this part of "Prophecy under the Law," which is occasioned by the omission on page 30, of what follows under that head. The mistake was not discovered until too late to rectify it.



year. The barley harvest came on first, the wheat harvest later. The first month of the old agricultural year was "Abib,"—that is, the month of the "green ear." The beginning of harvest would fall sometime within this month. Pentecost, seven weeks later, marked the close of the harvest. In Numbers xxviii. 26-31, Pentecost is left undetermined, but is called the "feast of weeks," evidently with reference to the customary seven weeks of harvest, cf. Exod. xxxiv. 22. In Lev. xxiii, 15-21, Pentecost is dated from "the morrow after the sabbath" fifty days; that is "to the morrow after the seventh sabbath." The sabbath from which the count begins is evidently that mentioned in v. 11, as the day which precedes the formal opening of harvest. It seems very clear that this sabbath is the Passover Sabbath, the fifteenth, probably, of the month Abib, mentioned in the sixth verse of the same chapter. It appears from Exod. v. 1, and other passages, that a feast more ancient than that of the Passover was celebrated at this time. This feast celebrated the opening of harvest. After the Exodus it was amalgamated with the Passover feast, or, at least received an additional significance, and commemorated now the deliverance from Egypt. It seems beyond reasonable doubt that these old harvest festivals must have varied in date from year to year, being sometimes earlier, sometimes later. The Passover, too, in the earliest times, was probably not fixed to a precise day of the month, but was celebrated at the same time as

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the opening of harvest. In fact, we are distinctly told that the Passover had not been kept, according to the strict letter of the law, from the time of the Judges until Josiah's great Passover, in 621 B. C., 2 Kings xxiii. 21-23, 2 Chron. xxxv. 18. With the revival of religion in the time of Josiah, and after the return from the Exile, the law was more strictly observed, and the date became fixed and unchangeable. When worship was centralized at Jerusalem, in the time of Josiah, and the people could no longer keep the feasts wherever they chose, but must come to Jerusalem three times a year, it was necessary that the dates of the feast days should be fixed and adhered to. They were fixed according to the days and months of the lunar year. Easter came on the fifteenth, that is, at full moon, of the first month. The year began with a new moon. The first, the eighth, the fifteenth, the twenty-second days of the month, were Sabbath days. There were twelve lunar months in the Hebrew year, making 254 days, or 11 days less than the solar year. From time to time an extra, or intercalary month, had to be inserted, to make up the deficiency. Each lunar month would thus consist of twenty-nine or thirty days. If these months were originally divided into four weeks each, there must have been some weeks with eight days. In that case, the Sabbath could not have come every seventh day. This was made up for, however, by the celebration of the New Moon day as a holy day. Under the influence of the Mosaic law, how-

ever, the Sabbath assumed so important a place in the religious life of the people that it superseded the new moon feast, and came to be reckoned independently of the lunar month, and was celebrated as it is now, every seventh day. The exact period of these changes we do not know. In the times of the prophets the new moon was still observed along with the Sabbath as a holy day. See 2 Kings iv. 23, Isaiah i. 13, 14, Amos viii. 5, Hosea ii. 11. It seems clear, at any rate, that the month Abib, or the first month of the agricultural year, must have been reckoned henceforward as beginning on a Sabbath day. Here the new moon and Sabbath coincided. Hence also the fifteenth day of this month would always be a Sabbath day, and Pentecost, fifty days later, would fall on Sunday, the day after the seventh Sabbath.

"2. The universal testimony of Jews and Christians, ancient and modern, is, so far as I know, in favor of the identification of the Sabbath preceding the Sheaf-offering with the Passover Sabbath. I think there can be no doubt about it."—J. F. M.

That the difficulty of having Pentecost fifty days from the Passover may be readily seen, we would call attention to the fact, that you can have a Sunday fifty days from Christmas, when Christmas falls upon Saturday. When it does not fall on Saturday, Sunday would have to be changed to maintain the position of fifty days from Christmas.

Psalm 118 is full of prophetic significance, touching

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the recognition of the Lord's day as the day of worship and joy to the Christian church. Bishop Horne calls it "a triumphal hymn, sung at the resurrection of the Messiah." The stone . . . of the corner. That is a reference to Christ's resurrection. Open to me the gates of righteousness, (places of worship,) I will go unto them and I will praise the Lord. This is the day which the Lord hath made — the Sabbath.

The fact that the offering of the first-fruits of harvest fell upon the identical day upon which Christ became the first fruits of them that slept, in all probability had something to do in suggesting the 25th verse: "Save now, I beseech thee, O Lord; O Lord, I beseech thee, send now prosperity." Temporal prosperity was included in the promises to the Jew. The first-fruits were in recognition of God's promise on this line. A prosperous harvest was contemplated in the Sheaf offering. The Psalmist evidently grasps the idea of prosperity and invests it with its spiritual bearing, which is salvation—present salvation. The 27th verse says: "God is the Lord, which hath showed us light." It was that light which led them to say: "This is the day which the Lord hath made; we will be glad and rejoice in it." One thing is certain, the Christian Church has ever since that day been saying; This is the day which the Lord hath made;" and with those joyous disciples have been singing: "We will be glad and rejoice in it."

Again, the Lord speaks in prophetic utterance

through his prophet Hosea : " I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts, and I will betroth thee unto me forever, . . . and thou shalt know the Lord." You see, the cessation of Jewish custom and spiritual betrothment through Christ Jesus are conjunctive. I believe, if the Jewish nation were converted next Saturday, the Jews would observe next Sunday as the Sabbath. Jewish practice ceases at the point of Christian faith, and Christian practice begins at that point.

We have noted the signs of the times, which indicate that the Sabbath with other peculiarities of the Jewish system must vanish away with the dawn of the new dispensation. Are we mistaken ; or is the practice of the early church a fulfilment of that indication ? A recent writer wisely notes, " There is no record that they ever met *by themselves* for the purpose of religious worship on the Jewish Sabbath." It is true, the apostle Paul took advantage of the seventh-day attendance in the synagogue to preach the gospel ; but throughout his ministry it was his custom to meet the Christian churches upon the First day of the week. His teaching corresponds and bears out this practice. He writes to the Colossians : " Let no man therefore judge you in meat, or in drink, or in respect of a feast-day, or a new moon, or a Sabbath day." He writes to the church at Corinth, to bring their collection upon the *first day of*

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*the week*, and goes on to say that he had given the same order to the churches in Galatia. The Jews brought their offerings to the synagogue, on their Sabbath day ; and the early Christian church must bring their offering upon the first day of the week — upon the Christian's Sabbath day.

Some of us may forget the collection in these days ; but the most of us seem to remember that the Sabbath falls upon the first day of the week. We have got into the practice of observing the First day, and the only sensible explanation of it is that it is apostolic practice. The reason that we do not observe the Jewish Sabbath is that we are not Jews, but Christians ; and as Christians, we rejoice in the glorious triumph of Christ's kingdom and Christian institutions. But they do not all rejoice with us, because they do not all believe our report. The Seventh-day spies bring up another report. They assert that the change from the Seventh to the First day was due to papal and pagan influences. I have a large book in my possession that is full of assertions to the effect that the Pope of Rome changed the Sabbath. Where do they draw for evidence, to substantiate the assertion? Why, that book abounds with clippings from Catholic papers and Catholic works, in which they convict themselves, to the seventh-day writers' satisfaction, by claiming the honor of changing the Sabbath. Then we are told, there is no escape for the conscientious Protestant. We ask, upon what does the Catholic



Church base her claim to that honor? Why, upon the prior claim to apostolic succession! What hypocrisy we here find, clothed in Seventh-day sackcloth! — accepting Rome's evidence on her own behalf, for the sake of the color of argument her testimony affords them wherewith to prejudice the Protestant mind against the Lord's Day, at the same time belaboring the Catholic Church for doing what it is first admitted she has divine authority for doing. They shovel the blame upon the Catholic church, after recognising the validity and infallibility of her orders! In doing so, they are cutting the ground from under their own feet. If they keep on shovelling, they will dig their own graves. But that is the way men, blinded with prejudice, fall into the ditch they make for others. Can they not see that if the Church of Rome, as they freely admit, is the only true church, the Church of Apostolic times, she is empowered to act for Christ, under the infallible guidance of the Holy Spirit, and that she is in direct line with Christ's communication: "Whatsoever ye shall bind on earth shall be bound in heaven." There, then, is divine authority; there, then, is sufficient reason for keeping the First day of the week!

Let us respect every man's honest convictions, but let us give no place to the argument which appeals to prejudice. Such argument has the weakness of dishonesty to begin with. Of course, the Seventh-day controversialists do not acknowledge the claim of the

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Catholic Church to apostolic origin, only so far as it sustains their hobby. Is that honest truth-seeking? Not a bit of it. The time when this wickedness on the part of the Catholic Church is said to have been perpetrated was at the Council of Nicea, 325 A.D. What does Church history say? What do Protestant historians say? They do not put the date of the present Roman Catholic Church back further than the beginning of the sixth century—606 A.D. In the next place, the Council of Nicea only confirmed a practice which had become almost universal. We have overwhelming evidence from the writings of post-apostolic writers to prove that the "Lord's Day," as designated by John in 95 A.D. was observed by Christians as the Sabbath in the first, second and third centuries. We have evidences on this point from the pen of Ignatius, the disciple of John, who wrote perhaps as early as A.D. 100.

In his epistle to the Magnesians, in making a contrast between Judaism and Christianity, he goes on to say: "If those who were concerned with the old things have come to newness of hope, no longer keeping (Jewish) Sabbaths, but living according to the Lord's day, in which our life has arisen again through him and his death . . . how can we live without him whom the prophets waited for as their teacher, being in spirit his disciples." Again, he calls the Lord's day the "queen and chief of all days," and says, "It is presupposed that even the Jews who came over to Christianity sub-

stituted Sunday in place of the Sabbath. We have evidence from the oldest church manual, the *Didache*, or the Teaching of the Apostles, which fills the gap between the apostolic age and the second century. It was discovered in 1873, by Philotheos Bryennias, in the Jerusalem Monastery of the Most Holy Sepulchre at Constantinople, and may have been written as early as A. D. 125. Chapter 15 opens with this direction to the saints, "But on the Lord's day do ye assemble, and break bread, etc."

We have evidence from the pen of Irenaeus, who lived in the 2nd century. He says: "On the Lord's day every one of us Christian's keeps the Sabbath." Every one, mind you—not a single Seventh-day saint among them. Oh! they did not know the Pope changed the Sabbath.

We have evidence from the pen of Justin Martyr, who wrote about A. D. 138. A recent writer (Marion Harland) says of him: "This Christian Father of the early Church, was a native of Shechem (now Nablous,) and, very possibly, may have himself talked with John." He says: "On the day called Sunday there is a gathering in one place of all who reside either in the cities or in the country places, and the memoirs of the apostles and the writings of the prophets are read." He goes on to give reasons for keeping this day, viz.: "Because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ, our Saviour, on the same day rose from

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the dead. For he was crucified on the day before that of Saturn (Sat.); and on the day after Saturn, which is the day of the Sun, having appeared to his apostles and disciples, he taught them these things," etc. You ask for Divine authority: how can you evade Justin Martyr's plain declaration, "He taught them these things?"

Tertullian of Carthage, the great writer of the second century, speaks thus of First-day Sabbaths: "Sundays we give to joy," "to observe the Lord's resurrection." "If we spend Sunday in rejoicing, it is from a different reason than sun worship." Here is the answer to those writers of modern times, who seek to show that the change was due to pagan influence; that primitive Christians fell from the grace of apostolic faith and practice and fell in with the pagan custom of sun-worship.

Clement of Alexandria, a contemporary of Tertullian, says: "A true Christian, according to the commands of the gospel, observes the Lord's day by casting out all bad thoughts, and cherishing all goodness, honoring the resurrection of the Lord, which took place on that day."

Chrysostom, on Psalm 99, says, "It was called Lord's day, because the Lord rose from the dead on that day."

Theodoret, speaking of the Ebionites, says, "They keep the Sabbath according to the Jewish law, and sanctify the Lord's day in like manner as we do."

There are other testimonies of interest. Dionysius,

bishop of Corinth, about A.D. 170, wrote a letter to Soter, bishop of the church at Rome, in it he says: "To-day we have spent the Lord's holy day, and in it we have read your epistle." Pliny, in his letter to Trajan, clearly proves that Christians had a stated day for worship, when they sang hymns of praise to Christ, as God. In Mosheim's History of the First Century, we are told, "All Christians were unanimous in setting apart the first day of the week, on which the triumphant Saviour arose from the dead, for the solemn celebration of public worship."

Eusebius, about A.D. 324, penned a decisive passage. Here it is: "The Word (Christ) by the new covenant translated and transferred the feast of the Sabbath to the morning light, and gave us the symbol of true rest — the saving Lord's day — the first (day) of light, in which the Saviour obtained the victory over death. On this day, which is the first of the light, and of the true Son, we assemble, after an interval of six days, and celebrate the holy and spiritual Sabbath; even all nations redeemed by him throughout the world, assemble and do those things according to the spiritual law which was decreed for the priests to do on the Sabbath; all things which it was duty to do on the Sabbath, (*i.e.* Jewish Sabbath,) these we have transferred to the Lord's day, as more appropriately belonging to it, because it has the precedence, and is first in rank, and more honorable than the Jewish Sabbath. It is delivered to us (*paradedoti*)

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handed down by tradition, that we should meet together on this day, and it is evidence that we should do these things announced in this Psalm." (Psa. 92.)

Origen, the great theologian, of Alexandria, in the beginning of the 3rd century, wrote that the Lord's day was "placed above the Jewish Sabbath." "To keep the Lord's day, is" in his opinion, "one of the marks of the perfect Christian."

Peter, bishop of Alexandria, about the same period, says: "We keep the Lord's day because of him who rose thereon."

Perhaps it would be interesting to some of our would-be martyrs on the line of the 7th-day Sabbath inconvenience, to know that one of the ordinary test questions put to the early Christian martyrs, was, "Hast thou kept the Lord's day?" to which the usual reply was given: "I am a Christian; I cannot avoid it."

Is not this enough to silence any specious argument that may be raised against First-day Sabbath-keeping. What does the assertion that the Council of Nicea changed the Sabbath amount to, when we place the facts of history alongside of it? If that Council changed the Sabbath channel, it had a very easy thing to do. All they had to say was, Flow on, peaceful river, — and it flowed on. What does the insinuation amount to, that Sunday was first set apart by the edict of Constantine, which was issued A.D. 321, when we place alongside of that statement the facts of history? It amounts



to a perversion of the truth. The edict of Constantine was the first Sunday civil law enacted ; but it never was designed by that famous convert to Christianity to interfere with Christian custom. On the contrary, Constantine's decree was on behalf of the Christian Church, and simply made the Lord's day, which was the recognized Sabbath of the Church, the legal Sabbath of the nation.

But after all is said and done, we are about where we were before. We are told that we must point to the plain command of Jesus for the prohibition of the Jewish and the injunction of the Christian Sabbath, or else give up the argument. You have us this time, sure. But where do you place yourself by such a subterfuge? Why, you place yourself in the clutches of Judaism. Circumcision becomes as obligatory as the seventh day, as you cannot point to the plain commands of Jesus for the abolishment of circumcision. Again, the obligation of indebtedness to keep the whole law, which Seventh-day people place themselves under, should certainly necessitate the stoning to death of the seventh-day sinner found gathering sticks upon his own Sabbath day. Are they faithful in carrying out that point of law when asking for the plain command of the prohibition of one particular Jewish tenet, which they choose to cling to.

Some years ago, a Methodist minister and a Baptist layman down South, had a heated discussion on the subject of baptism. There seems to be a great deal of

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ignorance and a great deal of learning upon both sides of this disputed question. In this case the Methodist was a scholarly man, well versed in scripture, and forcible in argument ; while the Baptist was at the disadvantage of being very ignorant. But this did not make him any the less assertive, or positive. However, the Methodist piled up argument and scripture, until he had the champion of immersion covered. The Baptist just kept quiet for some time, and let the Methodist talk away until doubtless the latter thought he was making a convert out of the former. At length the Baptist came out of his corner, and standing up with the air of one who feels, I've got you just where I want you, and that the time has come to crush his opponent completely, began to say, "Yer can quote scripeter, but do yer know the bible speaks of John de Baptist." Then he fairly shouted, in tones of triumph, "But can yer tell me where in the whole bible anything is said of John de Metdis?" When you come to deal with men who challenge conviction upon evidence, they are first sure they will never get, you may as well stop at once ; for you have a class of men "who will not be persuaded though one rose from the dead."

THE DIFFERENCE IN THE DAYS.

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 “*One man esteemeth one day above another ; another esteemeth every day alike.*” — ROMANS XIV. 5.  
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Indefiniteness of understanding in any department, tends to make men lightly esteem an obligation, and sooner or later will terminate in confusion and disagreement. The Lord provisions against this, in his dealings with men, by making definite obligations, and insisting on a definite fulfilment of them. In the department of *giving* we see that a definite line is drawn ; one-tenth is required. Anything short of that places the delinquent open to the charge of dishonesty. But had there been no definite amount fixed upon, there would have been no provision made for the conviction of those who withheld it. The conviction, “Ye have robbed me,” would be hard to sustain, as men who are mean enough to rob God, would be mean enough to justify the appropriation of all to their own use on the ground that all they had was the Lord's. It is well that this device of the devil's in first making everything sacred, that everything may become secular, is guarded against by definite lines of demarcation between the sacred and the secular.

In the department of *time*, also, we see that God has set apart a definite portion to be devoted to himself and to his service. Six days are for labor ; but the sev-

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enth he reserves to himself. The first consideration is the amount of time — one-seventh. The next is, that it have a regular order of recurrence. Having met these, we may ask: What difference is there in the days? why not Saturday? or Monday? or any other day instead of Sunday, so long as we are persuaded that there is no difference in them? or why not esteem every day as a Sabbath? In answering these questions, we must consider the error of indefiniteness. The special claim upon "some" of our time is not to be met by an indefinite "all" on our part. No one has a right to esteem "every day alike," regardless of the devotional use or character of the Sabbath, and then make that persuasion an excuse for secularizing the Sabbath. On the other hand, no one should esteem one day above another in a sense which makes a day — a time-block — a Sabbath with or without the general observance associated with it. Suppose a man sets apart a dollar bill for the Lord's service, and says: "Now, that is the Lord's, and it would be wrong for me to supplant it with another bill of equal value, as no other bill can possibly meet its intended use." Here is the mistake of esteeming the article money, rather than the value it represents. The man who makes it, however, does us good service in reflecting the absurdity of that class who esteem one day above another, aside from associated value, and insist that no other day than that (seventh) day can meet its original intention. But suppose a man should improve upon the

theory of esteeming every dollar alike to the extent of taking his Lord's money and devoting it to his own use, would not such meanness pass for robbery; and does not the verdict remain the same, whether it is time or money that is withheld. When a man goes so far in esteeming every day alike, as to lose sight of the devotional obligations of the Sabbath, and disregards the observance which sanctifies the day, he is in danger of thinking that he is at liberty to shift the Sabbath to suit his convenience. When a man gets that persuasion, he should get some one to tack upon his Sabbath the announcement: "Subject to change without notice."

The attendant obligation with sabbath-keeping of "holy convocations," legislates against a single individual taking for his Sabbath a day that, owing to its non-correspondence with the day that holy convocations are held upon, makes the obligation of none effect. The feature of holy convocations which belonged to the Jewish Sabbath was incorporated into the Christian Sabbath, and we find Paul exhorting, "Not forsaking the assembling of ourselves together, as the manner of some is." Side by side with this exhortation is the command to the churches, to bring the collection upon the first day of the week. So that should one of those early Christians, converted from Jewish ceremonialism, ask "Why this first day, and not that seventh day? one good reason, and we think the main one, would be, that the first day of the week was the day upon which the early Christian

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It is worthy of note, that this question never seems to have disturbed or caused any division among the apostles themselves. There was a division upon circumcision ; and we would presume that the Sabbath question would naturally be ventilated at the same time, if there was any uncertainty or lack of divine authority, for a change. Such a radical change, from a Jewish standpoint, as the institution of a distinctly Christian Sabbath, commemorative of the rest from the works of redemption, upon a day that corresponded with the event commemorated, could not have been effected without either the explicit direction from Christ himself, or distinct revelation through the Holy Spirit, of which, with other things, there is no sacred record or reference. The question as to what day was proper for the Sabbath must have been settled prior to Christ's ascension ; for it was ever afterwards treated by the apostles themselves with a silence which gives unanimous consent to the practice among them. There was opposition, of course, from Jewish quarters, and sometimes it looked as though there was danger of some churches being influenced by Judaistic teaching. Such wavering has its rebuke in Paul's words, "Ye observe days, and months, and times and years. I am afraid of you, lest I have bestowed upon you labor in vain." (Gal. iv. 10, 11.) In writing to the Romans, he says : "One man esteemeth one day above another ; another esteemeth every day alike. Let



every man be fully persuaded in his own mind." Here his broad Christian liberality is what asserts itself most prominently. The granting of such liberty of conscience to the Judaizing party in the church as found in the words, "Let every man be fully persuaded in his own mind," while leading the Church away from Judaism as fast as he could, may have its explanation in a common aphorism, "the more hurry, the less speed." Paul had keen enough vision to see that Jewish practices and peculiarities would eventually be dropped off; and so, in the meantime he was patient, and knew he could afford to exercise liberality.

In that respect he may have had more prudence than Stephen, who was charged with changing customs. It is possible that Stephen lacked in liberality; and that a lack of patience with Jewish customs was what cost him his life. Be that as it may, it is not a safe thing, even in these days, to attempt too radical a change of an established ecclesiastical custom. We could only wish that our Seventh-day agitators could be induced to run away from that danger; but it seems their estimation of the seventh day leans them to bravely demand a change. In answer to this demand, we may ask, "Why not change your birthday, the day which has long been associated with birthday celebrations, because some misguided friend places a higher estimation upon some other day?" So far as the estimation of days goes, one day is as good as another; but one day has had the

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distinction of being the Sabbath for centuries and it is too late in the day to think of removing that distinction. What would be more pleasing to God, we are inclined to believe, would be to esteem the day we do observe more highly on account of its beneficence as a public institution, and a day for rest and spiritual improvement, and thus add to its distinctiveness from other days, and advance it closer to the high ideal — "the holy of the Lord, honorable."



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## SABBATH DESECRATION.

## THE FOUNDATION OF THE SABBATH.

IF we are to successfully wage war against Sabbath desecration, or successfully contend that Sabbath-keeping is obligatory, under New Testament dispensation, we must not follow cunningly devised fables in regard to the foundation of the Sabbath. We have noticed that the Sabbath was obligatory upon the Jews throughout their generations; and, since we do not consider Jewish peculiarities obligatory upon the Christian, some may ask: "Are we not then free from law in the sense of being under no obligation to keep the Sabbath free of the bondage of secularization?" When we throw off the yoke of conformity to the letter of the Jewish Sabbath observance, some may conclude that we are under no further obligation to keep the Sabbath than as dictated by civil rights and liberties. To those who run off with this view, the Sabbath is merely a civil institution, and no longer fenced about by divine law. The answer to the question, and the correction to the error it reveals is found in a right conception of the force and function of law, especially as applied to the Christian. The law for the Christian is the "perfect law of liberty." The

law of the Jew was the imperfect law of restrictions. Christ taught that if a man loved God with all his heart and his neighbour as himself, he had no further need of law. The law of love dispenses with the fence of restrictions, because there is no further need of it. If a man loves God with all his heart, he will fulfil God's law by acting in obedience to his will. If a man loves his neighbor as himself, he will place that neighbor on a plane of equality with himself in neighborly relations. Of course this system of peace and equity without law cannot work unless the neighbor is a Christian neighbor of the same stamp. Dr. Carman has well said, "There is a higher life than life under law, when we are prepared for it, and it is life in liberty of knowledge and voluntary allegiance. The very existence of negative and repressive laws argues the existence of dulness of understanding or direliction of duty." The point emphasized is that law is a necessity only as sin contributes to that necessity. We cannot possibly be under the grace that saves and the law that condemns, at the same time ; neither can we be sinners against God, and be free from the law. Law is adjusted to the state of the man. Christ came not to destroy the law, so that the law yet remains. You may destroy the force and function of law, as applied to yourself, by fulfilling the law of love ; but the law yet remains, and is holy and good. The law of Sabbath observance then remains, and thus you may argue for the Sabbath from the Old Testament

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as well as the New ; but you must distinguish between the memorial feature of the Sabbath and the moral force of the law — between that which is temporal and that which is eternal. The special memorial feature of the Jewish Sabbath was throughout their generations. The moral obligation has its sway throughout all generations.

But while we go to the law and to the testimonies, we must not stop there ; we must go beyond into the eternity of things. There is a holy God behind the law that is holy and good. Law has its foundation upon God's eternal holiness. What about the foundation of the Sabbath? Some would have us think that unless the Sabbath has its foundation in Judaism, it has scarcely a foundation at all, and must rest upon the merit of being a New Testament invention. This is looking at the seen without looking at the unseen, which is eternal. The basic foundation of the Jewish Sabbath is clearly stated in the decalogue : "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day ; wherefore, the Lord blessed the Sabbath day, and hallowed it," The basis remains unchanged ; therefore, the Sabbath of this dispensation has the same basis as the Sabbath instituted for the Jews. The fact that there remaineth a rest from the labor of creation, places the foundation of the Sabbath *upon the eternity of God's Sabbath*. The continuity of the Sabbath stream throughout all ages excludes that distinctive cut-up of the Sabbath which makes one part the authority of



another part. The eternal obligation of the Sabbath as expressed by divine law, and found written in the book of man's constitution as a necessary provision for the maintenance of manhood in its highest type, is the authority for Sabbath observance today. "The Sabbath was made for man," and as long as the creature man remains on the earth, God, the beneficent creator, requires of him one day in seven, to be devoted to remembrance of his Creator, to be employed in thinking upon his God.

The abiding place of the sanctity of the Sabbath is in the memory of man. From the day or period that God rested from his works and typified that rest by the Sabbath he made for man, the Sabbath has been a memorial institution. The Sabbath is a call to the exercise of memory. The fourth command starts with a reiteration of that call — "Remember the Sabbath day to keep it holy." But we should notice there are two distinct clauses in that fourth command. The first calls for the reflection of the mind; the second calls for the rest of the body. The rest of the body is essential to the full and free exercise of thought, and is as much a divine requirement as the reflection of the mind. It is in view of the second clause the Sabbath becomes a civil institution. The State cannot enforce the positive sanctity of the Sabbath. To make it a holy day to the individual the State would first have to make the man holy; for the day cannot be holy to the one who does not entertain holy thoughts. The interference of the state with the

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individual's relation to the Sabbath can only touch upon the phase of law which relates to work and the working-man's interest.

The Sabbath, in the light of a civil institution, calls for a few words in regard to the relation of Seventh-day observers to First-day Sabbaths. They choose the seventh day upon which to meet the commands of God. In discussing the proper day, we have urged a preference for the First day. The question is not settled by saying, "You choose the First day, and we choose the Seventh day," for, while their observance of the Seventh day is a matter of choice, their disregard of the Sabbath of the nation is not a matter of choice. The Sabbath as a civil institution places them under the same obligation to observe the Sabbath of the nation as other citizens, without respect for their attempt to meet the divine requirements upon another day. In disregarding the Sabbath as a civil institution, Seventh-day people join hands with those who have no regard for the divine requirement of a day of rest, and thus they assist one day in pulling down what they would have us believe they were trying to build up the day before. Seventh-day citizens should consider that neither human enactments or civil action are calculated to deprive any man of the right to make whatever day holy he has a mind to. Their liberty of conscience is not interfered with. It is the liberty they take in disregarding the negative requirements of the Sabbath of the nation that occasions

the trouble. The law does not touch Seventh day Sabbath observers until they throw off subjection to the powers that be, and bid defiance to law and order. Much less could be said against Seventh-day Sabbath observance if the Seventh-day observers acquired the necessary grace upon the Seventh day to respect the Sabbath as a civil institution upon the First day of the week. Here the State has a right to interfere to preserve national honor and respect for Sabbath laws. The propagation of two Sabbath laws, side by side, would ultimately end in no Sabbath at all, from a national point of view. It would result in setting the laborer at variance with his fellow laborer; it would keep up a warfare between employee and employer that never could be settled. It would terminate in chaotic confusion such as was never known since the world began.

Law stands for the preservation of society; and if society as a whole goes down, it will pull Seventh-day people down with it; so that instead of looking upon themselves as martyrs, when there is recourse to law as the outcome of their practice, which sets at naught the laws of the land, they should consider it as an attempt to save them from pulling down their stronghold of refuge; for, if the great principle of righteousness, as embodied in our Sabbath laws, is destroyed, there is no guarantee of the stability of society. Further, if they outlaw themselves in regard to the Sabbath, they should be prepared to relinquish the right to look for the pro-

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tection of law to life and property. Who is prepared for such a state of things? Is it not wise to couple divine requirement with human enactment? Is it not unwise to divorce the command, "Fear God," from the conjunctive command, "Honour the King?"

But, doubtless, the worst enemies of the Lord's day are those of our own household of faith; those who walk with us so far as we maintain that the claims of the First day of the week upon observance supercedes those of the Seventh day; and then walk unworthily of that faith by the practice of sabbath desecration, in one form or another. "A house divided against itself cannot stand," and that house is divided where all do not walk by the same rule, though they be of the same mind. Do we realize the gravity of the situation? That hand is joined in hand to turn the Sabbath stream into a money making pool; that capital is bribing labor to sell its birthright to the day of rest; that monied corporations are asserting that the Sabbath must not stand in the way of their greed of gain, and are throwing out the challenge, as it were, to the Lord of the Sabbath, that the Sabbath cannot stand before the mighty power of concentrated wealth. And if the Sabbath 'cannot stand,' do we realize how great shall be the fall? It is not well to have "a house divided," but it is well, in that case, to have a clear line of division. It may be encouraging to contemplate that they that are not against us, are nominally on our part, and may be brought into an ag-

gressive attitude when they realize that the foe has an ultimate issue or purpose in view. On the other hand, it is certainly discouraging to contemplate, that "he that is not for us, is against us," as may be seen when we consider that Sabbath desecration in its violent forms takes its license largely from milder forms as practised by men who have not wholly lost regard for the Sabbath. Thus we may expect the war against high handed desecration will go slowly when our actions are a plea for its progress. Precept upon precept will not amount to much when practice does not exemplify the precept. Further, without the practice, the precept will not be there. Men do not practice what they preach, is the exception. Those who make the Sabbath a day of pleasure do not interfere very much in behalf of the workingman's right to a day of rest. We are not likely to allow ourselves to feel very badly about street-car employees being denied a day of rest, if we afford the plea for the maintenance of Sunday cars by using them. If we do not feel badly about it, let us stop using the cars, and then they will stop — never to start again on a losing day. We cannot have consistency with good precepts, and complicity with bad practices. Who will listen to a Sunday bicycle-rider preaching. "The Sabbath was made for (working) man," with the context understood — bicycle-man was made for the Sabbath. If it is very nice for one class to do as they like, it follows that they should be gracious enough to make the con-

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cession to other classes — do as you like. And if prohibitory laws are good for a corporation, they should be good for the individual; and when the means of locomotion are brought to every man's door, it is for every man to pass a prohibitory law at his own door first, and then at the door of the corporation. The trouble is, so many are disposed to pass no other law at their own door than a law of justification for their own species of Sabbath desecration. The correction to the trouble is: "Come ye out from among them, and be ye separate." That is the line of division needed.

We must base our arguments for Sabbath observance upon the positive sanctity of the institution. And, as a matter of fact, it is those who have a zeal for the hallowedness of the Lord's Day who are contending most vigorously on behalf of the workingman's day of rest. Weaken the sentiment of the community on Sabbath sanctity, and the workingman's rights will fall, because the foundation is being taken away. So we see that if Sabbath desecration runs riot on the path of pleasure, it is only to pave the way for "seven days work for six days wages." Yet we hold in view a higher consideration than work in its relation to wages. "A man's life consisteth not in the abundance of the things he possesseth." A man's great possession is his own individualism. Hence, to make ones self is a higher consideration than to merely make money. No Sabbath for the workingman, leaves little room for the develop-



ment of his individualism. That is not all. Closely allied with a man's individualism is his social relations. He is a member of society. He cannot lose his individualism in socialism anymore than he can lose his identity by becoming identified with a crowd, yet he is a part of the whole body of society. His individualism asserts that he is a complete part in himself, having a line of development peculiar to himself, through which he contributes to the society body. Now then, social relations are going to be interfered with if every day is a day of toil. If men are deprived of the privileges of home life, the home will soon be little more than a house to live at. Home affection will be chilled through the constant separation between the husband at work, and the wife in the home. May we not predict an increase of divorce cases, with the increase of Sunday labor? The Home will go down with the Sabbath; and man, for whom the Sabbath was made, will deteriorate without it. It is man that is at stake in the Sunday labor question. His spiritual interests are at stake! His comforts in this life are at stake! And shall the working brother perish, for whom Christ died, in order that the benevolent capitalist might make money faster, and thus be enabled to subscribe heavier to charitable institutions in the interest of mankind?

The surrender of the Sabbath to the bribe of position and money means to accept captivity on terms that contemplate an increase of work without an increase of

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wages. It cannot be otherwise: the amount of work to be done will remain the same; the number of laborers will remain the same; increase the number of work-days, and you lessen the number of laborers employed and increase the number of unemployed. As the rise and fall of wages is governed by the increase or decrease of the unemployed, the increase of men out of work must result in a decrease of wages for those who have to work. The more men out of work, the larger the class that go to work to cut down wages, and there is no guarantee for saying that the increase of competition for work will not cut down wages to even a lower scale than seven days work for six days wages under the six days system.

It is in view and in the interest of such a captivity that modern Rabshakehs inform us that the clergy are tyrannizing over the people, in the matter of Sabbath observance. Some years ago, at a great meeting in one of the American cities, Col. Robert Ingersoll made some depreciatory remarks on the work of the American pulpit. Such men as Ingersoll, it seems, cannot be answered. However, in that meeting, Mr. Chauncey M. Depew pointed out that it was the incessant hammering of the Northern pulpit against the slave trade that brought about the abolition of slavery in America. We believe the pulpit stands for liberty, and that it is the duty of the pulpit to cry aloud and spare not, neither the sins nor the sinners, of the day. We believe the minister of

the gospel is a safer teacher on the Sunday question than the man who would rob us of our rights under the guise of liberty. But then, oppressive Sunday laws are oppressive; and a Sabbath of Sunday excursions, Sunday cars, Sunday games, and Sunday saloons, is progressive to the fast element in society. In this progressive age, we are told, we cannot tolerate anything so far back or so vicious as the New England Sabbath. The American humorist, Robert J. Burdette, evidently considers where the tirade against the New England Sabbath comes from, when he makes the poignant defence: "The Declaration of Independence was not hatched out in a Chicago beer-divide, on a Sunday afternoon — not by a jugfull."

It must be admitted here, that it is easier to make a sweeping denunciation of sabbath desecration in general, than it is to say where desecration comes in, in many particular cases. However, we are not left in the dark to determine what is right or wrong for us to do, on the Sabbath. By the law is the knowledge of sin. Now, where there is too apparent a disregard of law, to leave room for any question whatever, we need not seek for any further light. To do so, would be asking God to repeat his revelations to us. But, when the subject puts on more sides than we have wisdom to see around, we are then to seek the help of infinite wisdom. "If any man lack wisdom, let him ask of God," yet he does not do the deciding for us. God expects us to be wise enough to choose the right; and where there is the ben-

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efit of a doubt to go to one side or the other, he leaves it with us to do the right thing by placing the doubt on the right side. May we not dare to trifle with the Lord of the Sabbath, by ignoring his counsel and running counter to his will. A fastidious Scotchman, it seems, once had his sense of sabbatism shocked on account of her majesty Queen Victoria, undertaking some work of charity upon the Sabbath day. Some one sought to justify the royal act by pointing out that Christ went about doing good on the Sabbath, whereupon he replied, "I nae it, I nae it; but I dinna think na mair on him for doin' it!" Here we find an ideal of sabbatism so exalted as to reflect on Christ's lordship over the Sabbath. But after all it seems as if the Scotchman was not rightly informed in regard to Christ going about doing good on the Sabbath, and hence he suffered in the estimation of the offended disciple. It is a fact, which some have done well to point out, that Christ did not go about doing good on the Sabbath. We find him in the synagogue, rather than on the highway. The sick he healed were either in the synagogue, or came to him, or came in his way. He did not, it seems, seek for work upon the Sabbath, and it seems the people did not press upon him as a rule, for works of healing upon that day. We read in Mark i., "And at even, when the sun did set, they brought unto him all that were sick, . . . and he healed many," etc. The even referred to marked the close of the Jewish Sabbath. Out of respect for the day,

doubtless, the people did not undertake the work of bringing the sick to the great physician. Had they made the Sabbath a convenient day for doing so, seeing they could thus avoid breaking a work-day, it is not likely many would have been healed. In that case their action might rightly be considered a work of mercy; but it does not follow that it would be a work of necessity. Much less, we would observe, does it follow, that a work of solemnity is a work of necessity. Thus the Sunday funeral, which interferes so much with Sabbath services, must have a phase of necessity for its justification beyond the fact that it was a very solemn work.

However, works of mercy and necessity are allowable upon the Sabbath; but there must be a God-ward desire to keep the law, even though necessity compels us to do otherwise. Christ taught this clearly when he forewarned his disciples of the destruction of Jerusalem. He says: "But pray ye that your flight be not . . . on the Sabbath day." In other words, have a desire that God may spare you the unhappiness arising from a violation of the Sabbath through necessity upon that unhappy day of flight. That prayer implies forethought in regard to the Sabbath. How could a man consistently offer that prayer, and then take no steps to avoid what would prove to be a necessary work through lack of forethought. These words of Christ are as loud a call to the exercise of the mind in regard to the Sabbath as the thundering of the fourth command. He virtually

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reiterates for the Sabbath of this dispensation the first word of the fourth command — "remember." How many disciples of Christ, in their flight from place to place in these days of rapid transit by land and water, have forgotten to pray on the line he has indicated. A little forethought would often make necessary travel on Sunday unnecessary. But owing to the way in which railway and steamboat systems are operated it often, in order to make proper connections, becomes a necessity to travel on the Sabbath. What about prayer in that case? Well, men ought always to pray, that the necessity be removed. We should never give up praying for the breaking down of Sabbath breaking. Prayer has been known to work well in arresting the flight of men upon the Sabbath. A Christian lady, being pestered with some flighty creatures belonging to a species of nuisance known as Sunday visitors, conceived the good plan of holding a prayer-meeting at the hour when the visitors were sure to arrive. They did not come any more, after that.

#### SUNDAY VISITING

To treat the subject seriously, at once calls for a consideration of the place which social functions are to receive upon the Sabbath. No thoughtful person will say that social relations must be "at rest" upon the Sabbath day. It is true, spiritual profit is the one supreme end for that day, and that social enjoyment is not



to be sought after ; yet we may maintain that we would first have to dispense with the friends before we can do away with the social duties entirely upon the Sabbath. The calling of the church together contemplates the pleasure of friend meeting with friend. Is that as far as it should go? Is the benediction of social isolation to follow the assemblage of the saints? or is the coming of the church together at variance with the doctrine of social isolation for the remainder of the day? This leads us to the question, "What is wrong about Sunday visiting?" The answer to this question must take motives into account. What motive actuates the church attendant as he goes from the house of God to a friend's house? Well, if the motive was as good as the motive in going to church, it is hard to say what is wrong about it ; and if the motive is no better than the motive some have in going to church, the question is not so difficult. If Sunday visiting implies, as it generally does, a seeking after social pleasure, it runs right counter to the word of God, — "not doing thine own ways, nor finding thine own pleasure," — (Isaiah lviii. 13.) It may be taken for granted that there is no merit in isolation, or sin in sociability. The sin is in forgetting God, and his laws. A good acquaintanceship with the Lord of the Sabbath is just what that man lacks who cannot content himself unless in the society of somebody every hour of the "holy day."

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a Sunday visit: 1. How far you go to make the visit. 2. Where you go to. 3. What you do when you get there. The point of distance must be considered in view of the requirement of rest. A cessation of labor is not arrived at by turning labor into a different channel. A sabbath day's journey under the Jewish economy was limited to about one mile. What the limit is for this age, the writer after a thorough study of the Sabbath question, is unable to say. The second point should lead us to consider whether the associations are conducive to spiritual profit, or otherwise. The third point is the same as is emphasized in Eph. vi. 13, "And, having done all, to stand." How often, in the very centre of Christian associations, the conversation turns into idle jesting, or runs wholly upon worldly subjects. In addition to such considerations, is it not christian to ask, shall the shortsighted brother who blindly follows any one he sees out on Sunday, stumble over your Sunday visits?

#### SABBATH IMPROPRIETIES.

Sabbath desecration, in any form, is improper; but it is well to note that a great deal of desecration cannot be said to be at cross purposes with divine law, and can only be dealt with on the score of impropriety. We say, working clothes are the proper clothes for work-days; Sunday clothes are the proper clothes for the Sabbath day. And, if a man who has Sunday clothes, goes to the house of worship, or spends Sunday, in his working

clothes, he is guilty of the impropriety of associating the day of rest with the accompaniments of labor. And may we not say that the man who spends Sunday in his bicycle suit, and takes pride in airing his lack of reverence for a holy day by displaying what can only be proper on a day of pleasure, is an offender on the score of impropriety. The poor fellow is knee-deep in impropriety, and, like the Irishman's companion, who was up to the ankles in mud, he is in head first. We take as another instance, the shaving saloon. It should not be open on the business thoroughfare on the Sabbath. We can see that clearly enough. Do we always see the impropriety of having a shaving saloon in full blast in a Christian home on the Sabbath? Again, we can see that a Sunday newspaper is from first to last an enemy to Sabbath sanctity. Canada has got along, so far, very well without the Sunday newspaper. Canadians discovered long ago that in order to have a Sunday newspaper, all that had to be done was to take a week-day paper, and read it on Sunday. As a nation, we keep up the improper so well that we are not far behind the times without the evil of a Sunday newspaper.

Sabbath impropriety is the thin edge which opens the way for general desecration. The thinness of the wedge very often deceives us as to the width of the cleavage. The wedge may be as thin as the pen which scratches off the Sunday letter ; but the line of cleavage has begun, and Sunday letters open the way for Sunday

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postal delivery. Thus the inroads of impropriety should be carefully guarded against. If the door-way of impropriety is hung and swung loosely, it soon develops into a flood-gate of secularism. That the Christian conscience needs waking up on this point is very manifest. Too often we find professing Christians conniving at irregularity of conduct on the Sabbath. "It was Sunday, too," is a favorite expression with many for putting the climax of absurdity upon indiscreetness of conduct upon the Sabbath. Instead of indulging in such lightness, should we not rather try to estimate the weight of those words when weighed with the actions of men in the final balance.

These things ought not so to be; and we know they should not be. It is wonderful, though, how much men do that is contrary to their creed. Once in awhile we find the man who does not believe in driving on Sunday, and does not like it; and yet he drives a great deal on Sunday. How is this? Well, he goes away from home on Saturday, and he must be back at the office Monday morning, and it is absolutely necessary to drive home on Sunday. The law of *business* comes closer than the law of God; and when Sunday comes, he does the 'going back' in more ways than one. This going back on the Sabbath, so largely practiced by young men and women today, cannot but involve a going back to the condemnation of the law. Excuses there may be for it, but are not such excuses a refuge of lies, that God

says he is going to sweep away. What about the excuse, "It might rain, or snow, and be disagreeable going Monday morning?" Well, a person should not have faith to venture from home, if he has not faith to get back again; and should have as much faith in Monday as Sunday, unless there are special indications by which to take warning. Then, there is the excuse that something might happen that would make it impossible to get back on Monday. Yes, something might happen, and those words should be weighed in another scale. Something might happen by going on the Sabbath. It might happen to be the last desecrated Sabbath on earth; for there is many an accident upon the Sabbath which may be taken as more than an accident — as an expression of God's judgment upon men and women who play fast and loose upon the sanctity of God's holy day. God is not mocked; so, Sabbath desecrator, take warning! If you sow to the wind, you may expect to reap the whirlwind of Divine wrath. And what, if in that day when God executes judgment, he should have to say to Christian parents, "And ye *restrained* them not;" to Christian ministers, "And ye *warned* them not;" to Christian companions, "And ye *influenced* them not!"

#### THE CHILDREN'S SABBATH.

It is not definitely known what success attended the attempt to inculcate Sabbath reverence by the stern old man, who tied his boy to the bed-post on the Sabbath,

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so he should not play marbles, and made him learn the hymn, "Thine earthly Sabbaths, Lord, we love." But it is generally believed that more than one person's game was defeated. It is refreshing, however, to know, that some one has made an attempt to grapple with the playful element which is so prominent in a child's make-up, as to, occasionally, really require something as stationary as a bed-post, and restrictive as a rope, to hold it in abeyance, until the Sabbath is past. An improved method upon the tying-post plan has been suggested, is that of turning the play into channels more in harmony with the sanctity of the day, such as, going to church, or Sunday-school, etc. It cannot be said in favor of such plays, that they are sacred while others are secular; but it may be argued, that a play of that kind keeps the reality of Sabbath duties in view, and is as near an approach to proper observance as may be expected of a child. A child's life is largely one of imitation, and, if what is imitated is right, we may borrow righteousness for the imitation from the reality. Having begun right in the imitation school, we may hope for a 'going on' to the perfection found in realistic life. A child may be taught the principles of honesty, in the playground; and we have every right to believe, that a child, in imitating church-goers on Sunday, may be trained, by proper restrictions upon the imitation, to the habit of Sabbath observance.

On the other hand, what may be expected of children



that are allowed freedom of rein upon the Lord's Day ; that have no training throughout the years of childhood ; that have no habits formed of loving and reverent Sabbath observance ? A child is something to train as well as amuse ; and there is more danger of beginning too late than too early. And while there is danger of arousing in a child's nature a dislike for the Sabbath, by strictness to the letter every time, there is more danger of starting children out upon the broad road of Sabbath desecration under the thought that it will be time enough to narrow down their ways after they have outgrown the playful disposition. It is better to be sure than sorry ; it is better to be strict than spoil the child. Rods are not as costly as tears of bitter regret. The placing of a righteous restraint upon children on God's holy day, is a parental duty often neglected. In attending to this matter, the measures adopted should be adequate to meet the emergency ; and the methods employed should be adapted to the offence — a rope where there is a romping boy or girl ; a rod where there is a rascal.

#### SABBATH READING

Is a point that calls for careful attention. That the bible should have first place in our Sunday reading needs no demonstration. The greater the place the Word of God has in our reading, the better the guarantee that our thoughts will rest upon the God of the Word. In view of the secular trend of some religious papers, and in view

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of the purchasing of Sunday-school libraries by the cubic foot, we must not consider a religious paper or a Sunday-school book a first-class safeguard against secular subjects of thought. In regard to the reading of good books, and the good that is in religious periodicals, we should be careful not to infringe upon the requirement of rest, which is as applicable to brain work as to bodily exercise. On this point it is safe to say, that evidences of tenacity in Sunday reading may generally be taken as evidence that the reading is upon the wrong line ; and if the law of rest were applied to Sabbath reading, there would be fewer books read which do not tell (much less the reading of them,) the story of a life devoted to God, or of a heart seeking preparation for that rest which remaineth for the people of God.

We cannot claim for Sabbath observance the merit of counteracting all the other sins of a man's life ; but we may claim, other things being right :

*" A Sabbath well spent,  
Brings a week of content ;"*

But we have a surer word of promise than poetry on that point. In Isaiah lviii. 13, 14, we read : " If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day ; and call the Sabbath a delight, the holy of the Lord, honorable ; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words : Then shalt thou delight thyself in the Lord." Here we see the high ideal

of the Sabbath of the Old Testament. The Christian should not seek a lower standard than was set for the Jew. The ideal Sabbath for the Christian is the Pentecostal Sabbath. If the New England Sabbath was burdened with a solemnity grievous to be borne, that is not the standard Sabbath. If the Sabbath of to-day is characterized by levity and looseness, that is not the standard Sabbath. The standard Sabbath is a Sabbath of Pentecostal power, of spiritual freedom and joy. A day of spiritual rest; not merely a day of relaxation. The spiritual character of the Sabbath calls man into a higher sphere than his material environment, and calls for a reverent attitude and a serious mind. If the spirit of levity is given right of way on the Sabbath, and in the Sabbath services, it cannot but be in opposition to the spiritual environment of the day. It will be a *serious* day for the church when it develops into a laughing institution. It is to be hoped that such a desired state will not have to be reached by such a route.

However, long-faced Christians are out of date, and are harped on to such an extent as to leave the impression that seriousness was a prevailing sin. It is levity, instead of wisdom, that calleth without the church door with a loudness that sometimes leads us to ask, Where has Christian sobriety gone to, anyway? And sometimes levity uttereth its voice in the pulpit, and an odd preacher or evangelist passes with the reputation of being able to "raise a big laugh in the Sabbath service." It

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is to be hoped that the law of value, with its regulating force, will speedily correct this growing evil of levity in the pulpit. It is encouraging to know that already that kind of thing passes for just what it is worth. Men may laugh at it; but men often laugh at what they do not approve of. Surely the church that prays that the careless may be impressed with serious thoughts, is defeating an answer to its own prayer by introducing levity and provoking laughter. This is getting away from the work of the church. It is the work of the church to perpetuate the Pentecostal Sabbath. A church that never looks for conversions in Sabbath services, denotes a great distance from Pentecost. Is the Christian church content to live on the externals of religion? or why is it the Sabbath is not a day of soul-ingathering? This good work of soul-saving is always lawful upon the Sabbath. It is the seal to the succession of apostolic times. It is a sign in support of the perpetuity of the Pentecostal Sabbath.

#### THE CONTINENTAL SABBATH.

While the trend of the American Sabbath for some time has been towards laxness, it is encouraging to learn that the Sabbath of Europe is taking a different course. The following from the pen of W. W. Atterbury D.D., in N. Y. *Independent*, will be read with interest:

#### SUNDAY REST IN EUROPE.

“The movement in favor of Sunday rest for the

hard-worked wage-earners of Europe is making quiet but marked progress. A sketch of its most prominent features, as they have come under my observation here, in Paris and elsewhere, may interest the readers of *The Independent*.

“There is no better place than Geneva to study the Sunday question. Here is the seat of the International Federation, which serves as a bond of union among all who are working for this end, and which, under the wise and effective guidance of its secretary, M. Deluz, has done much to secure the important results already reached. The Federation, which received a gold medal at the Paris Exposition in 1889, has just received a silver medal from the Geneva Exposition in the Department of Social Economics; the fourth recognition of this sort that has been given to it.

“In France the movement is meeting with surprising success. It has suffered very serious loss in the recent death of the two eminent publicists, Jules Simon and Leon Say, both of whom were among the founders of the French Popular League for Sunday Rest, and its earnest advocates. In place of M. Say, from the beginning its president, the League has elected M. Cochin, a Catholic gentleman of high standing and ability, a member from Paris of the Chamber of Deputies. The League embraces men of all religious beliefs, Roman Catholics, Lutherans, Reformed, Wesleyans, and even Israelites. Besides the League, which deals with the Sunday ques-

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tion on its social and industrial sides, there are other associations for the promotion of the religious observance of the day. The whole movement has the warm support of the leading Catholic bishops. At the last reunion of the numerous Catholic workingmen's associations, which crowded Notre Dame, the cause both of the rest and of the sanctification of the Lord's Day was effectively presented. The weekly rest was also on the programme of the congress "des Societies Savantes" last year, at the Sorbonne, when reports were presented on the existing laws of different countries on this subject. More and more it engages attention in public journals, and some even of the more radical organs do not hesitate to advocate it.

"In Paris, the casual visitor cannot fail to notice the larger proportion of stores closed on the whole or a part of the day. In certain of the better parts of the city the hairdressers, by common consent, now close at one o'clock from June to October. The masons and stonecutters have petitioned the Central Society of Architects against Sunday work on buildings, suggesting this amelioration as one means of avoiding strikes. Outside of Paris the most striking feature of the movement is the successful efforts that are made by employees in retail stores to secure their Sunday rest. From nearly every city the papers report the closing of the stores on Sunday afternoon, at the earnest solicitation of those employed in them. In a number of instances where there



has been hesitation to comply with such request on the part of any, lists have been distributed and posted, of the stores that are willing to grant the Sunday rest, and appeal has been made to the citizens to aid the movement by discriminating in favor of such. A list is given of some twenty of the principal cities where recently the druggists have combined to close their stores on Sunday in turn, one or two being open to meet the necessities of the sick. The numerous trade and labor associations are giving the movement their hearty support. In one or two of the cities the Jewish storekeepers have been among the foremost in granting the Sunday rest.

"Belgium, the busiest hive in Europe, while as yet it has no Sunday laws, is feeling the influence of the movement. There is an active Sunday Rest League at Brussels, after the plan of the Paris League, at the head of which is Baron Priss, and which, though composed chiefly of Catholics, embraces men of all faiths, including the Liberals. Much has already been accomplished in securing the voluntary closing of stores on Sunday in the principal towns. The State has set a good example by closing on Sunday the freight depots of the State railways, a measure which has reduced the number of freight trains running on Sunday from 1,640 to 138. The Post Office Department issues postage stamps with a small coupon inscribed, "Not to be delivered on Sunday," and unless this is torn off, the letter or package is not delivered on that day.

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"In Germany, since 1891, numerous enactments restrict Sunday labour, both in trade and manufactures, but many exceptions are provided for. In the recent Reichstag, the Committee on Petitions favored the postponement of all proposed changes in the Sunday laws of 1892 and 1895, until they should be further tested. Within the past year the Prussian Government has taken steps to relieve from all Sunday work 50,000 railway employees engaged in freight transportation. The Emperor William a few months since issued an order to the Prussian Minister of War for the purpose, as he says, of making known anew to his army his desire for the maintenance and progress of religion, in which it is directed that the soldiers shall have every possible facility and liberty for attending the services of religion. He directs that proper measures be taken to communicate his wishes to the army, "which," he adds, "I know to be one with me in a living and joyous faith." Similar orders have been issued by the Bavarian Minister of War."

"In Baden an official report to the Chambers expresses satisfaction with the result of the suppression on Sunday of freight trains. The traffic is distributed almost evenly over the six working days. A perishable freight is excepted; public sentiment now sustains the reform. The first year's experience in the suppression of Sunday freight in the Bavarian system has given satisfactory results. The fear of the blocking of the freight depots has not been realized, and traffic has adjusted

itself to the new order.

“In Austria, encouraged by the example of Bavaria (says a recent number of Austrian *Railway Journal*), the Government proposes to adopt similar measures in the railways under the control of the State. At Vienna the Merchants' Association, having been consulted by the Post Office Director as to the feasibility of closing on Sunday the boxes for receiving packages, samples, etc., at its June meeting unanimously, and with loud applause, adopted a resolution favoring the proposed reform, and inviting their Executive Committee to take measures to bring about, as soon as possible, complete Sunday rest in trade. In the great lines of transportation the situation is better than in France. In a railway system of 70,000 kilometers (upwards of 40,000 miles), ordinary freight is neither received nor delivered on Sundays and fete days, and express freight is received and delivered only within certain fixed hours.

“In Switzerland an order issued last year provides that there be but one distribution of letters on Sunday whenever local circumstances permit. This rule is now in force in all the cantons but Zurich, without serious complaint from any quarter. By a law passed five years ago, freight trains are forbidden to travel on Sunday. In March last the Federal Council notified the Paris and Lyons Railway to quit bringing freight to Geneva in evasion of the regulation, and that hereafter no freight would be received or despatched at the Geneva station.

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In Geneva and its immediate environs, 1000 stores are closed on Sunday, while 1000 more are open the whole or part of the day. It is being felt that the liberty of Sunday rest can only be secured by a law which will compel the closing of all stores alike. A petition to the Federal authorities is now in preparation asking for a Saturday half-holiday.

"In Italy a Sunday Rest League exists at Milan, with committees in other cities, which seeks to secure legal protection to the Sunday rest. The movement has extended to Rome, where a popular league was formed, at a largely attended meeting held in July. The Minister of Posts and Telegraphs has issued an order, closing on Sunday the post offices even in the large cities, leaving open only the offices for the despatch, arrival and distribution of letters. *L'Italie* remarks of this that the wise decision of the Minister merits sincere commendation. At Naples, at a very large gathering of persons employed in trade, a committee composed of employers as well as of the employed was formed, to bring about the closing on Sunday of the stores.

"In Norway, the Secretary of State, M. Lehman, is president of a Sunday Society, and advocates the cause in the public journals. The employees of the tramways have every other Sunday free; railway employees have one Sunday out of three. A law passed at the pressing demand of the bakers and confectioners secures to them Sunday rest, beginning at six o'clock

Saturday evening. Active movements are in progress among other classes of wage-earners to secure fuller rest on Sunday. Special efforts toward the same end are being made in behalf of those engaged in loading and unloading vessels at the seaports.

"These facts, though far from giving a complete account of the situation, show clearly how wide is the interest felt on the continent in this question of Saturday rest, and how encouraging are the results already secured."



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SUNDAY LAWS.  
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When Josh Billings put upon the market a hay-rake that combined the rare qualities — “self-oiling, self-dumping, and self-righteous,” it was demonstrated that greater advance had been made in the line of agricultural implements than in the line of articles turned out of our law-factories. A law that is self-workable and self-enforcing, is something we have yet to hear of. The law of gravitation alone can claim that superiority.

However, we have no more fault to find with laws or law-makers on that point, than we have faith in the rake that reached the standard of self-importance. The rake was nevertheless a rake; and whatever it could not do, it must be regarded as an advantage over no rake at all. As with the rake, so with the law. Further, in order to demonstrate the utility of the rake, it must be given a fair trial; so with the law. Sunday laws are, therefore, not to be denounced as useless until they are given a fair trial. It is as unwise to talk of the non-utility of laws of any kind, that are not enforced as it is to declare that the implement we have referred to is no use simply because, of its own accord, it is inclined to stay in the fence-corner.

Laws that are calculated to preserve peace and afford protection to life and property, do not suffer so much from non-usage as laws relating to the Sabbath. The explanation is, that in the case of a violation of law



which occasions a direct offence to the individual, there is a private prosecutor, with self-interests at stake, to insist upon legal redress, or the protection which the law affords. But when the offence is against public morals, as is the case when Sunday laws are disregarded, it very often happens that "what is everybody's business, is nobody's business." Men who do not hesitate to cast the lot "into the lap," for Judicial disposing of it when their own rights are invaded, are often satisfied to live under the shadow of law, without revelling in the uncertainties of a legal issue when the rights of the many are invaded. "Why does not the law rectify the matter," is the enquiry heard with such a failure to fulfil the duty of citizenship; as if law was a self-enforcing thing, or an absolute moral force in itself, and was instituted to relieve the citizen of the burden of self-government.

In view of this species of refuge under the law, it is apparent, a good liberal education upon the responsibilities of citizenship, is much needed. It is not enough to just learn to abide by the law. When a man learns to be a law-abiding citizen, he has not learned the whole of the art of self-government, from a national point of view. Good citizenship enacts of everyone a measure of responsibility for the freedom of public institutions and the maintenance of public liberty. If the law were self-acting, then it would relieve citizens of the duty to see that it was enforced. But it is not, hence citizens have a duty to perform. Public administration acts in

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response to the pressure of demand, and so there must be a prosecution to demand before law is put into effect. Doubtless, much of the encroachments upon the Sabbath might have received a greater check, had there been more of the demand.

However, Sunday laws are not the only laws that have not been operated to the best of advantage; nor are they to be looked upon as something undesirable from that fact. Upon this point the *Montreal Witness*, in a recent editorial, says: "As a matter of fact, a recent police investigation showed that the enforcement of the laws against house-breaking and similar crimes was the exception rather than the rule. It would all the same be disastrous to repeal these laws. It is for law to say what citizens have a right to insist upon at each other's hands, and to provide the means by which they can do so. Law is the register of the national conscience on matters of mutual duty. It states the terms on which the people live together. It denounces as a public enemy every one who contravenes its provisions. It does this much without being enforced at all. If there is any gap between the demands of the law and its enforcement that gap simply represents the extent to which the nation's conscience is in advance of its practice. The conscience of nations like that of individuals, is always in advance of their practice."

Applying the principal, "law is the register of the national conscience," to Sunday laws, it follows that an

advanee in legislation marks an advance in religious convictions. The correspondence between Sunday legislation and religious convictions is clearly held in view by Dr. Caven, when he says: "In regard to this subject I may say, that legislation in protection of the Sabbath has its own value, and is not to be despised or spoken against. Some maintain that the Sabbath, being a spiritual or moral institution, ought not to be bolstered up by legislation of any kind, but that the observance of it should be left entirely to the religious sentiment of the community. Were I arguing this subject at length, I would seek to show that the sentiments of a Christian community will necessarily, in many ways, affect legislation. A community has a common life, and the fundamental convictions of any community must at length necessarily influence and find expression in its laws."

These words suggest to us that those engaged in the righteous cause, of seeking to preserve the sanctity of the Sabbath by legal enactments, have not only a righteous cause, but also a reasonable way of furthering that cause. There can be no reason why corporations should have privileges that are not allowed to ordinary mortals; and there can be no more reasonable request brought to bear upon the government than that every loop-hole in the law should be closed up, which allows the unchecked greed of selfish men to grind the poor workingman to the last remnant of time. The reason-

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ableness of a day of rest as well as the divine right to it, calls only for a general acceptance.

The argument against it is an argument that comes from the pocket, and appeals to the pocket. It is an argument of money and mightiness. The principle 'might is right,' is the principle that prevails in the attempt to rob the employees of their day of rest. An idea of the prevalence of that principle may be gathered from a speech made by Rev. F. A. Cassidy, at Merriton recently: "Official investigation," he said, "shows that fifty-seven per cent. of all transportation companies are in operation on Sunday, and this may represent the general condition of Continental Europe. The bitter cry of the over-worked laborer is helpless to resist the tendency to secularize the day. As Dr. Crafts says, the downward steps are, Holy day, holiday, workaday, devil's day, despot's day. The Sabbath is the gift of God, to all men, for all time. The fact that the cattle and the stranger within the gate are included, shows that it embraces economic as well as divine principles, and that it is to be protected by legislation. Nationally speaking, the foreigners and unbelievers among us are the strangers within our gates, but they should share in the blessing which has been given for all, which can be secured only by legislation. The relation of Sabbath legislation to liberty is an important one, since there are some who make such a cry about any interference with their personal liberty. After all, liberty simply means the liberty

to do what we please so long as we do what is right. As a community we reserve road allowances through the country, and we would have no patience with any man who would try to appropriate them to his own uses. Why may we not as well reserve rest allowances of time between the time blocks of six days. Certainly, we are right in doing so, and no one has any right to complain. We should say to every weary man, whether citizen or alien, here is a free day preserved for rest, for worship, for the culture of your higher nature, and for communion with your God.

Perhaps, one reason why the "bitter cry" to which our attention is called has not been more effective in bringing help is that it is not heard as such by many. A train passes through the country on Sunday, and what is heard is the deafening roar of the train as it hurries along in utter contempt of the sanctity of the Sabbath. After that, what is heard, is condemnation of Sunday trains and censure of those in immediate control of them. Instead of the christian public hearing the bitter cry for rest from railway employees they would have them hear their denunciation of sabbath-breaking. Sabbath desecration, it seems, in most of our ears, is such a loud violation of divine law as to draw out the humanitarian cry, and, in the annoying sight of a Sunday train, the great sin of depriving employees of rightful rest is often not seen at all. May our eyes be opened that we may see the human side as well as the Divine. May our ears be unstopped, that we may hear the oppressed cry under his oppression. We have long listened to the thunders of Sinai; but as yet the Christian conscience needs

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waking up. It may be that God's way of doing it is through the touch of human sympathy.

The axe to be laid unto the root of this tree of Sunday labor, is legislation — applied legislation. One thing not to be neglected, in applying for more legislation, is that of applying what we have. Doubtless the best way to obtain more, is to wear out what we have by continuous use. The Lord's Day Alliance, apparently, is working on this principle. At the same time that it does the applying in the direction of legal administration it applies in the direction of legislative assemblies. In the role of a law-enforcing league, it is in a position to see the need of better legislation and rightly presses on until it gets it. In that as well as the attempt to enforce the law it is certainly deserving of the support of the Christian public.

The necessity for such an organization is seen in the difficulty that confronts the citizen, who, in fidelity to the duty of citizenship, attempts, single-handed, to enforce Sunday laws. Without moral backing of an organized character, he is in a disadvantageous position to contend with organized forces. And who is inclined to bear alone the moral obloquy in the eyes of the guardians of the law and the public of interfering, as they state it, with what does not directly concern himself? A reproachful statement, of which it may be said, that it bears on its surface the compliment that selfishness belongs elsewhere, than to those who champion the cause of those who are unable to resist the pressure placed upon them. When the brotherhood of man thus asserts itself, in pleading for other men's rights, it is deplorable that



many are so blind as to see nothing more than the motive of meddlesomeness. But of more importance than the question "What will the enemies of the Sabbath say?" is the question "Am I my brother's keeper?" a question which, we are inclined to believe, originated upon the Sabbath, and supports the argument for that origin, does it not, by its intimate association with the Sunday labor question at the present time? It is certainly a question that calls for consideration when the voice of a brother cries under the curse of unmitigated labor. He who taught "The Sabbath was made for man," also taught "Ye are brethren." And surely it is the part of brethren to see that no one is deprived of the Sabbath. In order that we may place ourselves on the affirmative side of the question, "Am I my brother's keeper?" it sometimes requires that we place ourselves on the affirmative side of a question like unto it, — "Am I my (another) brother's prosecutor?"



#### THE LAW OF ONTARIO.

THE reader who seeks to estimate the extent of the gap between the demands of the law and its enforcement, must first go "to the law." The following, clipped from an able paper, read before the Lord's Day Alliance, by Mr. Thomas Urquhart, Barrister, Toronto, will meet all demands for information, as far as Ontario goes, and will be found up to date.

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The first legislation in Canada respecting the Lord's day, applying to the old Province of Upper Canada, was passed in the eighth year of her Majesty's reign (1845), and it was based upon an English statute, and the first section of the Canadian Act reads as follows :

8 Vic., ch. 45, (1845), "Whereas, it is expedient to enact a law against the profanation of the Lord's day commonly called Sunday, which ought to be duly observed and kept holy; be it therefore enacted by the Queen's Most Excellent Majesty, that from and after the passing of this Act, it shall not be lawful for any merchant, tradesman, artificer, mechanic, workman, laborer or other person whatsoever, within that part of the Province which formerly constituted Upper Canada, to sell, or publicly show forth or expose, or offer for sale, or to purchase any wares, merchandise, goods, chattels, or personal property, or any real estate whatsoever on that day, nor to do or exercise any worldly labor, business or work of their respective ordinary callings upon the Lord's day (carrying travellers or her Majesty's mail by land or water, selling drugs and medicines, and such other works of necessity, and also works of charity, only excepted); nor shall it be lawful for any person or persons to tittle, or to allow or permit (any tippling in any inn, tavern, grocery or house of public entertainment, or to revel or publicly exhibit himself in a state of intoxication, or to brawl, or to use profane language in the public streets, or open-air, so as to make any riot or disturb-

ance or annoyance to her Majesty's peaceable subjects on that day, or to hold converse or attend any public political meeting on that day; nor shall it be lawful for any person to play at foot-ball, racket, or any other noisy game, or to gamble with dice or otherwise, or to run races on foot, or on horseback, or in carriages, or in vehicles of any sort on that day; nor shall it be lawful for any person or persons to go out fishing or hunting or shooting, or in quest of or to take or destroy any deer or other game, or any wild animal or any wild fowl bird or fish, except as next hereunder mentioned, or to use any dog, gun, rifle or other engine, or any fishing-rod, net or trap, for the above-mentioned purpose on the Lord's day, except in the defence of his property from any wolf or ravenous beast or bird of prey." This Act does not apply to Indians.

It will be noticed that this Act declares that the day ought to be duly observed and kept holy. At the consolidation of the statutes of Canada, in 1859, the Act was somewhat differently subdivided, but the wording remained almost the same, retaining the words "that the day ought to be duly observed and kept holy."

In 1877, the statutes of Ontario were consolidated, and all laws passed either by the Parliament or the old Province of Canada affecting Upper Canada or the Ontario Legislature, were brought down to date and consolidated. The Act respecting the observance of the Lord's day remains the same, except that in the preamb

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the words "the day ought to be duly observed and kept holy," are left out. Thus recognizing that the statute was solely and simply a municipal regulation, a civil institution, passed upon the grounds of public policy, and with the intention that a weekly rest day might be insured to all who were called upon to toil.

The next Act dealing in any way with the observance of the Lord's day was the General Street Railway Act of the Ontario Legislature, passed in 1883, when it was enacted that companies which might be incorporated for the purpose of building and operating street railways, and that they should have the authority to operate on all days except Sunday.

In 1885, the Legislature prohibited Sunday excursions by steamboats plying for hire, or by rail, or in part by steamboat and part by rail, and having for their only or principal object the carrying of Sunday passengers for amusement or pleasure, and to go and return in the same day by the same steam-boat or railway, or any other owned by the same persons or company, and such conveying of passengers should be deemed unlawful — carrying of travellers within the meaning of any statute of Ontario, permitting the conveying of travellers on the Lord's day, but the Act was not to apply to ferries or steam-boats when employed therein. In 1887 our Sunday laws were again consolidated, chap. 203, but no changes were made.

In 1891 an agreement was come to between the

corporation of the city of Toronto and certain persons, for the purchase of the Toronto Street Railway, and the privilege of operating a railway in the city of Toronto, and by clause 40 of the conditions agreed upon, it was agreed that "no car shall be run on the Lord's day until a Sunday service has been approved of by the citizens by a vote taken on the question."

At the session of the Ontario Legislature in 1892, application was made to ratify this agreement, and to incorporate the Toronto Railway Company, and by section 1 of Chapter 99 the Legislature refused to adopt the principle set out in the conditions of sale, and enacted that the company should have the right to operate a street railway service for the full period of thirty years from September 1, 1891, "on all days except Sunday." And further enacted as follows: "Provided that notwithstanding anything in said schedule (the conditions of sale), or in this Act contained, no street car shall run on the Lord's day; and further provided, that nothing herein contained shall prevent the operation of any law which may hereafter be passed by this Legislature authorizing the running of street cars on said day. But nothing herein contained shall extend to prohibit the doing of any act which is not a contravention of the Revised Statute, Chapter 203, intituled an Act to prevent the profanation of the Lord's day, if, and when such Act shall have been approved of by the citizens by a vote taken on the question as provided by the said agreement.

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And further, by Section 4, of the same Act, in defining the powers of the company, they again expressed and declared the right or franchise to be to operate on all days except Sunday. And by Section 19 of the Act they would have the right to operate railways in adjoining municipalities on all days except Sunday. And by Section 21 of the Act, parks owned by the Company, within the limits of the city of Toronto, could be used only on all days except Sundays.

The next legislation referring to the Lord's day is the General Electrical Railway Act, passed in 1895, whereby, in Section 87, it is provided that it shall not be lawful for any company to which this Act applies to operate on the Lord's day, excepting for the transportation of milk before the hour of ten o'clock in the morning, and after the hour of five o'clock in the afternoon. And by Section 95, Chapter 14, 1897, it is enacted that no street car company, or any electrical railway company, except where it shall be necessary for the purpose of keeping the track clear of snow or ice, or for other acts of necessity or charity, shall run cars or trams upon the Lord's day, but the Act was not to apply to companies which had before the first of April, 1897, regularly run cars on Sunday, nor should it confer rights to run any cars on the Lord's day, not now possessed by them, nor was it to affect or apply to any company which had, by its charter, or by any special Act, the right or authority to run cars on Sunday, nor was it to affect the right (if



any) of the Toronto Street Railway Company, to run cars on the Lord's day if and when sanctioned by the vote of the electors, but the proviso was not to confer on the Toronto Street Railway Company any right to run cars on the Lord's day which it had not then possessed (if any) if sanctioned by such vote.

By Chapter 62, Ontario Statutes, 1896, the General Act was amended so as to make it apply to farmers, it having been held that the words of the Act did not cover them.