

ordinary. It must be so. Financial men, commercial men, farmers, shew their confidence in the North-West by the large investments they are making. They are looking keenly into the matter, estimating the prospects of the country. Is it wrong to suggest the parallel? There are men and women belonging to all these classes who are willing to give to the cause of Christ, and who are able to give. Will not some of them look into this as an instrument in the Lord's work in the sense in which a Christian man of business understands the phrase, *it will pay?* I would say, do not withdraw from any other scheme, but look over this matter seriously, alone, in your office, in your closet. You believe God? Heaven and earth shall pass away. You wish to have your treasure in heaven, not to give away your capital and thus cut the sinews of your strength, but to lay up, to invest, what you can where it will be found at last. If you study this work as it stands to-day, as I have said, as a Christian business man, you will feel, I believe, that if there be one place more than another where one will be able to say of the money given, "Thy pound hath gained ten pounds," it is in our Home Mission work just now. Surely it is a mistake for a man to wait till he dies and then leave a legacy which will be half spent in trying to root out thistles and thorns which have grown where his plough should have been at work long ago.

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THE SABBATH QUESTION.

BY JOHN J. CAMERON, F. N. KERRICK.

The Sabbath question is one which of late has been exciting a good deal of interest. The numerous steamboat excursions and railway drives which have of late years been got up and patronized, has drawn forth, from various quarters, expressions of opinion, favourable or unfavourable, according to the views held by the writers as to the ground on which the Sabbath should be observed. It would seem to some impossible, in this busy, active age, any longer to observe the Sabbath in the good old-fashioned way in which it was wont to be observed in earlier, simpler times, while to others there is no reason why it should be so observed, and every innovation is regarded with feelings of intense satisfaction, and hailed as a happy omen for the future. There are, it cannot be denied, many causes at work which are tending to modify our views of Sabbath observance. Among these we might mention the intensely commercial character of our age. We live in a fast age—men think and work at high pressure. In the mad race for wealth men put forth every effort and strain every nerve, and sometimes resort to the most unscrupulous means to accomplish their purpose. "Make money, achieve success by foul means or fair, only make money," would seem to be their motto. It is this lust for gold which threatens to take our Sabbath from us, by converting it into a day of traffic. We see evidence of this in many of our large towns and cities, not so much in our Dominion as in the neighbouring Republic, where, as you enter, the clink of the hammer, the rumbling of wheels, and the whistle of the steam engine, break harshly upon the ear, and remind us that the rest and quiet of the Sabbath is a thing of the past.

The great intellectual activity of our age, again, is another cause at work which tends in the same direction. Men's minds are intensely active, criticising, speculating, theorizing; knowledge is eagerly sought after, intellect is idolized. The result is that some, not content with six days for the culture of intellect, are craving the seventh for a like purpose. Hence Professors Tyndall and Huxley would turn our Sabbath into a day for intellectual culture and enjoyment; they would convert our churches into lecture-rooms, our pulpits into platforms, and our sermons into scientific theses. Now, between the two extreme views held on the subject—the extremely lax view which prevails in some quarters, and the extremely strict view which prevails in others—there is, we believe, a golden mean which it shall be our purpose to discover. We shall do so by considering (1) Why we should observe the Sabbath, and (2) How we should observe it. And before doing so, let us glance at the historical aspect of the question. The Sabbath, probably in some form or another, is as old as the human race. The physical needs of man's nature would naturally suggest a day of rest from toil. We have, however, no written reference to the Sabbath before

the time of Moses. It is first mentioned after the children of Israel left Egypt, the Divine command to observe it being embodied in the moral law which was given at Sinai. There we find the ground on which the Sabbath was to be observed. It was designed to commemorate God's resting from the work of creation. As God rested from His work on the seventh day, or period, so was man to rest from his. But it was not simply to be a day of bodily rest, but of spiritual rest as well. It was to be kept holy to be set apart for sacred purposes. It was to be a perpetual reminder of the covenant with their God, and of His claims to their loyalty and service. They needed such a day. During their long stay in Egypt they had become demoralized, and had contracted a fondness for idolatry. Their spiritual development was very imperfect. Hence, if they had not had one day in seven to call their thoughts away from worldly things, they probably would never have thought on these things which concerned them as moral beings, and in so far as we are in their moral condition, in so far do we need the Jewish Sabbath with all its strictness of detail. So far as we occupy a higher spiritual plane, can we afford to dispense with it, at least, in the form in which they observed it? Coming down the stream of history until we reach the time of our Lord, we find that the grand design for which the Sabbath had been originally instituted was well nigh completely lost sight of. Pharisaism became rampant, a dreary formalism froze up the currents of spiritual life; the Spirit was lost sight of in the form, the substance in the shadow. The law respecting the observance of the Sabbath contained as many as thirty-nine prohibitions, some of them of the most trivial character. Our Lord sought every opportunity of unfolding the design and significance of the Sabbath. The thought that "the Sabbath was made for man, and not man for the Sabbath;" that it was designed to promote man's physical, moral and spiritual weal, and that in so far as the Jewish law clashed with this design must it yield. Man's physical and moral needs, said the Pharisee, must yield to the law. The law, said Christ, on the other hand, must yield to man's moral and physical needs. The one simply laid down a law or rule which could not possibly cover all cases; the other enunciated the grand principle which underlay the law, and which would serve as a guide under all circumstances. The one subordinated man's well-being to the law, the other subordinated the law to man's well-being, and enabled each man in a certain sense to become a law unto himself, by imparting to him a power to determine in any particular case how to act so as best to fulfil the purpose for which the Sabbath was originally instituted. This leads us to consider the question, Why should we observe the Sabbath? It is evident that we do not observe it, for the reason that the Jew did. He observed it in commemoration of the *resting* of God from His work. We observe it in commemoration of the *rising* of our Lord from the grave. Certain it is that we no longer observe the Sabbath in the way in which the Jew observed it. There are some who hold that Paul looked upon the Jewish Sabbath as completely abrogated, that, therefore, no one day had any intrinsic sacredness above another, that all days under the new dispensation were the Lord's, and therefore equally sacred. As evidence of this, they would refer you to his epistle to the Romans, where in the fourteenth chapter he writes: "One man esteemeth one day above another, another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord, and he that regardeth not the day to the Lord, he doth not regard it." And again, in writing to the Colossians, he exhorts: "Let no man therefore judge you in meat, or in drink, or in respect of an holiday, or of the new moon, or of the Sabbath." Whether Paul regarded the Jewish Sabbath as abrogated or not, practically we no longer observe the Sabbath as the Jew did, nor regard the Jewish law respecting its observance as binding upon us. We have, for instance, changed the day; the Jew observed the last day of the week, we observe the first. We have changed the method of computing its hours; the Jews counted from sunset to sunset, we from midnight to midnight. We have changed the spirit of its observance; the Jew was prohibited from doing any kind of work: he must light no fire, cook no meal, gather no sticks, do no "manner of work." We no longer observe in this manner. The only part of that law which we literally obey is the

observing of one day in seven as a day of rest. Under the new dispensation, then, first among our reasons for observing it is, that it commemorates the rising of our Lord from the grave, a reason which could not have been present to the mind of the Jew at all. (2) There is a physiological reason why we should observe it. The constitution of our bodies need one day in the week as a day of rest, in which our wearied bodies are restored and fresh vigour imparted for another week's toil. The necessity for such a day is ingrained in our very constitution. At the time of the French Revolution, when infidelity, like a surging wave, swept over France, spreading bloodshed and anarchy wherever it flowed, it was resolved to abolish the Sabbath and to substitute for it one day in ten. The resolve was executed, but with what result we all know. It proved a signal failure. The strain on mind and body proved too much, and the old arrangement of one day in seven was revived. From a physiological standpoint, therefore, this arrangement is the best, conducive as it is to the maintenance of physical health and strength. (3) There is an economic reason for the observance of the Sabbath. By so doing, we economize time, labour and life. It is an old saying that "all work and no play makes Jack a dull boy," and with equal truth might we say that incessant, every-day work, with no day for rest, would make ere long a very dull people. Were such the case, our bodies would languish, our minds grow feeble, and our lives be shortened. But by having a day for rest, we not only accomplish more than by working every day, but we accomplish what we do better. We save time, diminish labour, and lengthen life.

(To be continued.)

FROM the Tenth Evangelization Report of the Italian Free Church we learn that that young Protestant Church employs fourteen ordained ministers, fifteen evangelists, and three colporteurs. There are fifty-one Sabbath schools, and twenty-one week day ones, in the former of which are 710 children, and 1,300 in the latter. The communicants are 1,780. Rome is the principal centre.

A MEETING of the members of the Upper Canada Religious Book and Tract Association was lately held, when the Treasurer, Hon. John McMurich, presented his report. By changes introduced into the future management of the institution, a distinctive representation will be given to clergymen who will from time to time be elected to a seat at the board. The new by-laws were adopted, after which the following gentlemen were elected the clerical members of the Board for the remainder of the society's year: Rev. J. C. Antliff, J. M. Cameron, G. Cochrane, J. Donovan, J. Edgar, R. W. E. Greene, A. Gilray, W. Hunter, D.D., J. Kirkpatrick, G. M. Milligan, A. N. McGregor, A. Sanson.

DR. GRAY, of the Chicago "Interior," while crossing the ocean heard on the steamer a lecture from Professor Murray, who was on the "Challenger," the vessel sent forth to make the deep-sea soundings. He gave the following account of the "Bathylus delusion": "Professor Huxley twelve or more years ago announced the discovery of the original protoplasm, the substratum and source of all life, which, he claimed, covered the whole bed of the oceans. This discovery had long been the desideratum of biology, and it was hailed with enthusiasm in all scientific circles. By casting a dredge in deep water anybody could draw up and see for himself the Adam and Eve of life—the living mud of the ocean beds. The 'Challenger' sailed with this theory as a part of her cargo. In the investigations which led to it the sub-oceanic ooze or mud was preserved in alcohol and taken home for closer examination, where the protoplasmic matter was plainly seen, and as it was supposed, demonstrated. But in experimenting with it Professor Murray discovered that a mingling of sea-water and alcohol gave a flocculent precipitate, which, when it had separated from the liquid, became the identical nucleated protoplasm announced by Professor Huxley! became the paternal Bathylus itself! On his return home he shewed the experiment to Professor Huxley, and thus this celebrated scientific delusion vanished. It was a rude shock to the complaisant materialistic biologists, who had built extended theoretical edifices, and written learned treatises upon it. The protoplasm was nothing but a precipitated sulphate, which any chemist, or even an amateur, could make for himself."