

hundred thousand, and the agent who visited that continent, and spent four years in the work, found everywhere ripeness and readiness for organization.

While this is the state of things abroad among students, we may refer in a sentence or two to how it is at home here in this city. At present, we shall mention but one single incident. No longer ago than last Sunday, a visit was paid to the meeting of the University Y.M.C.A., in their own room at three o'clock in the afternoon. There were assembled probably one hundred young men. One of themselves led the meeting, gave out the hymns, engaged in prayer and the whole body read the Scriptures responsively. Other students were called upon and engaged in prayer. Professor Hume was on the platform and gave an address on "Christ as the Truth." On the Sabbath before, another one of the professors had spoken of Him as the Light of the world. Christ was set forth before these young men by one of their professors with great force and clearness, as the truth, who in His person, His teaching, His life and work alone meets and satisfies the deepest wants and cravings of our nature, and answers the problems which men have been asking all through the ages. Then with a force of appeal, which we would think simply unanswerable, he asked these young men who had not yet done so, to accept of Christ as the truth. You demand, he said to them, the best reason and every conceivable reason why you should accept Christ as the truth, and think you are not called upon to give any reason for rejecting Him. Nay, he reasoned, seeing Christ is the truth, you are bound as rational intelligent men to produce your reasons for rejecting Christ the Truth. Another hymn and prayer and the meeting closed. In itself, in the whole manner and spirit of it, and in the promise and hope and potency for good there were in it, this gathering was a most striking and deeply impressive sight. This is but one. Many similar meetings are being held in our colleges all over the land. In view of this, Christian parents, teachers, ministers, may well be filled with profound thankfulness to God that such a spirit exists in our University and colleges, that they can send their sons and daughters where there are thrown around them influences so powerful to guard and shield against temptation, to establish them in sound Christian principle, and to lead them into lives of noble Christian service.

(Continued from page 662.)

revelations granted to this body, from Eden to Patmos, are its abiding heritage, and the laws given through this society, unless they have been expressly repealed, or superseded by an entire change of the relations to which they were adapted, are necessarily binding still. The Fourth Commandment does not need to prove its right to rule. The burden of proof lies, not with those who assume, but with those who deny its permanent obligation.

2. The change in the day does not affect what is essential in the law of the Fourth Commandment. The essential element in the precept is the setting apart one day in the week for divine service and rest, and six days for labour. The language of the precept lays emphasis, not on the seventh day, so much as on the idea of the Sabbath. It begins, "Remember the Sabbath day to keep it holy," and ends with the statement, "Wherefore the Lord blessed the Sabbath day and hallowed it." This is obscured in the incorrect version of the Commandment, in the book of Common Prayer, which makes the last clause read, "Wherefore the Lord blessed the seventh day and hallowed it." But while in the body of the command, the seventh day is designated as the day to be observed, the stress is not laid in Scripture on the seventh day, but on the Sabbath. We

know also that the Passover, which by the law, was required to be observed on a given day, was on special emergencies kept on another day, yet the very day on which the Passover was usually observed, was significant in commemorating the smiting of the first born, and the escape of Israel. This proves that a change of the day on which a divine ordinance is observed, is possible, where there is sufficient reason.

3. There is not only a reason sufficient to vindicate the propriety of the change in the Sabbath, but a reason so powerful, as to render the continued observance of the seventh day exceedingly difficult to defend.

The seventh day Sabbath commemorates the creation of the world in its religious significance, as a testimony to the existence and perfections of a living personal God. The resurrection of Jesus Christ marks the completion of the work of redemption by our incarnate Saviour. Up to that time, there had been nothing which revealed so much of God, and was so worthy of commemoration as the creation of the universe. This can no longer be affirmed. To commemorate creation, when a finished redemption stands before us in all its beauty, is like spending our time in admiring the scaffolding, when the completed temple is full in view. And as creation was a means to the end, which was reached when redemption was shown to be complete by the resurrection of Jesus Christ; and the end may be said to take up and perpetuate the means by which it was secured, so we celebrate creation when we commemorate redemption. To the ancient believer, the creation of the universe presented the grandest display of the divine perfections within the range of his vision. But when the Church of God in her onward course, reached the incarnation, the death and the resurrection of Christ, a loftier display of the divine perfections came into view. The new creation was seen towering in moral sublimity above the old, which had now no glory by reason of a glory that excelleth. A seventh day Sabbath, in such circumstances, could only seem an inexplicable incongruity. It is celebrating starlight, when the sun is shining in his strength.

4. It only remains for us to show that the day was changed by competent authority.

It came into the Church when it was under the direct oversight of inspired apostles, and was sanctioned by them. I do not stay to prove what the whole Christian world acknowledges, that Christ commissioned His apostles to teach whatsoever He commanded, to lay the foundations of the Church, and to order its affairs, and that He qualified them for the work by supernatural endowments. What therefore, they sanctioned, had the sanction of Christ.

Our Lord prepared the way for this change by appearing, after His resurrection, repeatedly to His disciples on the first day of the week, and by granting to His Church on that day the Pentecostal outpouring of His Spirit. From John xx. 26, it seems probable that before the ascension, the disciples had, with the approbation of the Master, begun to observe the first day of the week by religious gatherings. Certain it is, that soon after it was recognized as the special day on which were held all the distinctive services of the infant Church; and before the close of the first century it had come to be known familiarly by the title by which John speaks of it, "the Lord's Day," a name frequently applied to it by a succession of ecclesiastical writers, in the second and following centuries. And the religious observance of the first day became so distinctive of the early Christians, that in the dark days of persecution, one of the tests by which their enemies detected them was the question, *Domineum servasti?*—Hast thou kept the Lord's day?

When, twenty-five or twenty-six years after the ascension, the Church had become somewhat settled, this change was an accomplished fact, and we meet this instructive statement in the Acts of the Apostles: "We came to them to Troas; where we abode seven days. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them ready to depart on the morrow." It is evident that the first day of the week had come to be regarded as the appropriate time for observing the Lord's Supper, for which the apostle, who had arrived early in the week, tarried; and that preaching, and doubtless devotional exercises were held on the same occasion. In a letter of the same period, but a little earlier, Paul writes to the Corinthians, "concerning the collection for the saints," and the direction he gives is, "Upon the first day of the week let everyone of you lay by him in store as God hath prospered him, that there be no gatherings when I come." These passages make it quite evident that, at

this early date, the primitive Church, under the rule of inspired apostles, had appropriated the Lord's day specially to the reception of the Supper, to religious instruction and worship, and to the collecting of alms, the religious services most distinctive of the Christian society.

When we inquire, how did the Jews remember the Sabbath day to keep it holy? we discover that, apart from physical rest, they offered double sacrifices to the Lord, they met for religious instruction and worship in their synagogues, and they gave alms to the poor. When we see the early Church under the guidance of the apostles, transfer all the services which correspond most closely to these to the first day, while in no single instance recorded in the New Testament, did the disciples of Christ assemble for religious services, among themselves, on the seventh day, how can we fail to perceive that the day which commemorates the resurrection of Christ, is by divine appointment, taking the place of that which celebrated the creation of the universe?

It adds to the weight of this consideration, that neither Christ nor His apostles ever hinted at the abrogation of the Decalogue, but on the contrary the apostle Paul, after referring to one of its precepts, declared that, "the law is holy, and the commandment holy and just and good."

It should be remembered that the first converts to the Gospel were chiefly Jews; and that as the result of old habits and early associations, many of them continued to observe the seventh day. And as long as their observance of it was put upon grounds which did not tend to subvert the Gospel, the apostles treated it as a matter of indifference, on which Christians might use their liberty. And this is one reason, no doubt, why the apostles and the early ecclesiastical writers did not speak of the Lord's day as the Sabbath.

Another day known by that name, was observed constantly among the Jews, and largely among Christians; and an attempt to change the current meaning of the word then, would almost certainly have led to confusion and mistake. Inspired authors, like others, are wont to use words at their current value. Among ourselves, many Protestants, deferring, perhaps foolishly, to arrogant claims and current practice, speak of the members of the Church of Rome as Catholics, but they do not intend to concede the claim couched in that word, or to unchurch themselves. It is probably on the same principle that we are to explain Rom. xiv. 5-6, Gal. iv. 9-10, and Col. iii. 19, which are so often quoted as inconsistent with the permanent obligation of the Fourth Commandment. The days, whose observance is condemned by the apostle, seem to be those of the Mosaic economy generally. The Sabbath referred to, was probably the seventh day Sabbath, which Judaizers wished Christians to observe along with all the rites of the Mosaic law, as essential to salvation. The first day of the week was not then called the Sabbath, and as it was observed on entirely different grounds, it did not fall under the apostle's words of disapproval.

In this discussion, we have dealt with the permanence of the Sabbath. We have seen that there is good ground for holding that the law of the Fourth Commandment should still bind the Christian conscience. In examining the structure of the Mosaic legislation, we have discovered that the temporary character of the civil and ceremonial laws given to Israel, supplies no evidence that any part of the Decalogue can be placed in the same category. We have seen also that the change of the day observed under the Gospel, cannot, in view of the continuity of the visible Church, be regarded as inconsistent with the permanent obligation of the Sabbath law. And we have found that the change did not affect the essentials of the law, and it was made for sufficient reason, and by competent authority.

The change in the day has not abolished the Sabbath, but has merged the service which it rendered, in one still higher, and made the day to us a memorial at once of creative goodness and redeeming grace.

We have looked at our subject chiefly in its theological aspects, but we are not insensible to the immense practical value of the Sabbath. We do well to cherish it as one of God's choicest gifts to man. It spans the dark gulf between Eden lost and Paradise regained, like the bow of promise. Wherever it is seen, it is a token for good. Wherever it is welcomed, it brings down blessing; it lightens the burden of labour; it purifies society; it develops mind and conscience; and brightens earth with the hope of heaven.

## Books and Magazines

Of General Lew. Wallace's new book, "The Prince of India," already noticed in the Presbyterian, the author recently remarked to a friend that he might say that he "was sent to Constantinople to write that book." President Garfield, who was a great admirer of "Ben-Hur," suggested to General Wallace the idea of another historical romance, with Constantinople as its scene. Naturally, the period most brilliantly capable of literary development in a story is that tragic one in which Mahommed II. overthrew the Eastern Empire, shattered the Greek Church, destroyed Constantinople, and triumphed in the blood of the last emperor and of his devoted subjects. The new romance is the result of President Garfield's hint, and of the great facilities afforded General Wallace in the Turkish capital.

Professor Bryce leads off, in the September Canadian Magazine, with an article on "The Manitoba School Question," dealing with Mr. Ewart's paper on the same subject in the July number. Erastus Wiman treats of the late commercial crisis in the States, in a "Whirlwind of Disaster." "The Financial Depression in Australasia" is also treated of. "A Study in Criminology" is by Rev. W. S. Blackstock. "Down the Yukon and Up the Mackenzie;" "Reminiscences of the West Indies;" and "The Sault Ste. Marie Ship Canal;" and other briefer and lighter articles, with poems and Book Notices, conclude the number. Ontario Publishing Co., Toronto.

Perhaps the most striking things in the Century Magazine, for September, are the illustrations, the faces and human figures especially, not their beauty, but the force and expressiveness of them. The first, that of Daniel Webster, one cannot but sit and look at and look at. It holds you by its strength and gravity and power. That of William James Stillman is another, and several more, besides are all striking. The Fair comes in for notice; "The Taormina Notebook;" "The Author of Robinson Crusoe;" more of Phillips Brooks's delightful letters, and other lighter articles fill up this monthly. The Century Co., New York.

The Cosmopolitan for September, which reached us late, is indeed a marvel of interest and beauty. The first hundred pages of it are devoted to the Fair; and next to an actual visit must come the idea to be obtained of this world's fair by an attentive examination of the pictures given and the accompanying letter press of this admirable number. The whole subject is treated under thirteen different heads by competent writers, and leaves almost nothing more to be desired of this kind. For the rest it is sufficient to say that it is well sustained. The Cosmopolitan, Sixth Ave. and Eleventh St., New York City.

Our space will not allow us to name even all the interesting articles in Scribner's for September. The first is on Isaac Walton, the prince of fishers, with beautiful illustrations. An interesting account is given of the Thackeray manuscript presented to Harvard College. "Clothes" and the Machinist will both be read with interest. "Harvest" is a very striking poem by Duncan Campbell Scott. "Richardson at Home" is another of the longer articles of what is altogether an excellent number.

The September Arena is quite up to the mark. The Currency question is of course discussed. Some of the other more interesting articles are "An Inquiry into the Laws of Cure," "Moral and Immoral Literature," "A Study of Benjamin Franklin," a story, "The Man Who Feared the Dark," "The New Education and the Public Schools," with many notices of new books. The Arena Publishing Co., Boston, Mass.

The Book News for September is full of news about books interesting to all lovers of them, and interesting illustrations, under the heads of, With the New Books, Reviews, and Descriptive List; this last having in it books classified under different heads. John Wannamaker, Philadelphia.

The Twentieth-Eighth Annual Catalogue of the Massachusetts Institute of Technology, received, contains full information of classes and subjects taught in connection with the Institute. H. S. Collins, 15 Milton Place, Boston.

For mothers who wish some help to amuse their little ones with some pretty stories and pictures, "Our Little Ones," for September, is just what they need. Thos. Nelson & Sons, London.