

who belonged to the Endeavor Society and who did not. There is nothing exclusive whatever in the Endeavor Society more than in the Sunday-school. There are those who will not work in the Sunday-school; is the Sunday-school therefore exclusive?

The officers of the church have the same jurisdiction over those who are members of the Endeavor Society as over others. There are no divisions and nothing that excludes any member from all the privileges of the church. There are other statements made by our sister that are as sadly incorrect that we have not space to notice. But we would say in this connection that there are those who object to pledges, who are making solemn pledges that they will not have anything to do with the Endeavor Society; and they keep their pledges.

Let me say to those who oppose the Endeavor Society, that to assume that such a work is unscriptural and therefore wrong is reaching an altitude of condemnation that, to say the least, demands a pause. Let not those who are working in the Endeavor Society get discouraged because there is opposition. There never has been, and never will be, any reformatory movement that does not have opposition. Every reformation has had to fight its way through opposition. The greatest reformer the world ever had suffered the greatest opposition. This work is as broad as humanity and as deep as the love of God.

THE LORD'S DAY.

There still appears to be some difference of opinion as to what is the proper name for the first day of the week, if we are to judge from the frequency with which we hear it called "the Sabbath" as well as "the Lord's day," although, indeed, we seldom hear any argument advanced for calling it by the former name. Some appear to think that it does not matter by which name we call it. But if we are going to call it by a religious name, surely it is worth calling by the correct one, if only for form's sake. Besides, to the Christian it should not be a matter of indifference whether he observes the day as a continuation of the Jewish Sabbath, or as the day upon which his Lord and Saviour arose from the dead. All discussion might be settled by an inquiry into the reason for keeping it.

This question, as all others pertaining to Christianity, should be settled on a scriptural basis, and on a scriptural basis alone, but, as we sometimes quote the explanations of learned men and high authorities to aid us in our interpretation, or to strengthen our belief with reference to words and names, I think it would not be out of place to briefly notice the name or names by which it is known in law.

The first recognition, for religious purposes, by secular powers, of the first day of the week, was that of Constantine, the first ruler of Rome to adopt the Christian faith, who set the day apart for Christian devotion. The observance of this day in England and other civilized countries, as well as in Rome, has rather grown out of respect for Christian services than for its expediency in secular affairs. And indeed it was not until the day had been chosen for Christian purposes that its national convenience, in ordinary affairs, was recognized. Having then decided to recognize it as a day for Christian exercises, it became necessary for parliament to use the proper religious name if possible. The reason for this is obvious. Statutes to be kept as free as possible from dispute—from misinterpretation—and to carry out the intention of the legislature, must be very exact in their language, a single word may, and indeed often has, changed the whole meaning of a section of an act; and this, notwithstanding the fact that it is a rule of law, and one which is strictly followed by the judges, that an act of parliament should be construed, as far as is consistent with reason,

according to the intention of the framers. Those, therefore, who are desirous of seeing laws placed upon the statute book, and who do not care to see them mutilated beyond recognition, must be very careful in the wording of them. After a bill has been introduced into parliament it has to undergo a close scrutiny by the members; so that by the time it has passed through all the stages necessary in law making, it is about as perfect as man can make it. The difficulty in this very case, which would arise from using the wrong name, is well illustrated by the following passage taken from Hallam's Constitutional History of England: "In the session of 1621, a bill having been brought in 'for the better observance of the Sabbath, usually called Sunday,' one Mr. Shepherd, sneering at the Puritans, remarked that as Saturday was *dies Sabbati*, this might be entitled a bill for the better observance of Saturday, commonly called Sunday." This bill, after passing the House of Commons, was amended to read "the Lord's day," instead of the Sabbath by the upper house, who observed "that people do not incline to words of Judaism." The bill was passed in this form, the Commons making no objection to the amendment.

In looking over the English statutes I find that the day is quite frequently called the Lord's day, sometimes Sunday, generally by both names, but never the Sabbath. In our New Brunswick statutory law it is known as the Lord's day and Sunday.

I have only known one case in which a judge called it the Sabbath, and in that case he based the judgment he was delivering upon a statute entitled "An Act for the better observance of the Lord's day, commonly called Sunday," and from a section which referred to it as the Lord's day.

I only know of one text-book writer who refers to it as the Sabbath, and that writer calls it the Lord's day as well. Blackstone, in his Commentaries on the Laws of England, in his chapter on "Offences against God and Religion," makes this slight reference to the name of the day, "Profanation of the Lord's day vulgarly (but improperly) called *Sabbath breaking* is a ninth offence against God and religion."

As all our law on this subject is based upon statutes, and those statutes, when calling it by a religious name, call it the Lord's day, it follows that that is the legal name for it. A slip now and then by a judge or writer cannot, of course, alter the name. It would appear, therefore, that while there may be a difference of opinion among Christians generally, with reference to the proper religious name for the first day of the week, our law only recognizes the one name—the Lord's day.

O. B. STOCKFORD.

THE REST OF THE CHRISTIAN.

There remaineth, therefore, a rest for the people of God. Hebrews ix. 9.

The word in the original translated rest is *Sabbatismos*, a keeping of a Sabbath or a complete and happy rest. This word is related to *Sabbaton*, which means a "Sabbath," and which was applied to the seventh day as a day of rest. The seventh day was blest and hallowed by the Lord Himself, and its observance was enjoined upon the Israelites by the law as received from Sinai in the words, Remember the Sabbath day to keep it holy. This Sabbath typifies a rest into which the people of God will enter if they prove faithful to the end.

Rest may be defined as a cessation of motion or labor. There can be no rest where there has been no previous labor. Rest presupposes labor. I do not think there is, strictly speaking, such a thing as rest absolute in the entire physical and moral universes. But we have partial rest. We seek our couches after the toils of the day and refresh by "placid sleep" our wearied mind and body. We say we rest, but we do not rest completely or

absolutely in the sense implied in the word *Sabbatismos*. It is only a partial rest. Our hearts are still pumping the vital fluid to all parts of the body. They are still beating the "funeral marches to the grave," beyond which there only remaineth a rest for the people of God. The same thing is true in the vegetable and mineral kingdoms. There is no particle of matter at rest. Mineral matter becomes vegetable, vegetable becomes animal; and the animal again becoming mineral. You observe the ceaseless activity of nature. Even the worlds themselves are undergoing changes wrought by the invisible hand of Him who made them. We are told the moon is a dead body, destitute of either animal or vegetable life, that it has undergone many changes before it has assumed its present condition. That the earth is undergoing those same changes, and that the sun which now exists a burning world with a brilliant photosphere is gradually cooling. Thus the Almighty works in His mysterious way by His omnipotent power.

But God rested from His labors in a special sense, for we read in Gen. ii. 2, And on the seventh day God ended His work which He had made, and He rested on the seventh day from all His work which He had made.

God had made the heavens and earth, He had made the plants and herbs of the fields, and had caused the sun to shine and the rain to fall upon the earth; He had made, also, the beasts of the field and the cattle and everything that creepeth upon the earth, the fish of the sea and the fowl of the air, and He had performed, also, the crowning act in this great drama of creation. Man was made in His own image. And then we are told God rested from His special work of creation. Rest presupposes labor. The great *Sabbaton* of God presupposed six days of labor, during which He had to His satisfaction garnished the heavens and earth. This Sabbath of God became the type of a rest to the Israelites, which in turn became a type of a rest in the gospel dispensation. The Israelites were held in bondage in Egypt. They were cruelly oppressed by their task masters. God having promised them deliverance, raised up Moses to lead them forth to the promised land. Paul speaks of the entering into this land as being a rest. Why? Certainly from the fact that the journey to it was fraught with so much toil and danger. They had many trackless deserts to traverse, many mountains to circumvent, many enemies to overcome, especially the subtle enemy of unbelief. Thus the termination of their journey was alluded to as a rest. Surely it would be a rest after all their hopes and fears, their difficulties and dangers to be planted as a "vine out of Egypt" in a land flowing with milk and honey. This was the rest of the children of Israel. But where is the Christians' rest? Is it in an earthly Canaan encompassed by hostile tribes? Ah, no! It is a Canaan beyond the Jordan of death, wherein is the New Jerusalem built upon twelve foundations—which are the apostles of the Lamb. There is no temple within this, Canaan for the Lord God Almighty and the Lamb are the temple of it. There is no sun nor moon, for the glory of God and the Lamb is the light thereof. There are no enemies here, for the last enemy will have been cast into the lake of fire. The gates of the New Jerusalem are open day and night that the glory of all nations may be brought into it. This is the rest prepared for those who have their robes washed and made white in the blood of the Lamb. It transcends the power of human imagination to figure the joys awaiting the Redeemed when they shall stand by the sea of glass harping with their harps and hymning songs of glory, honor and power to Him who sitteth upon the throne.

The question now arises, "For whom are all these joys prepared? Who enters into this rest? The answer comes from the living oracles unmis-