

SERMON

The Sabbath Was Made For Man.

By Rev. Dr. Sprague, Pastor of the Queen Square Methodist Church, St. John, on Sunday, April 19th.

Mark II: 27: The Sabbath was made for man. There is a Canadian Society known as "The Lord's Day Alliance," with branches in nearly all the provinces, whose purpose it is to secure by legislation, so far as may be possible and proper and by every legitimate means, the observance of the people to use religiously the Lord's Day. It is by request of that society that this subject will be the theme of sermons in many churches today, and of study by our young people's societies during this week.

The Lord's Day is not founded on the fourth commandment, as direct authority for it for the reason that the decalogue, as such was national and temporary, and cannot be taken to prove that anything in it lasts longer than the Mosaic dispensation. Itself affirms its national character, and its place as a part of the law of Israel: "God spake all these words, saying, I am the Lord, who have brought thee out of the land of Egypt, out of the house of bondage." It is not because it is in the decalogue that it is binding now; but the ten commandments were gathered in a group, and announced with such solemnity, because of their own character as universal and immutable morality. Many things in Israel's law are ritual and pass away; these things are moral and spiritual and never pass away.

This, at least, is true and admitted to be true of all but the fourth commandment, and its presence in the decalogue affords the presumption that it is true of it also; thus, that which which we may perhaps conjecture, or may not know at all, this observance of a seventh day, or about that portion of time, is necessary to the very life of morality; that we have here but a local and temporary form of a world-wide abiding reality, and that while the Sabbath is not of lasting and universal obligation because it is in the decalogue, it is in the decalogue because it is of abiding necessity and universal obligation. To see that this is so, we have but to trace the Sabbath through the history of Revelation.

If it that early brief period of the Bible which no matter by whom it was written, or when—is not concerned with the Jewish nationality, because that nationality was in the future, which has a world-wide aspect, and relates to the constitution of things and to general human society, if there were certain principles announced, which would out any qualification or limit as to time or place, we may properly conclude that they belong to the order in which God built the world, and that principles appear from that time through all the sacred history, recognized through the various ages, brought into special prominence with the national dispensation is established, insisted on by prophets with particular emphasis, and then the national institutions are tottering and hastening to their fall. Acknowledged and respected by Christ and his apostles when they introduced the new world-wide order, and then adopted by the unanimity of that church to which he has promised the Spirit of God to guide into all the truth, and which has been an argument for the reason, a law for the conscience, a rule for the life, which the Christian will rejoice to acknowledge and obey, and which he will follow in the question before us, in the second chapter of Genesis we read: "On the seventh day God ended his work, which he had made; and he rested on the seventh day from all his work which he had made; and God blessed the seventh day and sanctified it." Following this and the sacred history, we note the division of time by seven throughout the patriarchal age, and come to a period when preparation is made for the formal institution of the Hebrew Sabbath. He who carefully reads the sixteenth chapter of Exodus will see that it implies that the Sabbath had not been formally given as the nation's law, but that the seventh day retained in the institution, and that the incidents recorded are a step in the preparation for the national institution, and for the universal halving of the day. It is the story of the giving of the manna. Every morning for five days enough is to be gathered for two days, and on the seventh none at all. If anxiety for the morning leads any one to save a portion, it will not keep, and the portion kept for the seventh day will not spoil. On the seventh day none will be found. Thus by compulsory cessation from labor God prepared the people to refrain voluntarily from work. He taught that abstinence from work on the Sabbath should be no loss, for the sixth day brought a double portion. He taught that the sabbath that would employ the Sabbath for work should bring no gain, for they who went out that day found no gold, and the sixth day of agriculture should suffice for seven? This the first appearance of the formal Sabbath in Hebrew history is as a positive and blessing, to be therefore received as a privilege, not to be borne as a burden. Then come the express enactment of the Sabbath for Israel, a fact which, as already shown, does not prove its general obligation, but shows the importance God attaches to it as an instrument in the spiritual training of men, and its vital relation to the preservation and growth of morality. In the times of the prophets, during that later period of Hebrew history, when preparation is being made for the advent of another and more spirit-

day, it was on the first day of the week that the great inauguration of the Christian church took place, by the descent of the Spirit, the baptism of fire, and the gift of tongues; for Pentecost was on the first day of the week. And so it came to pass that Christians met for worship, inspired apostles taking the lead, on the first day of the week. At first Jewish Christians kept both the old law and the new. And the apostles themselves joined in the services of the synagogues both because they were not delivered yet from the bondage of the law, and because this gave an opportunity to proclaim their message. But long there arose a great intellect in the church, who was raised up by God to develop the universal character of the Christian religion, to break the shell of Judaism and let the kernel of the gospel be sown in the hearts of the Gentiles. Mediating between parties and contending on the one hand for the Sabbath and on the other for freedom from the restraints of Old Testament law, he said: "The day cannot be changed, but the law can be. The Sabbath was made for man, and not man for the Sabbath. And to almost every man you see in meat or in drink, or in respect of an holy day, or of the various observances of the law, which are a shadow of things to come, the body is of Christ." Yet he does not say that no day is sacred or needful, or that the Sabbath is to be regarded as a shadow of things to come, but that the Sabbath is to be regarded as a shadow of things to come, and that the Sabbath is to be regarded as a shadow of things to come.

It is such as the justification of the Sabbath, we can see the propriety of it, and the old day celebrates the work of the world and the deliverance from Egypt; the new, the redemption of the world and the rescue from sin. "Twas great to speak a word from naught, 'Twas greater to redeem." It is surely fitting that the day should suggest its own theme for meditation, and that every man stir by its own tender and suggestive worship of the soul. In the Old Testament times God was regarded as the Creator, and the Israelites as his people, and the day ever reminded them of the sublime story of creation in Genesis, and of the great and glorious incidents of the release from Egypt. Under the new, He is specially thought of as our Father, and the day ever reminds us of the sublime story of redemption in the Gospel, and of the great and glorious incidents of the release from sin.

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Free Book For SICK WOMAN. Woman is more liable to illness than man. This is because her organism is more sensitive. In man the muscular system is predominant. In woman the nervous system is predominant. Her nerves are finer and more sensitive. She is more liable to be affected by the nervous system. She is more liable to be affected by the nervous system. She is more liable to be affected by the nervous system.

Absolutely Free Fully Illustrated To Healthy Women. Dr. Sprague has given particular attention to the illustrations in this book, and has prepared a number of plates to give the reader a clear and correct idea of the various ailments to which women are liable. The book is written in a simple and plain language, and is so arranged that every woman can understand it. It is a book that every woman should have.

Book Coupon. Name, Address, Health Specialist Sprague, 7 to 13 Deane St., Boston. Send for your free copy of "The Sick Woman's Friend" today. It is a book that every woman should have.

DOMESTIC PORTS. ARRIVED. HALIFAX, April 23—Arrived, British cruisers, from Halifax, N.S. BOSTON, April 23—Arrived, from Boston, N.S. ST. JOHN, April 23—Arrived, from St. John, N.S.

BRITISH PORTS. ARRIVED. BALTIMORE, April 23—Arrived, from Baltimore, Md. NEW YORK, April 23—Arrived, from New York, N.Y. PHILADELPHIA, April 23—Arrived, from Philadelphia, Pa.

SHIP NEWS. PORT OF ST. JOHN. ARRIVED. ST. JOHN, April 23—Arrived, from St. John, N.S. BOSTON, April 23—Arrived, from Boston, N.S.

FOREIGN PORTS. ARRIVED. BOSTON, April 23—Arrived, from Boston, N.S. NEW YORK, April 23—Arrived, from New York, N.Y. PHILADELPHIA, April 23—Arrived, from Philadelphia, Pa.

MEMORANDA. Passed Sydney, April 23, str. W. W. Waters, from St. John. Passed New York, April 23, str. W. W. Waters, from St. John.

PARLIAMENT General Elections Fall Before La Drops Out. This Is Only Way in the Liberals Hope Carry Quebec Pro. Continuation of the Budget -Mr. Bell Advocates the mission of Newfoundland Canadian Union--The Red Ottawa Question.

OTTAWA, April 23—Everything points to a general election this week. Sir Wilfrid Laurier will start the party until after the light, the government is going to the Quebec as strong as ever. Order sent out to the liberal organs in Quebec to prepare the lists of names for the general election. The Ottawa Question.

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