

men are needed in the pew, in the Sunday-school, in the Epworth League, in the prayer-meeting, bringing with them the same alertness in these holy activities that they bring to their commercial enterprises. Wide-awake in business, asleep in the church, aptly describes the photograph of many a business man. Oh, that the example of Matthew, the converted, consecrated man of affairs, may rouse many other business men to see his privileges and embrace it!

POINTS FOR THE PRESIDENT.

Why not have a blackboard exercise this week, using the following as an outline:

CHRIST { Calls Saves MEN { Responds Accepts Emloys Co-operates

If you have no blackboard, use a large sheet of paper with black crayon. Have the members present read from the topic Scripture and elsewhere in the Bible to show each of the above to be true. For example, "Christ calls"—where is this shown in the topic scripture? What other passage of Scripture proves the same? And so on throughout the list. Use the important suggestions of the exposition above to the best advantage.

APRIL 10.—"THE MODERN SUNDAY: ITS USE AND ABUSE."

Mark 2:23-28.

No subject more vital at the present time to the individual, to the church, and to the nation than that of the observance of the Lord's Day. Our General Superintendent, Dr. Carman gives a clarion call to Sabbath observance in an issue of our Church paper. He speaks, under the heading, "Shall we save or lose our Christian Sabbath?" partly as follows: "There can be no doubt about it, this is to-day, to Canadians, especially to us in Ontario, a question of the greatest importance. Shall our Sabbath be kept to people now living, and to posterity, in anything like its true intent? or shall the land be given over to disregard of the Lord's Day to Sabbath desecration, and its attendant growing sins and evils. The conflict is upon us. We are nearing the thick of the fight. Our Parliaments, Legislatures, and Courts are lending their aid to Sabbath-breaking, corporations, and to associations and businesses that thrive only on the violation of the command regarding the laborer's day of rest. The churches of the country must be roused to the danger. In prayer and wisdom, under Divine guidance, let all our Conferences unite in energetic action in this defensive war."

THE BULWARK OF CHRISTIANITY.

The Lord's Day is the bulwark of our Christian institutions. If we give it up everything peculiar to us as a Christian people is liable to overthrow. This may be maintained for two reasons.

(a) If we have no day of worship, as the Sabbath is, we have no proper opportunity to propagate our holy religion which is not merely a matter of national belief, as the heathen systems are, but a matter of individual acceptance and personal experience. The day, then, must be observed as a day of worship in order to inculcate the principles of Christianity, as the national religion to be accepted by the individual conscience. (b) The Sabbath must be kept for our safety as a Christian people. It is a command, the violation of which forfeits our hold upon Christianity and endangers the whole civil and social fabric which is founded on the Christian religion.

The decalogue declares, "Remember the Sabbath Day to keep it holy." But it is not the original institution of the Sabbath which is referred to. The people are here reminded of an institu-

tion actually in existence. This is clearly implied in the word "Remember." To remember a thing it is necessary to have some previous knowledge of it. We are, therefore, carried back to the original institution of the Sabbath as presented in Gen. 2:2-3. Some say Moses was speaking with a view to the future in this commandment. They contend that the Sabbath was not instituted until the law was given on Sinai. It was peculiarly a Jewish institution, they say, and consequently it came to an end with the Jewish dispensation, that is, therefore, no longer binding. Our young people must be prepared to meet this specious argument and have a reason for the hope that is in them. For the foregoing argument is utterly false, as is evident from the following considerations:

1. The language of the commandment—"Remember." This implies some familiarity with the Sabbath on the part of the people addressed. It proves that it was not a new, but an old institution; that its observance had been enforced before and was re-enjoined in the work of the decalogue.

2. It is recorded in sacred history that the Sabbath was regarded as a divine institution and observed as a day of peculiar sacredness before the formal law was given, (Ex. 16:22-28). The Israelites were commanded to gather twice as much manna (food) as they needed on the day before the Sabbath in order that they might have sufficient for the day of rest. What was thus preserved did not spoil. It had the blessing of God. Thus we see the divine regard paid to the Sabbath in the wilderness before the law of Sinai had been declared.

3. The religious observance of the seventh day is a precept in the moral law. Moral duties can never be temporary. Nor can the application of a moral law be restricted to any particular age. Dispensations may change or pass away, but man remains a moral being in all ages and countries; and those laws which relate to his moral nature must ever abide in full force. If the fourth commandment is a binding upon us, neither is the remainder. It was given at the same time, and under the same circumstances as the others, and if it has passed away, or in any way become obsolete, so have all the others. There is no process of reasoning by which it may be shown that all or any of the other commandments of the ten are binding, while the fourth has lost its authority. If men can break the fourth commandment with impunity, which enjoin a seventh day for rest and worship, so they may with equal freedom, swear or steal, or lie, or covet, or worship idols, all of which is forbidden in the same list of commandments which condemn the violation of the Sabbath. Break the Sabbath and you may break any law of the decalogue.

THE OBJECT OF THE LORD'S DAY.

Two ideas are associated with this day, physical rest, and religious activity. It is intended to serve these two great purposes.

1. Physical Rest.—On the seventh day God rested (Gen. 2:2; Ex. 31:17). So man is to rest. On this day there should be a general cessation from labor. Ordinary work must be laid aside, and only that which is necessary, permitted. This provision applies also to the animals which serve man. Both man and beast are to share in the benefits of the rest day. We greatly undervalue this divine provision. What would be one condition without a Sabbath? Every workshop, place of business, commercial exchange, open and at work. Hand at it, brain at it, pen at it. One monotonous round of work, with no break in the weary march! Can we conceive of anything more degrading to the body and such a cessation would weaken and fail. Physiology and

hygiene preach the fourth commandment. God has interwoven the need of the Sabbath in the physical constitution of man, so that a man deteriorates and suffers, when deprived of a day of rest in seven.

2. Religious Activity.—The Lord's Day is a day of rest, but not of idleness. The time taken from secular pursuits must be devoted to the higher interests of our being. It is a day to devote to holy uses, a day for the cultivation of the spiritual life. It is to be a day of prayer, and Bible-reading, and public worship, a day of heart-study, and God-seeking, a day of divorcement from the spirit of the world, of freedom from its toils and cares.

SIDE-LIGHTS.

1. Keeping the Sabbath holy and keeping ourselves holy, must exist together, or they cannot exist at all.

2. The Sabbath stands a mute and universal testimony that man is a spirit. On one day of the seven he especially looks up, expects a revelation, and is justly moved by thoughts of the divine goodness.

3. Let the youth of Canada stand for the preservation of the Lord's Day, and let no influence from any quarter whatever weaken their fixed determination.

4. There is a reasonable basis for the testimony of an old lady in class meeting, "It is easier to be good on Monday because I went to church on Sunday." The Sabbath projects its holy thoughts and resolutions into the work of the week.

5. Keeping the Sabbath is binding on us in a three-fold sense. (a) It is a duty we owe to God. He commands us to keep it. (b) It is a duty we owe ourselves. It is essential to our physical well-being and to our spiritual education. (c) It is a duty we owe our fellow-men. Our example of Sabbath neglect leads others to Sabbath neglect, and may be the means of compelling others to labor for our pleasure.

6. The observance of the Lord's Day is a recognition of Christ's resurrection, as well as the Father's rest after the creation. Thus we have the Father in creation, and the Son in redemption brought before us in one holy day of rest and worship.

POINTS FOR THE PRESIDENT.

Magnify the importance of the topic. Place it in the hands of a well-qualified person. The protection of our Sabbath is of supreme moment. Unscrupulous men and corporations are seeking the day for mere pleasure and business advantage. Seek to create a strong sentiment against this tendency. Urge your League to stand firmly for the Scriptural Sabbath. It is needed for the safety of social, industrial, and national life. Select Scripture passages in advance bearing on the subject. Put them on cards of paper and distribute them for reading among the members. Show that the Sabbath is divine, and therefore must be kept holy.

True Love.

A cry of "fire" was raised at a children's entertainment. Amidst the confusion and terror a lad sat quietly in his place, with a smaller child in his arms. When the danger was passed, he was asked, "Why did you not try to escape like the others?" and the beautiful answer came, "I couldn't carry baby through the crowd, and I couldn't leave him—he's my brother."

Commenting on this, The Occident says: "The Bible tells us of a friend who both can and will carry through all danger, never leaving us alone to face it."