

and Christians of Jewish birth were weaned from the old religion. The dead leaves of Judaism fell off gradually, they were not rudely torn off by man. The new facts, the new dogmas, the new ordinances, first established themselves and then, little by little, the incompatibility of the old and the new was revealed, which necessarily issued in casting out the old." The old things of Judaism were made new in Christianity. As Father foretold, thus it: "The first disciples kept both days; the Sabbath for rest, the Sunday for worship. The Christian Church made no formal, but a gradual, and almost unconscious, transference of the one day to the other. She had been led by the Spirit, whose revelations are continuous, whose inspiration is permanent, to make her week a constant remembrance of her Lord. On Wednesday she recalled His betrayal; on Thursday His ascension; on Friday His crucifixion; on Sunday, His resurrection. She set the clock of time as someone has said, to the epochs of His history. She meant His Sunday to be 'a sort of Easter Day in every week'; and 'as the sunflower turns morning and evening to the sun,' so the early Church turned forever to the Sun of righteousness who had risen with healing in his wings. We may be perfectly at our ease about a change in which we follow the authority of every branch of Christ's universal Church."

5. There is abundant evidence of the observance of the Lord's Day. In the days immediately following, these we call apostolic. The epistle of Barnabas, written probably early in the second century, says: "We keep the eighth day for rejoicing in the which also Jesus rose from the dead." Ignatius, who is thought to have been a disciple of St. John, speaks of Christians no longer observing the Sabbath, but fashioning their lives after the Lord's Day. Justin Martyr, born about A.D. 100, describes the assembling on the day called Sun-

day, and Dionysius of Corinth, A.D. 171, calls Sunday the Lord's Day.

Thus looking back on all the evidence for observing the Lord's Day we may say with Schaft: "The day was transferred from the seventh to the first day of the week, not on the ground of a particular command, but by the free spirit of the Gospels and by the power of certain great facts which lie at the foundation of the Christian Church. It was on that day that Christ rose from the dead; that He appeared to the first disciples of Emmaus, and the assembled Apostles; that He poured out His Spirit and founded the Church; and that He revealed to His beloved disciple the mysteries of the future. Hence, the first day was already in the apostolic age honorably designated as 'the Lord's Day.' On that day Paul met with the disciples at Troas and preached till midnight. On that day he ordered the Galatian and Corinthian Christians to make (no doubt in connection with divine service) their weekly contribution to charitable objects according to their ability. It appears, therefore, from the New Testament itself, that Sunday was observed as a day of worship, and in special commemoration of the Resurrection, wherefore the theory of redemption was fulfilled. The universal and uncontradicted Sunday observance in the second century can only be explained by the fact that it had its roots in apostolic practice. Such observance is the more to be appreciated as it had no support in civil legislation before the age of Constantine, and must have been connected with many inconveniences, considering the lowly social condition of the majority of Christians and their dependence upon their heathen masters and employers. Sunday thus became, by an easy and natural transformation, the Christian Sabbath or weekly day of rest, answering to the typical import of the Jewish Sabbath, and itself forming in turn a type of the eternal rest of the people of God in the heavenly Canaan."

From the Editor's Mail

Perhaps you would like to read some of the items your General Secretary receives from many quarters. Well here are a few:

"We are now receiving about fifteen copies of the Era on this circuit, half the number being added within the last three months."

Good for Lyn. There are plenty of others who might well follow its example. And they are waking up to that fact as this extract from a city League shows:

"If we could have many copies of the Epworth Era coming to our members it would be a great help. Kindly send me a few sample copies."

Certainly they were sent, and you may have a few also for your League if you will use them for the formation of a club among your members.

"I have read your first number of the Era with the greatest satisfaction. It is smaller in size but not one whit dull or lacking."

So writes an ex-president of one of our central conferences. Thanks!

"I was very much pleased with your first number of the Era, especially delighted with your treatment of the topic, 'Waiting on God,' and your article on the relation of the League and the Sunday School. I think a 24-page paper contains as much matter as the readers will care to read, and perhaps they will read it a little more thoroughly than they would if the paper was larger."

That is from a man whose opinion is worth much.

"The Era this month was interesting from cover to cover. I read it all."

So wrote a Conference League President among other nice things, and the Editor was beginning to feel flattered, when along comes this missile, not just in the form of a bouquet of roses, but perhaps much more appropriate to the occasion, and certainly profitable to the scribe:

"In your editorial notes on page 12, two phrases occur which to us seem slangy, and might perhaps—while certainly very expressive—tend to encourage our young people in a tendency to which many of them are altogether too prone already. I refer to 'get a move on' and 'get on to the job.'"

We "caught on," and then promised our esteemed friend "that we would not repeat the inelegancy. We want to be 'proper.'"

"We, as a League, wish to be in touch with all the work and with other Leagues as far as possible."

This is written by an active League Vice-Pres. in Ontario, and is most commendable. The paper offers a convenient medium of communication between League workers, and we shall be delighted if all our friends will use it freely. Sit right down now and write a news paragraph telling us of what your League has recently done, or is planning to do in the near future.

"That you may see the need of well supporting the Sunday School Aid and Extension Fund, we give a few extracts

At the Master's Feet

From all vain pomps and shows,
From the pride that overflows,
And the false conceits of men;
From all the narrow rules
And subtleties of schools,
And the craft of tongue and pen:
Bewildered in its search,
Bewildered with the cry;
Lo, here! lo, there, the church!
Poor, sad humanity
Through all the dust and heat
Turns back with bleeding feet,
By the weary road it came,
Unto the simple thought
By the great Master taught,
And that remaineth still:
Not he that repeateth the name,
But he that doeth the will!

—Longfellow.

from letters that come to our desk almost every day. A probationer in Alberta writes:

"There are quite a number of children on my mission field, but on account of the depression of homesteading in the far north in the Pembina region, the finances are very low indeed, but a Sunday School is indeed urgent."

Another writes from the same Conference:

"To give you a slight idea of conditions I may say that this winter I have been surrounded by several families on the verge of starvation, to prevent which, I have driven into the neighboring towns, 50 miles away, in order to raise help for them in food and clothing. So you see it would be impossible to ask money of them for S.S. papers, and yet the literature is practically the life of the School. I feel very grateful for the help rendered by the Fund."

A young woman, a school teacher in Newfoundland and a grand sister, and we were glad to assist her in the matter of supplies. She says:

"I am teaching at —, and so have started a Sunday School, as there has never been any S.S. here before. Our number is small, but not too small, but we can do some good. Our means are limited. I hardly know how to get the money to supply the S.S. with papers, but I intend to send the money myself and get it if I can. I would like you to help us."

Here is an extract that will surely touch your heart and show you that missionary work is not confined to foreign lands. From a remote section of Newfoundland this letter comes:

"I cannot say that we have any school at all. We live in a lonely part of the vineyard. We are shut out from privileges most people enjoy. We have no week school, and we see the minister five or six times in a year. Four years ago six of us started to build a little school chapel. When we got it far enough ahead my wife and I started to keep what we called Sunday School. How near it is to the ideal I cannot say, neither one of us had the pleasure to attend a Sunday School. The bit of learning we got, we picked up here and there without any teacher."

And so the letters come in from far and near, encouraging and critical; but all helpful and full of stimulus to better work for our Department. We might multiply our extracts many times. If these will increase your hearty interest in our labors, we shall be satisfied. Surely an annual contribution of five cents a member to our fund is not an exorbitant request for our General Board to make of our Leagues and Schools.