

Saviour's sufferings for us! Oh! that we more often realised the terrible penalty that He bore for us, the exceeding sinfulness of the sins which crucified our Lord. Oh! that we threw ourselves more frequently in deep sorrow and true penitence at the foot of the Cross, loathing ourselves for so often harbouring those very sins which drove the nails through His hands, but casting ourselves there not to lie wallowing in unbroken grief, but rather to realize afresh the power of that sacrifice not only to blot out our sins but to save us from our sins, that we may arise from the contemplation saddened at our own weakness and folly, but joying in the salvation of our God.

The glorious Gospel of God is like the thrush which, after a storm, when the setting sun illumines the face of Nature, pours a richer, fuller strain of praise. It enables us to rejoice even in trouble, realizing what our Saviour so earnestly impresses upon us, the loving fatherhood of God, so that we are sure all must be well. Jesus turned water into wine. By His teaching and example the water of trivial duties and daily cares, the patient endurance of daily strife and burden, are converted into the wine of God's service. But many Christians convert the wine of God's Gospel into vinegar, making religion as sour and unsavoury as possible. It is not with them the living power, controlling, sanctifying the whole existence, but a severe drastic purge to cleanse the soul, and the more nauseous the better. My text contains God's plan of salvation. I solemnly ask you, Is it more than a mere theological doctrine? I would have two points printed indelibly on your hearts by God the Holy Spirit. The one that Jesus is the only source of life, light, and liberty; and that having grasped that and found Him our all in all, we must be willing to spend and be spent in spreading the knowledge of this salvation, letting the world see that the new life in it is so bright and joyous that it is incomparably the most precious possession we can obtain. Don't chill young hearts by giving the impression that religion means a sanctimonious melancholy. Let them see that to choose for Christ does not mean giving up all brightness and pleasure, but substituting substance for reality—luscious fruit for dead sea apples, which fable says were tempting to the eye, but full of ashes when bitten.—Rock.

WHY DO WE KEEP THE FIRST DAY OF THE WEEK, SUNDAY, AS A HOLY DAY, AND NOT THE SEVENTH OR SATURDAY?

BY THE RT. REV. G. F. SEYMOUR, D.D., LL.D.

The great festival of Easter, which has just passed, suggests this question, and we answer, We have made the change from the seventh day to the first day, from Saturday to Sunday, on the authority of the One, Holy, Catholic, and Apostolic Church of Christ.

With one consent, all branches of the historic Church, as they emerge from the past, are united in their practice in substituting the day on which Christ rose from the dead, the day on which the Holy Ghost descended and baptized the first believers on Christ, as the day to be set apart as holy unto the Lord, instead of the seventh day, as specified in the Decalogue.

The change is one of detail, not of principle. We cannot conceive of the Church of God "ordaining anything contrary to God's Word written." This the whole Catholic Church as the Body of Christ has never done. Universal tradition has never contradicted, and cannot contradict, Holy Scripture or itself. Individual branches of the Church may give the lie to the Bible and tradition, as does the Church of Rome, for example, in the later ages in the matter of the government of the Church. Christ constituted that government as a corporation of equals under Himself, as the supreme and only Head; the Roman branch of the Church has changed the principle of this polity from the corporation of a number of equals into an absolute monarchy. This revolution strikes at the fundamental principle established by the Divine Master in Person, and with His parting words to His disciples, and by the universal practice of the Church without exception in the first ages, and in these later days, with the sole exception of modern Romanism bearing witness against itself, that its present polity is a flat contradiction to God's written Word (St. Matt. xxviii. 18) and universal tradition.

The change from the seventh day to the first is, as we have said, a change in detail simply and not of principle. The principle laid down in the fourth commandment of God's moral law is, that one-seventh part of man's time is to be set apart and dedicated to God. The detail under that principle was the specification of the seventh, or last seventh of the seven portions into which time was divided, as the one to be observed. The principle is obeyed just as sacredly and fully when the first seventh of the seven portions is kept, as when the seventh of the seven portions is regarded as the Lord's Day. The universal tradition of the Church, therefore, in

giving us, Christians, the first day as our holy day, instead of the seventh day, as God gave to the Jews, does not in the slightest degree touch the principle of the moral law; it only affects a detail, and the authority is the same which makes the substitution as is that which published the original law; it is the voice of God which speaks in universal tradition as well as in the written Word. To assert that the Church is the witness and keeper of Holy Scripture is to claim for her all the authority which is necessary for her to bear witness to the will of God in changing the detail of the time for keeping the Sabbath from the seventh day to the first.

Which is the greater concession to the authority of the Church, to allow that she can tell us what is the Word of God, and what is not, or to follow her in changing a detail as to the observance of the Sabbath?

It is one of the paradoxes of this enlightened age, that men, who boast that they are guided by reason and not by caprice and prejudice and passion, will accept the Bible as the Word of God on the authority of the historic Church, and on no other authority can they successfully rest its divine claim, and will also accept the first day of the week in substitution for the original appointment of the seventh on the sole authority of the Church, since no other ground for the change can possibly be maintained, and yet will refuse that authority when it bears witness to the summary of truths necessary to salvation as formulated in the creed, the Episcopal government of the Church as constituted in bishops, priests, and deacons, the liturgic form of worship, and the observance of Lent and of the festivals and fasts of the Christian Year. Surely the greater includes the less. If the Church, the historic Church, which comes to us in her great branches, is to be listened to and obeyed when she tells us what is the Word of God, and when she tells us that we must supersede a detail of the moral law recorded by the finger of God on a table of stone, then let those who refuse to hear the very same Church when she tells us to believe the fundamental verities of the Gospel gathered together and arranged in the creed, to accept the government of the episcopate with its two subordinate orders, to use precomposed forms for worship and the ministration of sacraments, and to observe the times and seasons which present Christ to us, and the benefits which He bestows upon us, then we say, let such as refuse to hear the Church in these minor matters, while they obey her in the greater, tell us why? Let them explain this gross, this glaring inconsistency.

We venture to suggest that in large part the explanation is not far to seek. However unpalatable it may be, to set it down in black and white, still it is profitable to do so; and accordingly we make bold to say that the great majority of those who refuse the authority of the Church of God in polity, creed, sacraments, worship and practice, while they accept the Bible as the Word of God, and observe the first day of the week instead of the seventh, cannot tell why they do so. They have never been forced to consider what answer they should give were their belief in the Holy Scriptures challenged, or their fidelity to the claims of Sunday called in question.

Suppose every one who reads this article were to ask the question of himself. Why do I accept the book proposed to me as the Word of God to be such? And secondly, Why do I keep the first day of the week as holy, which God nowhere in His Word commands one to observe, and entirely disregard His repeated injunction to hallow the seventh day? When one has answered these questions as only they can be answered, then he will be in a fair way to become a Churchman; then he will be a sturdy and successful opponent of the claims of modern Romanism, and then he will be, or will soon be, must be, a true Catholic.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

MONTREAL.

MONTREAL.—His Excellency the Governor-General reviewed the First Montreal Company of the Boys' Brigade in the hall of St. Jude's Church at 6 p.m. last Thursday. Lady Aberdeen was also present. A large number of people enthusiastically cheered the party on its arrival. The Governor-General is the honorary president of the Boys' Brigade. In his short address he expressed his thanks for the welcome and expressions of loyalty they had received. He spoke some very kind words to the boys. They were, he said, the pioneers of the movement in Canada. The movement was bound to grow and would accomplish much good. He urged the boys to stick to their drill work. He also read extracts from the *Boys' Brigade Magazine*, telling how a boy might lead a Christian life. The true Christian boy gets up in the morning when he

is called, without stopping to think how cold it is. To be a real Christian is the manliest thing in life. The boys went through their drill under Capt. Elliot and Drill Instructor Waugh, R. N. His Excellency praised them especially for their good appearance, and promised to present a bronze medal to the boy who behaved best between now and next winter. His Excellency noted the medals already won by Masters Paratt, Waugh and Damant, of the brigade. With hearty cheers for the Earl and Lady Aberdeen and Queen Victoria, the gathering dispersed.

Christ Church Cathedral.—The Rev. Edmund Wood preached to a large congregation of the members of St. George's Society, in the Cathedral, on Sunday evening, April 22nd. Speaking on the text Philip. iv. 8-9, he said the injunctions contained therein were essential to the foundation of a complete Christian character to-day as of old. Referring to the legend of St. George and the dragon, he asked if the whole work of religion was not a hand to hand warfare with a dragon of sin. Let their religion be the foundation of their character, and there would be a grand superstructure of true patriotism. It was right they should remember the motherland, which was worthy of all their pride; secure from invasion, prolific in produce, of tiny extent but of tremendous influence, a speck upon the map of the world, but an emperor in the councils of the world, the school of the wise and the home of the free. But her safety and strength lay in her adhesion to the Gospel of Christ, to the grand principles of morality, charity, and godliness. Let her hold fast to these things and her future greatness was assured. In conclusion, the teacher touched upon the need for active charity. The services closed with "God Save the Queen," and the benediction.

Outremont Church.—At the close of the services Sunday evening, April 22nd, the members and friends of the Church, meeting in the school house, Outremont, presented Mr. James Thompson, B.A., with six volumes of the "Speakers' Commentary," and a sum of money. Mr. Thompson has had charge of the services here in connection with the Theological College for the last year, and by his untiring energy won a number of friends, and as he leaves for a new field of labour, this opportunity was taken to show him that his services were appreciated.

ONTARIO.

Ordination.—The Archbishop of Ontario will (D.V.) hold a general ordination on Sunday, June 10th (3rd after Trinity), in St. George's Cathedral, Kingston. Candidates are requested to communicate at once with the Ven. Archdeacon of Kingston, the rector, Brockville, who will receive their papers and supply all necessary information.

BANCROFT.—Our people here have many things to be grateful for. Mr. George Jarman has just presented the Church of St. John the Evangelist with a beautiful new chancel organ as a thank-offering for his successful winter in the lumber camp. Carleton Place has just contributed the sum of \$90 toward the Mission House Debt.

TORONTO.

The eighth annual meeting of the Woman's Auxiliary to Missions of the Diocese of Toronto opened Wednesday morning in St. James' school house. There were nearly 500 delegates present from Toronto and other places in the diocese. Among those from outside places—

Allandale, Miss Allingham, Mrs. Godden; Alliston, Mrs. H. Wright; Bailieboro', Mrs. Boyd; Barrie, Mrs. Sandford, Mrs. Morris, Mrs. Callaghan; Banda, Miss Millie Playter; Bradford, Mrs. Dawson, Mrs. Barnard, Miss Potts, Mrs. Turner; Bolton, Mrs. Oxtun, Mrs. Alexander; Brighton, Mrs. Clarke; Bowmanville, Mrs. M. Robin; Brampton, Mrs. Walsh, Miss Scott, Miss Wilson; Campbellford, Mrs. Ingles, Mrs. Colville, Miss Birdie Mason; Churchill, Mrs. Wilson, Mrs. Robinson; Cobourg, Mrs. Eyre, Mrs. Wilson, Miss Thomas; Colborne, Mrs. Webb, Mrs. Davidson, Mrs. Carey; Collingwood, Mrs. Lindsay, Mrs. Leesk; Columbus, Miss Howden; Brooklin, Mrs. Brown, Mrs. Harris; Creemore, Miss Grundy; Dixie, Mrs. Cook, Mrs. Mallough; Duntroon, Mrs. Lindsay, Miss Hamilton, Miss Little; Eglinton, Mrs. Robson, Mrs. Bescoby, Mrs. Anderson; Emily, Mrs. Best; Innisfil, Mrs. Murphy; Islington, Mrs. Strong, Mrs. Tremayne, Mrs. Cotton; King, Mrs. Brown, Mrs. Keefer, Mrs. Gillnam; Lindsay, Mrs. T. Walters, Mrs. Milne; Lloydstown, Mrs. Van Horne, Mrs. Armstrong, Miss Manning; Millbrook, Mrs. Bland, Miss Turner; Mimico, Mrs. Adamson, Mrs. Brown, Mrs. Telfer; Norwood, Miss Gibson; Orillia, Mrs. Robertson, Mrs. Tisdale, Mrs. Warren, Mrs. Haywood, Misses Stewart, M. Evans, A. Evans, Mrs. Muir; Omeme, Mrs. Stephenson, Miss Johnson, Mrs. Curry; Peterboro', Mrs. G. A. Smith, Mrs. Best.

Miss Kirkpatrick, Miss Chamb, Miss Logan, Mrs. W. Reec, Bridges; Rich, Mrs. Cooper, Miss Lillie, Mrs. D. A. St, Mrs. Quennel, Sutton West, Miss Langsta, Mrs. Clement, Stretton; V, Keefer, Miss, Mrs. Hicks, Mrs. Charles, Junior bra, Barrie, Miss, Brampton, M, by; Cobourg, Holland, Lai, Murphy; Kin, F. E. Thoms, market, Mrs, Omeme, Mi, Mrs. Bullen, Thornhill, Mi, The Misses F, Elsie Helliwe, Wednesday, tory nature, dent, occupi, Cummings a, was celebrat, ing, and in, the sermon b, Both services, The reports, were read an, most satisfac, digest:—Nur, branches, 4; t, 86, making a, bership, 8,000, the year 196, 2,981 good s, ties of groce, sionary statu, The total rev, \$10,690.48, w, does not incl, out to the mi, spent in thei, The number, 2,550 monthl, 7,200.

Thursday's, the attendan, previous day, session was a, dent of St. J, ject, "How, made more I, in the disc, bourg), Mrs, Stewart (Ori, Broughall an, five points, which, like a, auxiliary, wa, After lunc, house, the n, the election t, surer read s, about Them, the work of t, a paper ent, gave in it a, the missiona, of England, on "Missior, ed," which w, animated, a, pressed by ti, all, in openir, should not d, money exper, ary purposes, mics, and ti, tention, the, Mrs. Broug, ments were, keeping ma, manufacture, ing part in, Hope; Miss, Miss Wood, chell and a, The public, in the eveni, was, as the, address, the, in the Dioc, bishop and, mense build,