

and ministers to their joy; and the call to worship each Sabbath day is assuredly one of earth's highest pleasures, taking us into the presence chamber of the King of Kings. Bishop Ryle well says regarding the saying that "every day ought to be holy to a true Christian": "I go as far as any in contending for an 'every-day religion,' and protesting against a mere Sunday Christianity. But the theory is unsound and unscriptural. Taking human nature as it is, and it is with human nature as it is we have to do, the attempt to regard every day as Lord's Day would result in having no Lord's Day at all. None but a thorough fanatic would say that it is wrong to have stated seasons for private prayer, on the ground that we ought to pray 'always.' And no man who looks at the world with the eyes of common sense, will fail to see that, to bring religion to bear on men with full effect, there must be one day in the week set apart for its power." The old Mosaic legislation has much wisdom that the nineteenth century is just beginning to discover! And among its imperishable ordinances stands this Sabbath enactment, as a nation's need and a people's blessing. Thus inculcates the Saviour: "The Sabbath was made for man, and not man for the Sabbath," which certainly does not mean that man can do as he likes with what was made for his use, and still enjoy life. If the food prepared for man, man elects to throw to the dogs, he starves, that is all. Similarly should he elect to misuse or neglect the Sabbath made for him, he will suffer the penalty in a weakened spiritual life and a growing social disorder. The Sabbath was made for man, even as the cross was endured for man. To his eternal loss he allows either to be made the savour of death unto death for himself.

The question has been raised as to how far the Christian dispensation endorses the Sabbath of the Jewish dispensation. A few considerations may aid in decidedly answering this question. First, the seventh day of rest is not a Jewish ordinance. Genesis ii. 3 indicates a universal requirement. As a matter of fact, this division of days into sevens is more ancient and much wider spread than the Jewish law or people. How much older or how widely spread does not concern us here. Our one position is that the seventh day of rest is not a mere Jewish ordinance, but was

incorporated into the Jewish ritual because of its general need and utility. That the early Church among the Jews were not required to keep the Sabbath, in the Jewish sense of the term, is manifest from Col. ii. 16. (Revised Version.) That they did observe the first day of the week is plain from Acts xx. 7, 1 Cor. xvi. 2, so much so that technically that day was called "the Lord's Day," Rev. i. 10. The evidence is too tedious for a popular discussion; but that *Kuriakos* was equivalent to our *Sabbath* is beyond all reasonable dispute. The first day of the week has been, from Apostolic times, the Sabbath heritage of the Christian Church.

It was comparatively easy to fault the extremes of Puritanism regarding the Sabbath Day and its observance. Scoff who may, the history of Christ's Church in every age supplies abundant proof that there is an inseparable connection between observance of the Lord's Day and a healthy tone of Christianity.

In the first six centuries, a student of the early Church writers will find that the honour of the Lord's Day was frequently upheld in the writings of the Fathers, and enforced by the decrees of Councils. Against Sabbatizing, or keeping a Jewish Sabbath, there are many testimonies; against a reverent use of the first day of the week, none.

When the Dark Ages began, and for many centuries Christendom was overwhelmed with a flood of ignorance and superstition, the Sabbath suffered like every other part of scriptural religion. It was practically superseded by man-made feasts and festivals and holidays, and its right use, like that of the Bible, dropped out of sight. It is a curious fact, and one worthy of remembrance, that the Church of Rome rarely proved herself a friend to Sunday. An exaggerated reverence for saints' days and Church festivals, a cricket-playing Sunday, and a desire to return to "The Book of Sports" and a Laudian theology are things which appear often to go hand in hand.

It is also worthy of note that the great council of Roman Catholic prelates that met lately at Baltimore, in their pastoral letter declare that "One of the surest marks and measures of the decay of religion is a non-observance of the Lord's Day. In travelling through some European countries, a Christian's heart is pained by the almost unabated rush of toil and traffic on Sunday. The Lord's Day