

has not been abrogated, and, in its substance, enters into the new dispensation as it did into the old. It regards the Sabbath law, however, as modified to this extent, that, in commemoration of the resurrection of Christ, the first day of the week has taken the place of the seventh, whilst the reason given at first for the sanctification and remembrance of the Sabbath, remains in full force. This is the view which we are endeavoring to establish; and we shall now attempt to show that there is nothing in the New Testament inconsistent with it, but much in its favor; and that the harmony of the Old Testament with the New demands that this view should be accepted.

Before noticing the passages which must be cited here, we make the observation that if the Sabbath is not a part of the Christian economy, we should, after the position given it in the old dispensation, have expected a very explicit abrogation of it; but if it remains under the new economy, we should not, in accordance with the method of the New Testament, look for any formal announcement of the fact.

There is not in the teachings of the Lord—we must here speak very generally—anything which says or implies that the Sabbath is not for the new dispensation. He vindicated the true character and design of the Sabbath against the superstition and hypocrisy of the Scribes and Pharisees, but He dropped no hint regarding its abrogation. Often accused of breaking the Sabbath, it is surely probable that some word of His would have pointed to its transitory character, had such a character really pertained to it.

But the teaching of the Apostle Paul is said to be clear on this subject, and utterly inconsistent with the view that the Christian Church is bound, equally with the Jewish, to keep the weekly Sabbath. The passages usually advanced in this connection are the following:—(a) "Oae man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day regardeth it unto the Lord: and he that regardeth not the day to the Lord he doth not regard it." (Rom. 14: 5, 6). In the chapter from which these words are taken, the Apostle is enjoining forbearance, especially in the matter of meats; but with these he classes the observance of days as a point on which, also, forbearance should be exercised. The Mosaic law had caused the scruples referred to, and if the Sabbath is not a Mosaic institution (though incorporated into the Mosaic system), but older, and Eucumenical in its character, then there is nothing here said which implies the abrogation of the weekly Sabbath, or treats the observance of it as a matter of indifference. The Apostle's language would require no modification on the supposition that the view for which we are arguing were correct. We must not forget that the first day of the week was before this time established as the Christian Sabbath, and was by all Christians kept in commemoration of the Lord's resurrection.

(b) The passage next to be noticed is Gal. 4: 9-11. "But now after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days and months and times and years. I am afraid of you lest I have bestowed upon you labour in vain. In this passage it is equally obvious that the Apostle is dealing with Judaizers—with those who failed to appreciate Christian liberty, and who regarded the keeping of the Mosaic law as still necessary. The passage can have no relevancy in the present discussion unless the Sabbath is a Jewish institution, and should not be spoken in the same way to any one who maintained that it is necessary for us to observe Jewish festivals, whether the seventh day Sabbath or any other? "It can scarcely be considered exegotically exact," says Elliott, "to urge the verse, against any theory of a Christian Sabbath (Alford's words) when the Apostle is only speaking of legal and Judaizing observances." The tone of the passage, it may be observed, differs from that of the Romans, where he treats with great tenderness the scruples of the weak: here he speaks strongly against a more pronounced Judaism.

(c) But the passage which seems strongest against our view is Col. 2: 16, 17. "Let no man judge you in meat or in drink, or in respect of a holyday, or of the new moon, or of the Sabbath days, which are a shadow of good things to come; but the body is of Christ." Thus strongly does Alford allow himself to speak: "If the ordinance of the Sabbath had been in any form, of lasting obligation to the Christian Church, it would have been quite impossible for the Apostle to have spoken thus. The fact of an obligatory rest of one day, whether the first or the seventh, would have been directly in the teeth of his assertion here, the holding of such would have been still to retain the shadow when we possess the substance. It is satisfactory now again to quote in reply to Alford a critic of not less authority. Elliott says—"The assertion of Alford that if the ordinance of the Sabbath had been in any form of lasting observance in the Christian Church, St. Paul could not have used such language,—cannot be substantiated. The Sabbath of the Jews as involving other than mere national remembrance was a shadow of the Lord's day, that a weekly seventh part of our time should be specially given up to God, rests on considerations as old as this creation, that that seventh portion of the week should be the first day, rests on apostasy, and perhaps unfortunately (as the Lord's appearance on that day seem to show) Divine usage and appointment.

We do not, with some, take the ground that the "Sabbath days" do not mean the weekly Sabbaths as observed by the Jews, but other times of rest provided for by their law: the reference is certainly to "Sabbath," as the term was generally employed.

The Apostle here, as in so many other places, is vindicating Christian freedom against a Judaizing tendency: move especially against a Judaizing Gnosticism. The Colossians must beware lest by a pretentious philosophy they were drawn away from sound Christian doctrine; or lest, by

ailing to realize the fact of their redemption in Christ Jesus and their deliverance from the oppressive ordinances of the old economy, they should still cleave to an obsolete ceremonial. In this connection "Sabbath" is classed with "meat" and "drink," the "holyday" and the "new moon." Now the Sabbath was incorporated with Judaism, and from union with the other parts of the Law almost necessarily partook of a typical or symbolical character. There are also in the law of Moses enactments regarding it—enactments outside the Decalogue—which, of course are Jewish, and do not stand on the same ground with the Sabbath itself. If, then, the Sabbath, in addition to its eucumenical character, had thus a special Jewish character, why might not the Apostle, while holding the perpetuity of the Sabbath established at the beginning, speak as he here does? The language is free and bold, as is his manner, but would not be liable to misapprehension by those who for many years had, with all believers, been accustomed to meet for worship on the first day of the week.

But if the passages here examined fail to show that the Sabbath as ordained at the commencement of human history is abolished, they clearly prove that some change has taken place with regard to it. Christians are not bound to keep the seventh day Sabbath. That, from the associations which had gathered round it in virtue of its relation to the past economy, is declared Jewish and obsolete. But if the Sabbath remains and yet the Jewish Sabbath is abrogated, is the Catechism not correct when it says, "From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath; but the first day of the week ever since, to continue to the end of the world; which is the Christian Sabbath." The main thing to be proven is the perpetuity of the Sabbath; and if we are satisfied as to this, it will not be contested that the Sabbath, under the Christian dispensation, is to be observed on the first day of the week, and not on any other.

The Lord rose on the first day of the week. On two several occasions after His resurrection it is recorded that he met with His disciples on the first day of the week. "Then the same day at evening, being the first day of the week, when the doors were shut when the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and said peace be unto you." "And after eight days again his disciples were within, then came Jesus and stood in the midst and said, peace be unto you." This does not, of itself, establish the first day as the Christian Sabbath; but we cannot fail to observe how the day is signified and in connection with what follows in the New Testament it becomes important at once as indicating the day which Christians are to observe, and the great and blessed fact which the Christian Sabbath, even more than the creation of the heavens and the earth, is appointed to keep in memory.

We are not told that the Lord appointed that His disciples should meet for worship on the first day of the week; but we certainly know that this was their custom, and that it was sanctioned by the Apostles. Very probably the day of Pentecost fell on this day, when "they were all with one accord in one place." This is the day on which we find Paul preaching to the disciples at Troas: "Upon the first day of the week, when the disciples came together to break bread Paul preached to them, ready to depart on the morrow." (Acts 20: 7.) In 1 Cor. 16: 2 the Apostle makes reference to the first day as the weekly festival of the Church: "Upon the first day of the week let every one lay by him in store, as God hath prospered him, that there be no gatherings when I come." He had given the like instruction, he tells us, to the Churches of Galatia. There is, indeed, no doubt at all that the early Christians, wherever the Church was planted, met on the first day of the week, to worship God and to commemorate the resurrection of their Lord and Saviour. The proof in early writings, both Christian and Pagan, is so abundant and so well known, that it is quite unnecessary to cite any part of it; and whilst we do not, till the latter part of the second century, find the name Sabbath applied to the first day of the week, it is very common for the Fathers to follow the apostle John and use the beautiful and hallowed appellation—"The Lord's Day."

In the examination of this question, no discrepancy has emerged between the Old Testament and the New; we have not found the New dealing lightly with the ordinances of the Old. For we cannot help distinguishing between what is *negative* and what is *positive* in the Fourth Commandment; and this is all that is necessary to reconcile the Testaments with one another, and to complete the proof of our position respecting the Sabbath.

The setting apart of some portion of time to be specially employed in the service of God is *moral*; the determination of the portion, as to how great it shall be, and on which day of the week it shall fall is *positive*. Thus we see what in the Sabbath law as established at first and afterwards proclaimed from Sinai is susceptible of modification; nor can we hesitate to regard the Christian Sabbath as heir to the Sabbath of the Old Testament, or rather as the same benign ordinance, appearing with new glory in the clearer light and higher spirituality of the "latter days."

There are three Sabbaths, it has been said but they are all one, for that which precedes rises into that which follows;—the Sabbath which commemorates the creation of the heavens and the earth; the Sabbath of Redemption, commemorating a new and better creation than that which at first "rose out of Chaos;" and the Sabbath of Eternity—the Sabbath of Heaven,—the "rest" which remaineth for the people of God.

GOLDSCHMIDT SCHOLARSHIP. I.—For general proficiency at entrance examinations. Awarded to Mr. W. M. Henry.

GOLDSCHMIDT SCHOLARSHIP. II.—For proficiency in Exegetics, closing examination. Awarded to Mr. A. M. Hamilton.

GOLDSCHMIDT SCHOLARSHIP. III.—For proficiency in Church History, closing examinations. Awarded to Mr. Colin Fletcher.

DUNNAN SCHOLARSHIP.—For proficiency in Apologetics, closing examination. Awarded to Mr. R. P. McKay.

HEBREW SCHOLARSHIP.—For proficiency in Biblical Criticism, closing examination. Awarded to Mr. Frank Ballantyne.

SECOND YEAR.

ALEXANDER SCHOLARSHIP. I.—For general proficiency in classes, closing examination. Awarded to Mr. Alex. Stewart.

BONAR SCHOLARSHIP.—For proficiency in Church History, closing examination. Awarded to Mr. Alex. McClelland.

HARRIS SCHOLARSHIP.—For proficiency in Systematic Theology, closing examination. Awarded to Mr. Peter Straith.

ALEXANDER SCHOLARSHIP. II.—For proficiency in Exegetics, closing examination. Awarded to Mr. Robert Scott.

ESSEX SCHOLARSHIP. I.—For proficiency in Biblical Church History. Awarded to Mr. J. S. Stewart.

GALBRAITH PRIZE.—For proficiency in Hebrew, closing examination. Awarded to Mr. Peter Straith.

THIRD YEAR.

FISHER SCHOLARSHIP. I.—For proficiency in Systematic Theology, closing examination. Awarded to Mr. Hector Currie.

FISHER SCHOLARSHIP. II.—For proficiency in Exegetics. Awarded to Mr. H. H. McPherson.

LOUTHAN SCHOLARSHIP.—For Essay on Atonement. Awarded to Dr. J. B. Fraser.

ESSEX SCHOLARSHIP. II.—For proficiency in Biblical Church History. Awarded to Mr. Donald McKee Craher.

CLARK PRIZE.—For proficiency in New Testament Greek. Awarded to Mr. H. H. McPherson.

NOTE.—Dr. Fraser, as holding with Mr. McPherson the Prince of Wales Prize, could not, according to the rule of the College, receive more than half of the Lighthouse Scholarship the other half was divided between Mr. D. McKerracher and Mr. Isaac Campbell, whose essays were adjudged of equal merit, and next to that of Dr. Fraser. For the same reason, Mr. J. Somerville shares the second Fisher Scholarship with Mr. McPherson.

Principal Cayon announced that there were thirty-eight students in the Theological classes; eighteen in the Preparatory Department and about thirty-six attending University College with a view to the ministry. There were sixteen students in the graduating class.

Sabbath School Teacher.

LESSON XV.

April 17th. THE PEOPLE FORGIVEN. {Exod. xxxii. 1-20. 1874. 12-20.

GOLDEN TEXT Ps. cxxxix. 1. Moses was made a minister of judgment to the idolaters who had so impiously sinned against God.

Moses's notes mingle with judgment, and an inviting voice cries, "Who is on the Lord's side?" All who by timely repentance seek forgiveness find the mercy of God waiting to embrace them. The sons of Levi arrange themselves on the side of truth, and in vindication of its honor are charged to pass through the camp of Israel and put to death the rebellious who continue to defy God, and three thousand of the people lie dead in the camp before sunset. Even after this Moses addresses the people as having "sinned a great sin," from which it appears that not all the guilty were put to death, doubtless the sword of the avenger only cut off the instigators and chief actors in this sinful scene. Moses again becomes intercessor for the people, mark his self-sacrificing love (ver. 32). The great God had withdrawn himself from Israel, saying (ver. 31): "I will not go up in the midst of thee for thou art a stiff-necked people," even threatening severer chastisement for their sins; burdened for the people, he earnestly pleads for a continuance of the Divine presence in manifested glory. Although the "tabernacle congregation" has been removed from the midst of the camp to the mountain slope yet access to God has not been entirely cut off. Moses enters the tabernacle as Israel's intercessor, while the cloud pillar leaves its place far up on the mountain where it had been stationed so long, and becomes door-keeper of the house of the Lord. Seeing thus all the people worship in their tent doors, and with tears and supplication call upon God. A "face to face" interview follows, i.e., they talk as great plainness and not as in dreams. See Numbers, xii, 6, 8.

Ver. 12. "See." A call of attention to the fact he is about to state, "bring up," as though he had said, Mark, this is not my doing, thou dost command me to bring forth the people and now again thou dost charge me to move on with the host, but whoso shall be our guide if thou art with drawn? He disclaims responsibility, saying, They are thy people, O Lord, not mine. I am one of them and thy servant. It would be a degradation if the highest archangel should be substituted for Jehovah as their guide.

The tabernacle was not that for which Moses had received such specific directions, but simply a tent constructed for sacred services, where the Divine oracle was to be consulted and God's will made known.

"Thou hast found grace." He pleads the grace of God shown to him personally as a reason for still greater public blessings. To mention "by name," an evidence of special interest. In the Arabic "I have ennobled thy name." Mark the personal

favor to which allusion is made, Chapter xxiii, 10.

Ver. 13. "Show me thy way." God and no other will satisfy him or any Christian, as "the way, the truth, and the life." The Arabic reads, "Show me the way of thy good will." He asks to be "shown," to have "grace" and knowledge of the best way to Canaan. All is asked for on the ground of relationship, "this nation is thy people." A covenant people still; though a stammering people, still thine.

Ver. 14. "My presence." God is conquered by persistent prayer. He yields to intercession of his servant and gives him a pledge which should quiet all fears. The same firm pillar of the Divine presence is restored.

"Shall go with thee." More meant than the mere omnipresence of God; some special Divine manifestation promised.

Accidentally this had been granted the church in the synod of cloud, the frequently fell from heaven upon the offerings made on the altars of Israel as an assurance of the Divine presence and favor. Elijah on Carmel will be remembered. In the temple, the ever-sensible Shekinah dwelling between the Cherubim; undying fire upon the altars, &c. Later in the history of the church "God was manifest in the flesh," "Immanuel—God with us." In these latter days we dwell in the Holy Ghost dispensation when God dwells within. St. Paul to the Corinthians, "Know ye not that we are the temples of the Holy Ghost, as God hath said, I will dwell in them, &c." "My presence" still goes with the church. It flames now in glory upon the altar of each heart. His presence implies guidance. This is still the heritage of his people. This he doeth by his word, by his ennobling spirit, and the openings of his providence. If he is with us then he knows our need, and will be equal to every necessity or emergency. He will deliver from the power of the tempter. "He will not suffer thee to be tempted above that ye shall be able to bear, &c." He is with his people to deliver from the hand of every foe and fear, and to bring the journey to a glorious consummation.

"I will give thee rest." This is God's pledge—rest,—the soul's highest longing, soul rest in the midst of earthly turmoil. In darkness or in light, in joy or in sorrow, the child of God may be kept in "perfect peace." There is rest in the wilderness if we are in God, but its fullness is reserved for heaven. "Precious portion! precious hope! The presence of God with us all the desert through and everlasting rest at the end." Moses was not permitted to share in "his people's rest" in the land of earthly promise, but was caught up to the heavenly, of which Canaan was the type.

Ver. 15. "Carry us not up hence." He asserts his suspicion of self and sense of insecurity in any leadership but the Divine. So deep is the sense of need that nothing short of the Divine presence continually can be thought of for a moment. He would rather die on Sinai's barren slopes than to go forth to dangers he know not of without God. In all our doings, if true to God, "he will never leave us nor forsake us." We pause at the threshold of each opening year, new enterprise to have a renewal of the covenant and seek the Divine sanction and help. If God go not with us our best wisdom is stupidity, our greatest strength is helplessness, and our assured manhood is blasted with defeat. How dare a man move out on a single day's duties without first asking for the Divine presence and blessing?

Ver. 16. "Separated." God's people a peculiar people, "separate I from all the earth," in all manner of life and conversation. They are not to be of the world, though in it. A people set apart, in whose shall be revealed the Divine nature, principles, government, favor, protection, guidance, and glory. The original has an intenser meaning. I will separate you in a marvellous manner. Hence the Greek rendering is, "I will marvellously glorify or miraculously honor thee."

Psal. iv. 3. "Know that the Lord hath set apart him that is godly for himself"—i.e., hath highly distinguished or glorified him, and appropriated him to himself." All this is implied by the Hebrew.

Ver. 18. "Show me thy glory." This was a bold request. If inspired by mere curiosity, not to be considered for a moment, but as an assurance or sign of the renewed covenant allowable. Although he had talked "face to face" with Jehovah, yet he was still an unseemly personage, who had "made the cloud his pavilion around about him." He now desires to look upon the face of God in its splendor. He desires a greater sensible manifestation than he had ever been favored with previously. God seems to have gratified the vague conceptions of the people concerning his glory, in a measure, by granting them the glory in the Shekinah, and in later years confirming the faith of his church by allowing the anointed Saviour to put on his heavenly vestments in the transfiguration scene of the apostles. The true Christian is ever hungering and thirsting to know more of God. His restless soul breaks forth in desire—"show me thy glory!" "Oh, would he more of heaven bestow!"

Ver. 19. "Make my goodness pass before thee." His prayer, though prevailing, could not be answered in all its fullness. No human sight could endure the revelation; it would destroy sense, and yet, no doubt, human nature could have been so strengthened by a miracle as to enable Moses to have looked upon the undimmed glory of the godhead, but such visions belong to another realm and other conditions of being. "Here we see through a glass, darkly." But he does make a greater revelation, and Moses is permitted to look upon a panoramic view of the Divine nature and mysteries such as had never been witnessed by man on the earth, and the significance of his name as it had never previously entered into his thought.

The scene described on the verses 21-23 is: "And he was placed in a cleft of the rock, or cave, his vision darkened by the hand of God, and he was allowed to see the 'black parts' of the Almighty. God allowed him to see something superlatively

beautiful, both in the moral character of God and his physical appearance. Not that he looked upon a physical body, but an unearthly, dazzling splendor. Even this was a lower degree of glory than the unclouded glory of his face. We would especially impress the fact of Divine forgiveness in answer to prayer, and Christ's great lesson concerning it in Matt., vi, 14, 15.

The ruined mosque on the top of Jebel Musa is still shown as covering the grotto or cave in which Moses was placed.

Our Young Folks.

Proverbs

Amos. Vains was very fond of proverbs. He read proverbs, wrote proverbs, and spoke proverbs; and, meet him where you would, he had always a proverb on his lips. When he first began to speak, there was hardly any stopping him.

When I first met Amos, I was on my way to my uncle's. A long walk it was; but I told him I hoped to be there before night.

"Ay, ay," he said. "Hope is a good breakfast but a bad supper. Put your best foot foremost, boy, or else you will not be there. It is a good thing to hope; but he who does nothing but hope is in a very helpless way."

"Have a care of your temper, for a passionate boy rides a pony that runs away with him. Passion has done more mischief in the world than all the poisonous plants that grow in it. Therefore, again I say, have a care of your temper."

"Remember that the first spark burns down the house. Quench the first spark of passion, and all will be well. No good comes of wrath; it puts no money in the pocket and no joy in the heart. Anger begins with folly and ends with repentance."

"Look to your feet and your fingers, boy, and let both be kept in activity, for he who does nothing is in a fair way to do mischief. An idle lad makes a needy man, and I may add a miserable one, too."

"If you put a hot coal in your pocket it will burn its way out. Ay, and so will a bad deed that is hidden make itself known. A fault concealed is a fault doubled; and so you will find it all through life, never hide your faults, but confess them, and, seek, through God's help, to overcome them."

"Waste not a moment of your time for a moment of time is a moment of mercy."

"Now stop forward, boy; and, and as you walk along, think of the half-dozen proverbs given you by Amos Atkins."—Child's Paper

Only A Pin.

"Only two or three days ago an overseer in the mills found a pin which cost the company about three hundred dollars."

"Was it stolen," asked Susie, "I suppose it must have been a diamond pin?"

"O, no, my dear, not by any means. It was just such a pin as people buy every day, and use without stint. Here is one upon my dress."

"Such a pin as that cost three hundred dollars!" exclaimed Jane. "I don't believe it."

"But mamma says it's a true story," interposed Susie.

"Yes, I know it to be true; and this is the way the pin happened to cost so much. You know that calicos, after they are printed and washed are dried and smoothed by being passed over heated rollers. Well by some mischance a pin dropped so as to lodge upon the principal roller, and indeed became wedged into it, the head protruding out a little way from the surface."

"Over and over went the roller, and round and round went the cloth, winding at length upon still another roller, until the piece was measured off. Then another piece began to be dried and wound; and so on, until a hundred pieces had been counted off. These were not examined immediately but removed from the machinery and laid aside."

"When at length they came to be inspected, it was found that there were holes in every piece throughout the web, and only three quarters of a yard apart. Now in each piece there were from thirty-five to forty-five yards; and at twelve cents a yard that would count up to about five hundred dollars."

"Of course the goods could not be classed as perfect goods; so they were sold as remnants, at less than half the price they would have brought, had it not been for that hidden pin."

"Now it seems to me that when a boy takes for his companion a profane swearer, a Sabbath breaker, or a tall who is untruthful, and a little girl has for her playmate one who is unkind or disobedient or in any way a wicked child, they are like the roller which took to its bosom the pin. Without their being able to help it, on the evil influence of their company, they leave its mark upon every body with whom they come in contact."

"That pin damaged irreparably four thousand yards of new print, but had company has ruined thousands of souls for whom Christ died. Remember, 'one sinner destroyeth much good'; therefore avoid evil companions."—Child's Treasury

Peace does not dwell in outward things, but within the soul; we may preserve it in the midst of the bitterest pain, if our will remain firm and submissive. "Peace is this life springs from acquiescence with His agreeable things, not in an exemption from suffering."—Fenelon.

God, kind, true, holy words, dropped in conversation may be little thought of, but they are like seeds of flowers or fruitful trees falling by the wayside, borne by some bird afar, haphazardly, to springs with beauteous some barren mountain side, or to make glad some lone wilderness.