

it would take up too much space to develop and illustrate them.

(a) Every law is the expression of an underlying reality which gives to the law binding force.

(b) There are three kinds of law, moral, natural and positive. A moral law is based upon a principle of morals; a natural law upon a principle of nature, and a positive law is based upon an authoritative will.

(c) The letter of the law is not always an adequate expression of the principle involved. The limitation of the letter is not sufficient to express the fullness of the spirit. In the perfected state of society the principle will be substituted for the letter.

(d) A lower law may be suspended or set aside in the interest of a higher one.

(e) The moral law is supreme. It is invested with the character of *oughtness* which makes it inviolable. It must not be set aside on any account. It is supreme even over life itself. A man should choose rather to die than to surrender a moral principle.

(f) The Sabbath law is both positive and natural. So far as it refers to any particular day being set apart for Sabbath rest, the law is positive, springing out of an authoritative will. The Jews set apart the seventh day of the week, the Christians the first, and this is sanctioned by the law of our land. There is no natural or moral reason why one day rather than another should be observed. The Christian church for obvious reasons changed the day from the seventh to the first.

In so far as the Sabbath law makes provision for rest, it is a natural law springing out of the necessities of man's nature. Even the proportion of time, one day in seven, seems to be based on the same necessity. Every day of his history go to prove that one day in five is too much, while one in ten is not sufficient. France at one time undertook to observe one day in ten as a day of rest, but the mortality of the people increased to such an alarming extent that they found it necessary to return to the observance of one day in seven. Many eminent scientists have proven by careful investigation that the human body needs not only the rest of the night, but, in addition, one full day's rest in seven. Their experiments have proven the Sabbath to be a natural law, and a scientific necessity for men. Scientists also tell us that telegraph wires are better conductors on Monday than on Saturday because of their Sunday rest; that even jewels require an occasional "sleep" in order to retain their brilliancy; that diamonds, rubies and sapphires look "rested and refreshed" after being taken away in total darkness for a time; while Lord Kelvin asserts that a rest of the seventh part of the working hours is absolutely necessary for the proper preservation of machinery.

Jesus' statement that *the Sabbath was made for man* lifts the Sabbath law out of the moral order and places it in the natural order. He did not and could not make such a statement concerning any moral law. He said that *the Son of Man was lord of the Sabbath*, but he could not say that the Son of Man was lord of any moral law. The Sabbath is, therefore, a natural law springing out of the underlying principle, that man's nature requires recurring periods of rest. The law was made for man because of the necessities of his nature, physical, mental and spiritual. Man may be lord of the Sabbath, but he is not lord of his own nature which requires weekly rest.

It was right here that the Pharisees made a mistake in interpreting the Sabbath day. They placed it in the same category as moral laws. And they attached to it the supremacy that belongs only to moral laws. Hence they

maintained that the necessities of man's nature must yield to the requirements of the Sabbath law; while Jesus taught that the law must yield to man's necessities. They said that the Sabbath was written in the book of the law; he said that it was written in man's nature. They based the obligation to observe the Sabbath on the sacredness of the law; while he based the obligation on the sacredness of the nature of man. In their zeal for religion, they kept the letter of the law, but they violated the law of love; while Christ in his zeal for God and humanity breaks the letter of the law, but keeps the law of love inviolate. They in their selfishness will contrive to save a sheep on the Sabbath; but He, in his unbounded love, will venture to save a man on the Sabbath. The Sabbath is a natural law made for man, and, therefore, it must yield to the higher laws of necessity and mercy.

II. THE CHARACTER OF THE SABBATH REST.

The character of the Sabbath rest will be determined by the character of man's needs. Because of the expenditure of mental and physical energy through the week, his Sabbath rest should be of such a character as will enable him to regain his lost energy. This implies the cessation of all labor. But this ceasing from toil does not satisfy all the needs of man's nature. The work of the week tends to make men worldly and selfish. It tends to blunt their spiritual faculties. Their thoughts have been centred upon the things of the earth, earthly. The rest of the Sabbath should be of such a character as will tend to tone up the spiritual side of his nature. His thoughts should be turned from things worldly to things spiritual; from the extension of his own business to the extension of God's kingdom.

If a man gives to his family and his employees immunity from toil, and wishes for himself and them nothing more, he will find that there is something lacking. Those Sabbaths are the happiest and the purest and the richest in blessing when the spiritual side of our nature is attended to. Bodily rest is found in inactivity, but the rest of the spirit is found only in exercise. In the quiet hour on the Sabbath day, when our thoughts are turned heavenward and awe and worship are in full exercise, our spiritual natures are wonderfully refreshed. Then do we begin to see that we are greater than the affairs of the world which have taken up our attention through the week; then do we begin to see that we have a relation to God; then do we begin to see a larger meaning in life, and we begin to understand that God has a higher purpose for us than the drudgery of the week would seem to indicate. This is rest indeed. This is reinvigoration. After such a Sabbath, we are able to enter upon Monday's duties with a new zest, which tells not only of a body and mind rested, but also of a higher purpose in life gained.

SUGGESTIVE THOUGHTS.

One day in seven is observed unto the Lord as a token that every day belongs unto the Lord.

"I owe my life and vigor, through a long and busy life, to the Sabbath day, with its blessed surcease of toil."—*Gladstone*.

"Rules make Pharisees; principles make Christians."—*Proverb*.

Stirring Words from the West

From one of our most successful workers in British Columbia, who desires to be known as "An Epworth League President," we have received this splendid letter. Whether you like the opening paragraph or not, please

give particular heed to the last forty words, for they surely mean you. The letter runs:

"Dear Editor,—As you have not heard from our Epworth League recently, I think it but justice to express our appreciation of your valuable paper, *THE EPWORTH ERA*. It is so bright and interesting, instructive and optimistic. The practical hints to the Leaders of the various departments are especially helpful. With you, I believe that we cannot lay too great an emphasis upon missionary work. We endeavor to keep that phase of work ever to the front, and, though but a small League numerically, we can find plenty of channels for missionary activities even in a Western town. With a cosmopolitan population ever on the move, we find it profitable to distribute Gospel texts in foreign languages, such as Hindi, Polish, Slavonian, Italian, Chinese, Japanese, and others. Another wise plan is the following of a member upon removal with a personal letter of a bright, cheery paper. This link is very much appreciated by Christians, and in the case of non-Christians the tiny action often leads to serious thoughts and decision for Christ. In this way the ones who are most frequently led into the Master's service, and they in turn become missionaries to others, and the result is an extension of the Kingdom. To increase the interest in the missionary cause we arranged a few missionary tableaux, which attracted the youth of that age when they are neither men nor boys, the period when it is most difficult to retain them within the pale of the church. Then, in our reading circle, we study in succession the excellent missionary literature issued by Dr. Stephenson. Another step under discussion is the formation of a Chinese Mission Class under the auspices of the Missionary Department of the League. We do not need to travel to a foreign country to find the heathen, for they come to us in the form of Strangers Within the Gates. One such, a Japanese, in the City of Vancouver, on the West Pacific Coast, writes me that he had never heard of the Bible. Here is much mission work to be accomplished within a radius of every Epworth League as well as far beyond the seas. Epworth Leaguers, the call of to-day is for missionaries right here and now. Will you answer, 'Here am I!'"

Honor Roll

Of those who have written on our examination covering studies 1 to 6 in this series, the following have won a place on our Honor Roll, all of them having received over 75 per cent. We congratulate each one and hope to have a longer list in our next examination. The test questions on studies 7 to 11, as they appeared in the March, April and May *Era*, are now ready, and the examination paper will be freely sent to anyone desiring to make thoughtful and systematic review of the work covered. You are invited to write.

LIST OF HONOR.

Miss J. Cook	100
Miss J. Davidson	99
Mrs. M. C. Hayward	97
Miss V. M. Torreyberry	97
J. W. Watton	96
Miss Eva M. Pencock	95
Wm. E. Harrison	93
E. M. Cupples	93
Miss Emma Bell	93
Miss Florence Hall	92
Miss Annie Rogers	92
Miss Effie Knox	92
Miss Lillian Finch	91
J. H. Hull	90
Miss Mabel Erratt	87
Miss Perry	87
Miss Amelia Spencer	85
John Cameron	81
Miss F. J. Hill	71
Miss Luella Bell	70
W. Sleightholm	78

"The Savings Bank of human existence is the weekly Sabbath."