

"Sabbath Observance."

Dear Brethren and Sisters of the Alliance,—Your Committee on Sabbath Observance wish to submit the following report:—

In appointing your committee you used the words "Sabbath Observance," which if we followed out strictly would bind us to give a paper on the day as observed by the Jewish people. But knowing that you meant the Christian Sabbath or "the Lord's Day" we will endeavour to frame our report accordingly. The rest day, the Holy Sabbath was the first institution given by God to man, which you will find recorded in Gen. 2-2. Thus making man's first obligation to recognize and obey God, and in so doing to obtain the rest of body and mind in relaxation, by ceasing his labours one day in seven, and at the same time freeing himself body, mind and heart that he may worship, commune with, and serve God with perfect freedom, and be invigorated by God for the best enjoyment of the temporal and spiritual blessings God has so bountifully provided for man.

In briefly considering this subject your committee believe,—

1st. That the institution of the Sabbath was a great and wise provision for the best good, highest development and the purest enjoyment of the individual, the home, the church and the nation by the all wise and merciful God, who is love. It is in no sense an arbitrary institution. Every person having an interest in the best good of the individual, home, church and nation should willingly withstand every temptation to infringe upon its sanctity, no matter from what source it might come.

Christians should deny themselves all things that can be used as an excuse to others to break the sacredness of the day. Your committee also believe that all Christians should discountenance every infringement on the sacredness of the Lord's Day, as Sunday concerts in public parks or elsewhere, all excursion parties, whether by boat, train, automobile or other conveyance. Also gatherings for purely social purposes, which includes Sunday visiting. And where it can possibly be avoided funerals should not be held on Sunday, not from a moral point of view but because of their interference with the public services of the churches and Sunday schools. We also, on the testimony of a leading druggist, believe that the open drug store is unnecessary on Sunday. According to the testimony given there is but little medicine purchased but what might be purchased on Saturday. Where prescriptions need to be filled a telephone call to the residence of the druggist would meet the need, and stop the sale of many needless things on the Sabbath Day.

Your committee are in favor of the strict enforcement of the law against railroad and steam boat companies and all others who disregard the laws enacted to preserve "Our Lord's Day" as a day of rest and public worship.

We regret the running of the Sunday mail train and the distribution of the mails on Sunday, thus not only are men forced to work but those who get their mails are occupied with business matters and reading secular papers, for people who will go to the office for their mail will have no restraint of conscience about reading it. The mail train is a cunning scheme to make the Sunday train seem to be a necessity. Regarding the Sunday newspaper we clipped the following from a Toronto paper:—

THE SUNDAY NEWSPAPER.

The Rev. David James Burrell, New York, has recently directed public attention again to the flagrant violation of the Lord's Day resulting from the Sunday newspaper. He urged that all Christian people should refuse their patronage, either by advertising therein, or by purchasing or reading it. Much discussion both in the press and pulpit followed the sermon of Dr. Burrell. The last word we saw of the discussion was in a sermon by Rev. A. H. Stimson, D. D., pastor of Manhattan Congregational Church. He said:

"Upon conviction of more than forty years' standing, I am opposed to Sunday newspapers. And I believe the better you make them the greater is their influence for evil.

"Quite aside from the religious aspects of the subject, I am opposed to Sunday newspapers because I believe they sustain the secular thread that must be broken at least once a week if the race is to live.

"The Sunday paper comes as a blanket, with something for every member of the family, to sustain the thoughts of the weekday. The man reads and discusses the stock quotations, the wife discusses the fashion sheet, and the children look at the picturef.

"I went into the ministry from Wall street. I saw 'Black Friday.' I know the awful grind. Only recently I noticed that there has been an alarming increase in the number of cases of paralysis and like afflictions. What does it mean? Simply that we are getting old before our time. Ann we are getting old before our time because we will not give ourselves time to rest and recuperate from the grind of the busy week. It is because the Sunday paper encourages the slavery to routine that I am opposed to it."

We regret the prevalence of the Sunday automobile excursions through our country districts, which disturbs the quiet of these communities and in many cases hinders many people from attending the services of the churches for fear of being wrecked by their horses taking fright at the autos driven too frequently by drinking men.

It is only for us to say of the holiness people, so far as our observation goes, that they quite generally, carefully observe "the Lord's Day," we are sorry that there are occasional exceptions where needless driving and visiting is indulged in, also in some instances their children are permitted to rove about on Sunday, we would not recommend too strenuous prohibitions nor restraints, as the Jews did in the time of our Lord's advent into the world, but due reverence to the command of God. "To remember the Sabbath day to keep it Holy," being consistent with our profession.

We are glad that our grand Dominion of Canada is practically free from the Sunday horse race, ball games and beer gardens, and many such modern evils.

S GREENLAW
S A BAKER
LEONARD SABINE

How a Revival Started

In a town in America one Sunday morning a Sunday school teacher was teaching her children the lesson of David and Goliath. The verse which they took as their special text was, "And the Lord was with David."

One little boy looked up at his teacher and suddenly said, "And was the Lord with David?" "Of course he was," replied the teacher. The little boy then said, "O May I go home now?" "No," replied the teacher, "wait until the lesson is over." "But, please, may I not run home now?" he again asked. "No," again replied the teacher, "wait until the lesson is over."

The little one waited, and finally the lesson being over, he ran home as fast as possible and went to his nursery, where he hunted among his books and found one with the picture of David and Goliath in it. He took the open book and ran to his father's study. Now his father was a minister, and when the little boy knocked at his door, he was busy writing his sermon for the evening meeting. He told his little boy he was too busy to let him in, but the little one said, "Oh, please let me in, papa, only a minute."

The father opened the door and let the little boy in. As soon as he entered he showed his papa the picture and said: "They left the Lord out," He then told his papa how the Lord was with David when he fought against the giant, but the artist had left the Lord out of the picture for there were only David and Goliath there.

The father went back to his sermon, but not to finish it. He tore it in pieces and then threw it in the fire and got down on his knees and asked God to forgive him for the many times he had gone out to fight without taking the Lord with him.

That night he went to preach but took the Lord with him, and that night was the commencement of a great revival.—elected.

When you get a chance to preach the Gospel, spread it on thick; you might never have another opportunity.

God Can Work Through a Child

Under Whitefield's preaching in North Carolina about 1740 a lady was converted, whose spirit was afterward peculiarly drawn out in prayer for others. But she could persuade no one to pray with her but her little daughter about ten years old. She took this child into her closet from day to day as a witness of her prayers and tears. At length the little girl was converted, and in a transport of joy she exclaimed, "O mother, if all the world knew this! I wish I could tell everybody. Let me run to some of the neighbors and tell them, that they may be happy, and love my Saviour, too." The mother said, "Ah, my dear, that would be of no use, for they would not believe you." "Mother, I think they would believe me I must go over to the shoemaker and tell him." She ran over and began by telling him that he must die, that he was a sinner, and that she was a sinner, but her blessed Saviour had heard her mother's prayers and had forgiven all his sins, and that she was so happy she did not know how to tell it. The shoemaker's tears flowed like rain; he threw aside his work and prayed for mercy. The neighborhood was awakened, and within a few months over fifty were converted.—Life of Whitefield.

KEEP YOUR WORD.

A story is told of a gentleman who visited President Lincoln, and who was in the habit of making promises more freely than he kept them. In order to induce one of Mr. Lincoln's boys to sit on his lap the gentleman offered to give him a charm which he wore on his watch chain. The boy climbed upon his lap. Finally the gentleman arose to go, when Mr. Lincoln said to him, "Are you going to keep your promise to my boy?" "What promise?" said the visitor. "You said you would give him that charm." "Oh, I could not," said the visitor. "It is not only valuable, but I prize it as an heirloom." "Give it to him," said Mr. Lincoln sternly. "I would not want him to know that I entertained one who had no regard for his word." The gentleman colored, undid the charm and handed it to the boy, and went away with a lesson which he was not likely soon to forget, and which others may profit by learning.

Be slow to promise, but never fail to perform a promise which you have made.—Armory.

Power Of Patience

A man who is to accomplish a great work must have infinite patience in dealing all manner of obstacles. These very obstacles are the test of the greatness of his aim and the steadfastness of his soul. If he survives them he is worthy to achieve; if he yields to them, he is not the man to win the victory. That is reserved for men of greater insight and of stronger grasp. It is easy for raw recruits to make a charge, no matter how forlorn, but it is very difficult to keep them steady under continuous fire. There is a certain joy in a dash, however dangerous, which is absent from perilous position long maintained. There are many men who can brilliantly and successfully lead a short and quick movement, but the men who can successfully guide long and stubbornly contested reform in any department are few. For such men must possess not only clear moral convictions and the ability to make those convictions contagious, but also the reserve power of soul which is a base of supplies to a common long march in the face of numberless discouragements, obstacles and failures of support. There is something Divine in patience, because it is the quality which makes great works possible.—The Outlook.

The Vision of the Spirit

Phillips Brooks saw visions and realized them. Many thousands have blessed God for such a living witness to the power of visions, the visions of the Spirit. A friend stumbled upon the secret of his strength. He found him upon his knees, gazing upward like Stephen of old; and his lips were giving utterance to the one great passion of his soul. "O God, give me power! O God, give me power!"

Lord," what a change within us one short hour
Spent in thy presence will prevail to make!
What heavy burdens from our bosoms take!
What parcht ground refresh, as with a shower!
We kneel, when all around us seems to lower!
We rise, and all the distant and the near
Stand forth in sunny outline, brave and clear.
We kneel, how weak! We rise, how full of power!" —S. ed.

Stepping Heavenward

ANON

Let us walk softly, child,
For strange paths lie before us, all untrod;
Life, flowing softly from the hands of God,
Is thine and mine, my child!
Let us walk straightly, child;
To get the crooked paths behind us now,
Press on with steadier purpose on our brow,
To better deeds, dear child!
Let us walk gladly, child;
Perchance some greater good than we have known
Is waiting for us, or some fair hope flown
Shall yet return, my child!
Let us walk humbly, child;
Slight not the heart's ease blooming round our feet;
The laurel blossoms are not half so sweet
Or lightly gathered, child!
Let us walk kindly, child;
We cannot tell how long this life shall last,
How soon these precious years be overpast;
Let love walk with us, child!

Answered Prayer

One day during his great mission in London, Mr. Moody was holding a meeting in a theatre packed with a most select audience. Noblemen and noblewomen were there in large numbers. A prominent member of the royal family was in the royal box. Mr. Moody arose to read the Scripture lesson. He attempted to read Luke 4:27, "And many lepers were in Israel in the time of Eliseus the prophet." When he came to the name Eliseus, he stammered and stuttered over it. He went back to the beginning of the verse and began to read again, but again when he reached the word "Eliseus" he could not get over it. He went back the third time to read the verse but again the word "Eliseus" was too much for him. He closed the Bible with deep emotion and looked up and said, "Oh, God! Use this stammering tongue to preach Christ crucified to these people." The power of God came upon him and one who heard him then and had heard him often at other times said to me afterwards that he had never heard Mr. Moody pour out his soul in such a torrent of eloquence as he did then, and the whole audience was melted by the power of God.—R.A. Torrey.

"We naturally look upon death as something serious, and indeed it is; but it is more serious to live than it is to die. It means so much to live right, and yet it is so simple and easy, for God has sent redemption into the world to make it easy and natural to live right. How good it is to depart and be with Christ when it is time for us to go, if we have lived right."

They say things are giving out. Oil, coal, and copper are mentioned, but the Bible is a mine long worked and the truths obtained therefrom show no signs of scantiness. It is an old Book, but ever a new Book, It has its love songs; it contains the battle songs of the Christians, and its songs are the songs of hope.—P.S. Henderson,

"Blessed are they which are called unto the marriage supper of the lamb!" Truly so: and will not those rejoice who have been the happy instruments used in calling them? If there could be sorrow in heaven, would it not be at the thought that some of the uncalled ones might have been called had we been more faithful to our Lord's commission, and had we, at the cost of greater self-denial, forwarded His work in the earth? Oh! the thought of the two hundred millions of uncalled ones in China (even supposing the little handful of missionaries could reach the remaining fifty millions of Chinese, which they cannot possibly do). Why do not more Christians gladly leave all and follow Christ in rescuing the perishing at any cost? Is it not because many of us, while looking forward to the future coming of His kingdom, forget His present right to reign in the hearts of His own; and are unmindful of the blessed fact that all power is now given to Him, in heaven and on earth? Hence many live and act as if they were their own, and were at liberty to please themselves, and to give to God as much or as little of their time, strength and possession as is most agreeable to themselves. And go-o, to many, spells stay; or y-e spells somebody or nobody. Meanwhile millions are dying without God; His command that the Gospel shall be preached to every individual among them is treated with contempt: and blood-guiltiness lies somewhere—am I quite clear that no e of it rests with me?—J. Hudson Taylor.

SOLVING THE GREAT PROBLEM

A young man graduated with the highest honors of his alma mater. He was brilliant. He was the finest mathematician that had ever walked the halls of the great university. Soon after graduation, a minister who had known him from boyhood, met him and said; "I understand that you are celebrated for your mathematical skill. I have a problem I wish you to solve."

"Tell me what it is," said the young man, and I will try." The clergyman answered: "What is a man profited if he shall gain the whole world and lose his own soul?"

The young man walked away in silence, saying to himself, "It is a great problem." The question rang in his ears, by day and by night. Everywhere he went he went it seemed to sound louder and louder. What if I gain the whole world and lose my soul? Finally he said, "I will solve the problem." He weighed the matter carefully. He looked at the problem in a business like way, and said to himself, "There is no profit, if I gain all the pleasures, and all the honors of the world, and lose my soul." He at once surrendered himself to God, accepted Christ as his Saviour, and afterwards became an eminent minister of the Gospel.—Christian Union Herald.

Salvation—Religion

Salvation means everything; religion may mean very little. Salvation must effect the heart and inward life; religion may reach the head, and allow the motives and desires of the heart to remain unchanged.

Salvation brings freedom to the soul; religion may bring nothing but bondage. Salvation brings joy peace, deliverance from as well as victory over sin in this life; religion may consist in outward forms which bring no joy or satisfaction to the soul.

"Not every that saith, Lord, Lord shall enter the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Matt 7: 21.—Sel,