

THE SABBATH WHAT JESUS SAID

In His assertion

The Sabbath was made for man, He declared the Sabbath to be

Not local but universal. It is the heritage of all peoples and of every class. The modern world recognizes this, for the sabbath principle has been embodied in the statutes of all nations and has been woven into the warp and woof of the League of Nations.

Not temporary but permanent. If made for all men, it should endure for all time. Its law is not arbitrary, but is written in the nature and needs of man's body and soul. Thus the blessedness of keeping it not only for physical rest but also for spiritual culture will never be annulled. The strain and stress of modern life makes a special demand upon its restful quietness.

Not an end but a means to an end. Religious leaders of Jesus' day had made the Sabbath an end in itself. The Rabbis said that God had created man so that he might have someone to keep the Sabbath. Jesus rebuked that idea. Men were more important than institutions, and no institution, however ancient or sacred, had a right to exist which did not minister to the welfare of men. To keep this in mind will save us from mere sabbatarianism on the one hand and from disrespect and neglect on the other.

Not a burden but a delight. Its purpose was beneficent. The Sabbath was made for man, not against him. It was not meant to be his enemy but his friend, not a hindrance but a delight. Jesus protested against the merely authoritarian institution which Judaism had made of the Sabbath (Mark 3:4). To save life was its function; Freedom and Privilege were its watch-words, and its advent was hailed with joy:

This is the day Jehovah has made,

We will rejoice, and be glad in it."

Not for the body only but for the whole man. The Sabbath was shared with beasts of burden (Deut. 5:14), but our Sabbath must have larger concern than physical rest. Some part of every Lord's Day should be devoted to the cultivation of the mind. With the spiritual life, the Sabbath has ever been concerned. Our conduct on that day should be such as will enable us to take up our tasks on Monday morning with clearer intellects, with livelier spirits, with a new corporeal vigor and with a deeper sense of the presence about us of an invisible world. Unless it does that, it has not been kept "holy".

Not to be used as we like but as we ought. To say the former would be to misinterpret the meaning of the word "for". There was a purpose in God's gift of the day of rest, and no gift of God may be perverted. In the perversion of the Day man gathers hurt and sorrow, but wisely observed and healthfully employed, good alone flows from it. As the old song puts it:

"A Sabbath well spent

Brings a week of content."

The Lord's Day. What Jesus said of the Sabbath is true also of the Lord's Day or Sunday, which for Christian folk takes the place of the ancient institution. But the Lord's Day makes even more imperious demands upon our loyalty, for it commemorates the Birthday of the Christian community (Luke 24) as the Sabbath did that of the Hebrew nation (Deut. 5:15). As the day of the Resurrection, it reminds us week by week.

"That Life is ever Lord of Death

And Love can never lose its own."

and assures us that some day we shall see

"those angel faces smile

Which we have loved long since and lost awhile."

Standards. The sanction of the Old Testament Sabbath was an outer one. It was the command of Jehovah. The sanction of the Lord's Day is rather inward than outward. It had its birth in the hearts of the early Christian community. It is for us a Standard rather than a Rule. The characteristic of a Standard is that it does not command, it appeals. The National Standard has no authority but its appeal is imperative. It calls men to loyalty to King and Country. Sunday is a Standard. It appeals. It calls to God and the Ideal.

—*Lord's Day Alliance*.

IF

If you are not saved—you are lost.
If you do not pray—you have no power.
If you are not meek—you are haughty.
If you are not humble—you are proud.
If you have no peace—you have no rest.
If you have no rest—you have worries.
If you have no joy—you get despondent.
If you have no hope—you are discouraged.
If you are not honest—you are deceitful.
If you lose your temper—you commit sin.
If you are not merciful—you are hard-hearted.

If you have no forbearance—you lack patience.

If you are discourteous—you are inconsiderate.

If you use profanity—Satan uses your tongue.

If you have hate in your heart—you are a murderer.

If you don't love the brethren—you don't love God.

If you are not consecrated—you are not separated.

If you are not submissive to God—you are rebellious.

If you are not going to Heaven—you are going to hell.

If you are not pure in heart—you are impure in thought.

If you are not spiritually-minded—you are worldly-minded.

If you do not bear your cross—you become a stumbling-block.

If you love the world—you don't love spiritual things.

If you are not born again—you are not in the kingdom of God.

If you can't control your mind—you can't control your tongue.

If you take the Lord's name in vain—you are not guiltless.

If you are not in touch with God—you are in touch with Satan.

If you have an unforgiving spirit—your sins are not forgiven.

If you are not filled with the Spirit—you are filled with self.

If you are not walking in the light—you are walking in the dark.

If you haven't grace in your heart—you have hell in your heart.

If you are not witnessing for Jesus—you are witnessing for Satan.

If you are not led by the Spirit of God—you are led by the devil.

If you are not wise unto salvation—you are unwise unto condemnation.

If you haven't God's love in your heart—you are uncharitable towards others.

If you are not carrying burdens for others—you are making burdens for others.

If you are not sowing the seed of the kingdom—you are sowing tares of the devil.

—Selected

THE TESTING TIME

Keep Clean

There are times when it is your pre-eminent business to "possess your soul in patience," to keep very quiet and still all through your entire being, until the rumbling cohort of ill-favored circumstances is passed. At times you find yourself so shut in, so hedged about, so tied, hand and foot, that you can not move, you only scratch and bruise yourself. It may be that for weeks and months everything seems to go against you, all of your interest seemed hurled into a fearful wreck; in spite of yourself, your business is torn and tangled in a most embarrassing manner, you are perplexed beyond measure; nearly every mail brings ill news; for some unaccountable reason, your friends seem to lose interest in you; everything you touch seems to be blighted. In your personal experience, you feel stupid and half stunned as by a blow on the head; you hardly know how to pray or what to pray for; one day you might be as hard and dry as a rock, the next you feel like weeping all day. At such periods you may be tempted to bitterness of spirit, tempted to murmur at God, tempted to do something rash, tempted to take matters in your own hands and violently tear yourself away from the circumstantial prison your soul is in; but you see that to yield to any of these would be to pierce yourself through with sharp thorns. Your only safety is in "quietly waiting on God." You do not imagine how things will open up before you; you can not shout, and you dare not rebel; you are not communicative, all the faculties of your soul must be kept calm and serene, till the tangle network around you is broken. At such times, it is no use to recriminate yourself, no use to work yourself into any agony of prayer, no use to lacerate your body or mind; you have enough to bear already, you must keep very quiet in spirit; you are tied, you are in prison, and must patiently wait for God and his angel to open the door or untie the hard knot.—Sel.

POWER OF THE NAME

We need to know the power invested in the name that is placed by God "above every name." Heb. 1:9; Phil. 2:9.

That name stands for us as Jesus stands for us. When we really pray in that name intelligently, Scripturally, and in the will of God it should be as though Christ Himself prayed. Nothing can prevent its answer if we exercise the right kind of faith in the name of Jesus. I believe there is a gold mine of divine truth in this subject of which we have only just scratched the surface.

I have seen the most stubborn cases of "incurable" disease give way and be instantly healed, through prayer offered in the all-conquering name of Jesus. The miracle working power of that wonderful name will become more and more manifest as the time for "His Glorious Appearing" draws near (Titus 2:13). —Edgar J. Wrigley.

"Oh, give thanks unto the Lord for His mercy endureth forever."

"God's goodness hath been great to thee. Let never a day nor night unhallowed pass but still remember what the Lord hath done."—Shakespeare.