

SABBATH OBSERVANCE

As we assemble together to once more atmosphere of Beulah Camp, we are reminded that another year has passed beyond our recall.

The experience of Beulah, 1930, are still fresh in our minds, but a few short weeks it seems since God honored us with His presence here, and our souls were blessed and encouraged to go out to live a little closer to our Master during the coming year.

Now, as we come to the close of that year, and look back over our experiences, we wonder if we have made the progress that we hoped to have made, or do we come again feeling that little has been accomplished in regard to the moral issues of our day? Can we report encouragingly along the lines of Sabbath Observance? We fear we cannot. As we pause and look the situation over we can see no improvement; it seems that the trend continues downward. Sunday is being used more and more as a day of pleasure. The vast majority are treating it as a "holiday," rather than a "Holy Day."

Not only private parties are using their cars for Sunday pleasure trips, but public bus lines are advertising Sunday excursions; Sunday passenger trains continue to run, while our highways are lined with service stations, garages and "overnight camps," which cater to the public seven days in the week.

We believe many break the Sabbath, and hardly realize they are doing so. We have known people, and that among professed Christians, to drive long distances to attend service, when there were places of worship nearer; the real reason was to get the drive and enjoy the scenery. Others will lounge about the house all day and sleep or read the "newspapers," when they should be taking their families to Church and Sunday School. Truly, we have drifted from the "Paths our fathers trod." We remember them telling us how they were taught that unnecessary work and play should not be indulged in on Sunday, but today it is not uncommon to see children skating, coasting, ball playing, etc., and we have known some children to be allowed to study Monday's lessons on Sunday, while their parents engage in many odd jobs that are kept in reserve for that day.

It is indeed good to know that the Lord's Day Alliance has once more undertaken to endeavour to readjust the present condition of things. We believe they have a very efficient man in the field in the person of Rev. G. B. MacDonald, and believe that our denomination as a whole will do all we possibly can to assist in bringing about a radical change.

Can we as a nation expect God's protection and blessing if we fail to hearken to His commands in respect to His Holy Day? Does God expect any less of our generation than He did of the people in Moses' day? We read in Exodus 31-33, where God said, Speak unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations, that ye may know that I am the Lord that doth sanctify you.

Again we read in Isaiah 58-63. If thou turn away thy foot from the Sabbath from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honour him, not doing thine own ways, nor finding thine own pleasures, nor speaking thine own words—then

shalt thou delight thyself in the Lord; and I will cause thee ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father, for the mouth of the Lord hath spoken it. Let us as God's people stress this matter in the coming year more emphatically than ever before, that the Sabbath may not only be preserved, but that the blessing of God may be upon us.

Respectfully submitted,

Your Committee:

MRS. F. A. DUNLOP

MRS. F. A. WATSON

HAZEL MULLEN

SOCIAL REFORM

We, your committee on Social Reform, beg leave to report briefly as follows: That we find little or no improvement in general conditions. Ladies' dress may have improved somewhat, but greater laxity along the lines of the use of the cigarette and intoxicating liquor, though because of the propaganda of the "wets" seeking to hide the facts, little mention is made of drunkenness by the public press.

We deplore the tolerance given to the use of liquor by some of our educational institutions, making them more unsafe for our young men and women who attend, also that employers do not make the demand for sobriety, we feel they ought, as well as the marked silence in many of the pulpits today against this great evil of society.

Divorce, the destroyer of home life, and ever a menace to good society, is largely the fruit of other evils, some of which are advocated by pulpit and press.

We further regret the prevalence today, and in many of our own homes too, of books and literature which tend to set up as ideals of life's pursuits and happenings, objectives which are not only unreal but in so many instances destructive of true social happiness and welfare. We therefore urge that the demand in our church covenant, "that we abstain from reading wicked and corrupting publications," be strongly adhered to; And further that parents seek to provide suitable reading material for the family table. It is said that "we gravitate toward our ideals," therefore it is very important that our aims be lofty and we be followers of that which is good.

Signed:

LAURA F. SABINE

"TO YIELD IS DEATH"

How Captain Cook and his party of faithful followers set out upon their trip in search of the North Pole, is ever of interest. Dr. Solander, a learned Swede, and also a man of exceedingly peppery temper, accompanied them in the capacity of naturalist. It was the depth of winter, and a cold south wind, accompanied by driving snow, surprised the explorers when some considerable distance from their encampment. Dr. Solander therefore called the party round him, and his face was grave. "I have had some experience of this in my own country," he said, "but you have had none. Now, attend to my advice, for upon it depends your lives. We must resolutely set our faces to get back to the encampment, and with never a stop, for the danger lies in falling asleep."

"I suppose we shall get horribly tired, doctor?" asked Lieut. Hodder, the leader of the

party, trying to smile at the unpleasant prospect.

"Of course we shall," answered the quick-tempered doctor sharply, "but it will be a chance to see what we are made of. I warn you, Hodder, that the men, as their blood grows cold, will ask to be allowed to rest. Do not permit it for a moment—urge them—urge them with blows, with the bayonet, if necessary. Remember, the wish to stop is the first symptom of the blood refusing to circulate. To yield to it is death!"

The party moved on; the wind blew, and the snow fell, and the frost cut them through and through, yet their stout hearts held on still. There was no wish expressed to stop and if they felt a longing for rest, none voiced that longing, but suppressed it and kept it under by firm, dogged will-power.

At last, to the surprise of all, the doctor himself asked for a halt. "Only five minutes," he said, "we shall surely all be better for it."

Lieut. Hodder paused for the fraction of a moment, but immediately recollecting the doctor's earnest admonition, sternly forbade even a moment's halt. "Urge him, drive him, beat him if necessary!" Those had been his own words; and now he was the first to give in. "On, on, men," he cried. "You have received your orders, act upon them."

At this sharp command, Dr. Solander's short temper exploded. Grasping his pole, he laid about him lustily, beating one man, pushing another, and kicking a third. Yet still the brave party kept on—aye, and kept the irate man on too, until at last his blood being got into circulation by his own exertions and those of his friends, he at last awoke to a sense of his danger. Their rough, though salutary remedy had doubtless been the means of saving his valuable life, and he afterwards confessed it humbly.

"The steadiness of British discipline and the whacks of British oak were what did it," he told them later, in whimsical though chastened tones "and if my dear old mother were alive she would say, with true religious fervor, 'What an apt illustration, my son, of the insidiousness of sin, and of the need of the soul to be kept alive to its terrible danger.' God grant that this slip of mine may be a lesson to all of us, and our country may be proud of us yet."

Nay, God grant that this lesson may be learned by all our readers. "How long halt ye between two opinions?" (I. Kings 18:21). "Flee from the wrath to come" (Matt. 3:7). Rest not until you rest secure in the Rock of Ages, the Christ of God.—The Christian Graphic.

ANSWERED WHILE SPEAKING

A company of covenanters had been pursued by their persecutors until their strength was exhausted. Reaching a hill which separated them from their pursuers, their leader said, "Let us pray here, for if the Lord hear not our prayer and save us, we are all dead men." He then prayed: "Twine about the hill, O Lord, and cast the lap of Thy cloak over poor old Saunders and these poor things!" Before he had done speaking a mist rose up about the hill, and wrapped the devoted little band about like the very cloak of the Lord he had prayed for. In vain their enemies sought to find them, and, while they were wearying themselves in the efforts, an order came which sent them on an errand in a different direction.—Arthur T. Pierson, D.D.