

murmuring at His dealings, as did a Jonah or an Elijah.

This impatience with the Deity arises in most cases from lack of vision and of faith. Man does not see all that God is doing, and so he quarrels with what he does see. Like a soldier on the field of battle, the individual believer hears the orders given, but acts in ignorance of the evolutions in progress at other points in the line. Battles are combinations of many strategies in one, and no plan of campaign, human or divine, can be judged by any one skirmish or charge. If these things be so then

"Thrice blast is he to whom is given
The instinct that can tell
That God is on the field when He
Is most invisible."

If, then, we had more faith, where vision lacks, we would be more patient with heaven, with our fellow men, and with ourselves. We would know that God was acting, even though He might not be acting so rapidly as we would like. We would be willing to wait, knowing that to wait would not bring failure, but success. Even the old pagans knew enough to say, "The mills of the gods grind slowly, but they grind exceedingly small." It would be equally true to say, though with a Christian reference, that the mills of providence grind surely, without hitch or break. The truth is that God is not in a hurry. He never has been in a hurry, or never will be. There is no reason why He should hasten. Men are often excited beyond description and fevered with the rushing rivalries of life until peace and rest seem simply lost memories, and no longer possibilities. But God labors on calmly and successfully while the centuries pass and time grows old and eternity comes on apace.

We cannot hurry God; and there is no good reason why we fret while God takes His time. Impatience with God's ways is not only impiety, it is also the height of folly. Nothing in life can be well done in a spirit of feverish restlessness and of captious criticism of the divine powers and methods. There is no need of nervously troubling ourselves in the Martha-manner about many things if we will but put our trust in God. "He that believeth shall not make haste."—*New York Observer*.

THE SABBATH AND ITS OBSERVANCE.

BY REV. S. I. LINDSAY.

Exodus xx: 8-11 and Hebrews iv: 9-10.

These two Scriptures cover the entire question of the Sabbath and its observance. The former relates to its establishment as an institution, the latter to its change and perpetuity. It is not our purpose at this time, however, to discuss the change and perpetuity of the Sabbath, and so we assume that, "From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath, and the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath."

We merely state in passing, that Exodus xx: 11 and Hebrew iv: 10 clearly show that the Old Testament Sabbath was observed in commemoration of creation's finished work, and the New Testament Sabbath is observed in commemoration of redemption's finished work, "For he (Christ) that is entered into his rest, he also hath ceased from his own works, as God did from his."

But we desire to emphasize more particularly the question of the proper observances of the Sabbath. A careful analysis of Exodus xx: 8-11 reveals the following first principles:

1. That "six days" of the week, and six only, have been set apart for purely secular "labor."
2. That each "seventh day" is just as clearly set apart as "the Sabbath of the Lord."
3. That this twofold obligation rests upon all alike: "Thou, nor thy son, nor thy daughter, thy man servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates."

The practical application of the above principles, however, is the particular point about which there seems to be so much difference of opinion. But we shortly face the issue squarely:

1. Let it be remembered, that Jesus Christ freed the Sabbath from all distinctively human restrictions, and declared most emphatically that the "Sabbath was made for man, and not man for the Sabbath." Thus with one

stroke, He freed it from "the traditions of men," and restored it to its original simplicity and power.

2. Not only so, but Christ also declared that works of necessity and mercy are as obligatory upon the Sabbath as at any other time (see Matt. xii: 12, Mark ii: 23-38), and that decision as to what constitutes works of necessity and mercy belongs to the enlightened individual conscience. In this as in all things it may be said—"To his own Master, he standeth or falleth."

From this foregoing discussion it is clear that no cast-iron rule as to Sabbath observance can be laid down or enforced. There are, however, certain obligations growing out of the afore-named principles which should govern us in the matter: These are:

1. That six, and only six, days of the week should be devoted to purely secular employment or amusement. See Isa. lviii: 13. Also Exod. xxiii: 12. This being true, it follows (a) that all individuals or corporations which oblige their employes to labor on the Sabbath are guilty of the violation of the Sabbath as the fundamental law of REST. (b) That all forms of amusement, are an open violation of the sanctity of the Sabbath, transforming it from a "holy day" to a "holiday." And the saddest of all is to find professing Christians, who not only excuse, but are active participants in one or both of the above forms of Sabbath desecration. Little wonder under such conditions that there should be bitter war between labor and capital, or that there should be such rapid increase in profligacy and crime. "Verily my Sabbaths ye have profaned."

2. That works of necessity and mercy are lawful on the Sabbath. Care, however, is to be exercised in the application of this principle. We should be thoroughly conscientious in the matter. We are not justified in putting the ox into the ditch on Saturday, so as to have an excuse for lifting him out on the Sabbath. The same is true in reference to recreation. Certain recreation may be necessary, but care should be exercised that it in no sense violates the sanctity of the Sabbath. But—

3. Most important of all is: "Remember the Sabbath day to keep it holy." Not only by abstaining from all secular labor and amusements, but also by engaging in such devotional and evangelistic services as will most advance our own growth in grace, and extend the kingdom of Christ. These religious duties include (a) faithful and regular attendance upon the public services of the church to which you belong (b) Attendance upon, and participation in, the Sabbath school and Young People's meetings. (c) Such acts of charity and ministration to the sick as cannot be postponed to another day. (d) Such missionary and evangelistic work as may be imperative. (e) Such private devotion and family instruction as may be necessary to the training of our children in the "nurture and admonition of the Lord."

To sum up—"The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days; and spending the time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy."—*Christian Observer*.

SAYING GRACEFUL THINGS.

There is a nice art in being able to pay a compliment gracefully, and it is one that ought to be cultivated in the home as well as the outer circles of society. There is no reason why the home circle should not be as polished and attractive in its behavior as the public assembly. It is a great error for fathers and mothers to permit such a relaxation of politeness among their children as we too often find under the family roof tree. Company behaviour and company manners may necessarily be more formal and precise than those of the fireside and sitting-room, but it is fatal to good breeding to deliberately lay polish and compliment aside when our dear ones compose the company exclusively. Teach the children to say graceful things—yet truthful things, of course—to brothers and sisters as well as to strangers; to be as careful of wounding their feelings and their self-respect as they would be of the feelings of a guest, and at the breakfast or dinner table to take just as much pains to entertain and enlighten each other as though the entertainment of a party of invited friends depended upon the effort.