

thing better as a substitute for the old habit, and the very best thing is the missionary work." I gave her my name then and there, and they set me to work.

"It seems to me," said Mrs. Brownlee, "that that was adding to your burdens."

"Not a bit of it. The time I had spent in worry I devoted to missions, and soon, instead of railing at life, I felt that it was grand to live and be in touch with the noble workers in Christ's kingdom; and when I saw the needs of the world, my own woes shrank away in my love for others."

"Do you know, Cynthia," said Mrs. Brownlee, in an outburst of confidence, "that I've been pretty near as bad myself? I've worked year in and year out, and worried myself and all the family over it. I don't take time to read, and I only think of housecleaning, sewing and cooking."

"Martha, a woman has no more business to starve her mind than to starve her body, and there isn't any better mental food than the missionary diet. Do you know, there are lots of women in this country who need the missionary society just as much as the heathen women do? The women to whom life is a pitiful struggle need the missionary hour for rest and companionship; it helps them forget; and the women who are almost mental mummies, they have so few thoughts, and they talk about their diseases and trials, or their neighbors' trials. If they would only put this wasted energy into purposeful work for Christ, what they could accomplish, not only for him, but for the richness of their own lives! The missionary work will broaden your vision. It gave to me, a despondent woman, a new ambition, a new grasp on life. The reason some faith-healers succeed is because they fill the disheartened invalid with hope and expectancy and that means new vitality and energy. That's what missions did for me."

After her visitor had departed, Mrs. Brownlee sat quietly thinking over her friend's words.

"Some men do like women who think," she said to herself, "and Hiram is one. I wonder, after all, if purposes and ideas and a cheery way of looking at things don't count for more with your family than wearing yourself out scrubbing a floor twice when it only needs it once, and then scolding till you're tired for fear somebody will track it all up. Cynthia's got the right of it. If missions will do that for her—well, Hiram used to say she couldn't hold a candle to me. Now we'll see."

Much to her relief, her husband made no comment when, a few days later, she asked for the buggy to drive to the missionary meeting. The trips were made regularly, and one day Mr. Brownlee laid some money on the table.

"There, Martha, that's for papers and magazines. Do your missionarying in proper shape. I've read those leaflets about women having to raise a calf for missions, or steal away eggs, or plant squash vines, but don't you do it. We own the largest, and if I do say it, the best managed farm in this township; we're both church members, and I don't want you to give to missions as if you were haggling over bargain counter."

"Hiram, you're the best man in the world!" she cried. From that time there was a closer companionship between them. Many of the long winter evenings were spent in reading together, or in earnest conversation. The missionary periodicals were the forerunners of books and pictures which meant much for the intellectual life of that home, and family prayer grew out of this common interest in a great cause. The children talked of the various missionaries as if they were relatives.

"Mother," said Nellie, "our principal complimented me to-day on my knowledge of current topics. I didn't tell him it was part of our diet."

"I'd have told him," spoke up Tom. "I told the boys that my mother knows more than all the teachers in the building, more than anybody else except father. Fred Jones is teasing the life out of his mother to join the missionary. Mrs. Jones is just like what mother was before she joined."

"Why, Tom Brownlee, aren't you ashamed! reproved Nellie.

Tom went over to his mother and put his arm around her neck.

"It's true, it is," he persisted. "Mother used to complain all the time about how big the farm was and how awfully she had to work; it always made me feel as if I was in the way. Of course, mother was always the best in the world, but there's a lot of difference now, isn't there, Mother?"

She drew the head down upon her shoulder and pressed her cheek against his.

"Now your mother thinks the whole world isn't too big for her to work in," added Mr. Brownlee, with a smile.

When the annual missionary meeting was held, Mrs. Brownlee read a paper on "What Missions can do for our own Homes."

An unusual hush settled over the audience as the sweet voice with now and then a note of pathos in it, pleaded for a unit of Christian purpose and prayer in the home life, and told how no other topic was comprehensive enough to so deeply interest both the old and young; that it could gratify every taste, for it meant history, literature, art, current topics, and, best of all, the culture of the gospel. She told how it changed selfishness into selflessness, and gave the ideal family life—all the members working together for that larger family, the world, whose Father is God.—"Advance."

* The Young People *

EDITOR

W. L. ARCHIBALD.

All communications for this department should be sent to Rev. W. L. Archibald, Lawrence, N. S., and must be in his hands at least one week before the date of publication.

Daily Bible Readings.

Monday—The Sabbath is premeval. Genesis 2:1-3.

Tuesday—The observance of the Sabbath is classed with the moral rather than with the ceremonial law. Exodus 20:1-17.

Wednesday In the Mosaic law work of all kinds was forbidden on the Sabbath, and the penalty of death was visited upon an offender. Exodus 35:2-3; Numbers 15:32-36.

Thursday—Calling the Sabbath a delight. Isaiah 58:13-14.

Friday—Jehovah put a high value on the observance of the Sabbath among his people. Jeremiah 17:19-27.

Saturday—Our Lord refused to be bound by the rigid rules of Pharisaism. Matthew 12:1-13.

Sunday—The Apostles observed the first day of the week as the Lord's Day, and probably after the manner of the primeval Sabbath. John 20:19, 26; Acts 20:7; I Corinthians 16:2; Revelation 1:10.

Prayer Meeting Topic—April 19.

The Sacred Sabbath. Matt. 12:1-13; (Mark 2:23-3; 1-6; Luke 6:1-11; 13:10-16; 14:1-6; John 5:1-18; 9:13-17.)

The institution of the Sabbath dates back to the creation. See Gen. 2:2, 3. The fourth commandment did not instruct the children of Israel to do something they had never done before, but to "remember" what they already knew. The observance of the Sabbath day distinguished the Jews from the surrounding nations; but the commandment was intended for universal application.

From the beginning the Jews gathered around their prophets on the Sabbath days to obtain religious instruction. They ceased from labor and endeavored to teach their children the law of God. It became a day of feasting rather than fasting. As loyalty to Jehovah became less, observance of the day became lax. Prophet after prophet preached against this defection.

After the Babylonish captivity came a great change. Before this Jewish rites and observances were neglected, now they are strictly enforced. Every thing Judaic was exaggerated. The Pharisees arose. The narrowest and most rigid interpretation was applied to the Sabbath law, "thou shalt do no manner of work." Grass should not be trodden under foot for that was a kind of harvesting. Shoes with nails should not be worn for that was carrying a burden. For the same reason a tailor should not go out after dark on the Sabbath eve with a needle in his garment. The outward was put above the inward. The letter killed the spirit of the law.

Jesus was born into this atmosphere. His idea of the Sabbath struck traditions, and shook prejudices; but he did not hesitate. There are six distinct instances given. In five Jesus was the offender, in the other the apostles. The charges against Jesus were all of one kind; he healed on the Sabbath day, persons afflicted with palsy, a withered hand, blindness, dropsy, a poor woman with an infirmity of eighteen years. The offense against the disciples was the plucking of some ears of grain to satisfy their hunger as they walked through the field. The Mosaic law allowed this, but Pharisaic interpretation said, "to do it on the Sabbath day is reaping, and rubbing in the hands is a kind of threshing." Such was the miserable micrology of these misled men. Jesus never questions the obligations of Sabbath, but he does reject absurd interpretations. Jesus has put his teaching on the Sabbath into three epigrams, the last two of which he makes grow out of the first. The leading thought of Jesus is in his own language.—The Sabbath was made for man.

The original design of the day was to make it a blessing and not a burden. It is God's holiday to his subjects. Christ taught the best way to observe the Sabbath is to make it serve man physically and spiritually, the whole man. That means rest from work and the worship of God. These are the two general requirements, but they must not be pressed too hard, or they will become hostile. "Thou shalt rest" must not exclude all action and all work. Place must be left for "necessity and mercy." "Thou shalt worship" must not make religious duties mechanical and burdensome. When Jesus healed on the Sabbath day he performed an act of mercy; when the disciples ate the grain they were moved by necessity. David's case proved this, and so did the work of the priests in the temple.

Jesus referred to the common practice of caring for a sheep in distress on the Sabbath day. How much more lawful then is it "to do good, to a human victim. The argument of Jesus is irresist-

able. In another passage he justifies himself in these words, "My Father worketh until now, and I work." God the Father incessantly works for beneficent ends. So Jesus Christ, his Son, has the right to work on Sabbath as the world's physician and benefactor. Jesus establishes the principle:—

"It is lawful to do good on the Sabbath day". This is the second epigram and it is a corollary of the first.

"The other is "The Son of Man is Lord of the Sabbath"

A first glance would make this the leading thought of Jesus, but it is not. He is the divine son of God, but it is now as the Son of Man that he claims lordship. He is the perfect, ideal man, and as the Sabbath was made for Man, he is its Lord. He has authority to cancel all regulations which tend to veil the beneficent designs of the fourth commandment. He will not destroy, but fulfil; and he is the best judge as how the day ought to be kept. He may give the old institution a new name. He may alter the day of its celebration to get rid of rubbish, and give it a new significance. That is just what he did do. His position on Jewish Sabbath prepared for the Christian Sabbath. The early Church under the guidance of the Holy Ghost, who is the representative of Christ on the earth, gradually changed from the seventh to the first day of the week, that they might commemorate the resurrection of Jesus. They called it the Lord's Day. By that act the Christian church broke away forever from the trammels of Judaism her scholastic master, and established herself under grace, fulfilling the law to the last jot and tittle. To go back to the seventh day would be to return to Judaism and Pharisaism, which God forbid.

If we keep the Christian Sabbath in the spirit of Jesus Christ it will always be a glad resurrection day. This is an appropriate lesson to follow Easter Sunday.

Z. L. FASH.

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"The Sabbath"

The law of the sabbath rest is written on the nature of man and beast. The Decalogue did not create this law any more than it created the law of truth or honesty or purity. If there were no Ten Commandments, it would not be right to steal. The Decalogue was God's statement of the moral principles imbedded in the constitution of man. No nation destroys or ignores one of these principles without suffering for it. One day out of seven is to be different from other days. There is little difference of opinion on this question. Some laborers want to work seven days by compelling men to work, but the vast majority believe in the principle of one day in seven unlike other days. But how is it to be unlike? Is it sufficient to change to a new kind of work, or to drop all work and play? How strictly is the day to be observed religiously? What things are allowable on it? Was not the old way of observing it too strict?

There are three great principles which will guide us in the right use of the day. 1. It is lawful to do good on the Sabbath day. Things we should not do for ourselves on that day we may do for others, if they need us. Jesus broke through petty sabbatarian scruples of his time to give help himself to the needy. 2. The sabbath was made for man, not man for the sabbath. Practice and ideals which subject man to the day, and for the sake of an institution sacrifice life are not binding. 3. The Son of man is lord also of the sabbath. The day is not our day alone. It is God's also. The Saviour is its lord, and we are to do only what would please him.

Many people abuse the old notions of Sabbath observance who really experience only the repressive side of them. The day should not be a day of negative prohibition. It should be a day of positive delights and enjoyments. Children should have their special Sunday books, more delightful than the books of other days, and other little ways of distinguishing the day as a superior, so that, as they grow up, Sunday shall seem to them a day to be desired and longed for. "I was glad when they said unto me, Let us go up into the house of the Lord." We ought all to feel that way about church-going and about the Lord's Day, and we shall feel so when the church and the Lord's Day are what they ought to be. Whoever has grown up to love the Sabbath will thank God for it always. "Then," wrote Dr. Alexander Whyte to a Boys' Brigade recently, "remember the sabbath day to keep it holy—the holier you keep that day the happier you will be all the days of your life. I was brought up to love and honor the Sabbath day, and the blessing that upbringing has been to me can never be told."

Does your use of Sunday help or injure you?

Does it uplift and strengthen others? Have you ever helped any one who has known how to use Sunday profitably? Why not spend a few Sundays in showing others how delightful the day may be?

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