

It was meet th.. the Jews should celebrate a feast on the fiftieth day after the feast of the Passover. This was called the "feast of weeks," as it was celebrated seven weeks after the sixteenth day of Nisan, or third day of the Passover, or fifty days after the slaying of the pascal lamb, hence its name, "Pentecost" from the Greek, meaning "fifty." It was instituted by God that His people might repair to the temple and offer there the first-fruits of the harvest, also that they might call to mind, and give thanks for, the law of Sinai, which they received on the fiftieth day after their departure from Egypt.

But how much greater should be the joy of the Christian, who sees in this feast the antitype, the Pascal Lamb, who was slain for the redemption of the world, and who rose again the third day as the "first-fruits of them that slept." (1 Cor. xv., 20.)

At what date the first day or Sunday began to be used generally by Christians as a holy day, we have no definite historical information, but apostolic precept or example is sufficient foundation for the origin of a custom apparently so general as well as early. That the desire which naturally actuates members of a religious body to meet frequently for worship, edification and mutual encouragement, might lead to the appointment of a stated day, may be readily accepted, and that the day on which their Lord and Saviour had risen triumphant from the dead and thus brought life and immortality to light should be selected as fittest, is apparent.

Why should this day be memorialized above all others?

God created "light" on the first day of the week at the creation of the world. Is it not meet to consider above all others and first of the week that day which saw the Sun of Righteousness rise with healing in His wings as the dawn of a new creation for mankind? (Gen. i., 4, 5 and John viii., 12.)

Thus the word by the New Covenant translated and transferred the feast of the Sabbath to the morning light and gave us the symbol of true rest, viz.: the saving Lord's day, the first of the light.

Christ has left no command for the day's observance, but He made that day most illustrious of days by His resurrection, for on that event are suspended all the hopes of happiness of mankind for time and for eternity. (1 Cor. xv., 12-14 and 17-22; Rom. i., 4.)

The space of fifty days intervened between the destruction of the Old Covenant and the inauguration of the new.

Christ's appearance unto His disciples on the first day of the week during that period seems to indicate that He purposed by His example to memorialize it and sanctify it in their memories. (Mark xvi., 9; John xx., 19-26.)

His disciples were endued with perfect light of inspiration of the Holy Spirit according to Christ's promise, which was fulfilled on the first day, on the day of Pentecost, thus enabling them to give "the light of the knowledge of the glory of God in the face of Jesus Christ." (11 Cor. iv., 4-6; Acts ii., 1-4.)

On the first day of the week the Christian church was established and believers were for the first time baptized by the authority of Jesus Christ into the name of the Father, Son and Holy Spirit. (Acts ii., 38, 39-41.)

The disciples or primitive Christians met together on the first day of the week for the purpose of celebrating the Lord's supper and engaging in worship, also for the collecting and contributing for the maintenance of the

church and benefit of its members. (Acts xx., 7; 1 Cor. xvi., 1, 2.)

Thus our obligation to sanctify the Lord's day is enforced by its similitude to the primitive Sabbath; by the laws which govern our physical, intellectual and moral natures; by the most exalted interests of the nations; by the triumphal resurrection of our Redeemer; by the apostles' example, who, by the Spirit, were guided into all truth, and by God's reserved right to a portion of our time solely to honor and glorify Him through His Son.

A purely sanctified Lord's day would be instrumental in promoting our own enjoyment and increasing our knowledge of Him "in whose likeness we are made" and "whom to know is life eternal," and by such growth would cultivate that missionary spirit of Christ-like living and Christ-like giving, which would tend to hasten the glorious day, when "the earth shall be full of the knowledge of the Lord as the waters cover the sea," and when He shall be known by all nations, who pleads today as earnestly as in the days of His flesh, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," for "there remaineth therefore a rest for the people of God."

L. P.,
Y.P.S.C.E., London, Ont.

Sermons on Christian Union.

Mr. Lediard's sermon on Sunday night last on "Steps toward Union" was the fourth of this series of sermons. He warmly and eloquently advocates a return to the faith, practice and spirit of the New Testament, as the only solution of the whole union question. The last sermon of this series will be delivered next Sunday night; subject, Baptism, and its relation to the question of Christian union.—Owen Sound Sun.

The sermons referred to in the above item have been full of interest to all who have listened to them. The series consisted of five sermons as follows, viz:

- (1) "New Testament truth on Christian union."
- (2) "Christian union: is it desirable and possible?"
- (3) "The history of divisions."
- (4) "Steps towards union."
- (5) "The relation of Baptism to Christian Union."

Each sermon dealt exhaustively with the subject in hand, showing that Bro. Lediard has a good grasp of the whole subject. Three of the sermons were especially valuable, viz.: "History of Divisions," "Steps towards Union," and the relation of Baptism to the question. The strong feature of the course was the ground taken by Bro. L. that there could be no perfect union except by a return to the teaching of the New Testament Scriptures, that restoration rather than reformation was the need, that we are not divided by what the Scriptures teach but by what they do not teach, not by Divine truth but by human opinions about truth, that the problem of Christian union can be solved by a return to the faith, practice and spirit of the New Testament.

I write this because these sermons have done us all good, and because I think that as Disciples of Christ we are in the best possible position to help in such a desirable movement as true Scriptural union. Many are asking "Can we unite with all other Christians?" Many are earnestly desiring it. Many are groping in the dark to find a solution, but very few are asking "What do the Scriptures say?" And it is this which Bro. L.'s sermons gave prominence to, and this work I am persuaded must be done largely by Disciples, and this seems to me an opportune time. C. A. F.

Children's Work.

Mrs. Jas Lediard, Supt., Owen Sound, Ont. to whom communications for this department should be addressed.

"The earth is the Lord's, and the fullness thereof; the world and they that dwell therein" (Psalm xxiv. 1).

I received the following just too late for the last paper:

Enclosed you will find \$1.00 which I send for the Children's Mission fund, in memory of my little boy Bertie, who died Dec. 8, aged three years and a half. It is the contents of his little savings bank.

Your sister in Christ,
Mrs. J. H. SMITH,
Brisbane.

I am sure all who read the above will join with me in sympathy for the dear mother who has sent this money. I feel as though it should be applied to some special object, and not be lost sight of in the general fund. Still the Master of the vineyard will know it and use it for the best, and when mother and child are united, they will know just how much good it has done in the world's harvest field.

The Blenheim band are busy making a quilt, and taking great interest in the proceeding. They are anxious to know how to dispose of it to the best advantage, so as to add to their finances. Perhaps some of the other hands have solved the problem and can give them some information on the subject; and if so, you will be doing good service by imparting your knowledge for the use of others who may try the same plan of work. This might be done with good results in other ways beside making quilts. If any of you have tried some new plan by which the interest of the children is aroused, and by which better work can be done, do not keep it to yourselves, but tell the rest, and let them try it too. J. E. L.

Two Dogs.

DEAR CHILDREN. I am one dog, the other lives next door. I am not counting our little dog that catches the rats, Pedro the Great. Great for short, and he is short, and not counting their little dog Peewee. Great is well-bred, but Peewee is just a common dog.

Peewee is a nuisance. He pulls at my tail and hind legs and growls. When he pulls too hard I give him a kick. The other day he was unusually troublesome, so I said to him:

"Peewee, surely you don't want to fight. Bless you! I could nip you in two with one bite."

What do you think he said? Just this:

"Come on, you red-headed Irishman; I'll show you if a Scotchman can't stand up for himself."

"Get away with you, Peewee," said I. "I'll not tell you're not half a Scotchman, but it's true for all that. If you think I'm mean enough to do more than make you keep your proper place, you're out—away out," and with that I bunted him over and ran away after a bird.

Really, I haven't said a word about the other dog yet. He is a white fellow, with a black spot over one eye. His name is Prince.

There is a little King Charles spaniel who lives next door on the other side. He thinks he is pretty smart. When I go in his yard he barks and runs at me. It is good exercise for him, so I let him think he chases me out. Charlie, that is his name, thought he could chase Prince, too, but Prince worried him so he hid under the woodshed for two days, thinking he was going to die. I poked my nose in the hole he got in at and tried to coax him out, but he only growled. I brought him a bone, but

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he could not eat it. I was sorry, I poked it too far in to get it out again.

Well, about the other dog. I like every dog on the street but him. When he first came I didn't know he was lame. He challenged me through the gate, so I just ran in and shook him. To my surprise he took the shaking, so I dropped him, then I saw he was lame, part of a hind foot gone. I apologized at once.

"Old fellow," said I, "I am very sorry. I really didn't notice you were lame."

"It was took off the other day with an electric car," snarled he.

"That was bad grammar, I knew, but I overlooked it, wagged my tail and kicked up some gravel. I was glad my feet were all right."

Do you know that dog wouldn't accept my apology. Every time I met him he would growl out:

"Just you wait till my foot gets well and then I'll polish you off."

One day I was caught in a place and couldn't get in nor out, and that dog pounced on me and bit my shoulder and back. I plunged, and kicked, and roared, but I couldn't get free. Then my mistress came and opened the place and with one bound I had that dog by the neck. Then she gave Prince a sharp slap across the eyes with her hand, and he stepped back and blinked, and in that second she caught me by the collar and walked me inside the gate. I generally think my mistress quite right; that time I didn't.

The next time Prince challenged me, we were in the lane, but pretty soon we were right around in front. Then Prince's mistress came up the street. She screamed and threw a stick at us. Then my mistress came out with the hose. She nearly suffocated me with water. I had to let go for breath, and Prince ran and hid. I was sorry for my mistress's new dress, it got all wet. If she had only let me alone, in one minute more Prince would have acknowledged me king!

One day Bertie, Prince's little master, set him at me, and I was just pulling him across the street to a fine dry place, when a man came up and, Oh, dear! how he caned me! One of my eyes shut up entirely; the other bled, and I had a big lump on my nose.

Now I am kept in the back yard. All I can do is bark through the knothole in the fence. I'll take a look at the fence to-morrow; maybe I can jump it.

My mistress thinks I like fighting, but I don't, now truly. I am a peaceable dog. I tried hard to make friends with Prince. I brought sticks and ropes

to play tug-of-war; he only bristled and growled.

Peewee gets cross when he plays tug-of-war. Great is the best at it; he doesn't mind it if he is jerked along on his back; he hangs on.

Now don't think that every dog that fights wants to fight. I speak from experience. I don't like it.

The moral is, for people as well as dogs—don't be hasty-tempered; don't growl and snarl; then everyone will like you and no one will want to fight nor need to, and no one will be caned. Faithfully yours, KING.

P. S. Perhaps King's moral could be added to and improved upon.

AGNES.

"It Cured Mother."

GENTLEMEN,—My mother was suffering from dyspepsia and had no appetite. Everything failed to cure her until one day, while visiting a friend's house, I saw a bottle of B.B.B. on the table. On inquiring what they used it for I soon found out what it cured, and when I went home told mother that she should try it. She said she had no faith in anything and objected to try it. Notwithstanding her objection I went in the evening and brought home a bottle, but it was in the house for a week before we could induce her to take it. At last, as she was getting worse all the time, she consented to try it, and on taking half the bottle found it was curing her. Another bottle cured her and, we believe, saved her life. We are never without B. B. B. now. It is such a good remedy for headache as well.—E. WESTON, 15 Dalhousie street, Montreal.

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