

evade claims? Dare you refuse to follow His precepts? How can you look for happiness apart from His teachings, or how can you hope to escape the condemnation of His throne if you reject such evidences of His right to teach and govern the lives of men?

III. What think ye of Christ as a Saviour? "The Son of Man is come to seek and save that which was lost." Not simply to convince men of His Deity, nor to arouse admiration for His principles, but He came on a business errand to lift the race up out of its guilt and misery. Need I speak of His Saviour power in the slums of your cities, in washing the drunkard and harlot, and banishing poverty and crime? Shall I stop to tell you of Fiji or Metlakalta, or of four hundred years of His reign on America, or twelve hundred years of His sway over England? Is your present relation to Him the result of careful thought and a desire to harmonize with your best convictions of Him? You say "I admire His person and character." So did Hume. He said in substance, "if any man wished to live a good and useful life, he could not do better than so live that Jesus Christ would approve of all his actions." And yet his practical estimate of Jesus was to reject Him and by his own confession at death to "take a leap into the dark." To offer a mental homage and resist His authority and grace will not do.

What think ye of Christ oh neglecter? You say "Christ is all right, it is his miserable followers in the church I am disgusted with." But will you go out on strike against Christ because some of His professed servants have wronged you? Is not Christ ashamed of those crooked people? Has he promised you a perfect church on earth? Has he not said "the tares shall grow with the wheat until the time of harvest." Will Christ thank you in the last day for your respect, if you have turned your back upon Him because of another's misconduct?

What think ye of Christ young man? You say "I like the splendor of His character, and I love to dream of His heaven, but the church asks me to give up too many amusements."

Listen! young man. Can a fountain send forth at the same time sweet water and bitter? The word says "Love not the world." "If any man love the world the love of the Father is not in him." You may dream of heaven till you die, but your dreams will never be realized unless the current of your love is changed from things earthly to the spiritual.

What think ye of Christ Professional man? You say "I admire His code of ethics, and His regenerating power upon human society, but is there not some less humiliating way into His kingdom for a man of my standing, than public confessions and family prayer?"

Listen! Gladstone and Garfield had eminent standing and did not think themselves humiliated by family prayer or public confessions among God's people. Is your intellect so vast and your standing so magnificent you cannot rank with such as these. Jesus says "If any man take not up his cross and follow me, he cannot be my disciple."

What think ye of Christ oh Moral man? You say "I honor Him and give to His cause. I pray and teach my children to say their prayers." All good my friend. Better to be generous than stingy; better to train than neglect your children. Christ loves you for all these. But is your religion bringing Christ in-

to your heart? If my religion gives me Christ to break the power of sin it is good; but if it is an image I worship as a substitute for Christ then it is a will-o-the-wisp that will lead me to the quagmires of eternal despair.

What think ye of Christ oh Sinful man? I can tell you what you think of Him. Your last week's life is your valuation of Him. At the last analysis your conduct shows your real convictions about Him. Are you ready to be judged by your present valuation of Him? If not, then give to Him to-day that full and perfect allegiance that will guarantee to you His grace and His eternal favor.

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Christianity and Society.

(By Mr. D. Frayved, Victoria.)

Prof. Lindsay says "Christians have from the beginning exercised no small influence upon the ordinary political and moral life of the world. They have been able to effect changes in generally received moral ideas and maxims. They have introduced new opinions and beliefs." The mission of Jesus was to bring to the people a vitalizing faith that would manifest itself in the daily life of the believers. The object of the Gospel is not only to reveal the existence of a future state; but to emphasize the fact that the happiness or misery of that future life is determined by the character of the life of the present. What should be the character of our life? The Divine teacher declares the basic principles to be, to love God with all our being and our neighbor as ourselves. And neighbors, we further learn by the parable of the Good Samaritan, are not determined by questions of color, race, creed, or nationality. The Creator is constantly referred to as "Our Father" and all men as "brethren." It is impossible that a religious belief with such fundamental ideas should not have an immense influence upon the relations between men. It is impossible that between these principles and immorality, injustice and ignorance a perpetual warfare should not exist. And as we apply Christian principles as the standard of judgment to conditions and to satisfy ourselves of the truth or error of proposed remedies for unchristian conditions we inevitably bring the Kingdom of God nearer and our prayer, "Thy will be done on earth as it is in Heaven" closer its fulfillment.

That the early Christians exemplified the principles of their religion in their social relations is a fact amply proven by the Scriptures and contemporary writers. Gibbon in his Roman Empire acknowledges their high moral lives, and classes this fact amongst the principal causes of the triumph of Christianity. Their obligations to one another they showed by their communism, their mutual assistance in times of distress, by the amelioration of slavery and in many other ways. As time passed and the influence of the Christians increased we can discern a new spirit working in society for the recognition of moral law. We find the laws protecting more and more the weak and the oppressed until it has given us, at the present time, rep-

resentative government and equality in the eyes of the law. But legislation is not a full measure of the social benefits of Christianity. It is to be seen in a purer and nobler literature, art and public opinion, and a higher moral life. Liberty of conscience, thought and speech and the rights of the individual have been gained through the struggles of Christianity—Liberty, freedom!

These are what makes life worth living. And to our fathers, who trod the way by thorny paths, we owe a heavy debt. Men, prompted by religious aspiration, desired to know the truth and to study the needs of their fellowmen. Through the practice of the truth as they came to see it, they were brought into conflict with unholy alliances of church and state, for their belief that a higher duty and obedience is due to Christian principles than to national customs, earthly law, or the authority of privileged classes. In catacombs and caves, in secret, in danger, in almost hopeless circumstances was the seed of liberty sown, and watered by the blood of her martyrs in the ignorance of the slayers who knew not the blessings she could bestow. Deluded by their oppressors. In this time of remembrance let us be glad for the coming of Him who through his life and death planted in man a spirit of love which leads them to be willing through their life or death to lift men, as the Master lifted them, into a glorious comprehension of the meaning of our being.

But the benefits of Christianity are not exhausted. As in times past we can see the progress of society through the progress of the individual, so in times to come we can confidently expect greater blessings for mankind as Christian principles become more widely diffused and deeply rooted. War as the method of settling disputes will cease when men see that they have no right to send their brothers to an account before the great White Throne, when they refuse to subordinate Christian principles to national material interests, when they refuse to take the life of a brother man to prove they are the big toad in the puddle, when they ignore the evil plea that though an individual ought not to persist in wrong-doing a nation must, to avoid humiliation. When they decide not only to do right but also to do right in a righteous manner.

Involuntary poverty, vice and ignorance will disappear when we understand fully and practise truly the Christian principles of the Fatherhood of God and Brotherhood of Man. Let us lay deep the foundations of truth and righteousness for the superstructure of individual and national life. In ignoring these claims society and nations in the past have faded away.

"The shouting and the tumult dies,
The captains and the kings depart,
Still stands thine ancient sacrifice.
A broken and a contrite heart;
Lord God of Hosts be with us yet
Lest we forget. Lest we forget."

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Let your Christmas Present be a year's subscription to the Recorder.

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We take with solemn thankfulness
Our burden up, nor ask it less
And count it joy that even we
May suffer, serve, and wait for Thee,
Whose will be done.

—Whittier.