

the plane of filial love and communion. Spiritual strength and progress depend upon the measure of the spirit and nature of him, who in all his life of varied experiences of joy sorrows, temptations and labors could look into the face of God in undisturbed calmness of soul and say, "I am not alone, for the Father is with me." There are glorious rights and privileges to be enjoyed in this life. "Beloved, now are we the children of God." What can we ever be that is nearer to God than children? Whatever the future may disclose, we cannot conceive that our union with God will be closer than it is now. When we shall see him face to face, when the infirmities and limitations of this mortality shall be removed, in the highest exaltations our natures may receive, we cannot conceive if our getting farther than the relation expressed in the words, "Our Father." They may mean more to us, as we explore the heights and depths of glory, but they will never contain more than they do now.

In the love of his Fatherly heart he says to each of us:

"Child of my love, lean hard!
Nor fear to weary him who made, upholds
And guides the universe. Yet closer come,
Thou art not near enough. Thy care, thyself,
Lay both on me, that I may feel my child
Reposing on my heart. Thou lovest me?
I doubt it not; then loving me, lean hard."

WHY WE KEEP THE FIRST DAY OF THE WEEK.

R. W. STEVENSON.

The Jewish Sabbath has been abolished by reason of the annulling of the law. We are no longer to hear Moses, but Christ. Have we a day of worship? Yes, most assuredly. Every age has had monumental institutions and monumental days to perpetuate the memory of great events and distinguished men. The United States has the 22nd of February in memory of the birth of Washington, and the 4th of July a reminder of their independence. Canada has her Dominion day and the 24th of May. The Israelites had their memorial days and institutions; the Sabbath and the passover, reminders of their deliverance from Egyptian bondage and the passing over of the destroying angel, when all the first born in Egypt were slain. The kingdom of Christ has its memorial day and institution. These are the first day of the week and the Lord's supper. The former a memorial of the resurrection of Christ from the dead, the latter in memory of his broken body and shed blood. The work of creation was great, but the work of redemption greater. The day that reminds us of the resurrection of our Lord from the dead must of necessity be greater than the day that reminds Israel of their deliverance from the land of bondage.

The first day of the week is found in type and prophecy, which marks its importance. On the first day of the week, after the passover Sabbath, the Israelites were to offer before the Lord the first fruits of the barley harvest. This day was kept holy; no servile work was done. It was a statute forever throughout their generations. The wave sheaf was a type of Christ. As the wave sheaf was the first fruits of the ground in the spring of the year, so Jesus Christ was the

first fruits from the dead. If the wave sheaf sanctified the day on which it was waved before the Lord, surely the resurrection of Christ from the dead sanctified the day on which He rose. Fifty days from the day the wave sheaf was offered was the day of Pentecost, which came on the first day of the week. The Israelites brought two loaves, the first of the wheat harvest, and waved them before the Lord. Pentecost was a holy Sabbath; no servile work was done. These wave loaves were a type of the first fruits of the gospel. On the day of Pentecost, after Christ rose from the dead, the law of the spirit of life went forth from Zion and the word of the Lord from Jerusalem. Three thousand souls were born of God that day. They were brought from the cold, wintry world of sin into the kingdom of the Lord Jesus Christ. If the wave loaves sanctified the day on which they were offered, how much more the resurrection of Christ, the descent of the Holy Spirit, the proclamation of the gospel in its fullness and 3,000 souls born into the kingdom of God sanctify the day when these things occurred.

This day is not only sanctified by types but is also in prophecy. In Ps. cxviii the prophet sees "The stone which the builders rejected become the head stone of the corner." He cries out: "This is the Lord's doings; it is marvelous in our eyes. This is the day which the Lord hath made, let us rejoice and be glad in it." The stone the builders rejected is Jesus Christ. He came unto His own and His own received Him not, but they nailed Him to the accursed tree—they killed the Prince of life, buried Him in the sepulchre, but He rose again the third day and was declared to be the Son of God with power by the resurrection from the dead. In the very place where he was crucified fifty days after He rose from the dead. He was declared both Lord and Christ, and 3,000 souls accepted Him as the Messiah. David seeing this most extraordinary change cries out in ecstasy: "This is the Lord's doing, it is marvelous in our eyes. This is the day which the Lord hath made, let us rejoice and be glad in it."

Did the disciples keep the first day of the week? They speak to us by example as well as precept. In Acts xx. 7, Luke tells us that Paul, with his travelling companions, came to Troas and tarried there seven days. And on the first day of the week the disciples came together to break bread and Paul preached unto them ready to depart on the morrow." Observe, they did not come together to hear Paul preach, but for the purpose of worshipping God in the breaking of bread. Who directed these disciples to come together on that day? Did they do so by apostolic instruction? The apostle requires the early Christians not to forsake the assembling of themselves together as the manner of some is. If they were required to meet together, surely the time for such a meeting was specified. Paul commanded the churches in Galatia to meet and lay by in store, on the first day of the week, as the Lord had prospered them. The Christian age is the reign of love. The early Christians met together because they loved the Saviour. John was in the Isle called Patmos on the Lord's day. After Jesus Christ came He is called Lord. From Him the first day of the week receives its name. He rose from the dead; He appeared to the disciples; the Holy Spirit came; the church began its wonderful career on the first day of the week.

It was observed as a day of worship long before Constantine. Eusebius says: The Ebionites "observed the Sabbath and other discipline of the Jews, just like them, but on the other hand they celebrated the Lord's day much like us, in commemoration of His resurrection." This was in the early part of the second century. The epistle of Barnabas (second century): "We celebrate the eighth day with joy, on which, too, Jesus rose from the dead." Justin Martyr, 140 A. D.: "On the day called Sunday is an assembly of all who live either in the cities or rural districts, and the memoirs of the apostles and the writings of the prophets are read." Isenaenus, Bishop of Lyons, 178: "The mystery of the Lord's resurrection may not be celebrated on any other day than the Lord's day." Tertullian calls the first day the Lord's day, and says "Business is to be put off lest we give place to the devil." Peter, Bishop of Alexandria, 300 A. D.: "We keep the Lord's day as a day of joy, because of Him who rose from the dead." Constantine did not change the day, but simply confirmed that which had an existence for over two centuries. He himself was not a Christian, but his mother being one, and recognizing the superior excellency of Christianity over Paganism, he recommends the observance of the first day as a day of rest, on which the disciples were accustomed to assemble themselves together to worship Him who died for them and rose again the third day according to the Scripture.

NO HARM.

H. MURRAY.

Life is too short, time too precious, and living too sublime to allow ourselves to follow anything simply because we can see in it "no harm." Let us abandon that in which we can see no good either to body or soul. Is it not right to do that which is "no harm?" We think not. That which is not good is not right. "To do good and communicate, forget not," is the law of life. The question should be, relative to our action, Is it any good, rather than Is it any harm? If the tissue of our lives is made up of "no harms," the final reaping will be "no harm," which being interpreted means no good. This "no harm" business is a selfish thing, because the motive is no higher than self-gratification. It is too low a plain for true manhood. It is what Elizabeth Stuart Phelps calls "Underbred." Garfield once said, that to "Unself one's self was the cure-all for a thousand ills of life." There are very many things to which we are giving our attention because they are pleasing to our tastes and desires, and because we can see in them "no harm;" and thus our lives that might have been made profitable by doing good, are wasted. We may not be able to convince our readers of the absolute necessity of raising the standard of honorable and Christian life above the level of "no harm," but we hope, at least, to excite thoughtful and serious investigation, and to encourage them in the higher life of building on the sure foundation by hearing and constantly doing good as they have opportunity, which is the palladium of life and liberty, and which will insure them an abundant entrance into the shining portals of glory.