

## The Quiet Hour.

### Jesus Appears to John.

S.S. LESSON.—June 16th; 11:9-20.

GOLDEN TEXT.—Heb. 13: 8. Jesus Christ the same yesterday, and to-day, and forever.

Your companion in tribulation, v. 9 "The revelations of this book," says Professor Milligan, "like the stars of the sky, shine most brightly in the cold, dark night. Those early days of the Church must have recalled the Master's words, 'I came not to bring peace on the earth, but a sword.' It was surely a sad time when even the Apostle John himself, venerable and lovely and loving and beloved, was banished to the mines of Patmos. Most of his fellow Christians were enduring sore distress in one form or another. How sure an entrance to their hearts would these words win, 'your companion in tribulation,' for no voice of comfort bears so sweet or persuasive a message as the voice that speaks through tears.

I was in the Spirit on the Lord's day, v. 10. "On Sunday heaven's gates stand open; and it was because John was 'in the Spirit' that he saw the vision. It was by 'the light that never was on sea or land' that he saw the seven golden lamps and the central Figure in the midst of them. And if we have our minds and hearts as open to the influences of the Spirit as our bodies are to the atmosphere which surrounds us, we, too, shall behold glorious things.

Send it unto the seven churches, v. 11; a message from their unseen, but not forgetful Lord and Master. He never forgets, and never ceases to observe. It is not irrelevant to think of the great Master of Assemblies as the most deeply concerned participant in the meetings of Church courts, where the questions that concern His Kingdom are considered. He who said, "Go, preach," "Go, disciple," "Go, baptize," said also, "Lo, I am with you always even unto the end of the age." The ascended, glorified Jesus should ever be counted in when His people are rejoicing in their successes, or mourning over their shortcomings and planning better things for His cause and Kingdom.

One like unto a son of man (Rev. Ver.) v. 13. This Being is of surpassing glory, yet he has "a human air." The glorified Saviour still wears our nature. We share human nature with Him who appeared in the midst of "the seven golden candlesticks." How sacred this should make in our eyes those powers and faculties which lift us so immeasurably above the lower animals and into fellowship with God! And how great a crime we commit against ourselves and how we insult the enthroned Christ, when we yield ourselves to the degrading slavery of appetite! Shall we take the nature that Jesus wears and make it the servant of Satan?

I am the living one (Rev. Ver.), v. 18. Because Christ lived, Christians need not fear life. Without Christ there is much in life to fill us with fear. It is full of duties which are too great for our unaided strength, of temptations which we cannot overcome of ourselves, of sorrows which will crush us, if we are supported by no power but our own. But Jesus met all the duties and temptations and sorrows of life and never failed under them. And His victory may be ours through faith in Him. He said to His disci-

ples, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16: 33) And again we read, "This is the victory that overcometh the world, even our faith." (1 John 5: 4)

I have the keys of death and of Hades (Rev. Ver.), v. 18. "It is appointed unto men once to die, but after this the judgment." (Heb. 9: 27.) What men out of Christ have reason to fear more than life, more than death, is the coming judgment. Let a man sleep on in a burning house or in a sinking ship and he will be wise compared with the man who lulls himself to slumber with worldly opiates while the thunders of the judgment day are pealing louder and louder. But shall the Christian be afraid of that day? No, the Judge, He who holds the keys of death and Hades, is the very one to whom the Christian has entrusted the salvation of his soul, and therefore he does not fear.

The things which are, and the things which shall be hereafter, v. 19. It is only the merest fragment of labor that even the longest life can give in the service of the Lord. What a comforting thought that the future of His kingdom does not depend on any one generation! There are, indeed, critical periods, periods of great responsibility and of great opportunity, such as that through which our land is passing now, which call for the highest exertion, because the issues are so momentous. But, after all, even when we have done our best, we must leave much in His hands, to whom the hereafter is as the present, and who has given His pledge of final and universal dominion that—

Jesus shall reign where'er the sun  
Doth his successive journeys run;  
His kingdom stretch from shore to shore,  
Till moons shall wax and wane no more.

Dean Hodges said recently, concerning reverence for the church and its services, "Every citizen who stays at home on Sunday, forsaking the institution to live his individual life, hangs out a flag at his front door, inscribed, 'The church is not worth while.' And the wider his influence in the community, the bigger the letters in which that legend is set forth."

If through act of mine, thankfulness, relief or peace can come to any face, let me seek no other joy. Winning this, I have achieved them all.—C. G. Childs.

"Not only the slave, but also the master, is under the law of service to God. The Bible solves the problem of capital and labor. There is but one law for employer and employe in the Word of God. 'And ye masters do the same things unto them, forbearing threatening, knowing that your Master also is in heaven, neither is there respect of persons with Him.' If that Word were regarded, the work of commissions to investigate strikes would never have to be done. The insolence of capital is as bad as the insolence of labor. But the law of Christian service, applied to capital and labor and poverty alike, would work wonders in the industrial world.—Christian Intelligencer.

### The Sabbath Problem. II.

BY ROBERT MCCONNELL, OTTAWA.

The plea is frequently put forth by those who would secularise the Christian Sabbath, that it was merely a Jewish institution, intended to suit the times and circumstances of that people, and that it was abrogated by the Christian dispensation. Have these people ever read their Bibles? If they had they would know that the Sabbath dates back to the creation, when, on the seventh day, "God blessed the Sabbath day and sanctified it; because that in it He had rested from all his work which God created and made." That the Sabbath was not abrogated by the Christian dispensation is clearly shown by the Saviour's declaration that he "came not to destroy the law but to fulfil it"—his reference being, of course, to the moral law embodied in the ten commandments. The decalogue was engraved upon two tables of stone by God himself to remind the Hebrews, and all other and succeeding nations, that the moral law was designed to be of perpetual obligation. The promulgation of the Sabbath was in an important sense the commemoration of the completion of the great work of creation; and so the change from the seventh to the first day of the week took place at the resurrection of Jesus to commemorate the completion of the great work of redemption. Not only did not the Christian dispensation abrogate the Sabbath of the creation, reaffirmed in the promulgation of the ten commandments, but the Saviour endorsed the Sabbath by declaring that the Sabbath was made for man and not man for the Sabbath. And if the Sabbath was made for man, by what authority do corporations and individuals undertake to trample upon a fundamental law of the Creator and seek to deprive the toiling masses of the blessings and privileges the Sabbath was designed to confer upon them?

Under the caption of "Save the Sabbath," Rev. Dr. Cuyler of New York, in a recently published article, says among other things: "The Bible and the Sabbath are the supports of our religion, and in these times there is a constant attempt to undermine them both. \* \* \* Fellow Christians, we must all make a stand to save the Sabbath. The salvation of Christ's Church and of a Bible conscience among the people—yes, and the perpetuity of our Republic, depends upon saving God's day. A Sabbath desecrating, God-defying nation cannot have a wholesome and enduring life." These are solemn and weighty words and should be heeded by the people of Canada. The work of secularising the Sabbath—a very mild term, indeed to designate Sabbath desecration—has not by any means grown to such an extent here as it has done in the United States, but it is growing. All the Christian people of Canada have to do is to fold their arms and look on, allow the ministers of the Gospel to do all the campaigning in support of the Sabbath and neglect to give them even an encouraging cheer. In such an unequal contest it will not be long until the opponents of the Christian Sabbath achieve their object, and then the surprised and aroused, but long indifferent and neglectful Christian people, will understand the futility of locking the stable after the steed is stolen. If they want to do effective work in saving the Sabbath now is the time for them to rally round their spiritual guides and show that they mean what they profess to be. This is the way Dr. Cuyler puts it: "Have professing Christians no responsibility for this deplorable secularizing of God's day? Do