

## The Quiet Hour

For Dominion Presbyterian.

### Jesus Christ, the Way, the Truth and the Life.\*

Probably no words of the Master are dearer to the disciples in the day of sorrow than the opening words of this chapter, and none illustrate more strongly and beautifully the truth that the songs and speeches which have the greatest power to console and inspire are those which had their origin in the hour of trial. That was a strange word which the Lord Jesus spoke: "It is expedient for you that I go away." It seemed to be the opposite of the truth; that He who was their light and strength should depart, seemed the most inexpedient thing that could be imagined; instead of seeming expedient to the disciples it appeared to them to be foolish and fatal. How could the Master found a Kingdom if He departs at this critical time, and leaves them in their weakness? Ah! In this case also, the foolishness of God is wiser than man's wisdom; our Father's weakness is stronger than our strength. Even within the compass of this chapter we have proof that they could not see Him clearly because He was too near. When He is "lifted up" men will begin to understand the significance of His life. The words He speaks now will then have a fuller light falling upon them.

Faith in Jesus Christ is the real comforting power. To meet all our needs we must have Christianity as well as Theism; or in other words, the highest personal practical religion cannot grow out of a vague general belief in God. We must know the Father as revealed in the Son. Great revelations have been given to us by the Son, but the power to comfort is not so much in the knowledge of the future that He imparts, as in our personal trust of Him who has spoken in the Father's name, and made known the Father's love.

My knowledge of that life is small,  
The eye of faith is dim,  
But 'tis enough that Christ knows all  
And I shall be with Him.

Because He is the way, and the truth, and the life, it is our blessed privilege to follow Him in this life, and through the darkness of death to the glory that lies beyond. We have then His assur-

ance that death is not an end, but a change; in the Father's House there are many resting places. This great word was spoken in the most solemn hours of our Lord's life; and, having ministered to the first disciples, it has lived on as a constant message to all true believers when they pass under the cloud. Is there not something tenderly pathetic in the Master's statement that if it had not been so, if destiny had been dark and the message one of despair, He would have given it with the same faithfulness. He is the guide into those strange regions; He goes to prepare the place, and He comes to conduct His people. Indeed then in a very real sense He is the way.

Surely by this time they had learned that He did not belong to this world, but must go to the Father. Many a time of late He has spoken to them of this mystery, and sought to unveil to them the meaning of the Cross. But Thomas, who is not prone to overestimate his own, or other people's knowledge, says: "No; we do not know Thy destination, and how can we know the path that Thou wilt tread." Then is spoken this memorable comprehensive word, "I am the way, and the truth and the life." He Himself is our hope, our home, our heaven; because through Him we come to the Eternal Father, who otherwise is only dimly known. If they had really known Him they would have known the Father also, and from this time forth the Father is more fully revealed. But this statement also is challenged; how little after all, according to their own confession, these disciples really do know. They, like ourselves, are ignorant, stupid and slow to learn. They need much repetition of the lesson, and many explanations. If they have not much knowledge they have truth, hope and aspirations. This is expressed in the beautiful prayer: "Lord, show us the Father!" Philip feels that the answer to this prayer will bring real satisfaction. This is true, but it is also true that the revelation is nearer than we think; there was no need to ascend into heaven, or to descend into the deep; the pure human life upon which Philip could gaze was the noblest revelation of the Father. When such a life had been lived, what need was there of further sign of, or witness to, God's goodness. There is tenderness, and yet reproach, in the question: "Have I been so long with you, and dost thou not know me." Let us apply that reproach to ourselves; at many times, and

in many ways, the Christ has come to us and we have not known Him. Why are we constantly crying: "Show," "Show," as if the deep things of religion could be shown or demonstrated; if we would pray rather to have our blindness removed we might then find a new world.

The words and works of Jesus testify to the closeness of His fellowship with the Father and how that when we put our trust in Him we are leaning upon Almighty Strength and Eternal Love. Those who have fellowship with Him know that their fellowship is with the Father through the Son; but if there is in us any tendency to unbelief it should be driven away as we contemplate His works of might and mercy. But, what is more in the way of proof, He claims that He will impart unto believers the power to do still greater works. We know that this promise has been fulfilled; the unselfish zeal, the heroic effort of the disciples has carried everywhere the Master's name and power. He links us to the source of true power by teaching us the art of prevailing prayer. The name of Jesus faithfully confessed, intelligently used, is a power to prevail—to prevail with God and bring down the highest blessings through the sacrifice of love; to prevail with men and bring them to the Throne, sitting before them the abiding truth and the living way.

"For what are men better than sheep or goats That nourish a blind life within the brain, If, knowing God, they lift not hands of prayer Both for themselves and those who call them friend?"

For so the whole round earth is every way Bound by gold chains about the feet of God."

### Be Glad.

By Marianne Farningham.

Be glad when the flowers have faded?  
Be glad when the trees are bare?  
When the fog lies thick on the fields and moors,  
And the frost is in the air?  
When all around is a desert,  
And the clouds obscure the light,  
When there are no songs for the darkest day,  
No stars for the longest night?

Be glad when the world is lonely  
And the heart has been bereft?  
When of all the loves of the young springtime  
Scarcely a friend is left?  
Be glad in the desolate valley  
After the sunny hills?  
When the joy of the morning is far behind  
And the gloom its task fulfils?

Ah yes! for the truest gladness  
Is not in ease or mirth;  
It has its home in the heart of God  
Not in the loves of earth,  
God's love is the same forever,  
If the skies are bright or dim,  
And the joy of the morning lasts all day

—Christian World.

When the heart is glad in Him.

Men do not object to a battle if they are confident that they will have victory; and, thank God, every one of us may have the victory if we will.—D. L. Moody.

\*International Sunday School Lesson for April 23. John xiv. 1-14. Golden Text. "Jesus saith unto him, I am the way, and the truth, and the life."—v. 6.