

The Quiet Hour.

The Riot at Ephesus.

S. S. Lesson, 15 March; Acts 19: 29-40.

Golden Text—The Lord preserveth the faithful. Ps. 31: 23.

BY REV. GEO. B. MCLEOD, B.D. HALIFAX.

The whole city was filled with confusion, v. 29. It had all started from the slander of a greedy busbybody. A spiteful word is like a firebrand in a field of over-ripe grain. It spreads desolation far and wide; whilst a kind, loving word is like the sweetness of a fragrant flower, that perfumes a whole house. Let us keep the fountain of our speech sweet and pure, that the streams may carry blessing and not blight.

When Paul would have entered in, v. 30. Bravery is one of the virtues which existed before Christ, but was not lessened by His teaching. The book of golden deeds is larger since Christ and His servants came. He teaches them not to count their life dear to themselves when higher duties arise. What a thrilling tale is that of the "noble army of the martyrs!" It is a brave deed to try and calm a storm, to restore peace; and multitudes of occasions arise when we may show real courage.

His friends, v. 31. Our truest friends are not these who flatter us and encourage us in doing the things we like to do, whether these be wise or unwise. It is a mark of genuine friendship to point out our mistakes and to warn us against a foolish course. We should welcome rather than repel the kindly counsel of a loving friend who seeks to put a barrier before us in some path, which he sees, though we do not, to have a hurtful end.

That he would not adventure himself, v. 31. Courage is not foolhardiness; zeal is not always bravery. We must control our emotions by thought, and guide our actions by insight and judgment. To throw away life without a necessary cause is suicide.

Great is Diana, v. 34. When we give anything a place higher than that which is given to God, we are guilty of idolatry. We build up an idol altar in the home, when we set higher value upon wealth or the good opinion of society than upon the favor of God; in the church, when we depend upon anything save divine power for carrying on its work; in the state, when we set more store by material resources than righteousness and justice; in our individual life, when we seek the advantage of self rather than the glory of God.

The town-clerk, v. 35. It is a great safeguard against evil to be placed in a position of responsibility. Men much given to drink have been known to keep perfectly sober for a long period, when entrusted with some public duty. It is a thing to be thankful for when the trust that others put in us makes us in turn strong and steady in guiding them.

Ought to be quiet, v. 36. A crowd is always made up of individuals, and if the crowd itself does foolish and wicked things, it is because the individuals have lost their self-control. It is necessary, in order to the safety and peace of any community, that the persons making it up should learn to govern their passions by reason and conscience. Only thus can public order be maintained.

The law is open, v. 38. In every free country the laws are made by men who are

electd for that purpose by the people themselves. The laws of the land thus practically express the united will of the community. If we break the law of the land, therefore, we are practically saying that our will should be carried out rather than the will of the whole nation. Of course, it is possible that everybody else may be wrong, and we may be right, but it is not very likely and we ought to be very careful to see that we have some good reason on our side before we disobey any human law.

FOR DOMINION PRESBYTERIAN.

Bible Study : One Verse at a Time.

BY ANNA ROSS.

The Christian Benediction: "The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost be with you all. Amen."

These words fall on heedless ears like an old song or less.

But what do they mean?

Let the human words be filled out with some of their unmistakable divine meaning, and see if hungry souls will not find in them a feast of fat things.

The blood-bought amplitude of the grace of our Lord Jesus Christ; the consequent unhindered outflow of the love of God be ministered to you through the all-conquering contact of the communion of the Holy Ghost.

No dictionary can reveal to human mind the fulness of significance that dwells in these terms as here used. But sitting down at His feet we shall "receive of His word," taught by His own Divine teaching as to their "breadth and length and depth and height." But it takes time and quietness of spirit with Him, or the still small voice will be lost in the confusion of worldly cares and voices.

When will Christians learn that there is too much activity in Christian work and too little entering into the closet and shutting the door behind, praying to our Father who is in secret, that our Father who seeth in secret may openly reward us with results that shall prove that God Himself is perfecting His strength in our weakness.

The second paper on The Prophetic Photographs must wait till next week.

FOR DOMINION PRESBYTERIAN.

Mr. Newell's Toronto Bible Class.

BY REV. JOSEPH HAMILTON.

One of the most remarkable events in Toronto of late years is the Bible class now being conducted in Massey Hall by Mr. Newell of Chicago. For those who have not the opportunity of attending this class, a few points regarding it may be interesting.

The first thing that will strike a visitor is the immense audience. Every Tuesday evening the hall is packed—in some cases many standing in the aisles; that means 4,000 to 5,000 people. And this has continued since the opening of the class in the fall. When Mr. Newell commenced the class he announced that he would continue it until spring. It seemed to some a bold announcement, but the event so far has justified it. Mr. Newell is a man of intense, unswerving faith in his mission; hence his confidence. But besides faith, he has experience. This Bible class work on a

large scale is no new experience for Mr. Newell. It is some years since he commenced it; and at the present time, on different evenings of the week, he conducts a class in Chicago, St. Louis, and Detroit, as well as Toronto.

Such a work must involve an immense bodily and mental strain. Every week Mr. Newell has to sleep five nights on the train. The marvel is that he stands it. He is rather a small man, and not of a robust build; yet he stated at the last meeting that he was physically better than when he commenced in the fall. I believe there are spiritual sources of recuperation of which in this life we are but dimly conscious.

Mr. Newell is a young man, perhaps forty or a little over. He is somewhat pale, with an intense, eager, yet self-possessed, and highly spiritual expression. He has a splendid style of speech, especially for a large hall, his calm, clear cut words, spoken with the utmost ease, penetrating to every corner of the building. He is free from all affectation of manner or language. His words are terse, plain, strong, and clear. It is the truth he is after, ignoring all conventionality of style. But he has the gift of words in abundance to express his meaning. He has evidently thought out very earnestly the various ideas he presented, and in all that he does present, he is supremely positive. He has no shade of doubt or peradventure in anything he teaches, though sometimes he touches profound depths where most other men are not sure. But this positiveness of conviction and expression is surely an immense power in dealing, as Mr. Newell usually does, with the leading truths of the Gospel.

His manner of teaching the class is unique. He announced a week in advance, the chapters for the next lesson, insisting on the chapters being read over three to five times in the interval. He seems to take for granted that the mass of people do not know what is in the Bible; but if he can get them to acquaint themselves with the facts, then they will be ready to receive instruction on those facts. Surely this method is wise. And the effect is seen in that hundreds bring their Bibles to the meeting, and turn up and read the passages which the teacher calls for. I doubt if such a widespread interest in the Bible has ever been aroused here before.

It is spiritual, saving truth on which Mr. Newell lays constant and supreme emphasis, and the Old Testament—for he began with Genesis—he uses to this end with marvellous power. Underneath the history he discerns the spiritual principles illustrated, and he presents them with tremendous directness and force. I venture to say that many experienced students of the Old Testament have had new revelations of what it contains, through Mr. Newell's treatment of it.

These expositions of truth are not only instructive, but intensely evangelical. I believe there has been a great religious quickening, intense conviction of sin, and many conversions by means of this Bible class. Mr. Newell is a man of the Moody type in an evangelistic sense; but he is very different from Moody in method and manner. He tells no anecdotes, and makes no appeal to the emotions except what the truth itself makes by its own force and the power of the spirit that goes with it.

I have said that Mr. Newell is positive, even on certain points which to others may be doubtful. It might be said, perhaps, that Mr. Newell is too much of a liberalist. But I believe that this age crieth for a return in a large degree to liberalism if we are to be