

CHRIST'S TABLE TALK.

"John's Gospel is fitly called 'The Gospel of Conversations.' and the heart of John's Gospel is Christ's Table-talk. It was not a fast but a feast that Jesus instituted to be remembered by.

"Our Lord taught anew the sacrament of hospitality. Among the Orientals there are no doors to lock in the tents. The life is freer. Travellers are the only bearers of tidings from the outside world, and they are welcome and their safety guarded even in the presence of their enemies. 'Given to hospitality' was a Christian grace, especially as that hospitality was extended to strangers who were often God's messengers, very angels unaware, who brought messages to 'the church in the house,' and sometimes carried even the parchment of a gospel or an epistle. In many a humble refectory have been rehearsed the sayings which shall never pass away as the angels of the churches have given and received the 'God-speed.' Our risen Lord is continually made known in the breaking of bread as His disciples remember the gracious words that proceeded out of His mouth. His presence is always sure when He Himself is the theme. 'Did not our hearts burn within us as He talked with us in the way?' His golden words are the currency of Christendom. The coinage of His lips has given not only new commandments but new speech to the world. The seat kept for Elijah at the table of many a devout son of Abraham has been filled by the Christ, whose day Abraham rejoiced to see and saw it and was glad.

"Where should Christ be more expected and more welcome than in the home which He, the homeless one, delighted to visit and to bless? And where in the home would His presence be more grateful than at the table, to bless the interchange of observations and thoughts and experiences which make the family life so sacred?

"Is not conversation like letter-writing fast becoming a lost art? In our mechanical and metallic age, where we dictate to stenographers and typewriters and talk over 'the wire,' are we not becoming unfamiliar with the finest accents of the human voice? Is not this reacting upon thought itself, since thinking is but speaking low, while speech is thinking aloud? Is it not become noticeable in society that there is a diminishing use of speech, the social evening demanding the use of the hands and feet in cards and dance, because the tongue can no longer be trusted to contribute its share of bright, entertaining speech?

"The art of conversation can be recovered in part at the table where the flow of gastric juice and of ideas has so close a relation. Hannah More said, 'The two great evils in the world are sin and bile.' Good digestion helps to make good and wholesome speech"—Homiletic Review.

PRAYER.

O Lord, on this Sabbath morning more than ever is Thy goodness displayed to us. The world is beautiful with the white of opening buds and the green of rain-refreshed grass—typical of the life which is after death. Our hearts sing out their praises to Thee that in this time of spring Thou hast vouchsafed to us a foretaste of that eternal spring-time when we shall be ever with Thee. May we so live, so cherish the seed of good that is in us all, that we may be well prepared to enter the Kingdom of Thine everlasting mercy and to enjoy its glories. Amen.

God will never give you more light than you can use.

OUR BEST.

There are some who shrink from undertaking work which the Master gives them to do. They are not worthy; they have no skill nor power for the delicate duty. But to all their timid shrinking and withdrawing the Master's gentle yet urgent word is, "Do your best." They have only to kneel in lowly reverence, and pray, for the beloved Master's sake, for skill and strength for the task assigned, and they will be inspired and helped to do it well. The power of Christ will rest upon them, and the love of Christ will be in their hearts. And all work done under this blessed inspiration will be acceptable to God. We have but truly to lay the living sacrifice on the altar; then God will send the fire.

We need to get this matter of consecration down out of cloudland into the region of actual, common, daily living. We sing about it, in our religious meetings, oft-times, in glowing mood as if it were some exalted state, with which earth's life of toil, struggles, and care had nothing whatever to do. But the consecration suggested by the living sacrifice is one that walks the earth, that meets one's actual duties, struggles, temptations, and sorrows, and that falters not in obedience, fidelity, or submission, but follows Christ with love and joy wherever He leads. No other consecration pleases God.—J. R. Miller, D.D.

UNTOUCHED OF AGE.

The body says, "I am thirsty,"
The body says, "I am cold,"
The body says, "I am weary,"
And last of all, "I am old."

And for its thirst there is water,
And shelter warm in the blast,
And for its ache there is slumber;
But it dies, it dies at last.

But I am a soul, please Heaven,
And though I freeze in my cage,
Or burn in a sleepless fever,
I shall live untouched of age.

"AS FADES THE LEAF."

"As fades the leaf!" The crowned him
Stand draped in crimson, fold on fold;

And any man or maid that wills
Walks in a field of cloth of gold.

"As fades the leaf!" I looked to see
The burnt-out ashes of the wood;
And lo! on hill and vale and lea
A victor's flaming banner stood.

"As fades the leaf!" So let me fade,
Nor sadly, nor in boastful pride,—
Glad only if one place I made
The brighter that I lived and died.

THE WORST HURT.

We who have believed can hurt Christ more than can the unbeliever. Enemies within the fort are more dangerous than enemies without. God's worst enemies when he sought the world through his Son were not the unbelieving Romans, but the Jews, who believed in God and had worshiped him for centuries. What a responsibility this truth puts upon those who bear Christ's name! For the damage is just as severe from unintentional disloyalty as from open enmity. Every lowering of our standard is a worse stab at our best Friend and Saviour than can be dealt by scoffers or unbelievers.

The world has no room for cowards. We must all be ready somehow to toil, to suffer, to die. And yours is not the less noble because no drum beats before you when you go out into your daily battlefields, and no crowds shout about your coming when you return from your daily victory or defeat.—Robert Louis Stevenson.

HELPING THE YOUNG.

"Put Yourself in His Place."—This motto, good for all classes, is especially applicable to children. Too many act as if they had forgotten their childhood. They seem to have little sympathy or patience with children and youth. But both are essential to helping the young. One cannot have the confidence of the young who does not sympathize with them; and without their confidence little help can be rendered. In order to sympathize with them, it is necessary to enter into their states of mind—to realize the value of their trials, their sorrows, their expectations, their disappointments, and whatever else may befall them. He who does this may hope to be of real service to the young. None else can.

Teach Them Right Views.—Children must learn, and they are susceptible of being taught. It is of the utmost importance that they be taught correct views of God, of themselves, of the nature of sin, of duty, of the Christian life, and the way to live it. Too many are left to absorb their notions from others, who are ill prepared to instruct others, because of their own defective knowledge. It would be a blessing to every church if the younger ones were collected into classes for specific instruction in the fundamentals of the Christian religion and of Christian life. Such training would be of incalculable value for the future of every such congregation. It would make it easy to secure the children of the church for Christ and his service when young, and prevent those long delays and uncertainties incident to many of them.

Set Them a Good Example.—Teaching will go a very little way unless backed up by the right sort of example. "Teaching by example" is the best way to reach any one, especially the young. Here is a field in which every Endeavorer may find something to do. Let him be careful that what he does puts no stumbling-block in the way of some younger person. If we have the confidence of the young, the more easily can we lead them in paths of righteousness by what we are, by the path in which we walk. We must see to it that our path is perfectly safe for them to take. Some things which we may wish for ourselves we may have to give up for the sake of those who look to us for example, and who will be greatly influenced by what they see in us.

Try to Influence Them for Christ.—This should be the final aim of all our relations with the youth of our homes and our churches. This should never be out of mind. All that we do for them should have this for its ultimate goal. It is a crying need of our churches that the young are too much neglected. They are committed to the Sunday school and the Junior Endeavor, while the church authorities give them little or no attention. Yet they need the tenderest care, the most careful nursing, that they may be saved while young from the burdening effects of indifference and procrastination, and be influenced to give themselves joyfully to Christ.

The hostility of men to the Bible is commonly in the inverse ratio of their knowledge of what the book contains. The average skeptic is a deliberately blind guide.

The seed of divine truths is entrusted to the soil of human hearts. It is poor soil at best, but since God is willing to risk it, should not the husbandman cherish the seed and fit the soil for its cultivation?

*C. E. Topie for Sunday, June 9:
How to Help Those Younger Than We Are.—Matt. 18:16.