

## The Quiet Hour

### Jesus Warning and Inviting.\*

BY WAYLAND HOYT D. D.

"Tyre and Sidon (v. 21). These were nearby Phœnician cities, commercial centres on the coast of the Mediterranean, noted for their "splendid wickedness" and for their devotion to the worship of the Baalim: they had wrought much injury to Israel through their contagious wickedness and idolatry, and were denounced by the prophets.

"The day of judgment" (v. 22). "He who here foretells the decisions of the day of judgment will Himself be the king and judge."

"Capernaum" (v. 23). A flourishing city on the western shore of the Sea of Galilee—though precisely where no one can now certainly tell, so exactly have our prophecies of its destruction been fulfilled. It was for perhaps two years our Lord's chief residence, and the place whence rayed forth His evangelizing journeyings. The miracles of the healing of the nobleman's son, of the demoniac in the synagogue, of Peter's wife's mother, of the multitudinous healings and helpings about Peter's door on the Sabbath night, of the paralytic borne by four, of Jairus's daughter—her raising from the dead, of the woman with the issue of blood, of two blind men, of the dumb demoniac, of the centurion's servant, besides many other works of power took place in or near it. Besides, it or its neighborhood was the place of many of our Lord's discourses; for example the sermon of the parables, Matt. 13, and the sermon of the bread from heaven, John 6: 24-31. Truly "exalted unto heaven" in privilege was Capernaum.

This solemn section of our Lord's speech is crowded with weighty lessons. As Stier says, "Gracious as is the Son of man in His exhibitions of Himself as the friend of publicans and sinners, He can also insist upon repentance, and threaten judgments upon the impenitent." There is to be day of judgment. We have pre-  
sages of the doom for unrepentant sin in the fate of Chorazin, Bethsaida, Tyre, Sidon, Sodom, Capernaum. The judgment shall be graduated to opportunity and enlightenment: there shall be degrees of retribution. Sin also in this world brings doom; for example, Capernaum and Sodom would have remained but for their flagrant sin. Note the condemning sin of a simple indifference. As Stier says, "We read of no enmity or persecution to which He was subjected in Capernaum; but the careless reception of His word and work was yet worse. It bespoke that slothful, dead, impassive indifference, for which nothing more could be done."

"I thank Thee, O Father, Lord of heaven and earth, that Thou didst hide these things from the wise and understanding, and didst reveal them unto babes" (v. 25). Notice the thanksgiving of our Lord; we should imitate Him in this. Notice the reverent ascription of our Lord; we should be reverent. Notice to whom the heavenly father reveals himself—not to the "wise"; that is, the skilled in letters; the cultivated, who are so proud of their "culture" they will not learn from Jesus; not to the "understanding"; that is, the proudly intelligent those who trust to their own reason and deny the necessity of revelation; but to "babes"; that is, those, however cultured and learned they may be, who have the teachableness, openmindedness of little children.

"Yea, Father, for so it was well-pleasing in Thy sight" (v. 26). "Whatever pleases God, ought to please us."

"All things have been delivered unto me of my Father" (v. 27). Behold the extent of the mediatorial rule of Christ, rejoice that your "all things" are under such benignant rule.

"No one knoweth the Son, save the Father; neither doth any know the Father save the Son" (v. 27). The Greek word "know" in both clauses means to know thoroughly, accurately. Notice here the implied deity of the Son, since no mere man can thoroughly, know God. Only God can fully comprehend God. Notice that the Son is the organ to man of the revelation of the Father; and He is fitted thus to reveal since He completely knows the Father. Do not, then, go hunting for a better or other teacher than Christ. Also notice that all the attempts of the scornfully cultured and the proudly and self-satisfied intelligent to know God and the things of God will go for nothing; only he to whom the Son willeth to reveal can know; and He is always willing to reveal to the teachable, open-minded, childlike.

"Come unto me, all ye that labour and are heavy-laden, and I will give you rest" (v. 28). Christ says, "I will give you rest"; that is, rest of the true knowledge of God of forgiveness of sins, of conscious sonship, of daily help, of freedom from harassing and petty detail, of the glorious liberty of the sons of God. "The great difference between Jesus and other religious teachers is that He can give power to be and do what He requires; we find rest not simply in the superiority of His precepts but in the supports of His grace."

"I am meek" (v. 29). Now our Lord adds a reason why we should thus come to Him and receive His gracious rest. The usual Jewish teachers were proud, repelling, difficult of access, Christ is not thus. He is accessible, inviting to the lowliest and the shyest. He never rebuffs. And then that sweet word "rest unto your souls" He sounds again.

"For my yoke is easy, and my burden is light" (v. 30). The yoke here and in the previous verse means discipleship. "Among the Jews a pupil who submitted himself to the instruction of a certain teacher was sometimes said to take his yoke." Christ has a yoke and a burden for us, but, as Augustine says, "This burden is not the weight upon one that is laden, but the wing of one that is about to fly." Consider, you must come under some yoke; life is a choice of yokes; you must come under some burden; no man lives that does not bear one. But the yoke of discipleship and submission to Christ is pleasurable, because it is cushioned by the consciousness of the right, and the burden of personal and loyal responsibility to Him is light, because love for Him makes us want to bear it, and all the time He gives "more grace."—C. E. World.

### The Name of Jesus.

BY MARGARET E. SANGSTER.

Wearily and spent and fainting—  
For bitter had been the day,  
And rough the road I had travelled—  
At the foot of the cross I lay.  
No prayer could my spirit utter,  
No word my white lips form;  
With only a breath there fluttered  
From my famished heart the Name.

The sweet dear name of Jesus,  
I whispered that no more;  
But straight there thrilled an answer  
Deep to my beings core.  
Soul of my soul was lifted  
By wondrous strength that came,  
In an instant, swift from heaven,  
At the mention of the Name.

The tears that from my weakness  
Fell slowly, one by one,  
Were dried by the gentle touch of Him  
The Father's equal Son.  
'Twas God who stopped to help me,  
Whose help I dared to claim,  
When out of the depths I whispered  
The mighty conquering Name.

From the foot of the cross, then onward,  
I took my way at length;  
Not now in pain and feebleness  
But on from strength to strength.  
For love had given me courage,  
No foe my face could shame;  
By faith my soul had spoken,  
In its hour of need, the Name.  
— "Sunday School Times."

For Dominion Presbyterian.

### A Great Enrollment.

BY REV. M. H. SCOTT, M.A.

In looking over Keil and Bertheau's Commentary on the Books of the Chronicles, it will be observed that the first nine chapters of 1st Chronicles are all but ignored. The ordinary reader has as little use for them, and also turns over the pages until he comes to chap. 10., where the fate of the family of Saul arrests attention. Is there any justification for the presence of these genealogical lists in a book so precious as the holy Scriptures? We believe that they should be of deep interest to us. We saw that their importance was acknowledged in Rev. 3: 5 as being the basis of a great promise. The family registers of the Hebrews seem to have been kept faithfully from an early date, for in Ex. 32: 32 Moses speaks about being blotted "out of the book which thou hast written." There was evidently a genealogical book of Israel which had the Divine approval, and it was possible through sin to be blotted out of the book

\*S. S. Lesson May 6. Matt. 11: 20-30

Golden Text.—Come unto me, all ye that labor and are heavy-laden, and I will give you rest.—Matt. 11: 28.