

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

JESUS, THE SINNER'S FRIEND.

By Rev. J. W. McMillan, Winnipeg.

One of the Pharisees, v. 36. He wanted to study Jesus. Wherever our Lord went, He set all sorts of people asking, "Who is this?" In any village He entered, there was a rush to the house where He was stopping. When He went to the temple, the scribes, those clever lawyers; started an argument with Him. Herod, the king, wanted to see him work a miracle. And when He enters into a life-to-day, He makes it a centre of interest. The world is forever crying the church. Your world, the little company of friends and acquaintances amongst whom you live, takes an immense amount of interest in your religion. What kind of a monument and beacon light ought you then to be for the guidance of others?

He went, v. 36. Jesus asked no questions as to the manner of His reception. When a door of opportunity opened, He entered. He knew this invitation was not out of respect. He might have said: "I will not be a guest, where I am not honored. I refuse to make an exhibit of Myself, for this man to wonder at and criticize." But our Lord was not self-important. His ministry—that was the important thing. For most of us the "I" is very big, and our work very small. Let us reverse that.

Sinner, v. 37. There are two classes of sinners, those who know it, and those who do not. You do not expect to find a man among the patients at a doctor's clinic, who, when asked, "What is the matter with you?" shall reply, "Nothing at all." That man may indeed have some secret and deadly disease, but if he thinks he is well, he does not seek the doctor's help. Now, it is the contrite sinner, whose sin has alarmed him, that finds Jesus. A magnet will draw steel filings out of a heap of dirt, leaving all the non-metallic stuff unattracted. The power of Jesus called to the need of repentant sinners, as the mother hen summons her hungry chickens. And no needy one coming to Him ever went away empty.

This woman, v. 44. She showed her love in the natural way. She gave up her most precious possession for Jesus' sake. If Simon Peter had bought an alabaster cruse of spikenard, he would only have made a fool of himself. What he did for Jesus was to forsake his fishing nets. That was the natural renunciation for Peter. What anyone is to do for Jesus, depends upon what he has and is. We do not expect boys or girls to act like grandfathers or grandmothers, in religion or in anything else, but just like themselves. Only love Jesus truly, and the love will find a fit and beautiful way of showing itself.

Forgiven, v. 48. In one of the state prisons south of the boundary, was a man serving a life sentence for murder. An old school chum of his, after ten years of the sentence had elapsed, was elected Governor of the state. One of his first acts was to write out and sign a pardon for the prisoner to carry it to him. He entered the cell, and without revealing either his rank or his errand, chatted pleasantly for some time about the old days. At last he said, "Bill, what would you do if you got out of prison?" A gleam of hate shot across the convict's eye. "I would do for that sheriff that ran me down," he growled. The governor departed and, when back in his office, tore up the par-

don. It was impossible to pardon that prisoner. And it was impossible for Simon to be forgiven, for he was not repentant. But the woman was forgiven.

THE PREACHER A TEACHER.

The preacher is a teacher. But he is far more. For the function of the ministry is the development of character, and that is quite another thing from the mere inculcation of dogmatic truth. In reaching the will one may traverse simply the intellectual highway. He should never forsake it. But, if he is wise, he will not neglect those motive powers which strike the will even more than the blows of cold reason.

The teacher gives the pupil the benefit of the acquisitions of men who have lived and are dead. These he may find in books. But the preacher does more; he appeals to the intuitions of each living soul before him, and he holds up the possibilities of a present experience of the presence and power of our Saviour and Lord.

In short, the function of the teacher is instructive; the function of the preacher is inspiration. Thus Matthew Simpson said his ministry had been simply one of exhortation; and Spurgeon and Beecher and Guthrie and others without number, in the same order, were inspirational preachers.

The teaching preachers are not many; the inspiring preachers may be very many—as many as the entire number who are called of God to proclaim the gospel.—Central Christian Advocate.

AN EASTER SONG.

(By Richard Le Gallienne.)

Arise, my heart and sing thy Easter song!
To the anthem of returning bird,
And sweetening bud, and green, ascending blade,
Add thou thy word.
Long was the winter and the waiting long;
Heart, there were hours, indeed, thou wert afraid—
So long the Spring delayed.
Shut in the Winter's alabaster tomb,
So white and still the sleeping Summer lay
That dead she seemed;
And none might know how in her magic side
Slept the young Spring, and moved, and smiled, and dreamed.
Behold, the wakes again, and, open-eyed,
Gazes in wonder 'round the leafy room
At the young flowers. Upon this Easter Day
Awaken, too, my heart, open thine eyes,
And from thy seeming death thou, too, arise,
Arise, my heart; yea, go thou forth and sing!
Join thou thy voice to all this music sweet
Of crowding leaf and busy, building wing,
And falling showers;
The murmur soft of little lives new-born,
The armies of the grass, the million feet
Of marching flowers.
How sweetly blows the Resurrection horn
Across the meadows, over the far hills!
In the soul's garden a new sweetness stirs,
And the heart fills,
And in and out the mind flows the soft airs.
Arise, my heart, and sing, this Easter morn;
In the year's resurrection do thy part—
Arise, my heart!

From broken hearts we sometimes cry:
"Who shall roll us away the stone?" and
know not that already God's angels with
flashing pinions are cleaving the blue air
to perform the service.

"AFTER THIS, JESUS SAITH, I THIRST."

By Rev. James W. Falconer, B.D.

Once before, Jesus had thirsted. It was when He sat by the well of Jacob and the woman of Samaria came to draw water. Then He turned from His craving and forgot His own want, in the eagerness to bless another heart. Knowing the spiritual thirst of a nature that had failed to discover God, He said, "Whosoever drinketh of the water that I shall give him shall never thirst." Thus constantly, in the mind of Jesus, did the spiritual needs of others rise superior to His own physical wants.

Once, also during the Passion, they offered Him wine mingled with myrrh, in order to allay the severe pain which He endured. But He refused the draught, determined to taste the extreme of anguish, and to keep a clear and wakeful mind:

"Thou wilt feel all, that Thou mayst pity all,

And rather wouldest Thou wrestle with strong pain

Than overcloud Thy soul."

But now at the end of the Passion, when one offers Him the vinegar, He accepts it, and cools the parching thirst that all along has distressed Him. "So they put a sponge full of vinegar upon hyssop, and brought it to His mouth. When Jesus therefore had received the vinegar, He said, 'It is finished.'"

"I thirst!" Is it inspiring enough as a message from the dying Son of God? We might have expected some more thrilling utterance, some memorable word to stir the hearts of His disciples, like the last sentence of a strong leader to his age. "I thirst!" It is at least the cry of a human. It is altogether natural. Here a real man speaks, with feelings like our own. And because it is the cry of one in deep agony, it still has power to calm and fortify those who are afflicted. "We have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are."

But chiefly the time of utterance lends unwonted emphasis to these words. Personal needs come last with Christ. He had prayed for His enemies, He had provided for His mother. He had received the penitent thief to His kingdom, He had saved the world—all of this in the midst of mortal agony. Then only did He allow the private craving to assert itself. "After this, Jesus, saith, I thirst."

It is the perfection of moral beauty, when personal preferences are allowed their way, only after the wants of others have been met and satisfied. He who is selfish, satisfies his own thirst first. The follower of Jesus waits.

Halifax, N.S.

PRAYER.

Almighty God, our heavenly Father, who didst send Thy Son, Christ Jesus, into the world as a little child, we pray to Thee on behalf of all the children in our homes. Touch them by Thy life-giving Spirit and lead them early to the Saviour. In the days of childhood let them follow in the steps of Jesus, who was subject to His parents and who loved supremely the things of God. Keep them safe amid the temptations which, all too soon, they must encounter. Let not the evil sights and sounds with which the world is filled have power to harm them; may they be so surrounded and defended by heavenly powers that they shall pass through these things unscathed and enter upon life's duties pure in heart and strong to do God's will. Bless the children and young of every land, that a generation may arise to serve Thee better than their fathers. Amen.

*S.S. Lesson, April 22, 1906. Luke 7: 36-50. Commit to memory v. 47. Read Mark 2: 1-17; Luke 7: 18-35. Golden Text—Thy faith hath saved thee; go in peace.—Luke 7: 50.