

The Quiet Hour

For Dominion Presbyterian.

Our Lord Teaching Humility.*

We meet again the same contrast which we have seen so often in the life of our Lord, the contrast between a great claim and a great condescension. He who is the Light of the World stooped down to use the common clay, and He who came forth from God bows at the feet of men to render the lowliest service. This union between the really divine and truly human is the characteristic feature of our Saviour's life, and we cannot meditate upon it too often or too much. Through the divine life in Him, He is "mighty to save," and through the perfect human form He comes into closest touch with those who need salvation. Thus it is fulfilled that there is one God and one mediator between God and man, the man Christ Jesus."

There is a special solemnity in this act, as it is one of the last deeds of His earthly ministry and was done, we are told, with the full consciousness that the end was near. The end is in harmony with the wonderful career; it is the incarnation of love. Two sad things He has in view. The Cross, which is still mercifully veiled from the eyes of the disciples, is clear to Him; He knows that not by a splendid translation but by a shameful cross will He go back to the Father. The treachery of one of His disciples caused Him trouble, that all were not clean, that there was one who had resisted the divinest ministry and given way more and more to shameless greed, this is a mystery to us, and was a sorrow to the Master. But, in spite of all changes, and all our slowness of faith, there is one force that persists; that is love. Upon this the Evangelist delights to dwell, "having loved His own which were in the world He loved them unto the end." They did not merit that love, neither do we, but, if we trust it, we shall never be forsaken.

Worlds which are locally near to each other, may be as wide apart as heaven and hell; so it is with the world of Jesus and that of Judas. In the same room, and in the same hour, it entered into the heart of one to do this lowly service, to give this great example, and it entered into the heart of the other to yield to temptation and complete his foul treachery. These two things are placed side by side for our

instruction; it is an example of the perseverance of love. The Master knew the spirit of disloyalty which was at work; but He does not fall into cynical contempt of men, and refuse to continue His redeeming work. He chooses this very moment to give the clearest lesson of unselfish service.

In the world's view the statement is an anti-climax. Jesus knowing. . . that He came forth from God and goeth unto God, ascended the throne and commanded His disciples to worship Him. . . something of that kind we would expect, judging from the worldly view of rank and kingship; but the law of the Kingdom does not run in that way. True greatness is shown in lowliest service; the divine life manifests itself in deeds of love. He will show us that there is no such thing as menial work; no real service can be degrading. That we have learned, if we have learned it at all, in His school; but it is by no means self-evident, and it is not learned without a struggle. It is well that we have Peter here, not only to represent but also to speak for the normal man. Peter is impulsive; he voices the thoughts that are stirring in many hearts as he asks the question, a token of his astonishment, "Lord dost Thou wash my feet?" He will not be satisfied with a general principle. It is all very well for others to wait for the light which the future will throw on this strange deed, but that will not satisfy him; it seems such an absurd thing that the Master should do the work of a servant and stoop down to wash the feet of Peter. But such superficial humility, if pushed too far, may become pride; hence the Master's solemn word, and hence Peter's sudden swing round and desire to have his whole body washed. That, however, is not necessary, it is a symbol; the literal washing is not the great thing, but the spiritual truth. The truth is this, the Lord must become, in a very real sense, Peter's servant if Peter is to become a servant of Christ and of humanity. What a deep truth that is; only in the light of the Cross can it be explained. Then out of that central truth there comes the great lesson, that if the Lord of all has become our servant we should gladly serve one another. Not in the struggle for the chief places is the spirit of discipleship manifested, but in the holy emulation after the most effective service. We do well to call Jesus Master and Lord; our religion must rest in reverent loyalty to Him. But we do well also to note that He is among us as one who serves; "the Son of Man

came not to be ministered unto but to minister, and to give His life as ransom for many." Two things we need to create in us the Christian life and to guide that life into ways of usefulness; we must be saved by His sacrifice and inspired by His example. For "I have given you an example that ye also should do as I have done to you."

How to be Loved.

One of the best ways to be loved in a community is to seek its welfare by refusing to hear and retail gossip, by fair, kind, generous and helpful action, by showing respect for others' opinions, by expressing one's own in a polite but firm way, and by discharging duty with courtesy, consideration and fidelity.

More than any one else the wife should have the grace of silence—the crowning household blessing. She should know how to hold her peace. She should know when to refrain from speaking, even though her words be those of affection and endearment.—Catholic Standard and Times.

Written for Dominion Presbyterian.

Weep Not!

By GEO. W. ARMSTRONG.

"Woman, why weepest thou?" JOHN XX. 15.

Weep not! hear the Master say,
In thy dark and gloomy day;
Sad and wearied though thou be,
Jesus ever thinks of thee;
And he hears thy inward cry
In His home of light on high.

Weep not! though thy burthen be
Heavy, for weak ones like thee;
Cast thy burden on the Lord.
He will graciously afford
Strength proportioned to thy day,—
He will help in His own way.

Weep not! though thy heart be broke,
With bereavement's painful stroke;
Stay thy tears, thy sighs, thy groans,
Jesus hears thy mournful tones;
And His sympathizing heart,
In thy sorrows bears a part.

Weep not! but strong comfort take,
Bear thy cross for His dear sake;
Nor from darksome troubles quail,
His rich grace can never fail;
He thy griefs and tears will share,
Object of His constant care.

Weep not! Jesus smiles on thee,
Tenderly and lovingly;
And His face is toward thee set,
So he never can forget;
And thy name engraved appears
On His hands,—then why thy tears?

London, Ont.

I have found nothing yet which requires more courage and independence than to rise a little, but decidedly, above the par of the religious world around us. Surely the way in which we commonly go on is not the way of self-denial and sacrifice and cross-bearing which the New Testament talks of.—James W. Alexander.

*International Sunday School lesson for April 10th. John xiii. 1-17. Golden Text. "I have given you an example."—v. 15.