

"Thy will be done, as in heaven, so in earth."

One morning, a few years ago, I was standing at the railway station with nothing to do but to wait.

The train was on time. The mighty engine thundered up past the platform, slackened speed, and stood still. What eagerness of power there was in that breathing monster, manifest even while standing perfect y still.

The portly conductor, in his navy-blue uniform, walked up and down the platform alongside of his animated charge. He eyed the operations of the station men with the quick eye of understanding and decision. Then he turned. He lifted his hand—that was all. The monster snorted, moved, snorted louder, and was off, and in a few minutes it was nothing but a moving smoke-cloud, speeding away in the distance.

It was such an exhibition of control. That engine did the will of its conductor promptly, eagerly, perfectly. As I looked at it, and watched it lessening in the distance, it became a parable, and I wished for Jesus Christ hands of men and women ready to do His will as that engine was doing the will of its conductor. What could not Christ do in the world if His people were like that?

Then for the first time the meaning of this petition shined out upon me. "Thy will be done in earth as it is in heaven." This is exactly what I am asking whenever I really pray our Lord's Prayer—that His will may be done in earth as the will of the conductor was done by that engine.

Unbelief staggers at such a prayer. It stands back and cries, "If the Lord would make windows in heaven might this thing be." But faith grasps at it, and takes it up with the courage of one who has gotten, in that God-given petition, a glimpse into the heart and purposes of God, and sends it up with the glowing confidence of one who knows he is asking what is according to that heart and that purpose. "Thy will be done in earth as it is in heaven," and faith adds, *Amen and Amen.*

That is the prayer, this is the promise. "The earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea." Surely these too "agree in one." With the eye on the promise, the prayer becomes easy. With the heart breathing up the prayer, the promise becomes the actual substance of the thing hoped for, the evidence or seeing of the thing not yet seen.

Truly we are not straightened in Him; we are straightened in our own selves. But these two united, the prayer and the promise, are strong to carry the very thought of God into the straightened human heart, and then the heart, with these "words abiding" in it, grows larger and larger, until there shall be no straightening at all, but liberty,—mounting up with wings as the eagle, running without weariness, walking without fainting.

"If ye abide in Me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

Dr. John Watson (Ian MacLaren) has taken ground against "over-education." In a recent address delivered before a teachers' association in England, he said that no one ought to be educated beyond his measure and thus rendered useless for his natural work. On the other hand, no one should fail to receive that education, however advanced or costly, which his talents deserve.

Our Young People

Sun. May 10. What Does the story

of Zacchaeus Teach Us?

Luke 19: 1-10.

The Optimism of Christ.

Zacchaeus was a man in whom his fellow-townsmen saw no goodness, or hope of goodness. He was a publican, an outcast, and disliked. Not until Jesus, looking upon the despised publican, chose him for host and friend, and expected nobility from him, did the impulse to be noble rise in the breast of Zacchaeus. Because Christ loved him, and believed in him, Zacchaeus became worthy to be a disciple then and there.

What Christ did for Zacchaeus he stands ready to do for anyone to-day. No one is a hopeless case to him. Christ sees the best in every soul and calls to that best. What no one else expects from us he does. He expects us to be pure, loving, truthful, honest, unselfish, righteous; and his love gives us the power to become all this. He loves us even in our sins so much that he loves us out of our sins in the end. He is willing this day, to come and abide with us. Shall we not respond as Zacchaeus did?

Repentance and Restitution.

Zacchaeus showed his new-found faith by immediate works. He did not say anything to Christ about his feelings; he spoke at once of what he was going to do, instead. The West African natives have a proverb, "Do not repent like a wildcat; he repents with the fowl in his mouth, but does not put it down." Zacchaeus announced his purpose of restitution at once before Jesus crossed his threshold.

Many people would like to repent if restoring was not included. But the two are Siamese twins and cannot be separated. It may be that no one but ourselves knows where restitution ought to come in, but we know, and we must restore. Every year the state receives anonymous sums of "conscience money" from those who have secretly defrauded the Government. Is our conscience money paid up? There are things besides money, too—claims of many kinds upon us, caused by our sins and shortcomings. We must pay these to the full before Christ comes in to be our abiding guest.

Being in Earnest.

Christ met multitudes of men in Jericho that day. But so far as we know he picked out only two for special blessing. The reason was that these two were the most in earnest. Bartimeus would be heard, though others tried to hush his voice; Zacchaeus would see, though the crowd overtopped him. So these two won the rewards of earnestness. A vague desire will never bring us close to Christ; we must be in earnest.

What Our Scripture Suggests.

The earnest seeker for Christ is baffled by no difficulties.

Christ's love is balked by no sin or unworthiness.

True repentance gives up sins and makes restitution.

Points for Study.

Which of the apostles was also a publican? How did Christ treat the woman of Samaria?

What other man in Jericho received a blessing that day?

For Daily Reading.

Lessons From Zacchaeus.

M., May 4.—Seeking Christ earnestly.

Matt. 20: 29-34

T., " 5.—Graciously received. Ps. 63: 3-9

W., " 6.—Joy in obeying. Ps. 100: 1, 2, 4, 5.

T., " 7.—The chief of sinners. 1 Tim. 1: 15-17

F., " 8.—Sons of Abraham. John 8: 33-50

S., " 9.—Physician to the sick. Mark 2: 13-17

Sun., May 10. Topic—What does the story of Zacchaeus teach us? Luke 19: 1-10.

Prayer.

Heavenly Friend and Lover of our souls, who art risen from the dead that we might live to thee, so move our hearts to love and righteousness by the indwelling of thy Holy Spirit that we may grow continually more worthy of thy friendship. Make us strong against temptation, quick to discern the indications of thy will and ready to follow in the way of right. May we be happy in our service; patient in waiting, triumphant in assurance of thy loving purpose. Come as a friend to share our joys and sorrows, and make us partakers of thy thought and work. For thine is the call which we have heard and thine is our heart's love forevermore. Amen.—Selected.

Generous Giving by Young People.

Who would think that the Sunday schools connected with the Protestant Episcopal Church in the United States gives for foreign missions one-third as much as the older members of the various congregations? In seventy-nine out of 195 parishes and missions in New York, Sunday schools gave more than the congregations. Surely the administrators of Episcopalian foreign missions have succeeded in turning the stream of Sunday school benevolence in the direction of the foreign movement. They emphasize in particular Easter Sunday as the best and the most appropriate day of the year in which to appeal to the children and young people, and last year the Easter offering throughout the country aggregated no less than \$110,000. As a stimulant to the offering this year the April Spirit of Missions is devoted chiefly to show through pictures and texts what Christian missions are doing to brighten and better the lives of boys and girls the world over.—Congregationalist.

Good Sense and Grace.

I have peered into quiet "parlors," where the carpet is clean and not old, and the furniture polished and bright; into "rooms" where the chairs are neat and the floor carpetless; into "kitchens" where the family live and the meals are cooked and eaten, and the boys and girls are as blithe as the sparrows in the thatch overhead, and I see that it is not so much wealth and learning, nor clothing, nor servants, nor toil, nor idleness, nor town, nor country, nor station, as tone and temper, that render homes happy or wretched. And I see, too, that in town or country good sense and God's grace make life what no teachers or accomplishments or means or society can make it—the opening stave of an everlasting psalm; the fair beginning of an endless existence; the goodly, modest, well-proportioned vestibule to a temple of God's building that shall never decay, wax old, or vanish away.—Dr. John Hall.