

The Quiet Hour.

Jesus Wins His First Disciples.

S. S. LESSON John 1:35-51. January 15 1905.

GOLDEN TEXT.—Thou art the Son of God; Thou art the King of Israel.—John 1:49.

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Looking upon Jesus as he walked, v. 36. Walking in the streets of a city, one's view is obstructed by its buildings and dimmed by its smoke. When we get above these, our vision reaches in its sweep the distant horizon. It is those who have risen from the lower levels of selfishness to a loftier and clearer atmosphere, who recognize most quickly true greatness in others. It is "the pure in heart," who "see God," and who see the presence of God in human lives.

And they followed Jesus, v. 37. Imagine a rich treasure placed in a room at the end of a series of passages, each having a door of its own. How great the reward of one who opens and enters door after door, until he reaches the treasure chamber. So those who listen to each message that comes to them from Jesus, will win their way into the full joy of His friendship.

What seek ye? v. 38. The sailor, when he enters the mouth of a mighty stream, like the Amazon, has no fear of thirst. He dips and drinks. We have no dread that the sunlight or fresh air will fail us. We open our windows and let them flood our houses. As little danger is there, that the Saviour cannot give us all we need. It is ours to seek; He is sure to satisfy.

He first findeth his own brother, v. 41. When we have heard good news, we tell it first to those who are dear to us. There is something amiss about those who would talk to strangers of having found Christ, and yet never think of telling the good news to their own relatives. Nor would Andrew rest with telling him the story of his own experience, but he constrains him to come again and see the Master for himself. And perhaps the best way we can preach the Gospel is to persuade our friends to come with us to Christ.

Thou shalt be called Cephas, v. 42. A word of cheer here for faulty people—and most of us are in that class. This Simon was rash, hot tempered, profane when angry (Matt. 26:74); but he was to become the "rock man, Peter, steadfast, strong, and sure. Whatever our natural defects are, if we keep close to our Heavenly Lord, do as He tells us, and strive to be like Him, they may be overcome.

Jesus saith unto him... Follow Me, v. 43. How simple this invitation, and yet how much is involved in it. If anyone is troubled as to how he may be sure that he is saved, let him just take this word to himself and obey it. He who earnestly and persistently seeks to follow Jesus, will be guided by Him in right ways, and kept by Him in time of temptation. Yea, he will keep those who follow Him to the very end, and even in the "valley of the shadow" will stand beside His own.

Come and see, v. 46. A few months ago the writer was at a summer resort, where his daily delight was to glide in and out amongst the winding channels in his canoe. The winter's frost has now sealed the channels hard and fast. But in a little while the spring sun will pour its ray down upon the thick, hard covering, and it will melt away. Sometimes a heart is covered over with prejudices that keep out the truth. Argument

is of little use in such a case. It only thickens the ice. "Come and see," we may say with confidence; for it is the love and grace of Jesus as shown in His words and as bestowed by His blessed Spirit, that will avail. He is a very Sun of righteousness, whose beams will melt the hardest heart.

In whom is no guile, v. 47. A clean man through and through, no deceit in him. A comfortable sort of man this, to deal with, as compared with the slippery eel kind. You know when you have him; and he is to be reckoned on without discount. A heart without guile, also, is a heart free from the bad weeds which choke the truth. Every virtue will flourish in such a heart, whereas, nothing good will be expected of the guileful heart. If far nothing else, it cannot act right because it cannot see straight.

Selections on Courage.

Zenophon tells us that at one time the Persian Princes had for their teachers the four best men in the kingdom. (1) The wisest man to teach wisdom. (2) The most just, to train the moral nature. (3) The most temperate to teach self-control. (4) The bravest to teach courage. All the qualities and more, in the highest degree, are found in Jesus—if we take Him in His fullness and all these qualities will be ours and we will be complete in Him.

Scripture Reading, Joshua 1:1-9.

It has always required courage to rebuke sin and declare the whole counsel of God and the one who does it will not be popular in the eyes of the world. It requires courage to tell men unpalatable truths. It required courage for Nathan to say to King David, "Thou art the man." It required courage for Elijah to say to King Ahab that he and his father's house, by forsaking the commandments of God and following Baal, had troubled Israel. It required courage for Jeremiah to stand before the fallen priests and prophets, and princes of Israel and say to them, "God says I will make this house like Shiloh" and make this city a curse to all nations of the earth. It required courage for John the Baptist to say to the Pharisees and Scribes who came into the wilderness to hear him. "O generation of vipers who hath warned you to flee from the wrath to come." Paul required courage to defy the godless authorities at Philippi and to rebuke the Roman Governor at Cesarea. But what is the favor of man compared with the favor of God? What is the enmity of man whose breath is in his nostrils compared to the just indignation of a righteous God before whom we shall all stand and give an account of the deeds done in the body? God help us as Christian workers to be faithful in our day and generation.

Let us not pray for easy lives, but to be stronger women. Do not pray for tasks equal to your powers, pray for powers equal to your tasks. Then the doing of your work shall be no miracle, but you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come to you by the grace of God.

It is said that on one occasion, Napoleon, standing before his troops, asked for one hundred men to lead a forlorn hope. He frankly told them that every man would doubtless be killed the moment the enemy opened fire. Who would dare to respond

to this call and die for his Emperor? Lifting his voice, Napoleon said, "One hundred men forward! Step out of the ranks!" It is said that the whole regiment as one man, instantly sprang forward. Shall we be less responsive when Christ calls on us, not to die for him but to live for others, and himself leads the way? Let us get a motto from Peter's prompt response, when Christ bade him lower his nets after fruitless fishing:

"AT THY WORD I WILL."

Lord, I know a work is waiting
For each ransomed son of Thine,
Lo, I come in faith beseeching,
Show me mine.

Whosoever Thou dost need me
Let Thy Spirit's guidance show,
And with loving, swift obedience
I will go.

The Temperance Question in Ontario.

BY REV. W. A. MCKAY, D.D., WOODSTOCK, ONT.

The other day John Morley told the young men of Toronto that it was part of a man's religion to see that his country is well governed. Just now the electors of Ontario have a very solemn problem to solve: "Boys or Bar-rooms—which?" that is the question. It is still as true as when the late Sir Oliver Mowat declared it in his place in the Legislature, years ago, that "Three-fourths of all the poverty, crime and wretchedness of the land arises from one cause—drink." And though we no longer see the vulgar staggering on the streets that was once so familiar, the Government statistics show very clearly that drunkenness is greatly increasing in this Province, especially among women and young men. Over five gallons *per capita* for every man, woman and child, is consumed, while only a few years ago, it was three gallons. Here is an extract taken only two or three days ago from a Toronto paper:—"Drunkenness is on the increase, if the number of arrests made in the down-town district of this city is any indication. The police there say that the cell accommodation is entirely inadequate, even on an ordinary night. There are cells for ten men on the ground floor, and a large overflow cage in the basement, all of which were occupied on Saturday night." The article then goes on to say that the number of drunken women brought in is far beyond the accommodation provided. Within a week past, P. M. Col. Denison has said: "We are having a carnival of crime through drink." All this is in Christian Toronto—the work of bar-rooms, licensed and protected by a law made by Christian people. How sad that in this twentieth century of scientific research and Christian light, this rich, intelligent Province should not only permit, but foster within her bounds, an institution that is binding multitudes, hand and foot, in the shackles of a slavery more demoralizing than any that galled the negro on Southern plantation—an acknowledged curse that is desolating homes, murdering wives, starving little children, and wrecking immortal souls.

But why is the bar-room allowed to remain? Repeatedly have the churches declared against it, and called upon her people "by voice, vote and example," to destroy the evil. Time and time again, have our electors by overwhelming majorities, declared against it. And yet the bar-room is still there, doing its deadly work. Why? Here it is in a word because so many of our voters are so in bondage to one or other of the political parties, that they vote for that party regardless of its attitude on this great moral question. Liberals and Conservatives are elected by the combined votes of temperance