

to keep ourselves free from undue attachment to the things that change and disappear. It will never do to be like the rich young ruler, who could not be separated from his great possessions. That will hinder our reception of the highest blessing, of the kingdom itself and its goodness. "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."

Calgary, Alta.

"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 wouldst 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.

Giving and Finding

By Rev. R. Douglas Fraser, M.A.

"I will give," says Jesus; and he adds, "Ye shall find."

It is of rest He speaks, "rest unto your souls": I will give it; ye shall find it.

It is a proclamation of the plentitude of divine grace, waiting, eager, to bestow that precious gift, the "peace of God which passeth all understanding"; and a declaration of the possibilities of our poor, frail humanity,—that we can receive that peace in its fulness into our hearts.

The vision widens. He who so freely bestows rest, stands ready to bestow all gifts. And man, creature of the dust, and of a day, as he is, can—O wonder of wonders!—take in the greatest that the infinite God can give.

And this riches of God's grace comes as softly and gently as the forming of the dew-drop, or the morning sunbeams piercing the darkness of the night, or as the ripening grain in the golden harvest fields. And after the same law. It is because they follow the whispers of the great Lord of all, that the dew-drop distils, and the light conquers the darkness, and the grain grows to its maturity. And it is when we "come" at His call; and "take His yoke upon us" at His bidding;