

The Quiet Hour.

Hearers and Doers of the Word.

S. S. LESSON—Matt. 7: 21-29. Feb. 28, 1904.
GOLDEN TEXT—Be ye doers of the word, and not hearers only—James 1: 22.

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Not everyone that saith unto me, Lord, Lord, v. 21. Prayer without practice will be of no avail. If a man be arrested for trespassing where he ought not, will it palliate his offence to state that once a week he had faithfully read the sign-board, "Private road; trespassers will be prosecuted"? No more will it avail us that we gathered once a week and repeated the commendments and said, "Lord, Lord," if we do not the will of our Father who is in heaven.

He that doeth the will of my Father, v. 21. This man alone is the happy subject of God's kingdom. He carries its atmosphere with him. Whereas the mere professor, like the fog-bound iceberg, creates a chill wherever he drifts. The supreme test of a man's faith is his conduct. "How does it come downstairs out of its dreamer's intellect and behave itself in the kitchen? How does it put on its apron and tuck up its sleeves and go to life's daily work? . . . I ask you not, there ore, how much your doctrine titillates your intellect, it flimsies and pleases your fancy; I ask how it comes down to the counter and pays its bills? . . . The rainbow is beautiful, but I cannot live upon it."

Have we not prophesied in thy name? v. 22. Office in itself counts for nothing. Neither surplice, nor gown and bands, will make a man an efficient minister, nor save his soul. Silly Christ warns us that to many holding official places in church and Sabbath school, who have "prophesied" in His name, He will be compelled to say, "I never knew you."

Have cast out devils, v. 22. Yes, we may even have engaged in humane and moral reform movements, and yet not be acceptable to God, because we have done it "with an eye squinting at self," expecting thereby to win popular applause, or to head a party or to gain power. We must do our good works because they are "the will of God."

Depart from me, v. 23. This is the awful and final doom of all hypocrites. Even an artist like Ruskin could not bear to look upon a piece of wood painted like oak, when it was not real oak; he felt it was a painted lie. To our duller artistic taste that may seem a little fastidious. But to the spotless purity of God how abhorrent must be an acted part. He cannot but say to the hypocrite, "D part."

His house upon a rock, v. 24. The man who does what Christ bids him is he who builds upon a rock; for Christ's commands are eternally reliable. He never asks us to do anything that He or we will ever repent of. Sometimes we may hesitate to obey and tremble at the consequences of obedience; but, if we wish to wisely build, we must have faith that Christ will never ask us to do anything but for our lasting good. The man who withstood a storm on a rocky eminence, when asked if he did not tremble, replied "My legs trembled, but the rock didn't." We may fear, but our Rock is secure.

His house upon the sand, v. 26. Ah! when the winter comes, and the rains descend, and the water rises in the deep river bed, the sand is quickly washed away and the foolishly placed house is carried off on

the bosom of the flood. So, Christ teaches us, is everyone who plans his life upon a mere profession or expediency, or a cunning policy. It will not stand the test of God's exacting judgment. May God's spirit help us to build wisely!

Who is Christ?

Rev. R. J. Campbell, of the City Temple, London, England, gives some thoughts regarding the divinity of Christ, which are well worth repeating. Replying to some of the quibbles, he answers:

"The question was never asked about anybody else in the history of the world. Is He man or is He God? Here is a soul that holds yours, a life that covers yours. He came to His own, and His own received Him not. Jesus Christ is the Man of men, the Man to whom the rest look up, and something more than that, the Man whose life is the spring and the source of all that is human. 'Before Abraham was,' He said of Himself, 'I am.' I put that into a sentence: Jesus Christ is just that side of the nature of God in which the humanity lies."

"But we can go further still. Jesus Christ becomes a pledge and guarantee of infinite God for the salvation of men. Not only is He God, and must be God, because His life is beyond and above ours, and is the source of all that is worthiest to live in ours; but Jesus Christ brings infinite God into finite human life. Every noble thought you have, every worthy deed you do, has come from the farthest heaven, and has come through the life of Jesus Christ. Moreover, great may be your iniquity, intractable may be your sin, Jesus Christ, very God of very God, has shown Himself sufficient for your sin. Were it only for that, I would preach the sinless Man, who rescues sinful men, and in the humanity of my Lord, the true humanity by which He takes His place by my side, I read the infinity, the eternity, the holiness of Deity: and so I am saved by the cross of Christ."

The Comfort of Faith.

"I believe," said a Christian woman, "in an overruling Providence, but I have never yet been able to believe in the personal care of God. I cannot think that I, as an individual, mean anything to Him."

It is to be feared that many Christians if they would express their feelings, would say just this sorrowful thing. If one believes in the direct personal and most loving care of God the Father, in the friendship of Jesus, the Son, in the fellowship of the Holy Spirit, one cannot but walk through the world in triumphant mood, let come what may. It is not without warrant that we may claim the care of our Father in our individual lives. Over and over again in the Word we are told that God's Providence is not only extended to the affairs of the world in general, but that each member of His family is dear to Him and known to Him. "I have called thee by thy name; thou art mine." He said to one of old. To each of us, to day, His Word comes with just the same meaning and the same tenderness as it did when He spoke to Abraham, Isaac and Jacob, to Nehemiah, Ezra and Daniel, to Job, to David, to Paul and James and John. "Are not two sparrows sold for a farthing? and one of them shall

not fall on the ground, without your Father?" "The very hairs of your head are numbered, is the declaration of Jesus."

The disciple in the twentieth century after Christ may as confidently claim Christ's personal care and direction as any man or woman in any age that has passed. But none shall ever penetrate the sweet secret of this abounding faith unless as the hymn says, we "take time to be holy." One must daily search the Scriptures; one must daily spend time in prayer; one must often and confidently renew supplies of grace, and never neglect the Throne, if he or she is to have in constant and effectual use, the comfort of faith.

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How to Study the Psalms.

Rev. Prof. McFadyen, of Knox College, has been lecturing on this interesting subject. Among other things he said: The Psalter was studied by very few people, whilst many of the psalms he ventured to say had never been read before. In these writings all allusions and references indicated the souls of the writers—men who counted them lives friends of God and approached him face to face as they would a friend. At times they almost seemed to be entering into some sort of a dispute with the Almighty. It was the duty of a student to fathom the souls of the different writers of the psalms.

To understand them thoroughly a key of some sort is necessary. Thus the 89th psalm is one of the finest and yet one of the most difficult to understand. This speaks first of all of Zion being the greatest amongst all the cities of Israel, then of people of Rahab, Babylon and other foreign countries being received by her, and lastly of singers and players being there. Remembering that the men of Babylon, Philistia and other countries mentioned were quite recently enemies of the Israelites, it appears quite probable that the entering of their names upon the rolls of Zion would be accompanied by some sort of rejoicing in the way of singing and dancing.

The first thing is to ascertain the central idea in the psalm, as it were, to title it. This is not always easy, as the paramount idea is apt to change three or four times during a psalm. Following on these lines the first might have some such title as "Praise of Scripture," "Secret of Success" or "The Two Ways." In the second psalm the predominating idea was that of a king going out to crush his enemies.

On going through the whole of the Psalms, the professor found that the same features occurred at intervals through the whole of the Psalms. It was thus possible to divide them into a number of groups.

He himself had done so and compared them with those of another professor in the States, and they turned out almost identical. The following are included in his grouping: psalms of adoration, psalms of reflection, psalms upon the value of Scripture, psalms of thanksgiving, psalms in celebration of worship, psalms dealing with past history, psalms dealing with the faithfulness of the people, penitential psalms, psalms of petition, and royal psalms dealing with the different aspects of the king.

Though this was his own grouping, the professor advised his audience that they would derive a greater benefit and be more helped towards understanding the psalms by making their own groupings.

In speaking of the psalms of adoration, the professor said that the love of God for himself does not play such a conspicuous part in worship as it ought. True religion covered larger grounds than simply the satis-