

Hope's Quiet Hour

THINE EASTER DAY

Within thine heart is there an open tomb?
Have God's strong angels rolled the stone away?
Rises thy dead self from its bonds of clay?
Breaks heaven's sweet delight across the dark and gloom?
Then is this day in truth thine Easter Day.

If broken down are stony gates of pride,
If shrouded bands of earth are torn away,
If sin and wrath and scorn in thee have died,
Mourn not the past. The folded shroud beside
Angels will watch; it is thine Easter Day.

Rise, new-born soul, and put thine armor on:
Clasp round thy breast the garment of the light;
Gird up thy loins for battle. In the fight
He leads who upward from our sight has gone;
It is His day; there's no more death or night.

No dark, no hurt, no more sharp shame nor loss;
All buried, hidden, 'neath the grave's dark sod;
All ways forgotten, save the road He trod;
All burdens naught in sight of His—the cross:
All joy, alive and safe with Christ and God!

—Mary Lowe Dickenson.

QUIET HOUR

Editor "Quiet Hour":

In a recent number of the "Farmer's Advocate," over the pen-name of "Faith," the subject of the so-called decline of religious feeling was lamented in such a way as to solicit a few words from me. As our friend Faith said, "There must be reasons for conditions, and remedies for those conditions, I will consider these. Many old conceptions and superstitions have been either discarded or displaced by truer conceptions, and we are still under a load of misconceptions which we must get rid of. The old idea of a seven-day creation is fast losing ground. Our religious feeling has not lost ground, but faith in old conceptions of Truth. Religious feeling does not consist of clinging to errors, but in following the light of our soul. Now, let us consider the colleges. Many well-meaning people condemn the teachings of our colleges, and would keep Truth and Light under a bushel, rather than to have to relinquish their cherished faiths and beliefs. All that the general public gets from the colleges are a few instances of the destructive or negative teachings. Of the positive or constructive side, one never hears anything, so we—the public—conclude there is no positive side. Our foundations are destroyed, and we have nothing to build upon or to build with. We forget that there is an Eternal Reality behind all appearances, and what one has heard is only as a little ripple on the surface of the ocean. Some writer has written that an honest doubt will lead to a surer faith; and so it will, for, on investigation you will either prove or disprove it, and know it for yourself. The colleges are helping us to wriggle out of the bog of error and superstition toward a fuller truth.

Now, for the third cause of the so-called decline of religious feeling. As in the dark ages the church tried to keep the masses within their small enclosure of thought, so does the church of today. They do not attack these new teachings, nor do they recognize them. If they attack them, they would attack the very heart of

their existence. If they recognize them, they would admit their fallibility and lose much of their authority. Now, what is the result of this attitude? Because the church consistently refuses to recognize Truth as revealed by science, archeology, etc., it is losing its hold of the people. So I hold that the church and the clergy are just as responsible for the production of materialists and atheists as are the colleges.

The masses are crying to be taught, and they are preached to; they are crying for bread, and are given a stone. The church, decrying or lamenting the advanced thought of the colleges, is losing hold on the large mass of educated and thinking people. Religious feeling is found at the bottom of every human heart, but its hunger for food must be satisfied or it dies.

Now, for the remedy for these conditions. Some would say to stop all this new teaching and adhere to the old. This was done once, and result was reformation. And that is just what the church is doing to-day, and the result of it is that a new religion is being evolved at the present day. The movement is already strongly in evidence.

If any of our readers are interested enough to wish to know the writer's ideas as to what this new philosophy



"AS A HEN GATHERETH HER CHICKS UNDER HER WINGS"

will be like, he will be pleased to answer any question, provided a 2c. stamp be enclosed for postage.

A. E. WAHN.

As the church is made up of men and women who are far from perfect—either in wisdom, knowledge, goodness or common sense—it would be a continual miracle if no mistakes were made. Happily, the tendency of human beings to go to extremes in opposite directions helps to keep the balance true. Some members of the church cling to the precious traditions of past ages so tenaciously that they are unwilling to see that the present age has also great lessons to teach truth-seekers. On the other hand, some are, like the Athenians, so eager to hear new things, and so proud of 20th-century discoveries, that they toss aside as valueless the accumulated learning and experience of the ages that are past. The church has, like the woman in our Lord's parable, carelessly allowed some of the souls committed to her charge to fall out of her hands. Did not the Lord of the church warn us that it would be so? Our business is not to stand aloof and criticize—it is easy to look down loftily and find fault—but to make good use of priceless "old beliefs" in the marvellous light of "new knowledge."

Just because religious feeling—as our correspondent says—"is found at the bottom of every human heart," and we are all hungry for truth, we are bound to walk warily, lest by bigotry we shut out the light of new knowledge or—on the other hand—we become like sponges, hungrily soaking ourselves with every new theory, only to be squeezed dry and filled up afresh by the next eloquent advocate of a "new religion." We do not want to be like the Pharisees, hidebound with the chains of tradition; neither do we wish to be "children, tossed to and fro, and carried about with every wind of doctrine." —(Eph. iv.: 14.)—HOPE.

LIVING FOR ETERNITY

Sir Walter Raleigh, the night before he died, wrote these lines, which were engraved on his tombstone:
"But from the earth, this grave, this dust,
The Lord will raise me up, I trust."

This is true, so far as it goes; but he might have gone much farther. For the Christian need not trust, he should know. Immortality should not be to him a faith, but an experience.

Before Christ came, men could only guess it. They could not rejoice in such "Intimations of Immortality" as Wordsworth recounts in his famous ode. A statesman once described in a powerful address the responses to desires and instincts throughout nature. The young bird starts from the icy north for some region it never

Fuller stood at a smith's forge and saw him put into the fire a piece of cold, rusty iron, which he afterwards removed, bright and sparkling. "And thus," said he, "it is with the saved; they are laid down in the grave, dead, heavy, earthly; but at that general conflagration, this dead, heavy earthly body shall arise living, light-some, glorious." This is about all that is revealed to us.

But it is enough, we know that we are to be like Him, "for we shall see Him as He is." We are to have new powers for new work and new environment powers so far above our present understanding that they could not be disclosed to us.

How happily and proudly we should live, in view of this splendid destiny: How faithful to our Lord Christ, who alone has won it for us! Let us say over and over to our selves as we go about our task, "I am to live forever; let me live well to-day."

—Amos R. Wells.

The following letter and poem were sent by our old friend, Mr. Tracy:

Dear Hope,—I send a hymn, or prayer, I wrote some time ago for my children. I do not claim to be a poet, but I did want something worth learning to my children, so asked my Saviour to give me something, and I send you a copy. I trust you will pardon all blunders when I tell you that my father settled in the township of Pickering when it was all bush, and I was about three years old, and there was no school till I was twelve, then I got one month at school, and about two the next. That is all my day school.

Your sincere friend,
EBENEZER TRACY.

A PRAYER

Take me, dear Saviour, as I am,
A weak, unclean, and sinful man;
I need the cleansing of thy blood
To make me fit to dwell with God.
I am so glad that I do know
Thy blood can make me white as snow;
This is my joy, my simple trust,
To lean upon Thy loving breast.
While thus I trust, how sweet the peace!

It is unto my soul a feast;
May this sweet peace, Lord, with me stay,
Even unto the last great day.
And when on earth my work is done,
Then through the merits of Thy Son
Give me a place at Thy right hand,
In Thy glorious Heavenly Land.
And when in that bright world above,
So full of glory and of love,
There all Eternity employ
In praising Thee with sweetest joy.
—E. T.

The great battle over the Bible in our day, though raging fiercely, it is not for those who have a living faith in divine Providence to be dismayed. Faith's reference to the young man at Kingston is a startling instance where a misunderstanding may occur. While the professor may have gone too far in showing the unimportant nature of the literal narrative, I have no doubt he made it clear that it was a literal record, containing spiritual wisdom for the education of his hearers. Supposing the professor had spent the precious hour in proving the parable of the Prodigal Son was merely a literal occurrence, and the parable of the man that went from Jerusalem to Jericho was similar to any story we might read in the newspaper! As a matter of fact, are not the parables concerning the falling away and consummation of Christian truth and light, spoken by the Lord, understood and believed in their literal, more than in their spiritual sense? And so with many parables in the New Testament. What does "Faith" say to such teaching as the only true interpretation to be given to the parables of both Testaments, ignoring the truth that "all scripture is given by inspiration, and is profitable for doctrine, etc." Many are coming to see the results and darkness of thus reading the Word of the Lord. All the inspired scripture in the Bible is the Lord speaking unto us, and He speaks unto us in parable,