

## The Quiet Hour.

### Christ's Trial Before Pilate.

S. S. LESSON—Mark 15: 1-15. June 5, 1904.

GOLDEN TEXT—Then said Pilate to the chief priests and to the people, I find no fault in this man.—Luke 23: 4.

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Held a consultation, v. 1. It was a conspiracy of guilt; and the guilt became the blacker thereby, for each added to his own sin and crime the further aggravation, that he was inciting others also to do wrong. It is surely enough that we should have to answer for our own transgressions. Woe indeed be to us, if we bring upon our heads the guilt also of causing our brother to transgress. The most execrated name in all the story of erring Israel was that of the king who caused Israel to sin. Shame upon us, if we use our superior strength or influence in leading those weaker than ourselves astray.

Delivered Him to Pilate, v. 1. And with Him they delivered up their own honor and truth and all claim upon the respect of honest men. More, they delivered up their nation to destruction. Just as surely, if we cast Christ out of our hearts, do we rob ourselves of all that is best and noblest in life.

Answerest thou nothing? v. 4. Silence in times of criticism and calumny is a mark of the strong man. Of Von Moltke, the great strategist of the German armies, it was remarked that he could be silent in seven languages. He was content to let his deeds speak for themselves. If people are wilfully blind to generous and noble actions, mere verbal explanations will only be doubted or misconstrued. The young girl was right, who, when subjected to ridicule and taunts for her religion, followed her Master's example of silence, and among whose clothing after her death were found these words, "He opened not His mouth," Isa. 53: 7.

Pilate marvelled, v. 5. A few years ago a foolish story was circulated in the press, of a Nova Scotian who stood at the doorstep of a church and deliberately cursed God, when lo, an icicle was loosened overhead, whirled through the air and struck the blasphemer dead upon the spot. It seemed so natural that people felt inclined to believe it. Those, however, who had deeper insight into God's ways, and remembered His wonderful patience, were not surprised to find it immediately contradicted. The Son of God, who endured the accusations of His envious foes, when He could have smitten to the ground those who uttered them, shows a like patience towards those who now defy His authority. Alas, that such patience should so often harden human hearts in their indifference and opposition instead of melting them into penitence and faith. It is in contrast with the Saviour's long-suffering, that sin appears in its true hatefulness.

One named Barabbas, v. 7. The Jewish people were really choosing between a man after their own wicked heart and the holy Messiah, whom God had sent. When a man changes his religion for worldly motives, when, like one who felt his faith interfere with his success, he says: "I'll put Jesus Christ by for a while, till I've made my fortune, and then bring Him out again;" every time one selects a church that offers social advantages, rather than one that imposes conditions of service; he is saying with the

Jewish mob, "Not this man, but Barabbas."

For envy, v. 10. Envy is one of the deepest and darkest sins among those that lie hidden in the human heart. It evades arrest; it "cannot be legislated about." No man knows where it begins, where it operates, where it ends. It taints the speech, it perverts the spirit, it gives a twist to the look, it writes its base signature upon every feature of the countenance. There is no law for it, there is no whip made for the scourging of the envious man. All the safer should we be to pluck it out of our hearts, lest it strike deeper and deeper into our nature and send forth its branches, with their bitter fruit, to poison our thoughts and words.

Crucify him, v. 13. There can be no compromise in dealing with Jesus. We must crown Him or crucify Him. To refuse Him our heart homage is to acknowledge the sway of the world. And for Him the world has only a Cross. It spurns Him to day, as it did that day on Calvary.

### Key to the Missionary Problem.

Rev. Andrew Murray has been endeavoring to look below the surface and find out the underlying cause of the lack of interest and zeal in foreign missions. He believes it is due to the lack of true consecration to Christ and that the remedy is to be found in a higher and deeper Christian experience.

Mr. Murray has expressed his thoughts on this great problem in a book entitled, "The Key to the Missionary Problem." The heart of his message is in the following:

"As we seek to find out why, with such millions of Christians, the real army of God that is fighting the hosts of darkness to take from them their prey is so small, the only answer is—lack of heart. The enthusiasm of the kingdom is wanting. And that because there is so little of the enthusiasm of the King. And though much may be done by careful organization and strict discipline and good generalship to make the best of the troops we have, there is nothing that can so restore confidence and courage as the presence of a beloved King, to whom every heart beats warm in loyalty and devotion.

"The Missionary Appeal needs not only by force of argument and encouragement to do its very best with the forces at its disposal; it must go deeper, and seek to deal with the very root of the evil. If there be no desire for soul-winning at home, how can the interest in the distant heathen be truly deep or spiritual? There may be many motives to which we appeal effectively in asking for supplies of men and money—the compassion of a common humanity, the extirpation of the evils of heathenism, the elevation of fellow-creatures in the scale of being, the claims of our church or society—the true and highest motive is the only one that will really make our mission work subservient to the spiritual welfare of the church, and call forth its spiritual power for the work to be done.

"If the Missionary Appeal to this generation to bring the Gospel to every creature is to be successful, the church will have to gird itself for the work in a very different way from what it has done. The most serious question the church has to face just now—in fact, the only real difficulty of the missionary problem—is how it is to be roused as a

whole to the greatness and glory of the task intrusted to it, and led to enter upon it with all its heart and strength. And the only answer to that question—the key to the whole situation—appears to be the simple truth: The missionary problem is a personal one. The Lord Jesus Christ is the Author and Leader of Missions. Whoever stands right with Him, and abides in Him, will be ready to know and do His will. It is simply a matter of being near enough to Him to hear His voice, and so devoted to Him and His love as to be ready to do all His will.

"Christ's whole relation to each of us is an intensely personal one. 'He loved me and gave Himself for me.' My relation to Him is an entirely personal one. He gave Himself a ransom for me, and I am His, to live for Him and His glory. He has breathed His love into my heart, and I love Him. He tells me that, as a member of His body, He needs me for His service, and in love I gladly yield myself to Him. He wants nothing more than that I should tell this out to others, and prove to them how He loves, and how He enables us to love, and how blessed a life in His love is.

"Of the one thousand million of heathens and Mohammedans who are living without the knowledge of Christ, more than thirty million are dying every year, will die this year, in thick darkness. And that simply because the church is unfaithful to her calling. Is it not time that we seek to waken every believer we can reach to realize the need, and in the power of Christ's compassion, give themselves to save some?"

### Three Days.

BY JAMES B. GILMORE.

So much to do: so little done!  
Ah! yesterday I saw the sun  
Sink beamless down the vaulted gray,  
The ghastly ghost of Yesterday.

So little done: so much to do!  
Each morning breaks on conflicts new;  
But eager, brave, I'll join the fray,  
And fight the battle of To-day.

So much to do: so little done!  
But when it's o'er,—the victory won,—  
Oh! then, my soul, this strife and sorrow  
Will end in that great, glad To-morrow.

### Wait Quietly.

When troubles assail, let us not rend the air with complaints and murmurs and impatient words, but call silently upon God, leaving all our cares with him, feeling assured that he will make all things work together for our good.

In our every day home-life how many things we meet so perplex and annoy! A trifle often causes so much vexation, that coming in an unguarded moment we utter hasty words in return, which, on sober reflection, we remember with regret. Let us then study to be quiet and to wait on the Lord. He will never forget to succor and aid. One impatient word from Moses forfeited for him an entrance into Canaan, while the calm patience and quiet of Noah, who plodded on one hundred and twenty years building that grand old ark, was rewarded, when dark clouds arose and pouring rains came, by its floating with him and his on the tidal waves to safety and rest.

So it was with Jacob, and Joseph, and Daniel, and a host of other biblical characters, and so it will be with trusting Christians always. To wait quietly on the Lord will be to find security, peacefulness and heaven.—  
Christian Work.