

The Quiet Hour.

Paul at Lystra.

S. S. Lesson—June 1; Acts 14: 8-19.

Golden Text—2 Tim. 2: 3. Thou therefore endure hardness, as a good soldier of Jesus Christ.

BY REV. A. S. MORTON, B. D. ST. STEPHEN, N. B.

A certain man impotent in his feet, v. 8. A missionary to Africa relates that he went on an exploring tour with three natives. One of these was stricken with fever and his two companions were ordered to take him home, being given a supply of food for the return journey. When the missionary came back to his home, he found the two men there, but their sick companion was missing. It turned out that they had eaten the food themselves and abandoned their charge, who was devoured by a lion. Contrast this heartless treatment of the sick and helpless, which is all too common in heathen lands, with the tender care which they receive in Christian lands, and you will appreciate the change which the gospel of Christ makes in human hearts.

Perceiving that he had faith, v. 9. As the artist sees in the shapeless block of marble, the beautiful statue which his genius can bring out of it, so the Christian worker must be quick to recognize the very beginnings of good in the hearts of men.

He leaped and walked, v. 10. The man received power not only for one sudden spring, but also for a continuous walking. Christ's grace bestows the ability, not only to begin the Christian life, but to continue in it to the end. It is an unending stream.

The gods are come down to us in the likeness of men, v. 11. The cure of the cripple could not be ascribed to any natural cause, and was therefore regarded as a proof of Divine power. But it is not only in miracles that God manifests His power, but also in the ordinary processes of nature. The manna in the wilderness was clearly the gift of God; but no less truly does the yearly transformation of the seed into the harvest require a forth-putting of His almighty power.

They called Barnabas, Jupiter, and Paul Mercurius, v. 12. The highest position was assigned by these people to Barnabas, as the more majestic and passive; while Paul was regarded as the subordinate, being the more active and energetic partner. The Orientals regarded their gods as sitting afar off from the world and taking no direct interest in its affairs. They acted through inferior beings who did their bidding. But the Bible gives to us a different idea of God. It represents Him as full of intense activity. We see Him engaged in the great work of creation, preparing the sky and earth and sea for their inhabitants, and forming these inhabitants to dwell in the world which He had made. Then we behold Him in His works of providence interposing to supply the needs of men, and to protect them from danger, as well as to punish those who oppose themselves to Him. And again in the work of redemption, we see the same ceaseless energy exercised in its highest and noblest form. The example of God Himself teaches us, that the noblest life is the life of service. So Christ said to His disciples, "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant," Matt. 20: 26-27. This idea has passed into our language; for we speak of the high-

est subject in our land as the "Prime Minister" which simply means first servant.

The living God, which made heaven, and earth, and the sea, v. 15. One day, it is said Henry Ward Beecher and Ingersoll, the famous infidel lecturer, were travelling on the same train and were engaged in conversation. When the train reached a certain station, a friend of Beecher's came to present him with a beautiful globe. Ingersoll was much interested in looking at this gift and asked who made it. "Oh," said Beecher, "nobody made it, it just happened." It would be as reasonable to suppose that this piece of mechanism had no maker, as to believe that the world around us with all its beauty and order came into existence by mere chance, instead of being the product of a wise and powerful Creator.

Who suffered all nations to walk in their own ways, v. 16. God allowed men to follow out their own desires, so that by their failures and disappointments they might be led to realize their dependence upon Him. The apostle teaches us to look upon history as a great divine drama in which the ignorance and sins of the Gentiles are allowed to run their course, while the law does its imperfect work among the Jews, in order that both may come to feel their need of redemption and be prepared to receive it. All were included in unbelief that God might have mercy upon all, Rom. 11: 32.

Christ's Ideals the Hope of All the Reformers.

BY REV. NEWELL DWIGHT HILLIS.

The thought that Christ is vitally related to the hope of the world's progress has doubtless affected the judgment of great men. Virgil and Isaiah both foretold the day when serpents should be extinct, with weeds and poisonous shrubs; when the purple grape should be native to the untrained vines; when the oak shall distill honey, and the ground bring forth bread without the use of the plow or harrow. But in all these latter days Christ has been the only prophet of optimism. In his day Bacon exclaimed: "Men are not worth the trouble I have taken for them." How deeply pathetic the preface of Herbert Spencer's 'Ethics.' It is the lament of an old man that he hath been of no use to his generation and a prophecy of the victory of ideas, which, he thought, are to be fatal to all progress. How many of earth's leaders have been the prophets of degeneration and have declared that their lives and messages have utterly failed to influence mankind! Mill bitterly, Schleiermacher angrily, Carlyle despairingly, the materialistic evolutionists sadly—all these despair of society's future. These leaders have thrown themselves upon the ground, and, sobbing, have fallen into a sullen slumber. But Christ is crowned with eternal youth. He is earth's greatest optimist. With unconquered heart, He is here to reproduce the lost paradise and to cause our earth to be as fair and as beautiful as it was on that primeval morn when the dew first hung upon Eden's grass and all the sons of God shouted for joy. The banner that He lifts is love. Within the breasts of His disciples the holy flame of the martyrs still burns. If His followers numbered twelve the day of His death, within forty days they numbered 3,000, three centuries 70,000,000 in eight-

een centuries 400,000,000. Should the same rate of progress that has prevailed since 1870 go on, another century will enthrone Jesus Christ over the Occident and the Orient, the arctic and the tropics. Already the earth vibrates with the quiver of His coming conquests. He stands within the market place, and men are following Him toward wiser measures, juster laws. He enters the field and the factory, if politicians count Lazarus, a pariah, an outcast, an embarrassing political factor, above rich and poor alike Christ unfurls His banner of love and law and brotherhood. Already labor is become less arduous, law less harsh, the temple of knowledge is opening its doors to more young feet. St. Cecilia is tuning her harp to Christ's sweet voice. When a friend urged Wordsworth to resign his art, the poet answered: "Nature hath made vows for me." If great Nature placed Wordsworth under vows of affection and fealty, those who have hearing may hear civilization whispering: "Christ hath made vows for all new manners, laws, customs, institutions. For Christ's sake all wrongs must be righted, all inhumanity must be redressed, all injustice must be corrected, all art must become high, all music must become sweet, the press must refine and strengthen its columns, the library must enoble its shelves, eloquence must double its persuasive power, the schools must increase their culture. Each home must be full of happiness, each individual must follow that Divine Figure, who leads the host of civilization up the hills of time. In Christ's name and cross, Christendom conquers and civilization triumphs."

Memorial Service for the Late Dr. Grant, St. Andrew's Church, King St., Toronto.

Probably there is no Church in the country, outside of the one of which Dr. Grant was pastor for fourteen years, to which he was so much, and in whose pulpit his voice has been so often heard as St. Andrew's, Toronto, sacred still with the memories of Rev. D. J. Macdonnell. It was fitting therefore that some special memorial service should be held here in connection with the lamented death of one whose memory was so precious to St. Andrew's people. This service was held on Sabbath morning last, and throughout was most appropriate and impressive.

Before the service began, and while the audience was gathering, the selection was given on the organ softly, "Mors et Vita," Gounod. After the call to worship and invocation, hymn 474, "O God our help in ages past" was sung by the whole congregation; next prayer, and then was chanted the prose version of psalm xc. Rev. Dr. Black, the pastor, had so far conducted the service. At this point Rev. Prof. McCurdy, of Toronto University, ascended the pulpit and read the Old Testament lesson, Deut. xxxiv. The Te Deum, Jacksons, was sung and after it, Thess. 5, 1-11 was read, the last passage which the late Principal read in public. Following this Prof. McCurdy gave a short address on Dr. Grant, chiefly as a professor and preacher. Hymn 199, "Peace, perfect peace" was sung and prayer offered by the pastor. During the taking up of the offering, the choir sang, "When the weary are at rest." Prof. McCurdy having vacated the pulpit, Rev. J. A. Macdonald, M.A., editor of the Westminster, preached a sermon, his theme being, "The Message of a Strenuous Life," taking as his text the words of Paul, "Quit you like men. Be strong." After the sermon, hymn 328 was sung, "Now the