

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

THE QUARTERLY REVIEW.

During the Quarter we have been following Jesus as He returned to His place at God's right hand. Can we have a better Review than by singing the praises of our glorious King? An appropriate hymn is suggested for each of the eleven lessons describing the closing days of our Lord's earthly life. Do not give out too many verses, and let the singing be hearty.

Lesson I. In this Lesson, Jesus lays down His two great commandments of love to God and our neighbor, rebukes the loveless lives of the scribes, and honors the love of the poor widow. Sing Hymn 180, Book of Praise.

Lesson II. Here we see the company of ten maidens going out to meet the bridegroom. While he delays, they all fall asleep, to be awakened by the sudden warning that he is at hand. Picture the scene in which the foolish virgins ask the wise for oil, and the opening of the door to those who have their lamps burning, whilst the others are shut out. A verse or two of Hymn 83, will bring the Lesson home.

Lesson III. Fidelity in service is the keynote of this Lesson. Bring out, by a question or two, the diligence of the two servants and the untrustworthiness of the third. Hymn 255 is one to send all away with the resolve to be more faithful to our great and loving Master.

Lesson IV. It is a beautiful picture that this Lesson displays. Dwell a little on the loving, kindly courtesy of Mary's act, and point out that just such deeds, not the same in form, but identical in spirit, are possible for us. Sing Hymn 210 (in part).

Lesson V. Brings us into the very "Holy of Holies." Speak with loving reverence of the blessed Supper in which Jesus shows His body broken and His blood shed for us. Drop a word about the duty of confessing our Lord at His table. The hymn is Hymn No. 418.

Lesson VI. There are two great scenes in this Lesson. In the one, Jesus, prostrate in prayer, fighting down the temptation to turn away from the cross; in the second, the same Jesus going forth a Conqueror, strengthened from heaven to meet His foes. A hymn to stir the blood, and nerve for loyal service is Hymn 250.

Lesson VII. Picture the trial of Jesus before Caiaphas and the Sanhedrin, dwelling especially on the closing scene, in which our Lord was buffeted and mocked by His cruel foes. While the scholars are roused to honest indignation at such cruelty, and admiration of our Lord's kingly silence, have them sing Hymn 67. Lesson VIII. is a special Temperance Lesson.

Lesson IX. Present to the scholars two figures from the Lesson—Jesus and Barabbas. Bring out the desire of Pilate to save Jesus, and the clamor of the crowd for the release of Barabbas and the crucifixion of Jesus. Press home upon the scholars, in an earnest word, the necessity of our choosing whether we will serve Jesus as King. Then sing Hymn 90, versel.

Lesson X. Now we stand at Calvary, with its three crosses, Jesus hanging on the one in the centre. Ask why Jesus did not save Himself and whom He did save. Seek to impress the wonderful love revealed in the death of Jesus. All will be ready to sing, from the heart, Hymn 50.

Lesson XI. This is a Lesson full of joy. There is in it the ring of victory and triumph. Try to kindle in the hearts of the scholars some of the joy that thrill-

ed the women who saw their risen Lord. Hymn 59 will help.

Lesson XII. At last we see Jesus entering heaven to receive His crown, and take His place upon His throne. We can almost hear the songs of the angels as they welcome Him back from His great redeeming work, and offer Him praise and homage as the "King of kings and Lord of lords." How can we refrain from joining in their praises? Sing Hymn 64.

PRAYER.

Almighty God, Father of all souls, Infinite and Eternal, we kneel to Thee. Life was Thy gift. We are because Thou art, and what we are we should be because of what Thou art. But with shame and confession of face we acknowledge that we have erred, and come short of Thy ways. Thou art holy, but we are sinful. Thou art just, but we are unequal in our ways. Thou art true, but we have been false in word and thought and act. But blessed be Thy name, Thou art merciful and gracious, slow to anger, full of compassion and tenderness. So we confess our sins and pray for Thy forgiving grace. Hear us, Oh Lord. Count us justified because of our trust in Thee. Own us as Thine own because we have made ourselves one with Jesus Christ, our Lord. And to Thee, with the ever-blessed Spirit, will we give the praise ever more, through Jesus Christ our Lord. Amen.—Philadelphia Westminster.

REUNION IN HEAVEN.

Where the faded flower shall freshen,
Freshen never more to fade;
Where the shaded sky shall brighten,
Brighten never more to shade;
Where the sun-blaze never scorches;
Where the star-beams cease to chill;
Where no tempest stirs the echoes
Of the wood or wave or hill;
Where the morn shall wake in gladness,
And the moon the joy prolong;
Where the daylight dies in fragrance
'Mid the burst of holy song—
Brother, we shall meet and rest
'Mid the holy and the blest.

Where no shadow shall bewilder;
Where life's vain parade is o'er;
Where the sleep of sin is broken,
And the dreamer dreams no more.
Where the bond is never severed—
Partings, claspings, sob, and moan;
Midnight waking, twilight weeping,
Heavy noontide—all are done;
Where the child has found its mother;
Where the mother finds the child;
Where dear families are gathered
That are scattered on the wild—
Brother we shall meet and rest
'Mid the holy and the blest.

—Bonar.

The relation between vice and poverty is intimate and real. Many good men are poor, but they do not have to reflect that their poverty is the price of their self-indulgence and sin. There are many causes of poverty. One is incompetence. Another is the tyranny of some governments. But the chief cause of poverty is intemperance and vice. Thousands of poor men have turned from sin to serve the living God, and have found both salvation and employment. The virtues of religion brought temporal prosperity.

So it ever is—Jesus in the heart transforms the life and gives the world the best evidence that our Saviour is not dead, but alive for ever more. Blessed be His holy name.

FOLLY OF HATRED.

In an address before a club recently, Booker T. Washington said, in passionate earnestness: "No man is great enough, and no force is strong enough, to induce me to hate any man, whatever his race or color. We are strong as we love and help, and we are weak as we hate and hinder." When we read those words we felt that we had learned the secret of Booker Washington's strength and success.

Hatred is the supreme folly. The man who takes a grudge of jealousy to be the guest of his heart for life, takes a viper into his own bosom. It will cause the decay, and nobility within him. The last thing which we can afford to do, purely on selfish grounds, is to hate any man. The most selfish man in the world ought to be willing to listen to the appeal never to harbor a prejudice or cherish a grudge. Every man must live with himself; and so long as we are compelled to do this, we want no such companions as hatred or suspicion. The companions which we need are love, peace and good will toward all men.

When it comes to the highest grounds of appeal, the folly of hatred becomes still more evident. No man ever has been able to do his highest work and perform his greatest service to others by means of hatred. Only love saves and serves in the supreme degree. The best work that any man could otherwise do is utterly undone unless he uses the only means that ever can be successfully employed for its accomplishment; and this means is love.

Men understand love, they follow love, they yield to love; and in this way the greatest forces of influence are set in motion. But hatred repels men, crushes men, deadens men. The man who hates, kills; the man who loves, saves.

There can be no greater folly than this—to destroy all that is highest and best in a man's life and work. But hatred does this. Therefore hatred is the supreme folly. He that is wise will love his God and his brother, and no force will be strong enough to make him hate any man.—Zion's Herald.

HEARTS THAT STARVE FOR LOVE

Home life should be happy. Yet it requires thought and care to make it so. We forget that love's lessons have to be learned. But it takes a great deal of self-restraint, of patience, of thoughtfulness, to learn and live out the lessons of love. There are thousands of homes in which there is love and where great sacrifices are cheerfully made; and yet hearts are starving there for love's daily bread. There are homes where expressions of affection are almost unknown. There are husbands and wives between whom love's converse has settled into the holiest conventionalities. There are parents who never kiss their children after they are babies, and who discourage in them, as they grow up, all longing for caresses and marks of affection. Let them restore again something of the affectionateness of the early childhood days, and see if there is not a great secret of happiness in it. Many who are longing for richer home gladness need only to pray for a springtime of love with tenderness that is not afraid of affectionate expressions.—Rev. J. R. Miller, D.D.