

The Quiet Hour.

Paul's Farewell to Ephesus.

GOLDEN TEXT.—Acts 20: 28-38. April 5, 1903
The words of the Lord Jesus, how he said, "It is more blessed to give than to receive."

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Take heed unto yourselves, v. 28. We cannot be wise and skilful leaders in the conflict with evil, unless we have trained ourselves to toil the terrors and resist the assaults of the tempter on the battle ground of our own hearts. The measure of our influence over others depends upon the keeping up the strength of our own spiritual life by personal devotion and private prayer. It is those who go from the secret place of God's love, who lift their fellows into holier places.

And to all the flock, v. 28. The law of Christ's kingdom is the law of service. We never feel the claim of this law so strongly as when we have entered into the fellowship of the Saviour. We learn from Him, that the church is one flock and that each member has a claim upon our sympathy and helpfulness. He teaches us that our outlook should be wide, embracing all the world. "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd," John 10: 16.

The church of God, v. 28. We should love the church and count it one of the greatest honors of our life that we belong to it. We have been called into its fold in order that we may improve and strengthen it. Children by baptism are already members of the church, and should be taught to understand the privilege of such membership, so that, when they come to years of discretion, they may outwardly confess their faith in Christ and actively share in the blessings of the church.

Which he hath purchased with his own blood, v. 28. The great cost at which God has redeemed the church is the guarantee that He will not allow any power to destroy it and that He will at last deliver it from everything that is evil. Even "the gates of hell shall not prevail against it," Matt 16:18.

Speaking perverse things, v. 30. Sometimes a great railway disaster, involving the loss of much property and many lives, has been due to the blundering of some man in showing wrong signals. The responsibilities of Christians are great, and if they are giving wrong impressions about Christ the blame that rests upon them is heavy.

I commend you to God, v. 32. There are men to whom we would trust anything, our money, our life, our reputation. If men are in so many cases worthy of the utmost trust and confidence, how much more ready we should be to rely upon the promises of God, whose faithfulness has never failed!

Which is able to build you up, v. 32. By the influence of His Spirit, by the teachings of His word and by all the experiences, joyful or sorrowful of their lives, God, the great Architect, is building up the characters of His people into a beautiful and stately structure. He knows just what is required to bring every grain of character and every capacity of service to its full perfection. We have but to yield our lives to Him, and they will grow daily in strength and beauty.

To give you an inheritance, v. 32. How different is the heavenly inheritance, from

those of earth! In the case of earthly inheritances, the share of each heir decreases as their number increases. But each of those who share in the heavenly inheritance finds his riches of joy increasing as others claim their portion.

I have coveted, v. 35. The spirit of love leads us to rejoice in the happiness and prosperity of others, as heartily as if they were our own. It keeps us from grudging to others possessions which may be greater than our own, and sets us free from all envy.

It is more blessed to give than to receive, v. 35. In India they tell the story of a great king who employed a skilful builder to erect in the mountains of snow a splendid palace. But the builder, instead of spending the king's money on the palace, used it and all his own in feeding the people of the neighborhood, who were starving on account of a great famine. The angry king was about to put the builder to death, when he was shown in a dream, a palace in heaven more magnificent than any on earth, called the "Palace of Merciful Deeds," which had been built with his money, and which should endure when all earthly things had passed away. The lesson of the story is, that the life which is spent in the service of Christ will bring a reward of true and enduring blessedness. Nothing is ever wasted which is given to Him.

Prayed with them, v. 36. Life is continually a meeting and parting; and death is the most solemn and trying of all our farewells. The only parting that leaves no regret is that which follows upon a life of usefulness and duty.

Glimpses of Missionary Life in Allahabad

Mrs. Grace writes:—"Just a little while ago, Miss Todd called of the Union W. man's Mission, she always does me good. She read me a letter from a Burgate woman recently baptized.

"This woman had been under christian influence at a missionary school many years ago, but was taken away to be married. During a very unhappy married life, she came to feel that Christianity was nothing else God would never have left her to suffer as she did.

"Then she studied Hinduism—had a guru, i. e. a spiritual teacher, to instruct her. But at last she saw the baseness of the man's nature, and with that left Hinduism altogether to study Mohammedanism. She read the Koran, and was fully instructed in its teachings.

"But she fell ill, and was sent to the hospital, while there she saw a Christian die. That sight brought back to her mind the Christian teachings of her school days, and she sent for the lady missionaries in charge and was soon eager to be baptized.

"But there was one hindrance. A little niece in the same Zana was left a widow through the plague, and she lingered to be with her until after her little baby came, that she might care for the girl she and she alone loved, her brother, who was over there was cruel to them both.

"Finally she was baptized and of course had to leave the Zana at once, and became a Bible woman under the guidance of the lady missionaries, and is now being much used of God.

"In the meanwhile her brother's vengeance is being wrecked on the mission. He has tried to spoil their school, even bringing a cart in which to drive the children to a Hindi school instead, and influencing educated Hindus to forbid the ladies of the mission an entrance to their Zenanas. He has even written letters to the native press, complaining of the carrying away of his sister by Christians.

"But all this has really done her good. It has proved to the people among whom she is working that her motives are pure, not, as they at first suppose, merely a desire for money or to be married again. This persecution has made them understand that she is genuine. 'Now,' she says, 'some call me Daughter some Sister and some Mother!'

Lord's Day Week.

APRIL 19—26.

"Lord's Day Week" has won as prominent a place in the thought of Evangelical Christianity as the Week of Prayer—throughout at least the Anglo Saxon world. In Britain, United States and Canada it is quite generally observed. It always begins with the first Sunday after Easter (12th April). All societies having for their object the preservation of the Lord's Day have united in an earnest call for the observance of the 25th Lord's Day Week on the above dates.

Someone may ask "Why a Lord's Day Week at all?"

We may answer:—

1. Because there is special need of a revival of reverence for the Lord's Day.

The Divine authority of the Sabbath law is called in question or openly denied.

The Day itself is observed by many, even Christian people with growing looseness. Attendance at Divine service is giving place to general reading, social gatherings or pleasure seeking. What wonder, therefore, if the worldly and non religious without hesitation or apology made the Holy Day of God a holiday of the world?

If God's Day be dishonored neither His Word nor His Name nor other sacred thing will long be revered. Does the 20th Century need anything more than a revival of reverence?

2. Because there is serious danger of the Lord's Day, as a national Canadian Institution, being seriously impaired, and of its becoming a day of business and toil for large numbers of the people.

Many corporations yield to the 'pressure of business' and make use of the Lord's Day to get relief and to increase their profits. Especially is this true of foreign concerns, which, not content with an effort to secure a lion's share of our phenomenal natural wealth, openly scout our religious convictions and defy our laws.

Imported labor, too—American, European and Asiatic—is ready too often to enter seven-day-in-the-week bondage for the money there is in it, and not a few Canadians will work on the Lord's Day rather than risk losing employment. Between 100,000 and 150,000 in Canada already have no Sabbath rest!

3. Because a general effort, at one season throughout the country, by all who value the Lord's Day is bound to make an impression upon the public mind that will last.

How shall we observe 'Lord's Day Week'? What use can we make it? In other years it has been used in the following ways, which may be regarded as suggestions to those desiring such:

1. Special sermons are preached on the