

The Quiet Hour.

God the Creator of all Things.

S. S. Lesson.—July 7th 1901; Genesis 1: 1-2.
Golden Text.—Gen 1: 1. In the beginning
God created the heaven and the earth.

In the beginning God created the heaven and the earth, v. 1. A most significant sentence, that has given form to the first article of the Creed, "I believe in God the Father Almighty, Maker of heaven and earth," and not only a speculation but decisive for action.

As to its *practical* bearing, consider what the effect would be had there been more than one creator? If part of the world were made by our Heavenly Father, while another part was the product of another creator, confusion would be introduced into the world. It would be as if two rulers governed one land and gave opposing orders. We could not then be sure that all things would work together for good to them that love God; for there might be certain departments over which God had no control. But since God made all things and is responsible for the whole world, He can bring all things into their right place; nor need we dread the entrance of any hostile force superior to God. We can survey the upheavals of the world with peace of heart, for God made it.

Its *scientific* value. That God is the one great Creator of all things is one of the fundamental facts of science. Man can study the earth and sky, can tell the story of rock and ocean and stars, because the world is the creation of one great mind. The sun will rise and set in its order, the seasons come and go, the laws of nature all continue, because One Being is the author of the unity; and while modern science has made the great discovery that all is law, the Bible long ago revealed the same truth under another form, when it said "In the beginning God created the heaven and the earth."
"By him, and through him, and to him are all things." (Rom. 11: 36)

God saw that it was good, vs. 4, 10, 12. A monk of the olden time dreamed that he was carried to heaven and the angels asked him many questions concerning the world, of whose beauty they had received so many reports. With confusion the monk answered that he had been so busy thinking of his soul that he never had looked much at the world. But he decided that if he were allowed to return to the earth, he would give more time to beholding the glories of creation. "The heavens declare the glory of God; and the firmament sheweth his handiwork." (Ps. 17: 1.) The observant youth may early commence to take notice of nature. The world is good and we should not miss any good thing.

So God created man in his own image, v. 27. Behold our Magna Charta. The last and best of all creations is man. After God had made ready the home and provided nourishment, He formed man to occupy the world. The world was made for man, who is the crown of creation. We may learn therefore a lesson in *self respect*. Since our origin is so lofty and there are such possibilities in our nature, what care should we take to cultivate all the powers that have been given to us! Human nature is akin to the divine. Therefore

"We do it wrong, being so majestic
To offer it the show of violence.

A lesson in *humanity*. Since God hath made all men to dwell on the face of the earth, all become brothers of the same family, and the world also becomes a home. The African, and the yellow featured Chinese, the drunkard and the slave; are all stamped with the divine image; they bear a heavenly character. If we hate them, we hate God; if we love them, we love God also.

In the image of God, v. 27. What is this image? It consists in our mental life, our will power and our conscience. We are different from animals because we can use our mind and will. "I think; therefore, I am." It we wish to see what the likeness really is, we must look upon the perfect man, Jesus Christ, who is the express image of God's person. (Heb. 1: 3)

He rested on the seventh day, ch. 2: 2. We can scarcely believe that God forgot all about the world and left it to its own will. Jesus tells us that God is always active. "My father worketh hitherto and I work." (John 5: 17.) Rest is not idleness; but God had completed His great purpose of creation and His was the rest of work accomplished. Rest is needful for men to renew their exhausted energy. The Sabbath vitalizes.

And hallowed it (Rev. Ver.), v. 3. The Sabbath question is one of the subjects which the young Canadian should think out thoroughly. It is an urgent issue to-day whether we are to retain the Sabbath or lose it. Why keep the Sabbath? (1) This early sanction at creation. God hallowed it and He knows what is worthy of being kept holy. (2) The Fourth Commandment. (Ex. 20: 8.) (3) The practice of Jesus, who kept the Sabbath in its real spirit. (4) It is regarded in Scripture as a type of heavenly rest (Heb. 4: 9.) (5) The long history of the Church, which has guarded it. (6) The present-day necessity of one day to resist the demands of excessive labor, pleasure and business.

Our Father's Care.

He sendeth sun, He sendeth shower,
Alike they're needful to the flower,
And joys and tears alike are sent,
To give the soul fit nourishment.
As comes to me or cloud or sun,
Father, Thy will, not mine, be done.

Oh, ne'er will I at life repine,
Enough that thou hast made it mine,
Where falls the shadow cold in death,
I yet will sing with fearless breath,
As comes to me or shade or sun,
Father, Thy will, not mine, be done.

Temptation is not Sin.

One of the great Puritan writers said, "The greatest of all temptation is to be without any." What did he mean? He meant that temptation is not a sinful thing, but it is a good thing. It is the ingredient in your nature that you can least spare. Temptation is essential to a man becoming a man at all. If a man never uses his biceps he acquires no muscle in his arm. If a man never uses his moral nature he acquires no muscle in his soul.

The true test of civilization is, not the census, nor the size of cities, nor the crops—no, but the kind of man the country turns out.—Ralph Waldo Emerson.

Sparks From Other Anvils.

Michigan Presbyterian:—The spirit of self-examination and confession, even though it humble us, is better far than the spirit of self-righteousness and spiritual pride. It is better for the church, as for the Christian, to be conscious of sin, than to be unconscious, and true confession leads always to repentance.

Presbyterian Standard:—Christ is coming, to gather his people, to judge the nations and to reign. That is the blessed fact. And we not only render ourselves unfit for the service to which he has called us, but we even lose sight of the fact itself and obscure it in the vision of others when we pry into that which is forbidden us to know, the times and the seasons.

Sunday School Times:—The rich do not give to God's cause as freely as they have received. Those of moderate means do not give as freely as they have received. Not many of the poor give to God's cause, or to the poor about them, in sympathy, and love, and help, as freely as they have received. It would be well for us to stop and think what proportion of that which we have received from God we give again to God.

Herald and Presbyter:—We have received and read several expressions to the effect that "Dr." Dowie and his work should be carefully investigated, so that, if an impostor, he may be entirely discredited and the community effectually warned against him. To us it seems that there is no need for investigation. It is entirely past the time for that. His character and schemes are as plainly revealed as those of Mormonism or any other false system. No thoroughly well-balanced person could consent to be the dupe of such a man. Yet there are those who love to be duped. Such persons can not be saved from themselves or from false leaders.

Christian Leader:—It is quite possible to have High Church friends, and to pray for them and love them. Some of us manage to accomplish that feat; but not as emissaries from a Lambeth conference with a mandate to absorb us. For the matter of that, the whole affair is stale. It was set on foot years ago, and the Wesleyans were first invited to come into the net—and dallied just a little with the proposal. But of course the barriers did not move. Re-ordination was the only term on which Wesleyan ministers, even of the highest standing—a William Arthur, a Benjamin Gregory, a Charles Garrett, a John Burton—could be "admitted." They were to be received, at first, on the footing of Scripture readers. And so, Wesleyan Methodism recollected itself, went its own way, and is greater and stronger now than ever it was. Despite an unfortunate moment in the Established Church Assembly of this year, it will be so with Presbyterianism.

THE DELINEATOR for July contains the usual pages of fashions, showing the new styles illustrated. We find here dresses and hats for old and young. Pages are also devoted to the accessories of dress, hair dressing, and embroidery. A well illustrated article on "The Pan-American Exposition at Buffalo," another on "Dante Gabriel Rossetti," and one on "The Farm Mistresses of the Future," together with two excellent short stories, to go to make up a specially interesting number of this valuable periodical. The Butterick Publishing Company, New York.