

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

SOLOMON ANOINTED KING.*

(By Rev. C. MacKinnon, B.D.)

Call me Zadok the priest, and Nathan the prophet, v. 32. He had just been paying a visit at his aunt's house when it came on to rain. On going out he observed an umbrella all rolled up and snugly placed in a corner. He took it and proceeded to open it up, when his aunt sprang towards him and said, "No, no, you can't have that. I've had that umbrella twenty-three years, and it has never been wet yet; and I'm not going to permit it to get wet now." Some folks' religion is of the same quality. It stands in the corner, a respectable article to be admired, but it must not be dampened in the showers of actual life. How different was David's attitude to religion! When the crisis came in the affairs of government, the first men he sent for were the priest and the prophet. The best religion is the religion that is most used.

Amen; the Lord God of my lord the king say so too, v. 36. "Well, my boy, do you ever find it hard work to be good?" asked a gentleman of a newsboy. "Yes, sir." "Well, so do I. But I have found out how to get help." "How, sir?" "I just send a telegram." The boy was surprised. Then the gentleman touched him on the forehead and said, "What do you do there?" "Think." "Can God see what you think?" "Yes." "Well," continued the gentleman, "when you want help to sell your papers, or be a good boy, just send a sky telegram. 'Jesus help me,' and God will get it." It was such a sky telegram that Benajah sent, when he said "Amen" to the king's request and invoked the divine sanction; for without God's amen, our amen avails nothing.

The horns of the altar, v. 50. Protection is one of the great needs of life. The bud would have become a leaf, but the plant changed its soft green cells into a hard casing and sharpened its stem into a thorn to protect it, as well as leaves to feed it. Human life needs protection also. Adonijah fled to the horns of the altar. In the Middle Ages every church was a sanctuary, where the culprit could escape from the violence of the pursuer. But the only true protection for the soul from the sorrows and wrongs of this world, is under the shadow of God's wings where it finds shelter through faith.

If he will show himself a worthy man, v. 52. Can anything be more delicately beautiful than a spray of maiden hair fern? What a perfect mosaic its tiny leaflets make! But, with the fern, this wonderful display of foliage is not a question of beauty, but of necessity. If it does not arrange its leaves so as to secure sufficient sunlight in the shady crevice where it grows, it must die. Men too are not exempt from the same stern requirements. Only it is not a display of wealth or fame or worldly honors that enables them to survive, but of moral worth. "If he show himself a worthy man, there shall not a hair of him fall to the ground; but if wickedness shall be found in him, he shall die." This is God's test of human fitness to live forever.

Go to thine house, v. 53. A plot was formed against the life of Archbishop Cranmer. Two of the accomplices were among his intimate friends whom he had benefited. He called them aside and informed them of the plot. They expressed their abhorrence. He produced the letters that involved their guilt. They fell down at his feet and craved for pardon. They seemed little to deserve it; but after he had pointed out the grave nature of their crime, he forgave them, and never again alluded to their treachery; and it became a byword, "Do Lord Cranmer an ill turn, and you make him your friend for ever." If we learn, like Solomon or Cranmer, to forgive the trespasses of our fellow men, God will also forgive us our trespasses. (Matt. 6: 14, 15.)

In full and glad surrender
I give myself to Thee,
Thine utterly and only
And evermore to be.

A PRAYER.

Help us to spend our life according to Thy will, Thou Creator of man. Thou knowest how many temptations assail our life, and how prone we are to go downwards. Thy grace alone can sustain us, and perfect Thy will within our spirit. Thus we come to Thee every day as men come for bread. We cannot live without Thee. Thou art not our occasional joy, Thou art our everlasting necessity. In God we live and move and have our being. He is known to us through Jesus Christ, Son of man, Son of God, by His teaching, His example, His cross, His death, resurrection, and intercession. Amen.

TWO LIGHTS.

A thousand empires rise,
A thousand empires fall;
And still the eternal stars
Shine over all.

At last the shining stars
Into the night are thrust,
And suns and systems pale
Go down to dust.

But let the universe
Back into darkness roll—
Two lights death cannot dim,
God and the soul.

—Author Unknown.

A HAPPY LIFE.

A lawyer not noted for his spirituality, though a member of the church, was traveling with a number of ministers on the train. In conversation with them he made this remark: "As I go up and down the country, and see the ministers of the gospel, as they travel to and fro, I find that they are the happiest people I know. I can wish nothing better for my son than that he should become a minister."

This is a remarkable testimony to the joy and attractiveness of a minister's life, who spends his days making Christ known. It is an impression no other calling could have made, under present conditions. For the minister's joy arises from the fact that he is engaged in the most glorious calling in the world, giving his life to the best work in the world, and looks forward to the largest rewards promised to mortals, when "they that turn many to righteousness shall shine as the stars forever and ever."

LIGHT FROM THE EAST.

(By Rev. James Ross, D.D.)

Priest and King—Were very closely associated; the king derived his power from God through the priests. Each Sumerian king, who ruled over the ancient Babylonian plain, called himself a "prince-priest." He was the sovereign of a temple and the chief servant of the god worshipped there, and from this deity he obtained his authority. In Egypt the king was a priest, and subject to priestly control. The heir was educated among the priests, and if an election was necessary, either a priest or a soldier was chosen, and only these two classes could vote. The vote of every priest in the first rank counted a hundred, and in the inferior ranks twenty, while the vote of a soldier counted only one. If a soldier was chosen, he was at once initiated a priest. All the king's duties were prescribed in the priestly code, and after the daily sacrifice the high priest recited his virtues and pronounced an imprecation on all who charged the king with doing wrong, and fixed the guilt and penalty on the counselors who had wrongfully advised him. This desire to attach the sanction of heaven to the assumption of kingly power appears in many modern customs. Napoleon Bonaparte brought the Pope from Rome to crown him Emperor in Paris, and the king of Great Britain is still crowned by the Archbishop of Canterbury.

"GOD IS OPEN-EYED."

Men go to the top of a mountain to get a great, broad view. You can stand in the center of a street, and look at the sides of the street and at the houses, but it is hard to get a great, broad view there. Really, you would have to close your eyes and trust to your imagination, if you would get such a view in such a place. But on the top of a mountain you can get a broad view. Travelers grow enthusiastic and use language extravagantly in describing the view from the top of the Rigi, not far from Zurich. From the top of Rigi you can see the snow-clad heights of the Alps. Well, that is good, but it is better to climb on the heights of thought, and look over the whole history of man. And this is true—you will find that each nation has its Messiah thought, each nation a thought which is a saving power in that nation. One nation teaches that labor is divine; another nation teaches that freedom is divine; another nation teaches that mind is divine—every nation has a saving thought which it emphasizes in God's great plan. And among all nations God has been, and is, open-eyed, and God is just, and our human hearts may trust Him in all of our doing, in all of our thinking. The open-eye of God is upon us, and His eye of kindness and His heart of mercy looks right at us, and in His judgment we are safe.—Selected.

What you are when no one is looking, is what you are.

What is the highest faculty of the soul? Is it genius? No, it is goodness. —Victor Hugo.

"If you seek a soul, you will find God." For God is ever seeking the sinner, and we soon join company with him when we seek to save the lost. This is the secret of the joy of soul winning. It is also a proof of the wisdom of such work, for "he is wise that winneth souls."

*S.S. Lesson VIII., November 22, 1909. —1 Kings: 32-40, 50-53. Commit to memory vs. 39, 40. Study 1 Kings 1: 1 to 2: 12. Golden Text—Know thou the God of thy father, and serve him with a perfect heart and with a willing mind.—1 Chronicles 28:9.