

SUNDAY  
SCHOOL

## The Quiet Hour

YOUNG  
PEOPLETHE MESSAGE OF THE RISEN  
CHRIST.\*

By Rev. W. J. Clark, London.

In the Spirit on the Lord's day, v. 10. He had "taken time to be holy." The Lord's day is for the Lord's worship, and one of the rewards of worship to the worshipper is the oneness into which it brings him with the great God above; and to be thus brought, as it were, to breathe of the very atmosphere of God, is not only to have clear and lofty views of life, but to go down again into its dusty highways stronger for the burdens and temptations which await us there. "A Sabbath well spent, brings a week's content," because we have become infilled with the Holy Spirit of God.

What thou seest, write in a book, v. 11. That is, for permanent record. The visions were for the church as it was then, but they apply equally to all future times; for God changes not with the passing of the centuries. And in that unchangeableness, what confidence to us! It is the sailor's safety that the wildest tempest and the darkest night cause the compass to diverge no single hair's breadth from the pole. He steers on by it as surely as in calm seas and with a sunny sky. God changes not. His laws and His plans abide. When all seems to go against His people, and His face is hidden in the darkness, there need be no alarm. He has not forgotten. He is working. He doeth all things well, and He will make all things work together for good to them that love Him.

In the midst, v. 13. Like a father in the midst of his children, like the shepherd in the midst of his flock, like the watchful owner of the vineyard in the midst of his vines at pruning and at fruiting time, is our blessed Master in the midst of His people. If we are true to Him, we shall rejoice in His nearness; if we are assailed by doubts or dashed by the assaults of the evil one, His nearness gives us the firmer tread and the stronger arm; and it is His nearness at the last hour, which we most crave:

"When other helpers fail and comforts flee,

Help of the helpless, O abide with me." In his right hand seven stars, v. 16. For what are stars, but to shine? And wherefore held aloft in His right hand, who sits upon the throne of glory, but to shine far and wide? The truth thus so vividly imaged forth is the one which, when with His disciples on earth, the Lord Jesus pressed upon them—"Ye are the light of the world." "Let your light so shine, that men may see." The loftiness of the Christian's calling as a child of God, the heavenliness of his experience in the sweet communion with His Lord and Master, the endowment of the Holy Spirit so abundantly to be obtained by simple request for it—are all so many reasons why he should seek to shed about him, and far abroad, the light of a consecrated life.

He laid his right hand upon me, v. 17. The right hand of power. Did it not hold the "seven stars," the whole circle of the "angels," of the churches? But its strength is the strength of tenderness. "Fear not" is the word; and not more sweetly does the sea-bird rest on the swelling billow of the deep, than do those, upon and underneath whom is the great right hand of might and of love.

I am alive, v. 18. At the battle of Soliac, William the Conqueror was unhorsed, and was down so long, that the shout rang through the ranks, "The Duke is slain."

S. S. Lesson, June 11, 105.—Revelation I: 8-20. Commit to memory vs. 17, 18. Read chs. 1-3. Golden Text—I am he that liveth, and was dead; and, behold, I am alive for evermore.—Rev. 1: 18.

A panic began. William plucked a reluctant knight from his saddle, mounted, so that all might see, and cried, "No, I live. I am William, the Duke."

"And the wave of retreat checked its course there, because the sight of its master compelled it to pause."

If the leader was living, the battle might still be won. As followers of Christ, we have no excuse for discouragement or defeat. The Leader lives. He has never been conquered, although beset by all the powers of hell; and the promise is that He shall ever live, and shall reign, until His enemies become His footstool.

The keys of death and of Hades, v. 18. (Rev. Ver.) "If a man die, shall he live again?" is a question as old as Job's day (Job 14: 14). Since our great Redeemer rose and ascended from the grave and went up into the glory, there has been no doubtful answer. He has the keys of the world of death. "Because I live, ye shall live also" (John 14: 19) is His own assurance. To live? Yes, and to live in the joy and light of His presence, is the sure prospect of all who fall asleep in Him, pillow their heads upon His sure promises.

Which thou hast seen, which are, which shall be, v. 19. It is only to God that past and present and future are one. He sees the end from the beginning, and from ancient time the things that are not yet. It is of infinite comfort to us, whose vision is short and so blurred, to have such a Guide and Friend. He knoweth the way that we take, and will bring us surely and safely on our way. Ours it is swiftly, confidently to follow as He leads.

## A PRAYER.

Our Saviour Christ, thou who hast called us not servants, but friends, help us to name thee as our Friend. Immanuel thou, who wast and art God With Us, Help us so to live that we may not fear to know thou art in our midst. Sun of Righteousness, arise and send the glorious light of thy radiance upon us, that we, looking unto thee, may, like thee, be radiant. Jesus, thou who shalt save thy people from their sins, have mercy on us, sinners. Son of man, thou who didst take upon thee the form of a servant, and wast made in the likeness of men, help us to pour out our thanks to thee for thy humiliation. Help us to serve as thou didst serve; give us thy grace of humility, thy union with all humanity. Son of God who dost sit now on the right hand of the Father, who yet dost make intercession for us, grant that we may see thee in the clouds of heaven, and glorify thee in thy exaltation. Amen.

## LEAD KINDLY LIGHT.

The light fails for the hesitating step, and a wavering allegiance leads to the confusion issuing in darkness. "Ours is not to reason why; ours is but to do and die," if necessary, assured that being obedient unto death is to enter into an abundant life. This cannot be too strongly insisted upon. Obedience is the law of service, and obedience to this moving Light is the means whereby it becomes clearer.

The light is moving on. The night darkens before the dawn. And then with the dawn the moving Light becomes transformed for us into the welcoming Presence, and we feel the Light has led us home, to go out no more forever.—The Episcopal Recorder.

## CRADLE CONSECRATIONS.

A mother said to me yesterday, "It is my ambition and constant prayer that — may become a minister." Hammar took young Hammar to his country's altars when nine years old, and made him swear eternal fidelity to Rome. Rome did not tremble at the beardless youngster then, but it did afterwards. There was a bequest given to the mind, perhaps a purpose formed, and all subsequent increments of strength or every kind were marshaled under that purpose. It was like setting up a flag in the public square in time of war. It has a significance, but is powerless in itself. But when man after man, to the number of a full thousand, enlists under that banner, all their hearts beating as one and all their strength concentrated to a single point, their bayonet charge is irresistible.

So of consecrated individuals at birth or before. As really as God demanded a seventh of our time and a tenth of our gettings, so really did he demand all the first-born that were males. Every prospective mother knew the law, "Sanctify unto me all the firstborn; it is mine." Every mother heard the Lord saying to her as Pharaoh's daughter said to Jochabed, "Take this child and nurse it for me." The Lord had asserted his right to the firstborn in Egypt by slaying them. He asserts his right to the firstborn of Israel, and the children were to be diligently taught this (Ex. xiii. 15). Every Jew was required to teach his child that glorious summary of doctrine of Deut. vi. 4. Hannah knew the value of parental consecration, and Paul says that Timothy not only had heredity from his grandmother, Lois, and his mother, Eunice, but "from a babe"—brephos even refers to an unborn child—"he had known the Holy Scriptures."

The remedy for all this anxiety about the supply of ministers lies with the holy mothers in Israel. Alexander had an army by which he could conquer the known world, because he raised children in the camps and they became accustomed to all circumstances, drill and ambitions of the army. Who can doubt that children can be as really and profitably consecrated for the warfare that is spiritual? John Wesley was what he was because of Susanna Wesley, and Johnathan Edwards because of Esther Stoddard Edwards; his mother.

When mothers shall make cradle consecrations, or earlier; and train their children for their destiny, as Hannibal was trained for his, there will be no need to consider the superior attractions of other professions, the diminished honor of the ministry, to account for the diminishing numbers in the theological schools of some denominations. Men in abundance will feel that no man taketh this honor unto himself; but when he is called God, even as Aaron, then he answered as did Samuel, "I am here, Lord!"—Bishop Warren, in Zion's Herald.

Try so to live in the light of God's love that it becomes a second nature to you; tolerate nothing adverse to it; be continually striving to please Him in all things; take all that He sends patiently;

He wins the friendship of heaven who conquers the enmity of time.