

The Quiet Hour.

The Prophet Like Moses.

S. S. LESSON—Deut. 18:9-19. Sept. 7, 1902.

GOLDEN TEXT—John 6:14. This is of a truth that prophet that should come into the world.

BY REV J. W. FALCONER B.D., HALIFAX, N.S.

Thou shalt not learn, etc., v. 9. It is not difficult to learn evil habits: for they come to most people very easily. What all of us require to learn is to learn to do good; and this is an exercise which will demand of us all our efforts and time. Jesus said, "Take my yoke upon you and learn of Me." Christianity does not come by intuition; we are compelled to learn about it.

There shall not be found among you, v. 10. Why are there so many "shall nots" in the Bible? For the same reason that the Jews built battlements around their flat roofs, to keep the unwary from falling over, Deut. 22:8. For the same reason that the lamps are lit in the light-house, to keep the ships off the rocks. We are living in a world full of temptations to evil, and it is a friendly voice which warns us against these. When God says, "Thou shalt not," His purpose is not to restrict our freedom, but to save us from harm.

To pass through the fire, v. 10. The cruel sacrifice of human life prevailed in heathen countries in ancient times, and still prevails in a few such lands to-day. It was God's purpose to destroy this practice: and Christianity in its beneficent course has done much to protect life in many ways. The humane influences of the Gospel might well occupy our thoughts. It has made it impossible for children to be thus destroyed in order to appease some cruel god, as in India; and it is infusing that spirit of love into homes which is making the life of children more and more happy. How much children owe to the Old and New Testament!

Divination, etc., v. 10. The desire of people to know the future is perhaps quite natural. Every pretender to such knowledge has his eager followers. Much wiser are they who regard the future in the light of God's word. Many things about it we do not know, and should be content not to know, but we do know that what the future will bring to us depends on what we are and what we do in the present, and that it can bring nothing but good to those who honestly and sincerely seek to do God's will.

Enchanter, v. 10. We smile now at superstitions which many people once firmly believed, such as the influence of the moon on our wishes, or the beginning of a new enterprise on a Friday, or the danger of going on in our journey if a rabbit has crossed the path. But superstition is still a real and awful power in heathen lands. Multitudes of our fellow-men are living in constant terror of evil spirits, by whom they believe the world is governed, instead of being under the rule of a wise and loving Father. For example, the Matabele in South Africa are tyrannized over by their witch doctors, who concoct all sorts of vile plots, since their accusation without any supporting testimony will cause a man's death. In New Guinea the belief of the natives in sorcery has caused so many evils that the English Government has forbidden it under severe penalties. Let us rejoice that we are free from the domination of superstition, and have sympathy with those who are still under

its bondage. The gospel which has made us free can deliver them also, and hence it is our duty to send it to them.

These are an abomination unto the Lord, v. 12. When people consult pretended spiritualists or those who claim to be able to read the future, they are overstepping the bounds of what is innocent. They are ignoring or denying the fact, that the affairs of the world are directed and controlled by an all-wise and all-powerful Providence. It is an abomination to the Lord.

Thou shalt be perfect, v. 13. Israel was to be without blame in coming near to God, and to do away with these heathenish practices. Here we see the purpose of God's dealing with Israel. They were to be a nation that sought after righteousness, even as Christ laid it upon His disciples, "Be ye therefore perfect, even as your Father in heaven is perfect," Matt. 5:48.

The Lord thy God will raise up unto thee a Prophet, v. 15. Idolatry and sorcery, although they are false, yet testify to the longing of man for some knowledge of the unseen world and of the future. This longing God has His own way of satisfying. He meets it by raising up prophets, that is, those who tell forth His will made known to men. In the prophets who spoke from time to time in Israel, and finally in Jesus Christ, God has made known all that we need to know for guidance in this life and all we need to know of the future; and it is foolish as well as wicked to seek this knowledge in other sources.

Passing By.

"The last time I saw her she stood out by her gate, looking up the street. I had half a mind to go over and talk with her a little while, for I knew she had had a hard, lonesome summer; but I was in a hurry, and so I went on. I thought I'd go and see her soon, but the next thing I heard she was gone." There was a minute's pause, and the added words came slowly: "I've always wished I'd stopped that day, but I was sort of busy about something—I don't remember what now—and I didn't dream that it would be the last time I'd see her."

Only a fragment of conversation in a street car, the speaker a stranger, but it told the story enacted round us every day—some sore heart needing cheer and comfort, somebody who passes by on the other side, and a chance that never comes again. The cause of the haste which seems so important at the time vanishes from recollection in a day or two, but the picture of the lonely, waiting one at the gate, uncheered by that which might have been given, haunts the memory while life lasts. Ah! if we were never too busy to be kind.—Wellspring.

The Abundant Life.

Christ said, "I am come that ye might have life." Life is back of love, back of believing, back of hoping, back of everything. Ezekiel in his vision of the "River of life" understood life; he knew what it meant; at first a little stream to the ankles, then, as he went further on, it came to the knees, and then to the loins, and finally a wide, mighty river. That is life. Do you know what life is? No; neither does anybody else. Life is indefinable; life is an un-

mate; life is God; life is effectiveness; life is power. Adjustment to the things around you—correspondence to environment—that is life. The plodding man does not live. He goes out in the morning and hears the birds, the heralds of the spring, sweetly singing in the trees. The flowers are blooming in the fields, the whole world is full of music; it is everywhere; but the sweet primrose growing on the bank does not for him contain life and beauty and music—it remains a primrose still. Life is measured by the number of things you are alive to. The fullness of our life means what we are about to do. I must have a life that is more abundant than my own poor nature. I must take the power of Jesus and have inside fellowship with him.—Maltbie Davenport Babcock, D. D.

A Prayer.

Almighty God, thou art the fountain of all good, and thy goodness and mercy follow us all the days of our lives. From thee our spirits came, bearing thy likeness, and back to thee they must go for rest and peace. Our sin has stained and distressed us, thrown us out of harmony with one another and separated us from thee. But thou art full of compassion, and the blood of Jesus Christ thy Son cleanseth us from all sin. Give us the spirit of penitence, and wash us in his fountain that we may be white as snow. Bind us into union with Christ that his Spirit may flow into us and fashion us into his likeness. May we feed upon his truth that it may be the bread of life unto our souls. Help us to live in constant companionship with him in prayer, and be a co-worker with him in service. Inspire us with his spirit of sacrifice that we may come not to be ministered unto, but to minister and even to lay down our lives for the brethren. May we have faith that overcomes the world and turns darkness into light and tears into song. Bless the little children, the burdened toiler, and the aged pilgrim. May we all know that we are pilgrims and strangers in this land of earth and look for a country of eternal summer and a city which hath foundations. And this we ask in Jesus' name. Amen.

Wonderful Revival at Melbourne.

The simultaneous mission at Melbourne, Australia, the beginnings of which were referred to in these columns some weeks since, proved in the end a glorious demonstration of the power of a simple gospel, preached in the unity of evangelical faith, to reach men's hearts and reclaim them from sin. By one writer the revival resulting from the movement is described as "the most marvelous religious awakening among white people that ever transpired south of the equator." The number of those who submitted their names to be enrolled as converts brought to Christ through the influence of these meetings, was 7,000; and from this figure as a basis those familiar with the conditions estimate that no less than 10,000 souls in all were persuaded to accept the Saviour. As The Interior has previously stated, the leaders in the work were two well-known American ministers—Rev. R. A. Torrey, D.D., of the Moody Institute, Chicago, and Rev. W. E. Geil, of Pennsylvania. Mr. Geil directed the preparatory work, which covered seven weeks previous to the opening of the public meetings. For seven successive Tuesday nights home meetings for prayer were conducted in every part of the city. All together 16,800 such quiet gatherings were held with a total