

The Quiet Hour.

Noah Saved in the Ark.

S. S. LESSON—July 21st 1901; Genesis 8: 1-22
GOLDEN TEXT.—Gen. 6: 8. Noah found grace in the eyes of the Lord.

And God, v. 1. The Scripture account differs from the other accounts of the flood in that the fanciful reasons given by other nations, which ascribe the disaster to quarrels among the gods, are replaced in the Bible by the stately monotheism of Israel. All things are assigned to the one God. Not anger, but sin was the cause of the flood; and the story becomes a most eloquent plea for righteousness. God saw the corrupt state of the world (ch. 6: 12), and "it repented the Lord he had made man." Rather than continue sin, God would destroy the world. It was no slight thing for God to give up the earth to ruin, for He loved it as His own creation, had watched the beauties of His handiwork with great delight; but He is willing to sacrifice even His work to the cause of righteousness, as afterward He sacrificed His son Jesus Christ for the same purpose. What can a man love more than his child and his work? Yet, God sacrificed both for the sake of holiness, and in this way the flood became a proof of the infinite value of righteousness, than which there is nothing better in the world. "Be ye holy as I am holy," saith God; and he tells us over and over again that without holiness no man shall see the Lord.

God Remembered Noah v. 1.

"Such grace shall one just man find in His sight

That He relents, not to blot out mankind,
And makes a covenant never to destroy
The earth again by flood."

Noah's escape was due to God's care over him, but the care was shown because of Noah's righteous character. Often when the frail boat tossed on the surface of the waters, the lonely man of God thought that he was quite forgotten, and that there would be no end to his pilgrimage. But God remembered. The faithful Christian has much cause to thank the accuracy of God's memory, who has promised to forget nothing except our sins. "I will remember their sins no more." (Jer. 31: 14.)

And the ark rested, v. 4. Even the longest ocean voyage comes to an end, and the land heaves some day into sight. "For the vision is yet for an appointed time, but at the end it shall speak: . . . though it tarry, wait for it; because it will surely come." (Hab. 2: 3.)

A raven which went to and fro, v. 7. The raven failed to do what was expected of it. Noah thought it would fly away and bring back word about the earth, but it was so much taken up with feeding on the floating carcasses, that it remained near the ark, going to and fro. A picture of many a life to-day which is meant to visit the promised lands and bring the message of joy and hope, but instead enjoys its own selfish pleasures. How many live for their own desires, and forget the claims of service! "If any man will come after me," says our Lord, "let him deny himself, and take up his cross and follow me." (Matt. 16: 24.) How many a person hurries to and fro like the raven, while men wait for the good news!

And pulled the dove into the ark, v. 9. This kind action of Noah may suggest a

lesson on the treatment of the animal creation. The fierceness of beasts is said to be man's cruelty, and in uninhabited places the animals are quite tame. In the Yukon, for example, one tells that there is a noteworthy tameness and absence of fear among birds and the smaller animals.

"It deserves notice, that at an extremely ancient period, when man first entered any country, the animals living there would have felt no instinctive or inherited fear of him, and would consequently have been tamed far more easily than at present."

"Thy Rod and Thy Staff They Comfort Me."

My sweetest memory is to remember lying awake at night on my bed in my little room, hearing the voice of my dear mother, who for twenty-five years had never a night without pain, and never a night with two hours unbroken sleep and through all that quarter of a century this light shone, till it brought in the everlasting day. My earliest and tenderest memory is lying awake and hearing her, not singing, but trying to forget her pains by reading in the silence of the night, with all the house, as she thought, sleeping around her, though I was awake. And I can hear her in her woman's voice—and all memories hover over it, for the sweetest voice that can fall on a man's ear is that of his mother—"Yea, though I walk through the valley of the shadow of death, I will fear no evil. Thy rod and thy staff they comfort me!" Sweet mother! May your child rise up some day and bear a like testimony for you!—John McNeil.

In Many Parts

By the Late Maitlie D. Babcock, D.D.

God of the Dew,
In gentlest ministry,
As silently
Would I some soul refresh anew.

God of the Sun,
Far flaming heat and light,
Be my delight
On radiant errands swift to run.

God of the Star,
To its stern orbit true,
My soul imbue
With dread, lest I thine order mar.

God of the Sea,
Majestic, vast, profound,
Enlarge my bound,—
Broader and deeper let me be.
—Sunday School Times.

A TRAVELLER once visiting the lighthouse at Calais said to the keeper, "But what if one of your lights should go out at night?" "Never! impossible!" he cried. "Sir, yonder are ships sailing to all parts of the world. If to-night one of my burners were out, in six months I should hear from America, or India, saying that on such a night the lights of Calais lighthouse gave no warning, and some vessel had been wrecked." Would that all Christians felt as deeply the responsibility that rest upon them as lights in the world.

"He emptied Himself"—gravitation cannot act on emptiness.—Professor Drummond.

The New Covenant—A Lost Secret.

BY ANNA ROSS.

III. How early the Church lost this secret.

A very serious explanation of this loss has recently become clear. The knowledge of this secret is not insured by having it mentioned in the Church Standards. If that would have kept it Presbyterians could not have lost it. It evidently depends directly upon the "shewing" of God himself. "The secret of the Lord is with them that fear Him, and He will shew them His covenant. In Isa. 58: 13, 14, we are distinctly told who are to receive this special "feeding with the heritage of Jacob our father." It is undoubtedly true that the heritage upon which Jacob set his heart was neither more nor less than this—the covenant of God with Abraham and He will shew them His covenant. To be fed with the heritage of Jacob is to have God so "shew" us His covenant that we shall enter into the joy and power of it as our own inheritance.

In the light of this thought, let us read the passage, and then we shall see how it is and why it is that the Church has lost the knowledge of the covenant. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my Holy Day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth; and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." The mouth of the Lord hath spoken it! He that hath ears to hear, let him hear it.

Take notice, it is only to him who so honors the Sabbath that God undertakes to shew His covenant. Perhaps it is only to him who so honors the Sabbath that he can shew His covenant.

Is it possible for a lover to let out to his bride elect the deeper secrets of his love for her, while she, during his own appointed trysting times, is dallying with other admirers? And is it possible for God to shew His richest secret of love to one who is spending the hours of His Holy Day "doing his own ways, and finding his own pleasure, and speaking his own words?" Because His people have ceased to keep His Sabbath as a tryst, He can no longer shew them the secret of His covenant.

If there is anyone reading this page who knows in his own heart that he does not spend the Sabbath sitting at Christ's feet watching for His secret teaching, then, my poor friend, you had better turn away from this Covenant study, for I do not think you will get anything out of it.

Misunderstandings and estrangements will arise, occasions will come when it seems as if not even love and forbearance can avoid a quarrel, but surely Christ has died in vain if his grace cannot save us from continuance of strife.—Hugh Black.

Take the list of prize fighters—those men of superb physique. In the cases of how many of them has a little glass of whiskey in the hands of some puny bar-keeper pulled down their mighty muscle into the gutter!

The New Covenant a Lost Secret, by Anna Ross, Author of "The Man with the Book" or "Memoirs of John Ross, of Brucefield." The new book with this title is now in the printer's hands. Beginning with the present issue, extracts from its successive chapters will be given in "The Dominion Presbyterian" that readers may understand its drift and its style. Order may be sent to this office, P.O. Drawer Ottawa.