

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

PAUL ON CHRISTIAN LOVE.*

Tongues...not love (Rev. Ver.), v. 1. A few weeks ago one of the splendid palace steamers of the northern Canadian lakes was passing downward through the canal at Sault Ste. Marie. While she was in one of the locks, another vessel upward bound, owing to a mistaken signal, moved forward full against the gates of the lock on the lower side. These were burst open by the impact, and the water rushed out, so that the huge ship was carried resistlessly down to the lower level, with great damage to the lives of her passengers, while the gates were seriously damaged. Here was an instance of the harm that may be done by the use of power wrongly directed. There are in the world few more mighty instruments, for good or evil, than unhuman speech. Words that rush to the lips from hearts full of passion or selfishness or greed may, in a moment, work injury that can never be repaired. While words that flow, like some clear cool, refreshing stream, from an inner fountain of love may result in blessing that can never end.

Charity (Rev. Ver.) v. 2. Tehomi Jokoka was a Japanese colonel captured by the Russians, as he was preparing to wreck a railway bridge. He acknowledged his responsibility, and accepted his doom without a tremor. When asked his religion, he boldly confessed Christ, and declared that he had been converted when a boy. Just before the execution, he took a bundle of Chinese bank notes from his person, more than five hundred dollars, and asked that the money should be applied to the Russian Red Cross work among the Russian wounded. The Russians remonstrated, and said that the money should be applied to the Japanese Red Cross department for the benefit of his own fellow countrymen. But Jokoka remained inflexible in his purpose that the Russians should use it. He asked that the Sermon on the Mount be read, and when the chaplain had reached the words, "If ye love them which love you, what reward have you?" Jokoka closed his New Testament, joined his hands, and received the fatal bullets in his breast. He loved his enemies and the enemies of his country, not in word only, but in deed and in truth. His love was patterned after that of the blessed Lord Himself, who sought the good of those who hated Him and nailed Him to the cruel tree.

I am nothing, v. 2. A cipher standing by itself has no value or significance. But if one of the other digits is placed before it, the cipher at once gains great importance, and every additional cipher increases the sum tenfold. So we may have knowledge, powers and talents that are doing not the least good to any person in the world. No one about us is a whit the better for our possessing these. But, once there stands along with them, true and earnest love for our fellows, every ability we possess becomes a means of enriching their lives.

Kind, v. 4. "The greatest thing," says some one, "a man can do for his heavenly Father is to be kind to some of His other children." And old Quaker motto runs thus: "I shall pass through this world but once. Any good thing, therefore, that I can do, or any kindness that I can show to any human being, let me do it now. Let me not defer it or neglect it, for I shall not pass this way again." And Whittier, the Quaker poet, writes:

"If there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him nearer Thee.
Make my mortal dreams come true
With the work I fain would do;
Clothe with life the weak intent.
Let me be the thing I meant;
Let me find in Thy employ,
Peace that dearer is than joy;
Out of self to love be led,
And to heaven acclimated.
Until all things sweet and good
Seem my nature's habitude."

Love never falleth, v. 8. It is said that if the force of a human heart, beating without cessation, could be directed against a granite pillar, it would wear the stone to dust in the course of man's lifetime. There are many strong fortresses of evil in our own land, while in heathen countries, wickedness seems so firmly entrenched that it can never be removed. But the power before which evil of every sort and kind must be destroyed, is the power of the love which was most fully revealed in the life and death of Jesus, and from Him flows out to the world, through the hearts and lives of His followers.

AN EPITAPH IN THE CATACOMBS.

By Robert Browning.
I was born sickly, poor and mean,
A slave; no misery could screen
The holders of the Pearl of price
From Caesar's envy; therefore twice
I fought with beasts, and three times
saw

My children suffer by his law.
At last my own release was earned:
I was some time in being burned.
But at the close a Hand came through
The fire above my head and drew
My soul to Christ, whom now I see.
Serjuss, a brother, writes for me
This testimony on the wall—
For me, I have forgot it all.

A PRAYER AT EVENINGTIDE.

Into thy hands, Oh, Father, we commit this day. With bodies wearied with the stress of toil and hearts burdened by the weight of cares, we feel the chill shadows of depression and regret fall on our spirits as the mists of evening darken.

Confused and trembling in the gathering gloom, we grope after Thee, for we have stumbled in the rough places where our erring feet have wandered. Gather us, Oh, Father, into the comfort and peace of Thy embrace. May Thy forgiveness heal the wounds our mistakes have made, and Thy compassion overcome the sharpness of our woes.

Rest us and all our dear ones, Father. The long day of labor is ended now, and our change-filled lives give promise of no earthly refuge from the carking cares. Oh, Father, give us rest this night and with the morn, if it be Thy will, may we arise refreshed in body and eager for new service.

In Jesus' name we ask these things, and Thine shall be the glory evermore. Amen.

In Holy Scripture the hills are presented as symbols of strength, of longevity and repose. The reverent and responsive reader of the sacred volume gets a tranquilizing and tonic touch that helps for both worlds as he reads of "the everlasting hills," "strength of the hills," and of God's "holy hill." This sacred literature of the hills has a charm and a blessing for elect souls everywhere.

All along in the New Testament runs the truth that the believer who is blessed in secret prayer is the one whose power is felt in every circle touched by him or her. There is no exception in the operation of this law of God's kingdom in this our day.

LIGHT FROM THE EAST.

Cymbal—Was a half globe of bronze, with a handle on the convex side. Sometimes it was shaped like a soup plate, and often it was a flat disk of metal, with holes through which a card was passed for a handle. Two of them were held by the performer and were played by striking the edge of one in various ways on the edge of the other. The conductor of a chorus often used cymbals to beat time. The modern cymbals are saucer shaped, one of them is fixed to the big side drum, the other is wielded by the drummer's left hand, while with the right he holds the drumstick. When the drum and the cymbals are struck simultaneously, a powerful and impressive marking of time is produced.

Glass—The mirrors of the ancients were small oval of circular and highly polished, disks of bronze, steel, or silver, rarely gold, with a handle attached. Glass mirrors, with a thin leaf of lead on the back, were known in Egypt and Rome, but were never in general use. A sponge with pumice stone was usually attached to them to brighten them up, but it was very difficult to keep a high polish on them after they had been long in use, and the image they formed was very indistinct and imperfect.

THE PROVERBS.

The book of Proverbs is the precious condensation of Hebrew wisdom. Of itself it would furnish a sufficient guide for the affairs of daily life. No better manual of success has ever been written. Besides, a knowledge of it is necessary for an educated man, since so many of its phrases have passed into our common language—such phrases as "heaping coals of fire on his head."

12:15: "The way of the foolish is right in his own eyes." This is a proverb very necessary for us to learn. "I am right and I know I am" leads men into more evil and sorrow than any other sentence. Conscience is not enough; we must have educated consciences.

10:22: "The blessing of the Lord, it maketh rich, and He addeth no sorrow therewith." So that there are riches which Christians may seek after; only it is God that is to be sought, and not the riches that come as a consequence.

3:17: "Her ways are ways of pleasantness." Those that avoid riches because they want to enjoy themselves are like those that will not enter a narrow turnstile that leads to a beautiful garden.

3:5: "Trust in the Lord with all thine heart." It is this half hearted trust that betrays us, just as half turning the button of an electric light brings no light at all.

14:34: "Righteousness exalteth a nation." If our nation should be known to all the world as a righteous nation, ready to do justice to all men and seeking no unfair advantage over any other country, we should have no need whatever for an army or a navy.

18:10: "The name of the Lord is a strong tower." By "name" throughout the Bible is meant character, but character recognized and honored. There is no safety like friendship with God.

These are only a few bits of gold out of only a part of this marvelous book. Go mining in it for yourselves.

A brother with moderate means who juggles with his conscience by persuading himself of the large gifts he would offer to the cause of Christ if he were possessed of abundant riches is self-deluded. The covetousness that closes his heart now would close it all the same then.

*S. S. Lesson—August 29, 1909. —1 Corinthians 13:1-13. Commit to memory v. 8. Golden Text.—And now abideth faith, hope, charity, these three; but the greatest of these is charity.—1 Corinthians 13:13.