

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

PAUL'S FIRST MISSIONARY JOURNEY—CYPRUS.*

(By Rev. J. W. Macmillan, B.A.)

Manaan...Herod, v. 1.—These two had been brought up as boys in the same home, had studied under the same teacher, and played together the same games. Both, too, had the opportunity of hearing the gospel that offers salvation to all men alike. But one is known in history as a teacher of others about Jesus Christ; the other as the cruel murderer of the Messiah's forerunner. A greater contrast there could scarcely be. The cause of the difference is clear. Manaan gave his heart to the Saviour and spent his life in the service of that Saviour. Herod yielded himself a slave to his own evil passions. One day we shall be looking back, as these two are now doing, on the great choice for life that we have made. Beside which of them do we wish to have our place—Manaan or Herod? Let our choice now run in the line of what will be our wish then.

Separate me, v. 2. Civilization depends upon division of labor. In a barbarian horde, every man is his own hunter, butcher, soldier, farmer, builder, tailor, and everything else. In a highly civilized society, every man is separated to his own task, and thus one labors for many, while the many support the one who labors for them. This is the pattern of a properly organized church. Each one has something to do by which he serves all, and is in turn supported by all. The minister at home, and the missionary abroad, the choir singer, the Sabbath School teacher, the lady who visits the sick, and the man who greets the stranger, are each, in these separate ways, co-operating to a splendid result,—the extending and building up of Christ's kingdom.

Sent them away, v. 3.—Saul and Barnabas were the very best workers in the church at Antioch. When Moses Stuart was minister in New Haven, he was nominated for the professorship of Sacred Literature in Hanover Seminary. One of the Seminary Board visited New Haven to find out about the candidate. He called upon President Dwight of Yale College, who said, "He is the very man for the place, but we cannot spare him." "Sir," was the reply, "we do not want a man who can be spared." The very best are just the kind to be sent to the missionary fields.

A man of understanding (Rev. Ver.), v. 7. A jeweler once wrapped up a valuable diamond in a piece of paper, and laid it carefully away. When he went to seek for it, it could not be found. He searched everywhere for it, doing nothing else for several days. At last he discovered a bit of the paper in which the jewel had been wrapped, among the ashes of a fireplace. He then sifted all the ashes made after the reception of the jewel, and was overjoyed to discover the lost treasure perfectly uninjured. It was well worth his while to give up his time, and sacrifice other opportunities of gain, that he might find this one precious stone. Salvation is the "one pearl of great price." We never show our prudence and good sense more clearly than when we make this the first great object of our choice and effort.

Thou shalt be blind, v. 11. Why not dumb, or deaf, or lame? Because his affliction was to be educative. In Old Nuremberg, in Germany, when a fishmonger sold fish that was decayed, they

hung it round his neck and stood him in a pillory. If a man slandered or lied, they put a bridle on him which held his tongue fast. The sorcerer of Paphos had led others astray by his lying prophecies and his fraudulent magic. Now he was himself to wander about in darkness, ever seeking some one to guide his stumbling footsteps. In this way he would be brought to see with the inward eye the sin of his deceitful life, and we may hope that, like Saul himself, he turned to the Saviour. Losses, however great and sufferings be they never so severe, we shall see to be proofs of mercy, if they lead us to the Saviour from sin, the most to be dreaded thing in the whole universe.

Believed, v. 12. An Indian and a white man were powerfully impressed by the same sermon. The Indian was soon rejoicing in the love of God. The white man was for a long time in distress, but finally found peace. Some time after, meeting his red brother, he asked him, "How is it that you found comfort so soon?" "Oh, brother!" replied the Indian, "me tell you. There come along a rich prince. He offer to give you a new coat. You look at your coat and say, 'I don't know. My coat pretty good. I think it will do a while longer.' He then offer me the new coat. I look on my old blanket. I say, 'This good for nothing.' I fling it right away, and take the beautiful garment."

PRAISE.

(By Algernon Charles Swinburne.)

His years and hours,
His world's blind powers,
His stars and flowers,
His nights and days,
Sea-tide and river
And waves that shiver
Praise God, the giver
Of tongues to praise.

Winds in their blowing
And fruits in growing,
Time in its going
While time shall be,
In death and living
With one thanksgiving.
Praise Him whose hand is
The strength of the sea.

WHAT ONE BIBLE DID.

Stanley tells this story of what one Bible accomplished: "In 1875 Miss Livingstone, the sister of David Livingstone, presented me a beautiful Bible. On a subsequent visit to Mtesa I read to him some chapters, and as I finished it flashed through my mind that Uganda was destined to be won for Christ. I was not permitted to carry that Bible away. Mtesa never forgot the wonderful words, nor the thrilling effect it had upon me; and just as I was turning away from his country to continue my explorations farther into the Dark Continent, a messenger came to me, after traveling 600 miles, crying out that Mtesa wanted that book; and he got it. Today the Christians in Uganda number many thousands; they have proved their faith at the stake and under torture unto death."—Missionary Helper.

DAILY BIBLE READINGS.

Mon.—The Service (Isa. 42:1-7).
Tues.—The sacrifice of the servant (Isa. 53).
Wed.—My hope (Isa. 2:1-5).
Thurs.—My King and his reign (Isa. 11:1-9).
Fri.—My song of salvation (Isa. 12:1-6).
Sat.—My desert place (Isa. 35:1-10).

LIGHT FROM THE EAST.

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

Sorcerer.—At this time almost every house of any social distinction had a magician or wizard, who not only claimed to foretell the future, but also to influence it by the control which he exercised over the inferior gods or demons. All kinds of Oriental fakirs flocked to Rome in multitudes, and reaped a rich harvest, for the people, who had lost all faith in the national religion, were eager to obtain some connection with the unseen. Even the emperor was surrounded by a herd of soothsayers. The fact that Cyprus was then suffering much from earthquakes, may have given these impostors greater influence.

Deputy.—Or proconsul, was the lieutenant-governor of a senatorial province. He was appointed by lot, and carried with him the lictors and fasces, the insignia of a consul, but was destitute of military power, and his office had to be resigned at the end of a year. The governor of an imperial province was called a pro-prætor or legate. He was appointed by the emperor, and went forth with all the pomp of a military commander, and did not return until the monarch recalled him. In A.D. 25, Cyprus, which had been an imperial province, was transferred to the senate along with southeastern Gaul, in exchange for Dalmatia.

SPARKS FROM OTHER ANVILS.

Philadelphia Westminster: Faithfulness is more than genius. One may know a great deal, but if he is never there when wanted, a much more ordinary man could easily take his place.

Maritime Baptist: Not the rich man only is in danger of avariciousness, a poor man may be quite as greedy of his little as a wealthy man of his much. A beggar may grasp his five cents with as tight a clutch as the millionaire grasps his bunch of bonds. Greed is a thing of the soul, a quantity of the inner man. It is not measured by the size of his possessions, but by the spirit of the life.

Presbyterian Witness: There are strong Presbyteries in the United States Church that are advocating triennial assemblies instead of annual Assemblies. We in Canada would be very apt to follow the example of our brethren. But without doubt a strong case can be made for the Annual Assembly. Our ministers and elders are led to take a deeper and still deeper interest in the whole Church by these annual meetings. We learn more about the Church. We become better acquainted with the varied necessities of the Church. The gravest objection to the yearly meeting is its costliness.

Cumberland Presbyterian: It is said that at an old mine near St. Ives, Cornwall, England, there has been found forty thousand tons of ore which had been rejected as worthless by Cornish smelters. Yet this same ore contains about ten per cent. of pitchblend, and pitchblend is worth over two dollars a pound. What the mass of men reject as rubbish, the few of keener vision discover to be of inestimable value. There are many who suppose the richest of life's blessings. Their judgment does not prove the worthlessness of the things condemned, but only reveals their own lack of discernment. Some things are "spiritually discerned."

*S. S. Lesson, May 2, 1909—Acts 13: 1-12. Commit to memory vs. 2, 3. Golden Text—Go ye into all the world, and preach the gospel to every creature.—Mark 16:15.