

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

MOSES PLEADING WITH ISRAEL.*

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Fear the Lord thy God, v. 2. The brightest intellects have been the readiest to bow reverently before the power and wisdom of God. Robert Boyle, son of the first Earl of Cork, who lived in the latter half of the seventeenth century, is famed for his knowledge of natural philosophy. He invented the compressed air pump, and the first hermetically sealed thermometer. By his careful experiments, he removed many false and foolish notions. He is known as the forerunner of the modern chemist. This high-born, distinguished, brilliant and severely scientific man never came to the name of God in his speaking or reading, but he pronounced it with deepest reverence.

That it may be well with thee, v. 3. How passing fair is the picture of life in Eden before the fall! Then, human hands wrought out in simple obedience the divine plan, human wills moved in sweet harmony with the will of God; and in the songs of praise that rose to heaven from human hearts and lips, there was no discord of sin. Happiness without alloy was the lot of those who dwelt in that blissful home. Sin robbed our race of that first blessedness. But it may be regained. We have but to come back to our gracious and merciful God, yielding ourselves to Him in lowly obedience, and once more it will be well with us.

The Lord our God is one Lord, v. 4. Five hundred years before Christ, there were in Egypt more gods than men. In India, there are to-day, not less than three hundred millions of these heathen deities. The Persian worshipped almost every form of fire and light. In the time of Paul, the graves and cities of classic Greece were crowded with idols. Over against this multitude of false gods, stands, in unique and unshared grandeur, the one living and true God, the God the Father of our Lord Jesus Christ. He is the one rightful Sovereign of our intellect and affections and will.

These words...in thine heart, v. 6. "Things are what they are; consequences will be what they will be; why, then, should we deceive ourselves?" These are golden words of Butler, the great English theologian of the eighteenth century. God's moral laws are not merely written on tables of stone, else we could destroy them; they are woven into the hearts and lives of men. They can no more be defeated or altered than the laws of the physical universe. Fire will burn, water will freeze, lead will sink, whatever we say. As certainly does obedience to God bring happiness, and disobedience, misery. There can be no true success, if His commands are ignored.

Teach them diligently unto thy children, v. 7. In the year 1507, an old man seventy-two years of age would sometimes walk through the streets of Gloucester, leaning on the arm of a younger friend. On reaching a certain spot they would stop, and the old man uncover and bow his head in silent prayer.

*S. S. Lesson, Sept. 15, 1907.—Deuteronomy 6:1-15. Commit to memory vs. 4-7. Read Deuteronomy, chs. 5, 6. Golden Text—Beware lest thou forget the Lord.—Deuteronomy 6:12.

"This is the spot," he would say, "on which I stood, when I saw the sad condition of the children and the neglect of the Sabbath by the people of the city. I asked, 'Can nothing be done?' A voice said, 'Try.' I tried, and see what God has wrought." That venerable man was Robert Raikes, the founder of the Sunday school; and the thousands of Sunday schools, and millions of Sunday school scholars, all over the world, attest how wonderfully God will bless the efforts of those who try to teach His commandments diligently to the children.

THE COUNTRY CHURCHES.

It is suicidal to neglect the country churches. If any denomination has a genius for the town and city but not for the country, that denomination will fail in a most important and essential department, and, in time, will be outstripped by wiser and more efficient bodies.

THE TENS OF THOUSANDS are being recruited continually from the young men of the country, who come in, steady, strong, and of pure blood, to take the lead in almost every department of business and labor. If these young men have been religiously trained in their early country homes, they will become mentioned in the city with the church or their childhood's faith. Woe to the denomination that loses this great opportunity to recruit its city churches from this element of young life that is constantly pouring to the front.

People are coming into the towns and cities in great numbers every year, returning from their farms, with the intention of spending the evening of their lives in the comparative leisure of the life in town. If they and the Church with which they have been identified, they become attached to it, and come to be faithful attendants and reliable supporters. Woe to the denomination that has not been simple enough and fervent enough to plant its churches near the little red school-houses. It will lose the element that comes to the town in the afternoon of old age.

The country regions are to become increasingly attractive. We believe that the life of the farm is to become increasingly satisfying to young people. With good roads, improved machinery, close proximity to railroads and traction lines, telephones, free delivery of mail and daily papers, increased prosperity so that homes in the country may be made more beautiful and convenient and attractive, it is readily apparent that backward conditions are now matters of the past for great regions. This is to be so more and more. All over our land multitudes of our most intelligent, wholesome, and desirable people live outside of our towns and cities. It was long ago said to young pulpit candidates:—"If you are to preach in a city pulpit, take your best coat; if in the country, take your best sermon." However this may be, it is certain that there is woe ahead of the denomination that thinks to be enduringly strong without entrenching itself in the country neighborhoods of the land.

Some of the most desirable pastorates are to be found in these country regions. In some of these conditions are almost ideal. With a kind people, healthful and pure conditions, close to nature's heart, hand in hand with nature's God, close in touch with God's people, the tranquil and fruitful minister may go on undisturbed for a ripening lifetime. —Herald and Presbyterian.

CHRISTIAN HOMES THE HOPE OF THE WORLD.

Everything that is good in the church or in society is first planted, shielded, nurtured in good homes. A thoroughly Christian home implies a great deal. The spirit of Christianity aims at the totality of our being, mind and heart, as well as conscience. There are many sides to our nature and all need to be duly cultivated. The science of life is the greatest of the sciences. The art of life is the chief of all the arts. And it would be nonsense to suppose that all this could come about by any sort of blind and idle chance. A home that is really good, that is radically and thoroughly Christian, is a centre of eager, incessant, manifold activities. It is full of animation. It is alive to itself and keenly sensitive to its surroundings. Everything that is human is of interest to it. Each true Christian home seems to itself to be the very centre of the world from which its lines of intelligent sympathy reach out everywhere. The home—no more than the individual—does not exist for itself. If it tries to, it will miserably fail. Every good family is conscious of being part of the whole family of which God is the Father, and its members are eager to keep in communication with the deepest longings, the worthiest actions, the noblest thoughts, the finest utterances of others everywhere, past and present, and so of striking into the swim and mid-current of all the best and mightiest life of the world. If Christian missions have any meaning, it is in the creation and multiplication of good homes. Good homes are the hope of the world.—Advance.

WEAR YOUR TROUBLES INSIDE.

Many a man gets into the habit of carrying his troubles in his face. The eyes tell it, the droop of the lip speaks it, the bowed head declares it, the very grip of the hand reveals it, and the footfall is full of it. He has run up the flag at half-mast, and he carries it everywhere, so that his whole little world is compelled to know his sorrow. Is this natural? Possibly. Is it wise? Probably not. Is it fair? Surely not. Is it a sign of weakness? Undoubtedly it is. Is there a better way? Surely there is. First, a man must make up his mind to expect his share of trouble, and perhaps a little more. Then he should make up his mind to bear his trouble manfully, i.e., with patience, with courage, and with hope. The world has enough trouble of its own; let us not add to its burden! It should be the aim of every Christian man and woman to become strong, and when strength is won to use that strength in bearing the burdens of others. Every sorrow mastered, every burden borne inside instead of outside, makes us stronger, and leaves the world brighter. Learn to smile, get the habit of it; learn to sing, make it also a habit; and you will be surprised how much brighter it makes the world, not only to others, but to yourself! The smile and the song lessen the burden and light up the way.—Christian Guardian.

I try to increase the power God has given me to see the best in everything and every one, and make that Best a part of my life. To what is good I open the doors of my being, and jealously shut them against what is bad.—Helen Keller.