

The Quiet Hour.

David's Joy Over Forgiveness.

S. S. LESSON—Ps. 32. October 25, 1903.

GOLDEN TEXT—Ps. 35: 1.—Blessed is he whose transgression is forgiven, whose sin is covered.

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Blessed is he whose transgression is forgiven, v. 1. There are many kinds of happiness in the world. Sometimes happiness is merely the result of a healthy body; sometimes it is the outcome of success. But of all the happiness that the spirit of man may know, that is the first, which is the possession of the man who, knowing his sin forgiven, is able to look up to God as His great and loving Father and Friend. If God no longer condemns him, then there is no one who can harm or distress him.

When I kept silence, v. 3. Many a man has tried to hide his sin by silence, and for a time, by force of will, has carried out that purpose. But sooner or later the burden will become insupportable. Not only will the mind be distressed, but one's physical condition will change under the pressure of unconfessed and unforgiven sin. The fever of his soul has become a fever of body; and seek as he may, he can find no rest. This truth is illustrated in the happenings of every day, and history and great works of fiction are full of incidents that show how vivid and graphic the picture is, that is here given of the suffering of the impenitent.

I acknowledge my sin unto thee, v. 5. It is folly to think that we can get rid of the distress, except in the way that God himself has appointed. God covers sin, but man may not attempt to do so. There was no delay. Having resolved on confession, he speedily did as he had resolved. And swift as the confession poured out, came the answer of divine grace. God is not slow to meet the penitent. When the prodigal son was "yet a great way off," the loving father saw him, and ran, and fell on his neck, and kissed him. The delay is all on man's side, never on God's.

Thou art my hiding place, v. 7. Says a writer quoted by Spurgeon on his verse: "Suppose a traveller upon a bleak and exposed heath to be alarmed by the approach of a storm. He looks out for shelter. But if his eye discern a place to hide him from the storm, does he stand still and say, 'I see there is a shelter, and therefore I may remain where I am'? Does he not run in order to escape the stormy wind and tempest? It was a 'hiding-place' but it was his hiding-place only when he ran into it and was safe from all foes."

I will instruct thee and teach thee, v. 8. Sometimes young people think that God should have made them good; but they must remember that God does not coerce a man's will. He appeals, beseeches, warns, instructs, but if man still is heedless, then He leaves him to himself. Let us see to it, that we are always open to the divine appeal and instruction.

Many sorrows shall be to the wicked, v. 10. In verses 10 and 11 we have the contrast made between the fate of the good and of the wicked. It doesn't always seem to us that the wicked are sorrow-laden and the righteous rejoicing. But if there seem many contradictions to this in life, it is because we are not skilled to read the facts. Where one is forgiven and walking in trust and

righteousness, there may come to him sorrows, but no abiding sorrow, and there will always be abiding help and deliverance, so that the tone of his life will be that of joy and confidence. With the wicked man it must be otherwise. He may seem to be happy, but his happiness has no real foundation, and his gladness, like the morning dew before the sun, will soon pass away.

The Invalid's Thanksgiving.

For the sweet peace Thou givest day by day,
For the calm faith with which I kneel and pray,
For Thy blest presence leading me along,
I thank Thee, Lord

For the void filled by Thee within my heart,
For the sweet peace Thy promises impart,
For the strong will to follow where Thou art,
I thank Thee, Lord!

Up the steep hill I climb at Thy command,
Through the lone vale I feel Thy guiding hand,
In the hot desert 'neath Thy shade I stand,
I thank Thee, Lord

Soon the deep water I shall cross to Thee;
Then, the long journey o'er, Thy face I'll see,
And the sweet voices join eternally
To thank Thee, Lord!

—New York Sun.

The Glory of Christ.

John 1: 1-14.

BY WM. A. STEWART.

In the Shorter Catechism we are told that Christ was both humiliated and exalted. He was humiliated in His "being born and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God and the cursed death of the cross and continuing under the power of death for a season." And again He was exalted in His "rising again from the dead on the third day, in ascending up into heaven, in sitting at the right hand of God the Father and in coming to judge the world at the last day." But in speaking of humiliation and exaltation thus, we speak relatively—after the manner of men—for in all the vicissitudes of His most eventful earthly life his own intrinsic and essential glory knew no reverse but rather waxed greater and greater like the rising sun that shineth more and more to the perfect day. Indeed in the estimation of God, the Judge of all the earth, the Saviour's so-called humiliation was considered His chief merit and glory. In speaking of this matter to the Philipians, Paul says the Saviour made Himself of no reputation and took upon Him the form of a servant and was made in the likeness of men and being found in fashion as a man he humbled Himself and became obedient unto death—even the death of the cross: *wherefore* God also hath highly exalted Him and given Him a name which is above every name, that every tongue should confess that Jesus Christ is Lord to the Glory of God the Father.

And again listen to the burden of that heavenly song which the lonely apostle heard on the desert shores of Patmos, "Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing."

The Work of Christ, like the Person of Christ, is altogether glorious; it has ever been and ever shall be glorious, for neither

men nor demons can do anything either to add to or subtract from its majesty and grandeur.

The honor of the Saviour's name is under the care of the Holy Spirit. "He," said Christ Himself of the Holy Spirit, "shall glorify me" and He shall glorify me not by adding to my merits the plaudits of created beings but by "receiving of Mine and showing it unto you." Let us make no mistake here; as far as angels and mens praises are concerned the Saviour is self-centered and independent. The skill of the astronomer adds nothing to the actual proportions of the stars. He cannot magnify them in this sense of the term. Let his telescope be ever so large and elaborate he cannot present the distant orbs to our eyes in their actual dimensions, much less in magnified proportions. The best he can do is to magnify them relatively. If to our unaided vision they appear no larger than a gnat's eye, by his skill he can make them appear to us the size of an orange or a pumpkin. There, however, his skill fails, although in other ways he may be perfectly assured of the fact that those same orbs are inconceivably large.

So it is with Christ's glory. It is inconceivably great—it reacheth unto the heavens, we cannot attain unto it. For mortals, therefore, to add anything to it in the way of magnifying its actual proportions is altogether out of the question. But it is given to the children of men to magnify it relatively as we do the stars. There are those to whom Christ's glory means a thing of naught. It has never come within the range of their spiritual vision. We live in a world that denies the very existence of God, that blasphemes the Saviour's name and tramples upon His precious blood as a thing of no account. It is ours, then, to magnify the Saviour's name in the eyes of this world—to bring that despised or neglected glory into the sphere of public view so that the scoffers may pause and reflect and the careless blasphemer come to see Jesus as the chief among ten thousand and the altogether lovely.

What a trust, then, is committed to our care! the Saviour's honor. God is a jealous God and the days of the Saviour's humiliation are past: He seeks to be worshipped now and to be glorified in the hearts of the children of men. He seeks this as the goal which he had in view in connection with His great work of Redemption. Over this work the Holy Spirit presides and this dear child and chosen people are called to be His co-workers. To the work! To the work! The shadows are lengthening and the day is drawing to a close but before it passes away let us work so that every knee shall bow of things in heaven and things in earth and things under the earth and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father.

L'Amable, Ont.

Prayer.

O Lord, renew our spirits and draw our hearts unto Thyself that our work may not be to us a burden, but a delight; and give us such a mighty love to Thee as may sweeten all our obedience. Let us not serve Thee with the spirit of bondage as slaves, but with the cheerfulness and gladness of children, delighting ourselves in Thee and rejoicing in thy work. Amen.—Selected.

Since God is back of all things there can be nothing but infinite love in the darkest providences.