

# Our Young People

## A MEETING FOR THE UNCONVERTED.

Topic for July 30: "THAT GOOD PART."—Luke 10: 38-42.

"Choose you this day whom ye will serve."

For Dominion Presbyterian.

### Choices.

By Woodford.

Topic.—Character determines choice, for as a man is so will his likes and dislikes be. "Tell me what a man likes and I will you what he is." We overlook the fact that it is what a man is and not what he has, that really settles what is his place. He is rich or poor according to what he is, not to what he has; this his heart and not his ledger reveals. It is along these lines one only can interpret aright this reading. If love is everything and having is the greatest good Martha's is the good part; if life be counted just a stuff to try the soul's strength on and being be valued as a pearl of great price Mary has chosen wisely. By limiting the range of duty, as applicable chiefly to our relations to man and only indirectly to God, too many imagine they play their part by attending strictly to the duties of their particular sphere in life, and business as house-keeping is deemed of sufficient importance by not a few to detain them from holding audience with God.

Monday.—Lot could hardly have believed that "the earth is the Lord's and the fulness thereof;" he had never thought deeply enough to know that "the meek shall inherit the earth." When he saw Abraham zealous for the honor of God he quickly took advantage of this; and eager for the riches he could hold in his hands, he pitches his tent towards Sodom. For the sake of material glory he submitted himself to moral shame. It is the sad misfortune of all whose spiritual natures are poor as Lot's, that they cannot see to choose aright in such circumstances. To know so that one can quickly see and do the right is not a matter of a moment or a day.

Tuesday.—Emerson says: "It is as impossible for a man to be cheated by any one but himself, as for a thing to be and not to be at the same time." If this be so then Esau, low-minded, poor as to ideal, of the earth earthy, is his own supplanter. Jacob amid all the capacity for religious fervor and religious craft and duplicity of his nature had immense faith. While Esau was occupied in and satisfied with having pleasure Jacob felt within him the strange stirrings of a nature that could not be satisfied with anything within the narrow limits of his tent, but yearned for that spiritual heritage which was summed up in the word birthright; and which his brother did not value at all. A meaningful description of the incident is given in the following lines by G. T. Coster:

He won, and yet I cannot see  
That what he won was loss to me,  
I am a Prince, an army mine;  
A kingdom grows around my sword,  
The Hivites flee before my face;  
I have my pleasure in the chase  
Now hunting men, now hunting beasts.

Be Jacob numbered 'mong the priests,  
And prophets who receive divine  
Communications from the Lord.

Let him and other dreamers be;  
I live for what these eyes can see;  
This happy earth's enough for me,

Wednesday.—It is not by any means the inspiration of the moment, but rather the interpretation of the experience of the past, by which Joshua is guided in his choice here. There surely ought to be many more who, if they tried to read the past, would make the same choice; as also, since God has in this way made it so easy for us to believe in Christianity, many whose faith such a view of their own lives and of history, would deepen. Reverent thought for the past is a wondrous equipment for steady progress in the future.

Thursday.—Poor is the country where wealth accumulates and men decay; and a pitiable object is the man possessing riches but not able to enjoy them. The country and the man void of understanding ever make the unwise choice—Babylon did, Rome did—not knowing enough of God's method of bestowing to see clearly that without this understanding heart, money or possessions are not wealth to him who gets the same.

Friday and Saturday.—There is something awe-inspiring in the tenor of these readings when placed side by side. The extent of the grace of God, how it would appeal to Jews who knew that one so hated as a publican had been called to the kingdom of God; that Matthew accepted, would not appear so wonderful to them as that the Messiah should have invited such an one. If the first reading shows the evidences of God's mercy, in the second we have an instance that is humiliating of despite done to this wondrous grace. What led Matthew to choose as he did and the other to refuse? How was the character of each one, referred to in the readings, formed? If to these two questions helpful and satisfactory answers can be given, much sorrow for sin and folly and failure will be saved all who have this truth as it is in Christ Jesus.

### Called to Choose.

In one village writes the Rev. Mr. Simpson, of the Wesleyan Mission in India, we had to baptize some forty people. Two nights before the baptism the head men of the village came down, angry, furious, because this work had been going on, with all the bitter antagonism of Demetrius and his fellow craftsmen because their craft was in danger. They came down at ten o'clock at night, called the men out of their houses, and said to them:

"Now, then, those men that are going to become Christians, stand on one side; those who are going to be with us stand on the other side. From the men who become Christians we take away work and land; we deny them the village washerwoman; we deny them the village barber; we deny all we can. Now those who are going to be Christians go on that side."

Every one that was under instruction for baptism went and took his place as a Christian.

### A Title or Christ.

Baron Von Welz was so mastered by the missionary idea that, after pleading pathetically, but in vain, with the state church to give the gospel to the heathen, he renounced his title

and his estates, and gave himself, going at his own charges to Dutch Guinea, where he soon filled a lonely missionary grave. A He vindicates his renunciation of his title thus: "What to me is the title, 'well-born,' when I am born again in Christ? What to me is the title 'lord' when I desire to be a servant of Christ? What to me to be called 'your grace,' when I have need of God's grace, help, and succor? All these vanities I will away with, and everything besides I will lay at the feet of Jesus, my dearest Lord, that I may have no hindrance in serving Him aright."

### Extreme Unction.

Yes, I who now with angry tears,  
Am exiled back to brutish clod,  
Have borne unquenched for fourscore years  
A spark of the eternal God;  
And to what end? How yield I back  
The trust for such high uses given?  
Heaven's light hath but revealed a track  
Whereby to crawl away from heaven.

Men think it is an awful sight  
To see a soul just set adrift,  
On that drear voyage, from whose night  
The ominous shadows never lift;  
But 'tis more awful to behold  
A helpless infant newly born  
Whose little hands unconscious hold  
The key of darkness and of morn.

Mine held them once; I flung away  
Those keys that might have open set  
The golden sluices of the day,  
But clutch the key of darkness yet.  
I hear the reapers singing go  
Into God's harvest; I that might  
With them have chosen, here below  
Grope shuddering at the gates of night.

O glorious youth that once wert mine,  
O high Ideal! all in vain  
Ye enter at this ruined shrine  
Whence worship ne'er shall rise again;  
The bat and owl inhabit here,  
The snake rests in the altar stone,  
The sacred vessels moulder near,  
The image of the God is gone.

J. R. Lowell.

### For Daily Reading.

Monday July 24.—Lot's choice. Gen. 13, 1-18.  
Tuesday, July 25.—Esau's choice. Gen. 25, 27-34.

Wednesday, July 26.—Joshua's choice. Josh. 24, 14-25.

Thursday, July 27.—Solomon's choice. 1 Kings, 3, 5-15.

Friday, July 28.—Matthew's choice. Luke, 5, 27-32.

Saturday, July 29.—The young ruler's choice. Mark 10, 17-22.

Sunday, July 30.—Topic. That good part. Luke 10, 38-42.

### Eugene Field's Personality.

It was no uncommon sight in Chicago to see this tall, ungainly man with the mischievous eyes surrounded by troops of children to whom he would tell strange stories and quaint rhymes. Indeed, the story is told that on his own marriage morning, when the bridal party arrived to meet them, after waiting some time they sent a friend to look him up, and sure enough, a few blocks from the church he was found down on his knees on the pavement settling a dispute some street boys had raised over their marbles. When reminded of the more urgent duties awaiting him he left them with a merry smile and proceeded to the church. His idiosyncrasies have been talked of far and wide, and his queer den, the walls of which were lined with dolls and mechanical toys, is known to all who know him.—Self Culture for June.