

# Our Young People

## Influence

Topic for June 10.—“A Study of Christian Leaven.”—Luke 13: 20, 21.

No man liveth to himself.

For Dominion Presbyterian.

### Lives That Lift.

By WOODFORD.

No life

Can be pure in its purpose or strong in its strife.  
And all the world not be purer and stronger thereby.

—Owen Meredith.

Topic.—As the seed in the soil, or the leaven in the meal so is the regenerate human soul among other human souls, regenerate or otherwise: for all men are created in the image of God. “Iron sharpeneth iron: so a man sharpeneth the countenance of his friend.” To be a Christian is to be a witness of a risen and living Lord, by lips and life, so preaching the Gospel that others shall see the beauty there is in Him, that they may desire Him. The life in the seed is that by which the earth is made to be flower and fruit. The life in the leaven—for fermentations and leavening are not processes of decay but of life and growth—is that which makes for all being leavened. So the truth, the life of God, working through the personality of man in the salvation of the world. Not Paul, nor Apollos, nor Luther, nor Livingstone, nor Drummond, not they, nor I, but Christ, who lived in them and liveth in me, did and doeth the work. Not lives merely but Life lifts, or Life working through lives.

Monday.—Meroz stands for the shirker: the one of whom you cannot say, although you may feel it, that he is against you—particularly in that he hinders, or discourages; for him who, while the everlasting struggle is going on against sin and wickedness, is willing to see other people fight the battle of life while he simply comes in to take of the spoils. How many there are in Christian lands who are guilty of the sin of inaction—they do it not—not so much the doing or saying wrong, as not doing or saying at all. The useless man, who, so long as his life is provided against necessity, feels therefore that he is free from duty, is a coward cursed with the affliction of false humility or indolence. There is no one but it is a pattern to some others for, as Carlyle says, “No act of a man, nor Thing (how much less the man himself) is extinguished when it disappears; through considerable time it still visibly works, though done and vanished.” Thus it is that the work an unknown good man has done is like a vein of water flowing, hidden underground, secretly making the ground green.

Tuesday.—

“He that is greatest among you shall be your servant.”

O, it is excellent

To have a giant's strength; but it is tyrannous  
To use it like a giant.

It is a mark of barbarism to respect a bully, to honour a despot. In the land where the power of the Gospel is felt the cry of the child, the moan of the helpless, commands more attention than the fulminations of the mighty. This comes to be so because Christ pleased not Himself, but, in His strength let the reproaches of them that reproached us fall on Him. This is the life that lifts us to say that we who are strong in His strength ought to bear the infirmities of the weak. To be true to Him then means, as surely as the night follows the day, that we cannot be false to any man.

Wednesday.—Evidently when, apart from Christ, we boast of our strength and ability and devotion, we are but mouthing words that have no meaning. There is one life that lifts; that of a risen and living Lord. Had the trust of His disciples been placed more in Him and less in themselves, the weakness that led to the disgraceful denial, and the pitiful lack of sympathy should not have followed. To them and to us the power to lift, to bear, to wait, comes according as we are drawn to, and are in closest touch with, Him who was lifted up on the cross. Common iron attached to a magnet has made over to it an attracting power from the magnet. So into the weakness of these common lives, which are hid with Christ in God, comes the strength of the Almighty—to the fitting of them to meet all responsibilities and the performing of all duties—in such a way that though the attraction that is theirs to the crucified other lives are similarly affected.

Thursday.—Paul, in this passage, sets forth some proofs whereby we may be assured that we are in living touch with the living Christ. Once the assurance is ours in that our deepest affections are set on things above, so that we mortify the members which are upon the earth, putting off the old and putting on the new man, and above all else love, we may rest satisfied that the power that has so come to us and works in us, will, through us, be conveyed to others. In this way the Life that raised us—not our own life merely—will lift others.

Friday.—If a man because of the strength Christ gives him imagines he himself is to lift others he deceives himself. Not the seed, but the life in the seed produces growth; not the leaven, but the life in the leaven leavens the lump. The one lifted or taught, let him show forth, as he has opportunity, such good to others as has been shown to him. This is in the life of the person what fruit bearing is in the case of the seed; or the whole lump being leavened is with the leaven. Life works through the seed, with its rootlets, branches, leaves;

steam-power works through piston and connecting rods. Even so the life that makes the heart of the universe beat works through men and women.

Saturday.—Power was received on the Mount of Transfiguration whereby the sufferer in the valley was healed. Wisdom was received during a night, on the mountain side, spent in prayer for the choosing of the disciples. Christ said in many ways “I and my father are one.” Not His own will, but the will of His Father did He seek. It was the works which He did in the Father's name that bore witness of Him. Now the conclusion of the whole matter is in these words, “As the Father hath sent me even so send I you.” We cannot be one with the Father as He was; we can be, to a far greater extent than we are, as He was above all others, channels for the conveying of God's blessings to others.

### For Daily Reading.

Mon.	June 4.—Lives that lean, Judg. 5: 23. Matt. 12: 30
Tues.	June 5.—Remembering others. Rom. 15: 1-3
Wed.	June 6.—Meeting responsibility, Mt. 26: 31-46
Thurs.	June 7.—Laying aside weights, Col. 8: 1-14
Fri.	June 8.—Raising burdens, Gal. 6: 1-10
Sat.	June 9.—Lifting men, Mark 9: 17-29
Sun.	June 10.—Topic. Lives that Lift. Luke 13: 20, 21

### “Miss Out Bartholomew.”

When Rob Dow, in “The Little Minister,” taught his boy M'cah the names of the apostles from Luke sixth, he said, “Miss out Bartholomew, for he did little and put Gavin Dishart in his place.” The minister of Thums had put his life beside the life of this drunken poacher in his time of temptation, and the poor fellow honored him in a fine way.

Without doubt there were many in Cana of Galilee who could dispute this claim for the Little Minister's apostleship, in favor of Bartholomew, and on the same ground. And, after all, is not our standing in the thought of those whose lives touch ours day by day of more value than our standing in the thought of the world, which has so many to honor already that it has scant time to weigh the claims of each, or to remember any one for long?

To touch for good the lives nearest us,  
—can we find a more Christlike service?

### Silent Preaching.

The atheist who spent a few days with the saintly Fenelon said: “If I stay here much longer I shall become a Christian in spite of myself.” Fenelon had used no word of controversy or solicitation. It was but the quiet convincing argument of a holy life—a consistent walk and conversation.

“I tried to be a sceptic when I was a young man,” said Cecil, “but my mother's life was too much for me.”

“My brethren,” said an old African preacher, “a good example is the tallest kind of preaching.” And he was right. “There is an energy of moral suasion in a good man's life,” says Dr. Chalmers, “passing the highest efforts of the orator's genius. The seen beauty of holiness speaks more eloquently of God and duty than the tongue of men and angels.”—Gerard B. F. Hallock, D.D.