

Our Young People

For Dominion Presbyterian.

Topic for March 11th.—"Reflecting Christ."

BY ALEXANDER.

Monday.—The natural man lives for himself. His centre is "I." He talks about my soul, my barns, my fruits, my goods. God is altogether different. His thoughts are as far above the natural man's thoughts as the heavens are above the earth. He loves humanity, righteous and unrighteous, good and bad. "He commendeth His love towards us." He gives us Christ while we are yet sinners. "Behold what manner of love the Father hath bestowed upon us."

Tuesday.—"All the day long did I spread out my hands to a disobedient, gainsaying people." This is the attitude of Christ: His face beams with compassion and tender pleading. His hands are stretched out. His voice says come. It could not be otherwise. He, who gave Himself for our sins, shall continue to plead with us, on earth by His spirit, and at the right hand of God in person. "Whosoever will, let him come and drink of the fountain of the water of life freely."

Wednesday.—"Not by might, nor by power, but by My spirit, saith the Lord." How many endeavorers endeavor in their own strength? How strong we may be in the Lord and in the power of his might. Lean not upon the arm of flesh. "Quench not the spirit." "When He the Spirit of truth is come, He will guide you into all truth." The Spirit exalts Christ. He takes of the things of Christ and reveals them unto us. Are we in the valley of dry bones, bones that are very many and very dry. Let the prophet's prayer be ours: "Come from the four winds, O Spirit, and breathe upon these bones that they may live."

Thursday.—The worst sins are the sins against light. The heathen in his blindness bows down to gods of wood and stone, but Jerusalem with her Lord weeping over her, and with His light shining upon her, rejects Him. It was nothing short of putting up the shutters and refusing to let the light in. Nazareth did the same. She wondered at the words of grace that proceeded from the Master's mouth yet she turns scornfully with the question: Is not this Joseph's Son? You, reader, possibly belong to either Nazareth or Jerusalem. Christ has been walking on the brow of the hill or has even entered the little meeting-house. "Behold I stand at the door and knock." Are you treating Him any better than Nazareth or Jerusalem did?

Friday.—"And a man's foes shall be they of his own household." Many begin the Christian race but the cares of this world and the deceitfulness of riches choke the word and they become unfruitful. "And so the Son of God is crucified afresh." For, be it remembered, the

greatest agony on the cross was the agony of soul of our blessed Redeemer. He is still touched with the feeling of our infirmities. How His spirit gets heavy at the sight of one, once strong in the Lord, but now wrapped in the mantle of fleshly desire. Yes, He seeks to atone. He leaves the ninety and nine and goes unto the wilderness. When He finds, He brings back. "My sheep hear my voice and they follow me and no one shall pluck them out of my hand." There is consolation here. But think of what it costs our Lord! Think of the soul-stirring sadness at the sight of our coldness and wilderness life! Gethsemane and Calvary come back again.

Saturday. "I know thy works, that thou art neither cold nor hot. I would thou wert cold or hot. So because thou art luke-warm I will spew thee out of my mouth." These words strike at the heart of the great mass of unbelievers. There are few Sauls of Tarsus in these days. He did what he did ignorantly. He persecuted the church of God with all his heart. When through the sovereignty of God's grace, he was changed unto Paul, the apostle, he brought unto his new life the spirit of conviction and whole-heartedness. Let our religion be the chief thing. "Seek first the Kingdom of God." I am persuaded that there is not much breathing space between a luke-warm and a cold unbeliever.

Sunday.—We have now come to the heart of the matter. Jesus is the Son of God. To reject Jesus is to reject the Son of God. We recall the incident of the man in Hades crying out and saying, "go testify to my five brethren lest they come also unto the place of torment." We say that if we had more convincing proof that Jesus was really the Son of God and the Saviour of the soul, that we would believe. Nay, nearly the full light of the glory of God has been revealed in these last days. This is the day of opportunity. If we believe not Moses and the prophets and Paul and John, we should not believe the one rose from the dead. "O, Lord Jesus, I pray Thee, reveal Thyself to me."

Letting Self Go.

There is no greater source of misery than being occupied with one's self. The habit develops an excessive sensitiveness to every breath of opinion and comment, and suspiciousness of such comment where none is uttered. The mind comes to a state like that of the body, in which every prick of a pin festers and turns to a sore. Nothing is a more wholesome cure for this than the power and practice of getting outside of self and becoming interested in the men and women around us. It is one of the great uses that childhood renders us that it gives us human beings of wonderful interest, who awaken in us no false sensitiveness and

charm us into forgetfulness of our claims our sores, our private griefs. The world is kept young by having this fresh life poured into its bosom that we may forget our selfishness and our grievances. The man with whose interest are with those around him has no time nor opportunity for selfish misery.—Selected.

How Stanley Was Converted.

During an interview between Mr. Stanley and a newspaper correspondent, the distinguished and intrepid explorer said: "I have been in Africa for seventeen years and I never met a man yet who would kill me if I folded my hands; What has been wanted and what I have been endeavoring to ask for the poor Africans has been the good offices of Christians, ever since Livingston taught me during those four months that I was with him. In 1841 I went to him as prejudiced as the biggest atheist in London. To a reporter and correspondent such as I, who had only to deal with wars, mass-meeting and political gatherings, sentimental matters were entirely out of my province. But there came for me a long time for reflection. I was out there away from the worldly world. I saw this solitary old man there, and asked myself, 'How on earth does he stop here; is he cracked or what? What is it that inspires him?' For months after we met I simply found myself listening to him, wondering at his carrying out all that was said in the Bible, 'Leave all things and follow Me.' But little by little his sympathy for others became contagious; seeing his piety, his gentleness, his zeal, his earnestness, and how he went quietly about his business, I was converted by him, although he had not tried to do it. How sad that the good old man should have died so soon. How joyful he would have been if he could have seen what has since happened there."

Innate Joys of Religion.

Standing by the telegraph wires we may often hear the mystic wailing and sighing of the winds among them, like the strains of a Æolian harp; but one knows nothing of the message which is flashing along them. Joyous may be the inner language of those wires, but a stranger meddles not therewith.

Fit emblems of a believer's inner life; men hear our outward notes of sorrow, but the message of celestial peace, the divine communings with a better land, the swift heart-throbs of heaven-born desire, they cannot perceive.—C. H. Spurgeon.

The city of God slowly rises through the ages, and every true life is a living stone in some of its palaces.—Cunningham Geikie, D.D.

Build not thy nest on any tree of earth, seeing God hath sold the forest to Death; put rather soar upward to the sure and immutable refuge in the clefts of the Rock.—Rutherford.

Go on and struggle; only remember that your struggle will be worthless, however you may get the things you seek, unless you can get not merely the bodies of those things, but their souls.—Phillips Brooks.