

# Our Young People

For Dominion Presbyterian.

## C. E. Topic for March 18th.

BY ALEXANDER.

Monday.—"If any man be in Christ he is a new creature." This is a great mystery. The old point of view has passed away. Every flower sends forth the same fragrance, but it is now realized as kindled by the hand of God. Every rivulet sings the same song, but somehow it has come upon the ear with a sweeter melody, the melody of the divine. In very truth everything appears to be new, for the soul of man has been touched with divine fire. Nature has not changed, but man has changed. A new factor has entered into his life. A new hope has dawned upon his heart. He has met God, in Christ, and under "the expulsive power" of this new relationship he can explain with the psalmist "bless the Lord O my soul, and all that is within me, be stirred up to bless and magnify His holy name."

Tuesday.—We are reminded too that the instrument of this new creation is none other than the 3rd person of the Blessed Trinity. Our souls are purified through the Holy Spirit. "Except a man be born of the Spirit, he cannot see the Kingdom of God." The Holy Spirit alone can teach us about our state by nature and our need of a Saviour. He alone can explain to us the Scriptures. The saintly George Muller, remarks that having once learned the above facts, by practical experience he learned more from the Scripture in a few hours than he had been able to learn in months previously. "Without me you can do nothing."

Wednesday.—This new life in Christ bears fruit in outward action. The things that were once our delight, we now hate. The sin committed before without a blush, now becomes an enemy, that we must fight. We loathe strife, variance, sensuality and such like. The divine voice within creates this loathing. Our hearts deceive us, but God is greater than our hearts, and shows us that we must put off the works of darkness and put on the armor of light. Meekness, temperance, self-control are not natural temperaments. If we walk continually in the spirit we are able to overcome the lusts of the flesh. We become more and more dead to the world's pleasures and worldly society. We seek only that society where not only the wing of the butterfly has been preserved, but even the gold dust on the way shines as brilliantly as ever.

Thursday.—This new birth from above is specially a new creation in the insight that is imparted to the student of God's word. What a new light dawned upon Peter, in his interpretation of the old Testament after he was filled with the Holy Ghost! How his words came home with new force to the assembled audience. God's book is a sealed one. We may read and read, and read and still the

man will not fall, until we have learned to know the Holy Ghost who is alone able to open our eyes and cause us to behold wondrous things out of God's law. How humble and child-like every student of the Scriptures ought to be.

Friday.—Another result of this life from above is service. "He that abideth in Me and I in him, the same bringeth forth much fruit." This new life creates within us a new love for our fellow men. We see them with new vision and love them with a new affection—We ask our Master what He will have us to do. As we become better acquainted with Him we follow more closely and become fishers of men. We walk not in darkness, but have the light of life. We are ever reminded that we are in this world, not to eat, drink and be merry, but to live for our fellowmen. We are among them as one that serveth.

"O Lord! that I could waste my life for others,  
With no ends of my own;  
That I could pour myself into my brothers  
And live for them alone!"

Saturday.—The lesson for the day draws a contrast between the intoxication produced by wine, and the fullness of the Spirit. If any man be in Christ, he is a new creation. Yet it must be admitted that we grow in grace and in the knowledge of God. Yet how may one make real growth in grace and in divine knowledge? The fact is only too evident to many pastors that there is a decided lack of progress in the Christian living. This is where the monthly consecration meeting is in point. There must be a definite transaction with God. There must be a yielding of the body, soul and spirit, as living sacrifices unto God.

Sunday.—"Ye must be born again." This is the heart of the topic. You, reader, are the one addressed. Think now; Jesus had you in mind when he spoke these words. Through the pen of his servant and through the voice of His messenger, God is speaking to you. "You must be born again." This new birth is an absolute necessity before you can see the Kingdom of God. This is why Christ came to earth. This is why God gave his Son. This is why Gethsemane and Calvary were passed through. How may one be born again? "As Moses lifted up the serpent in the wilderness even so must the Son of man be lifted up, that whosoever believeth on Him should not perish but have everlasting life."

### "I Won't Be Unhappy."

I remember the first year of my ministry I visited an aged and poor old woman. I found her very happy, notwithstanding her many infirmities. I asked her, "Are you always happy?" She replied, "Yes, always happy." "But are you never unhappy?" She replied with great earnestness; "No, I won't be unhappy!" I suppose I have thought of

this visit a thousand times, I am persuaded the will has much to do with our happiness. We may be determined to rejoice in the Lord always, and by grace be able to keep the purpose of our heart. Our peace being as a river, and our righteousness abounding as the waves of the sea.—Bishop James.

### Evening Prayer.

BY ELIZABETH STUART PHILLIPS.

Take unto thyself, O Father!

This folded day of thine;

This weary day of mine;

Its ragged corners cut me yet,

Oh, still they jar and fret!

Father, do not forget!

That I am tired

With this day of thine.

Breathe thy pure breath, watching Father,

On this murred day of thine.

This wandering day of mine;

Be patient with its blur and blot;

Wash it white of stain and spot,

Reproachful eyes I remember not

That I have grieved thee,

On this day of thine.

### Jesus at Matthew's House.

S. S. Lesson for March 18, 1930 : Mark 2: 13-22

Golden Text. He said unto him, Follow me, — Luke 5: 27.

Chronological Order.—This lesson is joined directly with the healing of the paralytic by the three evangelists, Mark and Luke placing the entire group of events at an early period, while Matthew narrates them all after the return from the Gadarene country. The arrangement of Matthew in chapters 5 to 13 is not chronological. Hence the earlier position of the entire group might be accepted, were it not that in Matthew it is stated that, while Jesus was speaking (as narrated in the lesson), the "ruler" (Jairus) came. This statement cannot be explained on the theory of the unchronological order of Matthew. Hence many harmonists place the call of Matthew immediately after the healing of the paralytic, and the feast, with the subsequent discourse, later, after the return from the Gadarene country; that is, between verses 21 and 22 of Mark 5. The grouping of the events in different places is due to the connection with the publican's call. (See Andrews, "Life of Our Lord.")

Place.—A toll-booth outside of Capernaum; the house of Matthew (Levi) in that city.

Time.—Just before the second passover (John 5), probably in the latter part of March, year of Rome 781; that is A.D. 28. If the feast is placed later, the date of that event is in the autumn of the same year.

Persons.—"Levi, the son of Alphaeus." Identical with Matthew the publican, the former being the ordinary name; the latter (meaning "the gift of God"), probably the apostolic name. He was a collector of customs for the Romans (see on v. 14), belonging to a despised class, many of whom attended the feast.

Parallel Passages.—Matthew 9: 9-17; Luke 5: 27-39.—S. S. Times.

An old painter watched a little fellow who amused himself making drawing of his pot and brushes, easel and stool, and said: "That boy will beat me one day." And he did, for he was Michael Angelo.