

brother, I should not groan though I lost a few bushels of wheat, or even an eye. I should be of all men most happy and gay. They do not believe what they say."

David, whose life was full of struggles and griefs and sins, taught the world its hymns, full of a mighty, joyous thanksgiving.

Paul in prison, knowing that death in its most painful shape might be near, could exhort his friends not only to be patient, but to "rejoice in the Lord alway. And again I say," he adds, urgently, "Rejoice."

Most men will laugh when they are well-fed and their lives are comfortable, but it is a different thing to sing in prison, or when one's home is burning to find time to be kind to the poor and "merry in God" like old Sir Thomas More.—*Youth's Companion*.

#### A BAD PROVERB.

Proverbs are sharp tools and powerful. But they are not always good. Depend on it, the power of evil sometimes works through proverbs as well as the power of good. This is one of the wicked proverbs: "At Rome do as the Romans do," or, as the Germans put it, "When you are among wolves you must howl." A man has been among a company that drinks hard. He does not want to drink. He believes he cannot fail to fall into sin by drink; but because he is at Rome, he will do as the Romans do. So he drinks till he loses his reason. Another has a small income, but he happens to have a good voice, or fine manners, or to be a clever talker. He is invited here and there, and launches into all kinds of extravagance that he cannot afford. His answer is, "I must do as the rest of the company; when one is at Rome, you know—." It is a pity we had not kept the German form, for it is not complimentary to a man to be classed among wolves, or considered a graceful accomplishment to howl. In most cases "wolves" are the best images of the company, and "howling" the best description of the conduct that requires the gratification this bad proverb is supposed to give. There

is a good answer that may be suggested to any who are met with the excuse of doing at Rome what the Romans do. It is very true that if a man be among the wolves he will have to howl; but he had no business even to have gone among the wolves. There is no necessity for going into company that "howls," and if you don't care for the company of the wolves, your anxiety will be not to howl with them, and you will think it but little if they howl at you.

An old story may be told to help those who have got amongst the Romans to come away. A certain philosopher once met a youth coming out of a disreputable house in Athens. The youth blushed, and hung his head. The philosopher said, "My friend, you need not be ashamed of coming out, but of going in."

#### MANHOOD.

The intrinsic quality, and not professions, nor station in life, is the basis of true manhood. The labourer, the mechanic, the professional man who is honest, truthful, industrious, patient and charitable, embraces the essentials of true manhood and highest royalty.

True to God—true to our neighbour—true to self, is the motto of the armour of manhood and Christian graces.

Excellent virtues and admirable faithfulness as often come in purest qualities from the heart of the toiler under the parching sun, as from the great statesman, who studies in the elegantly-furnished capitol. As often are golden words fitly spoken by the mechanic, whose brow is covered by dingy sweat drops, as by the lips of the wise counsellors in the halls of justice. The heart and not the appearance makes manhood. Noble men are those whose minds seek truths through the heart. The chivalric man exists in all conditions of life—and labour in every stage is honourable, if the heart is moulded in the furnace of righteousness. This royal line of manhood crowns all conditions of men, as the white caps ride the crest of the waves, when ocean heaves to listing winds. The true man who guides the plow

or lifts the hammer is the peer of the true man who wields the sceptre of empire.—*The Layman*.

#### "I BELONG TO THEE."

Wendell Phillips, the great orator, is an example of what a rich, young man may become who resists the temptations of early dissipation. He developed a great moral character, and must ever remain one of the noblest figures in the history of New England.

An interesting illustration is related in his early manhood. One day, after hearing Lyman Beecher preach, he repaired to his room, threw himself on the floor, and cried: "O God, I belong to Thee! Take what is Thine own. I ask this, that whenever a thing be wrong it may have no power of temptation over me, and whenever a thing be right it may take no courage to do it."

"And," observed Mr. Phillips in later years, "I have never found anything that impressed me as being wrong exerting any temptation over me; nor has it required any courage on my part to do whatever I believed to be right."

In other words, in that supreme hour his moral nature conquered and subjugated his lower self. For him henceforth there was no compromise with animalism, with selfishness, cupidity, or, in a word, with any debasing inclination; they were suppliants at the feet of his soul.—*Christian Leader*.

#### THE TEACHER WHO WINS

Loves God's word.  
Encourages questions.  
Uses his Bible in the class.  
Looks after the sick and absent.  
Is always in his place before time.

Teaches his pupils how to love the book.

Loves his pupils and prays for them by name.

Attends the teachers' meeting and comes prepared to give as well as to receive.

Sees that pupils have experimental knowledge of Christ rather than intellectual knowledge about Christ.—*Illustrator*.