

To do this mothers must pray much, and seek daily the guidance of him who said, "If any man lack wisdom let him ask of God who giveth to all men liberally, and upbraideth not." E. P. Roe says that in every bud there is a canker worm which, if left alone, mars the perfect development of the flower. Oh, if mothers could fully realize what a grand privilege it is to hew these little buds before the canker worm of evil has blighted the flower forever, would they not count the few receptive years of childhood as precious?

Would they not study to make the most of the fleeting days, teaching their children the law of God and requiring them to keep it; giving them the best of their energy and strength, loving and caring for them as only a mother can, looking well to their comfort and keeping their bodies clean? In other words, making their childhood a sweet and blessed memory. There will be hardships for them in the years to come; there will be many a battle to fight; then prepare them to be strong in the day of temptation. It is your privilege, it is their right. The impressions and teaching they receive at your knee and around the fireside, will make or mar their after life, for, "as the twig is bent the tree is inclined." God has made it so, that children may, in their receptive years, have a lasting impression for good under the hallowed influence of home; that fathers and mothers may teach them to do good and not evil, and fortify them against sin.

Love your children, mothers, and tell them you do. This will be a blessed memory when their forms are bending toward the grave. Many dear little children are made to feel that they are not wanted—boys in particular—and my heart goes out to them. Bear with their outbreaks, and love them in spite of it all, and when they are naughty, and try your patience, try to remove the cause of their irritability; give them something to do to change their thoughts to another channel.

This often works wonders and averts a flogging. Overlook a great deal, and don't be hard and exacting; you will think of it after the nestlings are gone and only the vacant chairs are left. But suffer not lying, treachery, swearing and deceit to go unpunished. Consecrate yourselves to your God-given mission, mothers, for yours is a royal calling, that the Master may say in that great day, "Inasmuch as ye did it unto one of the least of these, ye did it unto me." And that your children may "rise up and call you blessed"—MOTHER in Christian Observer.

From "Pippa Passes."

BY ROBERT BROWNING.

All service ranks the same with God:
If now, as formerly He trod
Paradise, His presence fills
Our earth, each only as God wills
Can work—God's puppets, best and worst,
Are we; there is no last nor first.

Say not "a small event!" Why "small?"
Costs it more pain than this, ye call
A "great event," should come to pass,
Than that! Untwine me from the mass
Of deeds which make up life, one deed
Power shall fall short in or exceed!

The twentieth century fund of the American Presbyterian Church (North), which was inaugurated in 1899, amounts to \$12,039,063. This is the report to be made to the General Assembly at Los Angeles, Cal.

Our Young People

Sun., June 14. Gold, or God?

Luke 18: 18: 18 30.

The "Great Refusal."

In Dante's sublime poem of "Heaven and Hell," the rich young ruler is spoken of by the poet as "he who made the great refusal." To reject Christ because of an early thing that cannot be given up, is to make the "great refusal," and suffer eternal loss.

For God is necessary to us; and gold, or fame, or power, or pleasure, is not. Men have renounced all earthly things for God, and rejoiced, living or dying, with a joy that grew with sacrifice. But men who have renounced God for earthly things have found restlessness and unhappiness even in success, and have gained sorrow and not joy. The soul needs God first and foremost. When we have realized that, we will put earthly things where they belong—in the second place.

Every time in young lives that worldly success conflicts with the will of God in the soul, the great refusal must be either made or replaced by the great acceptance. To choose to follow Christ whenever the ways divide, is to find the secret of joy and salvation.

Old and New.

When the ten commandments were written, men were already covetous. We need not blame our individual sin upon the century we live in. It belongs to our own souls. The words of Christ to the rich young ruler are meant for us, if we love riches more than righteousness. What Christ said nineteen centuries ago applies to-day, because he knew the human heart as it is everywhere, and spoke straight to its sins and needs.

When Christ was on earth, one of his twelve disciples, who went about with him and heard his words, loved money so much more than holiness that he became a thief and a betrayer of his Master. Judas must have heard the parable of the Rich Fool and the story of Dives, from Christ's own lips, yet he sold the son of God to his enemies for thirty pieces of silver. Some Christians to-day, betray their Master in much the same way. We speak the very name of Judas with horror; but are we not also in danger of betraying our Master for gold to-day?

The Danger Signal.

Our Maker, who knows our souls, puts a danger signal to mark the road to riches. Riches, the Bible plainly says, are a snare. They are likely to make men selfish, cruel, vicious, useless, unhappy. Labor is better for us than ease, sobriety than luxury, humility than pride.

We can argue, if we choose, that times have changed, that the Bible is old fashioned, or that Christ did not mean his words to be taken too literally. But the danger signal stands there, just the same. It warns from a real peril; and if we ignore its warning, we are not wise, but obstinately foolish.

What Our Scripture Suggests.

One may be very good and very worthy and yet lack the one thing that puts a man on the side of life and salvation.

The one essential thing is Christ. If we reject Christ we are lost.

We see the struggle here. This young man wanted to follow Christ, but when he knew the conditions he turned away from Christ, clutching his money.

The Lord Jesus as a Poet.

BY REV. HENRY A. NELSON, D. D.

The beauty and sublimity of sentiment, the figurative forms of expression, the vivid picturing to the mind's eye, the fine play of imagination, which entitle a composition to be called poetic are nowhere more admirably exemplified than in recorded sayings of Jesus. His sermon on the mount is hardly more a sermon than a poem. Note its allusions to the birds and the lilies; its comparison of obedient hearers to the wise builder on the rock, and of the disobedient to him who foolishly builds on sand; his illustration of the various effects of preaching upon different classes of hearers; by the sowing of good seed on different kinds of ground; his representation of himself as a vine of which his disciples are branches; and again as the door through which guilty and ruined souls may enter into life, or as the way by which alienated souls may come back to God, and up to his heavenly home.

His parables abound in picturesque imagery, such as his comparisons of the kingdom of heaven to the mustard seed, to the leaven hid in meal, to the precious pearl, the treasure hidden in a field, the net gathering all kinds of fishes, and the hen brooding her chickens under her motherly wings; also the tares growing among the wheat, the lost sheep wandering in the wilderness and faithfully sought by the shepherd, and the unhappy prodigal pining in the far country in which he has wasted his substance, and at length returning, penitent and welcome, to his father's home and arms. Besides the priceless value of the instruction contained in our Lord's discourses and parables, where in all literature, is there anything that more delightfully and healthily exercises and cultivates the imagination?

This poetic quality belongs in a high degree to his conversation with Nicodemus, and that with the Samaritan woman, calling his own instruction living water, of which whoever drinks will no more thirst, and that with unbelieving Jews in which he calls himself the living bread that comes down from heaven.

Those who have studied the characteristic forms of Hebrew poetry, must notice its parallelism and rhythm:

He that cometh to me shall never hunger;
He that believeth on me shall never thirst.

Can we spare the poetry of Jesus from our literature?

For Daily Reading.

Gold, or God?

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| M., June 8. | Love of riches perilous. | Luke 12: 13-20 |
| T., " 9. | Tends to selfishness. | Luke 16: 19-31 |
| W., " 10. | A generous rich man. | Gen. 13: 1-9 |
| T., " 11. | A patient rich man. | Job 1 |
| F., " 12. | A liberal rich man. | Acts 4: 32-37 |
| S., " 13. | Giving up riches for God. | Acts 7: 22-29 |
| Sun., " 14. | Topic—Gold, or God? | Luke 18: 18-30. |

Not our have-beens but our longings have most to do with our future. Heaven is not built on reminiscences.