

IMITATE GOOD MEN.

BY REV. A. J. REYNOLDS.

Paul says to the Thessalonians, "ye became followers of us." We ought to imitate good men. Be manly. We are creatures of imitation. The child imitates the parent, the scholar the teacher. A leading man in the nation impresses his character on that nation; thus with Washington. The Centennial of his inauguration testifies to the fact that he has made his mark, so with Lincoln. Who can tell how much good he has done by his example?

Even in society, a leading lady will be followed for good or ill by all her neighbors.

Imitate good men and women. Imitate Jacob praying at Bethel, Moses worshipping at the burning bush, Elijah bold at Mount Carmel, David singing psalms, Peter preaching at Pentecost. Imitate Luther before the Council, the Pilgrims forsaking England, Lincoln signing the Emancipation Proclamation. Imitate, ladies, Sarah, Hannah, the Mary's, Elizabeth Fry, Harriet Newell.

It is easier to see the imperfections of the saints than to imitate their virtues. An oak may be tall and beautiful, but if it has a knot or a crooked branch, men point to the defects. This is unfair and ungenerous.

It is a glorious privilege to follow the example of good men and women. To write your name with the names of apostles and martyrs. To record your name with the Huguenots and early martyred Christians, and with Ridley and Latimer and Tyndall who printed the first English Bible. Not that we need die as they did, but we should live like them.

The Roman Church canonizes and worships the saints. We would not erect altars to the saints, nor worship their images, but we ought to imitate good people as far as they followed Christ.

Imitation is the sincerest flattery; to imitate good people is to honor them truly.

Many people brag of their descent from the Puritans, and yet fail to imitate the good in them and instead ridicule their sterling piety.

Paul says—"Be ye followers of me even as I am of Christ" 1 Cor. 11: 1. "Be followers of the Church of God." 1 Thes. 2: 14.

Be not slothful, but followers of them who through faith and patience inherit the promises." Heb. 6: 13.

Imitate good men.

CALLOUS FEELINGS.

Those fortunate people who are really busy are apt to know the value of time, and to use it somewhat wisely; but you who have say, two or three hours daily for reading, and who give those hours to the newspapers, periodical literature, or sensational trash, do you realize what you are doing? Do you know that you are riveting about your mind claims, formed, perhaps, years ago, which it will take wondrous strength to break? Have you never stopped to think what it is you are depriving yourself of? What is it you are accustoming yourself to. Do you not know that you are binding yourself down to narrow limitations by doing as you please? Let us illustrate—one trembles before illustrations, but perhaps this may clear the way somewhat: A friend of mine has been learning the guitar; the other day I took her hand and noticed that the ends of certain fingers were hard and callous; she explained that she had made them so by playing. She could not play unless her fingers were hardened, it would be too painful. That is just the way your emotions have become hardened by bringing them again and again into contact with those *strings* of sensational novels, until you do not find even the most horrible details of human suffering "too painful." If you are not fully satisfied of the truth of this, and are fond of experiments, take one of the society novels you are in the habit of reading, one of the "awfully interesting" kind, the kind you can't bear to put down unfinished, and read it aloud to any intelligent boy or girl of from twelve to fourteen years of age; take a youngster of whose freshness and innocence you are assured, and in whom you are specially interested (I beg you won't take one in whom I am interested); now do you see what I mean? Do you see how you have calloused your mind and heart? or do you think the illustration unfair, and that you have a right to read what children should not? I admit that you can understand what they cannot; but for that very reason your feelings ought to be more, not less, keen than theirs. The effect of right education should be as to cause your soul to be at least as much shocked at sin and shame as the soul of a child. That was Christ's meaning, I think, when he made becoming "as little children" the condition of entrance into the kingdom.—N. Y. *Christian Advocate*.