

thing which you do not want. Tell Him the truth about yourself, however bad it makes you, and then ask Him, for Christ's sake, to forgive you what you are, and make you what you ought to be. John iv. 24.

4. Never let a day pass without trying to do something for Jesus. Every night reflect on what Jesus has done for you, and then ask yourself, "What have I done to day for Him?" Matt. v. 13 16.

5. If ever you are in doubt as to a thing's being right or wrong, go to your room and kneel down and ask God's blessing upon it. Col. iii. 17. If you cannot do this, it is wrong. Rom. xiv. 23.

6. Never take your Christianity from Christians, or argue that because such and such people do so and so, therefore you may. 2 Cor. x. 12. You are to ask yourself, "How would Christ act in my place?" and strive to follow him. John x. 27.

7. Never believe what you feel if it contradicts God's word. Ask yourself, "Can what I feel be true if God's word be true?" and if both cannot be true, believe God and make your own heart the liar. Rom. iii. 4; 1 John v. 10, 11.—*Brownlow North.*

JESUS LOVES ME.

Little Carrie was a heathen child, about ten year old, with bright black eyes, dark skin, curly brown hair, and slight neat form.

A little while after she began to go to school, the teacher noticed one day that she looked less happy than usual.

"My dear," she said, "why do you look so sad?"

"Because I am thinking."

"What are you thinking about?"

"Oh, teacher! I do not know whether Jesus loves me or not."

"Carrie, did Jesus ever invite little children to come to Him?"

The little girl repeated the verse, "Suffer little children to come unto Me," which she learned at school.

"Well, what is that for?"

In an instant Carrie clapped her hands with joy, and said, "It is not for you, teacher, is it? for you are not a child. No; it is for me! for me!"

From that hour Carrie knew that Jesus loved her; and she loved Him back again with all her heart.

Now if the heathen children learn that Jesus loves them, and believe His kind

words as soon as they hear them, ought not we, who hear so much about the dear Saviour, to believe and love Him too? Every one of us ought to say, "It is for me!" it is for me!" and throw ourselves into the arms of the loving Saviour.—*Morning Light.*

TRUE MANLINESS.

Every young man considers it high praise to be called a "manly fellow;" and yet how many false ideas there are of manliness!

Physical strength is not the test. Samson was endowed with tremendous bodily powers. He was a grand specimen of humanity. See him rending the lion as he would a kid, or carrying away the gates of Gaza! But he was a weak creature after all, unable to resist the wiles of an artful woman.

Great intellect is not the test of true manhood. Some of the most intellectuellen who have ever lived were not manly. Lord Francis Bacon was a prodigy of intellect. The sciences sat at his feet extolling him as their benefactor; yet we see him led down Tower Hill, a prisoner, for swindling.

Fast living is not true manliness. Some men think that to strut, and puff, and swear, is to be manly. To some the essentials of manliness are to "toss off their glass like a man," "smoke like a man," "drive a fast horse like a man," forgetting that virtue is true manliness. Temperance, chastity, truthfulness, fortitude, and benevolence are the characteristics and essentials of manliness.

To be manly is to be honest, generous, brave, noble, and pure, in speech and life. The highest form of manliness is godliness. Some one has said "An honest man is the noblest work of God," but the man who is honest toward God and toward his fellow-men—in short, a Christian man—is the noblest work of God.—John B. Gough.

PRAYING AND GIVING.

A youth in Rome had suffered from a dangerous illness. On recovering his health his heart was filled with gratitude, and he exclaimed, "O Thou all sufficient Creator! could man recompense Thee, how willingly would I give all my possessions!" Hermes, the head-man,