

among the adventurers and vagrants of this and every other large community. Like the younger son of the parable, their imitation of the manners of "high life" first makes them discontented with the struggles of home industry and then scatters them in "a far country."

Among the French and Germans this development of false manhood is more slowly wrought. The peculiarity of their domestic and national customs tends to the suppression of this strange evolution. The schools are, for the most part, free from the taint. And the inveteracy of vice in the communities, being recognized by parents, is the reason of closer parental watch. Boys have almost attained their majority before they know much of the world among these nations. But how quickly they respond to the evil and measure themselves by the standard of the vulgar is the first conviction of a visitor at any of the German Universities or the Latin Quarter in Paris. The old perversion of Solomon's proverb is literally verified in their lives: "Train up a child, and away he will go." However desirable for the pursuit of certain technical studies may be the Continental schools, it is dangerous in the extreme to permit an American boy to remain abroad after he has attained his preparatory instruction, or to send him there for the attainment of special or professional knowledge until his religious principles are well rooted. Our fellow-countrymen in Europe, who know better than we the risks of their adopted homes, are, to a great extent, in the habit of sending their boys back to America during the callow days when they are likely to mistake man-ishness for manliness.

The manifestation of this false tendency in our own country was in the olden time called the "fifteen year old fever." But our foolish imitation of Continental habits in great cities, without their compensating restraints, has subjected our boys to the contagion of this evil at an earlier age. In country districts the normal maturity of boys is still maintained, and the evidences of man-ishness are neither as extreme in character nor as early in years. But sooner or later a boy must pass through this parenthesis of life. It is the period of slang words, rebellious actions, disagreeable tempers. To the parent it is the time for the trial of faith and patience, for the pain of deepest heart-ache. In later years the manly son remembers all this, and by tractableness and tenderness strives to make restitution for his wrong doing. If death remove his parents before the disease has run its course, he is afterwards the victim of a remorse which time can never silence. The symptoms of the malady, for we would place it in the same category with measles, vary according to constitution and surroundings. With some it begins by the affectation of manners of gentlemen, the most aggravated form of Beau Brummelism, and all the graces of the drawing-room. This is the mildest type, and may be viewed without serious apprehensions. Though there are by-ways from the gate of the Celestial City to the depths of sin, yet they are not the broad way. It may be that such a youth will form acquaintances in even refined society who will mislead him into vice which wears the guise of virtue. But if parents are wise in their generation they will be able to choose the companions of children having these social tendencies. Instead of over-riding the boy should be treated with a certain consideration, for the evil thing in him is only the excess of a good.

What, on the other hand, shall be said of that enlarging class of boys whose natures develop in an opposite direction? For everything low and debasing they seem to have an irresistible desire. Despite all example and pleading from parents they adopt the life of a loafer and a blackleg as the highest style of man. Oftentimes they manifest a hatred of truthfulness, as though their very instinct made the society of liars most congenial. In billiard saloons and places of worse repute they congregate, and vie with one another in a bravado of wickedness. I firmly believe that the majority of the supporters of vice in all cities are youths under twenty-five years of age. It would surprise some optimists to note the number of beardless and immature faces which issue during a single

evening from the doors of some places of ill repute in the better neighbourhoods. This form of man-ishness is the most hopeless. The probabilities are that the youth will bring to later life from this period of vulgar association an enfeebled body, a sceptical mind, irritable temper, and a lawless will. Culture will do nothing for such an one. He must be converted before he can eat honest bread.

The problem presented by this strange period is most difficult of solution. It involves all the tact of woman in the home. The only eradication of the evil is to be wrought by parental influence. The church and the community can do little for the exorcism of man-ishness if household disciplinarians will not have it so. Whatever may be the silliness and the sinfulness of parents there are few blind enough to desire this unnatural development in their children. Into the modes of home government in dealing with its cure we do not now enter; but for its prevention this one thing may be said with safety, and ought to be said with emphasis: that no one can do more harm to society and the Church of God than he who intrudes himself between parent and child. When there is a need to prevent cruelty or to remove from the contamination of crime, the community, as a whole, may rightly interfere and separate young lives from those who in the family are their enemies. This is the philosophy of our Societies for the Prevention of Cruelty, and various agencies of the State's authority. No one mind can be trusted to do such delicate work. But everyday life witnesses the sowing of suspicions, the education of distrust, the weakening of parental authority, by those who call themselves your child's friends. These are they whom Cicero so sternly denounced as the "perverters of youth." That which they would resent in their own families these busybodies in other men's matters make a trade. We could furnish a list of such officious Christians, who, whatever may be their motives, are doing deadly and the devil's work. For when a child's honour for parents is weakened the first step, according to the fifth commandment, is taken from "the land which the Lord thy God giveth thee." When confidences are encouraged to which the father or mother cannot be made a party the seed of falsehood is sown. What shape it may assume in its after-growth, who can tell? When children are encouraged by outsiders to asperse their parents' motives and criticise their actions, their strongest link to virtue is forever broken. Who can wonder that they come to doubt all goodness and to rebel against all authority if by such subtle influences their confidence in those who stand to them as God's vicereagents in the family be destroyed? If our children are to be truly trained for God and usefulness there must be among all good people a recognition of the sacredness of the parental tie.

Another word of suggestion must be added, to those who do this same evil thing unconsciously. A wicked or a worldly life must taint the whole circle of childhood which surrounds it. It may be that for his own household a man is ready to assume all the responsibility of a vicious example; but what right has he to erect a standard of character and conduct which shall tone down the lives of other people's children? If there were no man-ishness among men it would soon die out among boys. But so long as the pestilence rages in a single home there is danger of its ravaging a city. More real manliness among men is the best prescription for the cure of man-ishness in boys.—*Dr. S. H. Tyng, jr.*

MINISTERIAL FIDELITY.

How may we maintain power in the pulpit? It is the Holy Ghost, not we, who wields converting power, yet He regards the law of fitness, of adaptation of means to an end.

1. Piety in the heart is of prime importance. We use fire to kindle fire, not a lens of ice! The Gospel demands your undivided allegiance. Preach as for yourself, and you will persuade others. The high priest made atonement first for himself, then for others.

2. Prayer in the closet. We who so often pray in the pulpit, the house, and the circle of prayer, are liable to insidious temptations on this point. We lose

our individuality. Public prayer cannot take the place of private communion with God. We must also intercede for others dead in sin, stretching over them, as it were, our hands to theirs, our lips to theirs, as did the prophet over the dead, and wrestle in prayer as he.

3. Work in the study. The Bar and the Senate demand closest application and preparation, but not more than does the pulpit. The preacher, unlike the barrister or evangelist, addresses the same audiences year after year. The pastor must bring the choicest fruits of study, and fear not the criticism passed on an ancient orator, that these "smell of the lamp." Yield not to the interruptions of your study hours. Why should you turn the grindstone that is to sharpen the axe of every adventurer? Give yourself to reading. Keep abreast of the age. A magnet attracts to itself, so will a homiletic instinct in the work of sermon making. Use not the sentences of others as your own, but use other minds to stimulate. As steel and flint by percussion emit sparks, so you may quicken and freshen the vigour of your own mind by coming into contact with other minds. Circumnavigate the globe of thought, but see to it that your first meridian passes through Calvary, and adjust all to that centre.

4. Christ crucified in the sermon. Preach about His nature, His atoning work, ascension, and return; do not hide His face with flowers, as did the artist who painted James II. Keep behind, not before the Cross. Yet let your individuality be respected.

5. Lastly, let there be holiness in the life you live. Intellectual vigour cannot atone for its lack. Be cheerful and natural, but deport yourself as becometh the Gospel of Christ. Beware of pride, self-indulgence, avarice. Remember you exist for the flock and not they for your sake. Be an example to them, your life becoming an eloquent sermon, rounding out to as grand a climax and close as was His whose voice seems yet to linger here! "Allure to brighter worlds and lead the way!"—*Dr. W. M. Taylor.*

DISOBLIGING PEOPLE.

It is easy to recognize your disobliging person. He has no idea of being put out for anybody. Money will not buy him, nor tears nor smiles; not even his own personal interest beyond the mere convenience of the moment. It is not enough to say that he is selfish, for there are other forms of selfishness, more intelligent or more cunning, which permit some degree of exertion for others with a view to personal benefit later. But your disobliging person has no such far-seeing philosophy. He holds his course and recognizes no reason why that should be crossed by what he calls the less important one of his neighbour; by his practice of not looking for opportunities to serve he ceases to see them, and all his circle ceases to ask or expect any consideration from him. Thus he reaps his reward, for it is undoubtedly true that disobliging people get through the world with a minimum of fatigue and exertion.

Where do these creatures come from? They must be born so, for in a young and growing family it often happens that there is one, thus labelled, "No thoroughfare," out of whom nothing is to be got. It is an accepted fact; happily the same circle almost inevitably possesses another member who will fetch and carry to any extent. Education and example do much. If the head of the family belongs to the race of the disobliging, the trait is pretty sure to run through the household down to the very dog upon the doorstep, who will not move for you to pass in or out; but if the general atmosphere of the house is one of mutual help and kindly interchange of services, the disobliging element must for very shame hide itself and disappear.

The words "unamiable" and "disobliging" are not synonymous terms, for the people now discussed are often delightful companions for the moment; the consciousness they have of never allowing themselves to be "put upon" expands over them a sort of affability; their minds may be well informed, their manners attractive, their charms irresistible. Only do not venture the experiment of asking them any favour, however trifling, unless you would risk the breaking of the spell.—*Boston Daily Advertiser.*