

TO OUR YOUNG WOMEN.

YOUNG women of to-day: the solemn duty, the glorious privilege, rests with you to redeem the young men of our country in your companionship from dreadful danger, and save yourselves from sharing its heaviest part. You hold the heart-strings of our young manhood. You can wield a power greater, perhaps, than fathers' teachings or mothers' tears. Oh! use it for God: use it for purity and temperance. Demand reform of the guilty, already sinning, immediate repentance and abstinence: and warn those in danger, so that they may know that you are watching to see if they love sin more than they do you. Do not trust your heart's affections with a man who is at any moment likely to yield to the lowest temptation and surrender his manhood. Do not trust your tender love with a man who cannot control even his grosser appetites and passions, but will risk his own health and your happiness for the idle gratification of a vicious propensity. Do not associate with a young man who drinks. These are the negatives. The positives are: Go to work actively to save; dissuade young men from doubtful courses which may lead to sin; kindly and tenderly reach forth and save the falling. Perhaps they are even now waiting for the token of loving anxiety or the word of tender rebuke that tells them that someone cares for their souls. Perhaps they are even now ashamed of their evil ways, and only need the power of some beloved voice to win them back to purity and peace. There is greater power, if wisely used, in the soft entreaty of faithful love to turn the scale of resolution, than in the taunts and sneers of profligate companions. It is a power delicate but mighty, like the sunshine; use it for God and temperance; chide and rebuke in love, as well as entreat and persuade. Induce your female friends to do likewise, and help them, and you can soon form a social sentiment and power against intemperance which will crush the demon in a year. Make the social atmosphere of your homes so pure that drunkenness will be ashamed to enter there. Oh! this is service which will make life glorious, and will save men from destruction, dignify womanhood, and glorify God.

Dare you do it?

Ask God's blessing and guidance, and begin to-day, and in His mighty power go forth conquering and to conquer.—*Watchword.*

HOW TO MAKE WORK EASY.

THE same amount of Christian work is exhilarating to one man and exhausting to another. In the one case it is a tonic and in the other leeches. Why the difference? In order to work easy, the undertaking must be congenial. But you say that much of what is expected of us is repulsive to the natural soul. Our reply is: "Get your heart right and the work will be pleasant. No need of your trying to do Christian work unless you are a Christian." Do not fret about results. All Christendom engaged in the redemption of one man would make a failure. God only is sufficient. Our work is to bring the soul under the proper influences. We are responsible for means and not for results. Fretfulness is not augmentation, but depletion. The successful Christian workers are without exception cheerful. They do the best they can, and then leave the matter with God. We excuse an occasional fit of the "blues," but when the disease becomes chronic, the man has all he can do to take care of himself, and has no time for the improvement of others. If you have the salt rheum, and a man offer you a box of salve that he says will certainly cure you, and you observe that he has on his hand the same disease unhealed, you say: No, I thank you: if your medicine were worth anything, you would cure your own hands." So there is no use in a morbid man of gloomy heart attempting to raise others out of spiritual misfortunes, because his shadowed soul is a slander on his medicine. A man must have both his feet solidly planted on the Rock before he can pull sinking men out of the floods.—*Talmage.*

The design of God's providential dispensations is seldom understood at first. We ought, therefore, to believe, though we understand not; and to give ourselves up to the Divine disposal. The great work of faith is, to embrace those things which we know not now, but shall know hereafter.

RELIGIOUS EMOTION.

THERE is an obvious purpose among a large class of religionists to ignore the emotional aspects of Christian experience. It is frequently remarked religion is not feeling. In a qualified sense that may be correct. But true religion always inspires feeling. It is claimed that we should not be governed by our emotions. Nevertheless, men are so governed, always have been, and, probably, always will be. Most assuredly, religion, considered either as a system, or as an experience, is well calculated to excite and intensify the emotions. Its history embraces the most touching and thrilling incidents, and cannot be read without stirring the heart to its profoundest depths. Its doctrines are so sublime and wonderful, that when properly apprehended, they must awaken in the soul admiration, wonder, and joy. What right disposed mind can come into contact with the doctrines, precepts and facts of New Testament Christianity and not be moved? Who can contemplate the teaching and eventful life of the most prominent and leading character, Jesus, and not feel all the sympathies of his nature aroused? His advent set heaven in a stir, and when born in Bethlehem, a multitude of the heavenly host started and sang with triumphant joy, "Glory to God in the highest and on earth peace and good will to men." All heaven was in ecstasy when He returned from the conflict with the powers of darkness an exultant conqueror. Can we be expected to accredit these things and not be excited?

As an experience, a present life, what is the true idea of religion? In its most elevated and spiritual modes and manifestations, is it not love?—love to God and man? Can there be love without emotion? Who can love and not feel it? Moreover, is not this the most thrilling and joyous emotion known to our race? We had as well attempt to see without eyes, or hear without ears, as to love without feeling. Our feelings may not always be manifested in precisely the same manner. Much will depend on the structure of our mind and our education. Our joy may sometimes find expression in tearful silence and may covet retirement. Then, again, it may break out in exuberant shouts of transport, and invite all to come from the ends of the earth to hear us tell our wondrous story of salvation. The religion of mere work, or sublimated sentiment, will never reach and can never save the world. To be pardoned, adopted, regenerated, and sanctified, is to be filled with peace, power, and joy in the Holy Ghost; a peace that passeth all understanding, a power all divine, and a joy unspeakable and full of glory. Our Bible and the religion it imparts, are full of transporting ballelujabs, and those who read the one and possess the other, may rejoice with "joy unspeakable and full of glory."—*Christian Standard.*

THE GREAT MASTER.

"I AM my own master!" cried a young man proudly, when a friend tried to dissuade him from an enterprise which he had on hand; "I am my own master!"

"Did you ever consider what a responsible post that is?" asked a friend.

"Responsible? Is it?"

"A master must lay out the work which he wants done, and see that it is done right. He should try to secure the best ends by the best means. He must keep on the lookout against obstacles and accidents, and watch that everything goes straight, else he must fail."

"To be master of yourself, you have your conscience to keep clear, your heart to cultivate, your temper to govern, your will to direct, and your judgment to instruct. You are master over a hard lot, and if you don't master them they will master you."

"That is so," said the young man.

"Now, I could undertake no such thing," said his friend. "I should fail, sure, if I did. Saul wanted to be his own master and failed. Herod did. Judas did. No man is fit for it. 'One is my master, even Christ.' I work His direction. He is regulator, and where he is master all goes right."

"'One is my master, even Christ,' repeated the young man, slowly and seriously; "everybody who puts himself sincerely under His leadership wins at last."—*Christian Weekly.*