

Charm of Manner.

There is nothing in this world so winsome as a charming manner. Beauty of face and grace of figure may attract for the time being, but admiration falls away after a while, unless there be associated with them what old English writers used to call "pretty behaviour."

I think Christ must have had this charm of manner, else why were little children brought to him for blessing, and why should women have carried their sorrows to him, and men their suffering ones to lay them down at his feet? Some one has said that Jesus was the first true gentleman the world had ever seen. The compliment is a delicate one. Think of all that it implies: of serenity, gentleness, purity, self-abnegation, and sympathy—the traits that are the hall-mark of the Christian gentleman.

There seem to be two qualities connected with attractiveness of manner—serenity and graciousness. What repose there is in being with a person who has this matchless serenity—what clearness of vision and reserve force it implies—what presence of self-control and absence of self-consciousness! To see plainly your own strength and weakness, or, rather God's strength and your weakness—to feel his power behind and under you, as your reserve force in time of need—this is to possess strength, indeed; and with that strength the quietness which conscious power always confers.

Repose implies self-control, moreover. One could never imagine fussy, fidgety people being charming. They diffuse irritation round them as a puffing locomotive spreads smoke and cinders, and provoke the most long-suffering to wrath. They cannot be depended upon—they are always a hindrance rather than a help in time of need. To hold one's self well in hand is simply a matter of practice and is well worth cultivating, for a fine character is impossible without it.

If I were asked what recipe to use to secure this beautiful tranquility of manner I should say, take that text from Isaiah, "In quietness and in confidence shall be your strength, . . . saith the Lord."

But graciousness is the crowning gem in the diadem of a beautiful manner. It is compounded of equal parts of kindness and tact.

Kindness is simply the feeling of Christian charity to all men, and tact is the valve that regulates its expression. As a rule, the word, the deed, that confers pleasure upon us is almost sure to please the person with whom we have to do. Strive not only to do unto others as you would have them do unto you, but to do it in the way you would like to have it done unto you,—which is simply the golden rule carried out to its legitimate conclusion.

But there is one thing to be cautious

about. A charming deportment is like solid silver—use it every day and it retains its brightness, but lay it away for "company occasions" and ah, how soon it tarnishes! Exercise winning ways on the home-circle—you will be amazed to find what practice will do, what ease and grace of demeanor and what charm of manner you will develop, aside from the "sweetness and light" that you will diffuse over those who love you best and are most charitable to your shortcomings.

Attractiveness, whether of person or manner, is, therefore, the birthright of every Christian, the blossoming, as it were, of the truly Christlike character, which, like the orange tree, bears in profusion both flowers and fruit at the same time. Is it worth acquiring? Every fibre of your being answers, "Yes."

But be warned! It takes time, it takes work, it takes patience. Like the walls of Jerusalem, it rises stone by stone; but the end is the grandest thing the world has ever looked upon—a complete likeness of him who is "like the sun in his beauty."—Jane M. Miller, in "Forward."

The Legacies of Intemperance.

By Rev. Louis Albert Banks, D.D.

The immediate influence, the first legacy, of intemperance, is to the family of the drunkard. His wife and children and his relatives, be they ever so pure and innocent themselves, must share his disgrace and shame, and they must often endure it after he has ceased to feel the shame and ignominy of his position. This bitter legacy brings usually the curse of poverty; the fruit of the twin branches of idleness and waste which grow on the drunkard's tree, to make still more horrible and repulsive the poisonous draught.

One of the saddest of these legacies in domestic life is the hereditary influence of this vice, which often reappears unto "the third and fourth generation." The thirst for strong drink acts not unfrequently like some of the rivers in southern California, that come down from the mountains, strong and courageous in the fulness of their waters, but when they strike the hot plains they sink beneath the sands, to reappear again many miles away and roll onward with unabated current.

So the appetite for strong drink sometimes does not seem to appear in a man's children, but running under a generation, comes up in his grandson, a very lurking devil of evil, so that the unfortunate youth, from early boyhood, never hears the clink of the glasses, or sees the glint of the sun on the bottles in the saloon window, or catches a whiff of the fumes from the grog-shop door but that the inherited appetite for strong drink cries out in his very blood for gratification.