

DON'T FROWN.

In the name of weary humanity, allow a plea for cheerfulness to be entered. Why Christians, will you go about among your follow-men with a frown-draped countenance? Sorrows come, troubles come, disaster comes; but why be so melancholy as though your last hope were blasted? There is a duty which we owe to those about us—to be cheerful. The gloom upon your face throws a shadow on their hearts. It is pitiful to see the sad effects of one such face upon a family. The children feel it; the servant feels it; the wife or husband, as the case may be, feels it. Life is made up of little things, and cheerfulness is one of the little things which cost nothing, and are worth a great deal. Let the law of kind charity, which underlay the life of the Saviour, be the guiding principle of ours. And let it not stop with faithfulness in great matters, but see to it that this grace attains so high a development, that you will make your words conformable to it; that it may beam from every feature. Your cheerfulness will rest the weary; it will cheer the downcast heart; it will strengthen the weak; it will help men to keep brave hearts in this cold, hard world.—*Christian Observer.*

THE FOUNDER OF BUDDHISM.

Seven centuries before the Christian era, a prince of one of the royal families of India, having exhausted, in his twenty-ninth year, all the pleasures of the world, and having in him one of the deepest, most comprehensive, and most creative of human intellects, suddenly abandoned in disgust, his palace, his family, his treasures and his state; and took the name of Gotama, which means, "he who kills the senses;" became a religious mendicant; walked about in a shroud taken from the body of a female slave; taught, preached and gathered about him a body of enthusiastic disciples, bound together by the most efficient of all ecclesiastical organizations; dictated or inspired works which, as now published by the Chinese government in four languages, and occupy eight hundred volumes; and died at the age of eighty, the founder of the Buddhist religion. Compared with this man, Mahomet was an ignorant ferocious barbarian; and the proudest names of western philosophy lose a little of their lustre when placed by the side of this thinker, who grappled with the greatest problems of existence with the mightiest force of conception and reasoning. As a philosopher, he anticipated both the idealism of Berkeley and the positivisms of Comte; as a political thinker, he anticipated the noblest truths of our "Declaration of Independence," and twenty-five hundred years ago taught, against the caste system of India, the doctrine of the equality of men; and in that religion of influence, higher than that in which either philosopher or statesmanship works, he founded a religion which is now professed by two-fifths of the human race, and which thus exceeds, in the number of its votaries, that of any other religion in the world. Buddhism has been corrupted by a fantastic mythology, but its essential principle, derived from the founder's disgust of existence, is, that life is not worth living, and that the distinction of life is the highest reward of virtue. To pass, in the next world, through various penal or purifying transmigrations, until you reach the bliss of Nirwana, or mere nothingness or nonentity, that is the Buddhist religion. We have said that it was professed by two-fifths of the human race, but its fundamental proposition, that life is not worth living, is believed if not professed, by a large majority of man-

kind. Not to speak of the hundreds of wailing books which misanthropic genius has contributed to all modern literatures, not to remind the reader that the Buddhist Byron is the most popular British poet of the century, that person must have been singularly blessed with cheerful companions who has not met followers of Gotama among the nominal believers of Christ. The infection of the doctrine as an interpretation of human experience is so great, that comparatively few have altogether escaped its influence. In basing his religion on this disease in human nature, Gotama showed profounder sagacity than was evidenced by any other founder of a false religion; and in the east this disease presented its most despairing phase, for there weariness of life was associated both with the satiety of the rich and the wretchedness of the poor.

But whence comes this disgust of life? We answer, from the comparative absence of life. No man feels it who feels the abounding reality of spiritual existence glowing within him; for rightly sings the poet:

"Whatever crazy sorrow saith,
No life that breathes with human breath
Has ever truly longed for death.

"'Tis life! whereof our nerves are scant,
O life, not death, for which we pan;
More life, and fuller, that we want!"
—*Atlantic Monthly.*

SNARES IN THE PATHWAY OF GIRLS.

Girls, especially those of an amiable disposition, are in danger of leaning too much upon others, and of thus failing to form a solid, independent character. I don't think a woman should obtrude her opinions on the public notice, but she should have them. Her actions ought not to be controlled by what "Mary" says, by what "they" say, nor by the impulses of her nature; but by pure and well-grounded principles.

Without this force of character, she is but a mirror, reflecting every face and figure which pass before it. If she is with worldly-minded people, she is sure that there is no harm in dancing; if she is talking to her minister, she wonders how people could be so wicked as to dance. It is easy to see how such a person may be led into forbidden paths.

If her home influences are good, the evil of her chameleon nature will not appear until she is sent to boarding-school. Here she meets with a great variety of characters; many more, perhaps, like herself, marshaled under the command of two or three rival leaders, a few independents, and some fluttering bats. When she is able to decide which company to join, she obeys the captain implicitly. If a poor scholar comes, and the leader says it is not respectable to associate with such girls, she will vie with the others in heaping slights upon the lonely stranger. Suppose the ruling spirit falls out with a teacher; her vassals will combine against him, and worry him until the poor man's peace is gone. Worst of all, if a revival of religion should begin in the school, and a leader should be converted, many of her friends would profess conversion, who had experienced no real change; such is the ascendancy which a strong mind gains over those that are weak.

Some girls, who do not lean so much upon others, are the "creatures of present impulse." They rush headlong into everything. Now, I would not chain down those sweet impulses of a young girl's nature which make her charming. I would not have her gliding about as dry as

chalk, and as silent as the ghost of propriety.

If your friend is saying sweet things to you, my child, and no one else is near, throw your arms around her neck and kiss her, if your heart prompts the need; if she is telling you her sorrows, restrain not your sympathetic tears. But in questions of right, let reason, conscience, the Bible and the Holy Spirit, be your guides. To act without thought is to put yourself on a level with irrational beings, it is ungrateful to God, who gave you a mind, and it is an insult to the Holy Spirit, who is waiting to help you.

If you wish to be nobler than the animals around you, and if your wavering sister wishes to be other than a mere automaton, think. Sit at the feet of wise men and learn of them—no attitude is more lovely for a woman—but don't accept what they say as truth until you have reasoned it out in your own minds.

Read—most especially read the Bible, and pray that the Spirit of God may guide you into all truth. When from these sources, you have extracted your code of morals, obey it, if need be, in defiance of "the world, the flesh and the devil."

This will be for your own good, and for the good of those around you. Woman's influence is silent, yet powerful. She speaks through her father, her brothers, her husband, her sons. O, that her gentle voice may ever be heard pleading for the right.

POINTS OF DIFFERENCE.

We can never become careless, or comparatively careless, of our points of difference, until we learn what wretched stuff they are made of; that these points of difference reside in opinions acquired at no cost at all, and that they often rise no higher in the scale of value than borrowed prejudices. So long as "orthodoxy" of opinion is more elaborately insisted on in the pulpit than love and purity; so long as dogmatic theology has the lead of life; so long as Christianity is made so much a thing of the intellect and so subordinately a thing of the affections, the point of difference between the churches will be made of more importance than the points of sympathy. Pride of opinion must go out before sympathy and charity can come in. So long as brains occupy the field, the heart cannot find standing room. When our creeds get to be longer than the moral law; when Christian men and women are drawn into, or shut out of, churches on account of their opinions upon dogmas that do not touch the vitalities of Christian life and character; when men of brains are driven out of churches or shut away from them, because they cannot have liberty of opinion, and will not take a batch of opinions at second hand, our pride of opinion becomes not only ridiculous, but criminal, and the consummation of Christian unity is put far off into the better future.—*Dr. J. G. Holland; Scribner for May.*

A GENTLEMAN in England was walking over his farm with a friend, exhibiting his crops, herds of cattle, and flocks of sheep, with all of which his friend was highly pleased, but with nothing so much as his splendid sheep. He had seen the same breed frequently before, but had never seen such noble specimens; and with great earnestness he asked how he succeeded in producing such flocks. His simple answer was, "I take care of my lambs, sir." Here was all the secret of his large, heavy fleeced, fat sheep; he took care of them when they were lambs. Let parents and teachers take the hint.

THE

Wh
existed
called
comm
was es
Himse
closely
that if
Lord,
own l
that
Apost
the cl
such
such
tion
wildes
aroun
nings
while
within
shoul
all th
of the
loftier
forth
of the
subtl
that
its
way;
and
ancie
He t
decre
itysh
unde
time
raise
trans
erati
the l
ascen
Fath
ever
thos
and
earn
wills
the
He l
No
geth
mea
brou
grov
Chu
ques
Chu
inter
orde
pore
sequ
it w
nev
vers
exh
In t
of t
to
inst