

I'm a little tender plant
In the garden of my God;
Gentle care I daily want,
And the sunshine of the Lord.
Then I hope that I shall bear
Little blossoms, bright and fair.

CHRIST IN ALL OUR HOME SORROWS.

We want the religion of Christ in all our home sorrows. There are ten thousand questions that come up in the best regulated households that must be settled. Perhaps the father has one favorite in the family, the mother another favorite in the family, and there are many questions that need delicate treatment. Tyranny and arbitrary decision have no place in a household. If the parents love God there will be a spirit of self-sacrifice, and a spirit of forgiveness, and of kindness which will throw its charm over the entire household. Christ will come into that household, and will say, "Husbands, love your wives, and be not bitter against them; wives, see that you reverence your husbands; children, obey your parents in the Lord; servants, be obedient to your masters," and the family will be like a garden on a summer morning—the grass-plot, and the flowers, and the vines, and the arch of honeysuckle glittering with dew. But then there will be sorrows that will come to the household. There are few families that can escape the stroke of financial misfortune. Financial misfortune comes to a house where there is no religion. They kick against divine allotments, they curse God for the incoming calamity, they withdraw from the world because they cannot hold as high a position in society as they once did, and they fret, and they scowl, and they sorrow, and they die. During the past few years, there have been tens of thousands of men destroyed, not only for this life, but for the life to come, by their financial distresses. But misfortune comes to the Christian household. If religion has full sway in that house, they stoop gracefully. They say, "This is right." The father says:—"Perhaps money was getting to be my idol. Perhaps God is going to make me a better Christian by putting me through the furnace of tribulation. Besides, why should I fret anyhow? He who owneth the cattle on a thousand hills, and out of whose hands all the fowls of heaven peck their food, is my father. He clotheth the lilies of the field; he will clothe me. If he takes care of the raven, and the hawk, and the vulture, most certainly he will take care of me, his child." Sorer troubles come, sickness and death. Loved ones sleep the last sleep. A child buried out of sight. You say:—"Alas! for this bitter day. God has dealt very sorrowfully with me. I can never look up. Oh! God, I cannot bear it." Christ comes in and he says:—"Hush! O troubled soul; it is well with the child. I will strengthen thee in all thy troubles. My grace is sufficient. When thou passest through the waters I will be with thee."

When through the deep waters I call thee to go,
The rivers of sorrow shall not overflow;
For I will be with thee, thy troubles to bless,
And sanctify to thee thy deepest distress.

CHRIST, THE SOURCE OF MISSIONARY LIFE.

Every impulse and stroke of missionary power on earth is from the heart of Christ. He sows, and there is a harvest. He touches nations, and there arises a brotherhood not only by His light, but sanctified by His love. He spreads His net, and gathers of every kind, and lo! the burden of the sea is not only fish, but fishermen, who go and gather and come again. What follows, then, but that the criterion of missionary power and success in any branch of the Church is its conscious nearness and likeness to Him? If there are activity,

free-givings, ready-going, a full treasury, and able-bodied men who say, "Here am I, send me," it is because, through all the organization, Christ lives, and His Person Spirit works. There is no other possible spring for that enthusiasm. Take Him away from the bravest missionary at his post—the lion-heart of Selwyn would break; St. Paul would sink and die of homesickness "alone at Athens." If the ship labors in the sea, it is because there is no call of faith to the Master. If the machine stops or breaks, it is because the motive force is not let on. If the flower of Lebanon languishes, it is because the roots are not in the heart of the ground. If money fails, you can start a thousand conjectures as to this defect or that in the plan, but you are looking for a disorder on the surface which is deeper down at the core. You have undertaken the amazing task of converting the world to Christ by a selfish Christianity. Know, O blind interpreter, that when men love Christ with right loyal and joyous devotion, they will speak of Him, run for Him, give to Him, tell out His history; and of missionary money and men there will be no famine. God's river of life will be full of water. It is time for Christians to think, amidst their perplexities, whether the difficulty is not where they forgot to look for it—in their piety. We shall have more money for the Master when we have more of the Master. The world and the flesh and the devil have got the money; and they have got not a little of it in the hands of baptized men and women. It will come out when they believe in Him by whom that "world" was overcome; who transfigured that "flesh" into a living temple, and who, by putting Satan behind Him, drew to Him the ministry of angels. How much of the present Christ, so much Missionary strength.

MANLISHNESS AND MANNISHNESS.

As soon as a boy begins to be a boy he begins to imitate the men around him. And that is all right; it is the only way he has of ever becoming a man himself. But, oh! what mistakes some boys make about it.

Boys are all anxious to imitate the pleasures of men. They want to ride a horse like a man, shoot a gun like a man, and dress like a man, and even this would not be so bad, but many boys have a dreadful propensity for copying the vices and frivolities of men. They wish to smoke and chew tobacco like a man, to drink liquor like a man, to swear like a man, to fight like a man, to sit up late at night like a man, to swagger and bluster like a man, to read vile books like a man, to be obscene in conversation like a man, and, in short, to copy everything from men that is easy to copy, and that will be a curse after it is copied. And this is what is called mannishness.

Then there are some boys who delight in copying the noble traits and actions of the men around them. They are ambitious to be as brave as a man at a fire or in a battle, to be as cool as a man in the midst of danger and excitement, to show the fortitude of a man in enduring as great physical pain as a man, to have as much physical strength as a man, to run as fast as a man, to do as much business as a man, and be as shrewd in a bargain as a man, to write like a man, and speak as correctly and as wisely as a man, and, in short, to copy everything from men that is noble and useful. And this is what is called manliness.

And, oh! what a difference there is between the fruits of mannishness and manliness in boys. The mannish boy develops very soon into a fop, or a drunkard, or a loafer, or perhaps a thief. He is fortunate, indeed, if he retains his reputation, his purse, his employment, his liberty or his life, to the years of mature manhood. He has a good start on the road to ruin for body and soul, for time and eternity. But the

manly boy can confidently count on an opposite career. He will grow every day in the confidence and esteem of his superiors, he will be promoted in business, he will enjoy good health and long life, and when he is dead his very memory will be fragrant and blessed.

Various means of preventing mannishness may be recommended to boys. Among others, let them keep as much as much as possible in the company of their own father, and of other good and true men. Let them give earnest heed to what their elders and superiors admire and condemn in boys. And, above all things, let them studiously avoid the company of mannish boys. Mannishness is very contagious, and every manly boy should avoid the mannish boy as he would the pest.

WHAT MARY GAVE.

When the collection is taken up in church, boys and girls put in money which their parents have given them for that purpose. The money is not their gift, but that of their father and mother. They have just as much to spend for their pleasure as they had before. And so I heard a kind-hearted girl complain that she had nothing of her own that she could give. I will tell you what she gave in one day, and you see that she was mistaken.

She gave an hour of patient care to her little baby sister who was cutting teeth. She gave string and a crooked pin and a great deal of advice to the little three-year-old brother who wanted to play fishing. She gave Ellen, the maid, the precious hour to go and visit her sick baby at home; for Ellen was a widow, and left her child with its grandmother while she worked to get bread for both. She could not have seen them very often, if our generous Mary had not offered to attend the door and look after the kitchen fire while she was away.

But this was not all that Mary gave. She dressed herself neatly, and looked so bright and kind and obliging that she gave her mother a thrill of pleasure whenever she caught sight of the young pleasant face. She wrote a letter to her father, who was absent on business in which she gave him all the news he wanted, in such a frank, artless way, that he thanked his daughter in his heart. She gave patient attention to a long, tiresome story from her grandmother, though she had heard it many times before. She laughed just at the right time, and when it ended, made the old lady happy by a good night kiss. Thus she had given valuable presents to six people in one day, and yet she had not a penny in the world. She was as good as gold, and she gave something of herself to all those who were so happy as to meet her.

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