

"Lov'st Thou Me?"

Hark, my soul! It is the Lord,
'Tis thy Saviour: hear His word:
Jesus speaks, and speaks to the:
"Say, poor sinner, lov'st thou me?"

"I delivered thee when bound,
And, when bleeding, heal'd thy wound;
Sought thee wandering, set thee right,
Turn'd thy darkness into light.

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"Mine is an unchanging love,
Higher than the heights above,
Deeper than the depths beneath,
Free and faithful, strong as death.

"Thou shalt see my glory soon,
When the work of grace is done;
Partner of my throne shalt be:
Say, poor sinner, lov'st thou me?"

Lord, it is my chief complaint
That my love is weak and faint;
Yet I love thee, and adore;
Oh, for grace to love thee more!

—Cowper.

A True Gentleman.

When you have in truth found a man, you have not far to go to find a gentleman. You cannot make a gold ring out of brass. You cannot change a Cape May crystal to a diamond. You cannot make a gentleman till you first find a man.

To be a gentleman, it is not sufficient to have had a grandfather. To be a gentleman does not depend upon the tailor or the toilet. Blood will degenerate. Good clothes are not good habits. The Prince Leo Boo concluded that the hog was the only gentleman in England, as being the only thing that did not labour.

A gentleman is just a gentleman; no more, no less—a diamond polished that was at first a diamond in the rough. A gentleman is gentle. A gentleman is courteous. A gentleman is slow to take offence, as being one who never gives it. A gentleman is slow to surmise evil, as being one who never thinks it. A gentleman subjects his appetites. A gentleman refines his taste. A gentleman subjects his feelings. A gentleman controls his speech. A gentleman deems every other better than himself. Sir Philip Sidney was never so much a gentleman—mirror though he was of English knighthood—as when, upon the field of Zutphen, as he lay weltering in his own blood, he waived the draught of cold spring water that was to quench his mortal thirst in favor of a dying soldier.

S. Paul describes the gentleman when he exhorted the Philippian Christian: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think of these things." And Dr. Isaac Barrow, in his admirable sermon on the callings of a gentleman, pointedly says: "He should labour and study to be a leader unto virtue, and a noble promoter thereof; directing and exciting men thereto by his exemplary conversation; encouraging them by his countenance and authority; rewarding the goodness of meaner people by his bounty and favour. He should be such a gentleman as Noah, who preached righteousness by his words and works before a profane world." —Bishop Doane.

The Change.

To-day rich, to-morrow poor; to-day strong, to-morrow in the coffin. To some death sends his gray-liveried messengers beforehand; but to many he comes unannounced, and with his sickle cuts down the lofty ones of the earth. Are we on ship-board? There is but a step between us and death. Are we on horseback? We may meet with a fall. If we do but pass through the street death points his fore-finger at us from every tile on every roof. Our life is less than a span. How easily do we fall into an abyss! But so long as people are young they think nothing of all this: they look more upon the waves which roll toward them than upon those that lie behind. Years, however, will

come when, unconsciously to ourselves, the eye will often revert to the many waves in the rear, and will see with regret that there are not many left to meet us. The longer a life is the quicker it goes—like an employment to which long habit has accustomed us. As if in a dreamless sleep, gone all in an instant. Oh, may the fading grass of the field, and the fleeting roses of the cheek; may all the nothingness of this dark valley, teach me that I am a lost child, who has been banished from home, and has merited God's wrath.

To Break off Bad Habits.

Understand the reasons, and all the reasons, why the habit is injurious. Study the object until there is no lingering doubt in your mind. Avoid the places, the persons, and the thoughts that lead to temptation. Frequent the places, associate with the persons, indulge the thoughts, that lead away from temptation. Keep busy; idleness is the strength of bad habits. Do not give up the struggle when you have broken your resolution once, twice or a thousand times. That only shows how much need there is for you to strive. When you have broken your resolution, just think the matter over and endeavour to understand why it was you failed, so that you may be on your guard against a re-occurrence of the same circumstances. Do not think it an easy thing that you have undertaken. It is folly to expect to break off a bad habit in a day which may have been gathering in you for years.

Law and Grace.

The law came by Moses; grace and truth came by Jesus Christ.

The law says, this do and thou shalt live; grace says, live and then thou shalt do.

The law says, pay me that thou owest; grace says, I frankly forgive thee all.

The law says, the wages of sin is death; grace says, the gift of God is eternal life.

The law says, the soul that sinneth it shall die; grace says, whosoever believeth in Jesus, though he were dead yet shall he live; and whosoever liveth and believeth in Him shall never die.

The law declares that as many as have sinned in the law shall be judged by the law; grace brings eternal peace to the troubled soul of every child of God, and proclaims God's truth in defiance of the accusation of the calumniator. "He that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into judgment (condemnation); but is passed out of death unto life." "By grace are ye saved."

Domestic Hints.

The following directions as to the making of tea will be found valuable if followed:

First. The water to be boiled should be fresh and pure.

Second. It should be boiled in a perfectly clean kettle, and until steam is emitted through the kettle spout the water should not be deemed to be boiling.

Third. The teapot receiving this water should first be made hot; then the fresh boiling water should be poured into it, and then, and not until then, the tea should be strewn on the top of the water, leaving the steam to saturate it, thus causing it slowly to sink. In this way the tea leaves will not be scalded, and the fragrance will be kept at its best.

Fourth. Maximum time of infusion to be five minutes, but better four or three minutes, adding tea in proportion.

Fifth. As soon as time fixed upon has elapsed, the infusion (not decoction) should be decanted into another teapot, first made hot for its reception. Prepared in this way, tea will remain hot and pleasant and wholesome for more than double the time than if cold teapots were used.

Sixth, and most important. Even newly imported teas infused in the way indicated cannot injure the weakest stomach. Instantly treat the spent leaves as so much poison and cast them aside. To give them even to a beggar to infuse a second time would be a cruelty indeed.

A Thought for Every Day.

It is with piety as with our temporal goods; there is more danger from little expenses than from larger disbursements, and he who understands how to take care of what is insignificant will soon accumulate a large fortune. Everything great owes its greatness to the small elements of which it is composed; he that loses nothing will soon be rich.

"Men judge our deeds by their outward appearance; with God what is most dazzling in the eyes of man is of no account. What He desires is a pure intention, a will ready for anything and pliable in His hands, and an honest abandonment of self; and all this can be much more frequently manifested on small than on extraordinary occasions; there will also be much less danger from pride, and the trial will be far more searching.

"If we are in the habit of neglecting little things, we shall be constantly offending our families, our domestics and the public.

"No one can well believe that our piety is sincere when our behaviour is loose and irregular in its little details.

"What grounds have we for believing that we are ready to make the greatest sacrifices, when we are daily offering the least?"

A constant habit of reference to God; the taking our little trials and annoyances to Him; the confident going to Him, as one goes to a friend, for sympathy, for guidance, or as a loving child seeks a tender parent—pursuing this course, as Fenelon says, "into the smallest details, it finds itself in a large place, and enjoys a perfect peace with God." And what is this, after all, but the Pauline direction, "In everything by prayer and supplication, with thanksgiving, make your requests known unto God?"

"I Like to Help People."

A woman was walking along the street one windy day, when the rain began to come down. She had an umbrella, but her hands were full of parcels, and it was difficult for her to raise it in that wind.

"Let me, ma'am; let me, please," said a bright-faced boy, taking the umbrella in his hands.

The astonished woman looked on with satisfaction, while he managed to raise the rather obstinate umbrella. Then taking but one of those ever-ready strings which boys carry, he tied all the parcels snugly into one bundle and politely handed it back to her.

"Thank you very much," she said. "You are very polite to do so much for a stranger."

"Oh, it is no trouble, ma'am," he said with a smile; "I like to help people."

Both went their ways with a happy feeling in the heart; for such little deeds of kindness are like sweet-smelling roses blossoming along the path of life.

We all have our chances day by day, and shall one day be asked how we have improved them.

The Harvest Truly is Plenteous.

The *Missionary Review of the World*, speaking of missions to the heathen, remarks: "Never was the whole field of missions so inviting or the harvest so promising. Never was the Church of Christ furnished with facilities so ample and abundant for the speedy and successful accomplishment of her work. Human thought and social changes move with a rapidity unknown in the lethargic ages of the past. There is a stirring of all the elements both of individual and natural life; new aspirations are awakened, and new developments are possible. The next decade will witness not only evolutions, but revolutions, that now seem incredible within so short a time. The Church of Christ must push all her forces to the front, and lay a moulding hand on the plastic material of social life. The anointed tongue and the consecrated pen, the printed page and the living epistle, the church and the school, the Christian family and the Christian home, must unite their witness to the power of the Gospel in the eyes and ears of every creature."