# Our Avang. Lolks.

## A Profitable Pastime.

A nowspaper writer, speaking of the annoying way in which many persons correct others in the pronunciation of words, makes the following suggestion:-

Errors of speech may be pointed out among intimate friends in a kindly manner, and often with mutual profit. Well educated people may be astonished to see how many simple words they have been mis-pronouncing all their lives, if their thoughts are specially directed to them. In a social party an amusement both instructive and interesting may be obtained by reading in turns under some forfeit for each mistake. Take for example the following words, "ac-Take for example the following words, "acclimated," "amonable," "opponent," "alterention," "adult," "illustrated," "harrassed," "truculent, "volument," "extrolling," "inquiries," notable, "matin, "medicore," "extant," "decade," "conversant," "deficit," "defalcating," "isolate," otc. etc. how, in a mixed company, say of seven persons, how roany of them will agree than the proper manufaction of inc the proper pronunciation of the words?

We commond this plan, and offer the following additional words:—"Contumely," "extirpate," "obligatory," "leisure," "sonorous," "claudestine," "servilely," "subtle."

#### Maggie's Fault.

I have a little girl whose great fault is forgotting. She forgets to hang up her dresses; she forgets to put buttons on her shoes; she forgets where she left her mittens, or the hammer, or the thimble; she forgets to do her errands; she forgets to come home when she is told to. Yet she always seems sorry when I talk to her, and means, I think, to improve; but she does not. Every week, if it finds her no worse, does not find her botter. Lofton wonder does not find her botter. Lofton wonder how it happens. In other respects Maggie is a good child. She is an industrious little girl, and speaks the truth. But all these fine qualities are almost all spoiled by forgetfulness. It leads to much disorder, as you may suppose. I should not like you to see her room; and I cannot depend, of course, that what I tell her will be dene. I could not for a bug time think how she could forget so. I have found out now; the Bible teld me. God says in it, "My the Biblo told me. God says in it, "My son, forget not my commandments." What ever is done from the heart, is done quick-ly, and done well. Poor Maggie, alast has no heart in it, therefore slie forgets and dis-obeys. And many a mother is grieving over this same fault in her dear child; and perhaps many a poor child is grieving for it-too. "How shall I remember what another says?" "How came I to forget?" feeling ashamed, and sorry, and mortified is can be. My dear child, I ern only tell! you to fall down on your knees before God, and bog lumite give you that "now licat" which the Bible tells of filled with the spirit of humble, faithful leve. That will remember; that will try hard, and will as suredly succeed, you may depend upon it.

## Hearts and Hands.

One day a teacher said to his class, "Boys, you can all be useful if you will. If you cannot do good by great leads, you can by little ones."

The boys said uething but the teacher saw by their looks the, they thought he wits mistaken. They did not believe that they could be of any use. So he said:

"You think it is not so, but suppose you try it for one week."

"How shall wo try it?" asked one then "Just keep your eye open, and your hands ready to do anything good that comes in your way all this wock, and tell me next Sabbath if you have not managed to be useful in some w. y or other," said the "Agreed," said the boys-and so they

partéd.

The next Sabbath those boys gathered round their teacher with smiling lips, and oyes so full of light that they fairly twinkled: like stars. He smiled as he looked at them and said : "Ah, hoys, I soo by your looks that you

have somothing to tol! me."

"We have, sir, we have," they said, all kept the whole, together. Then each one told his story.

"I," said one, "thought of going to the well for a pail of water overy morning, to save my mother trouble and time. She save my mother trouble and time. She thanked me so much, and was so greatly pleased, that I mean to keep on doing it for her."

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"And I," said another boy, "thought of a poor woman whose eyes were too din to read. I went to her house every day, and read a chapter to her from the Bible. It seemed to give her a great deal of comfort.
I cannot tell Low she thanked me."

A third boy said, "I was walking along the street, wondering what I could do. A gontleman call ame, and asked me to hold his horse. I did so. He gay mand asked the first two controls. I have brought it to put into the missionary box."

"I was walking with my oyes open and my land ready, as you told us, said the fourth boy, "when I saw a little follow crying because he had lost some pennies in the gutter. I told him not to cry and I would gutter. I told him not to cry and I would Mr. Closem said not a word. He turned try to find his possible. I found them, and and left me, looking sober and thoughtful. lie dried up his tenis, and ran off feeling very happy."

A fifth boy said, "I saw my mother was very tired one day. The bary was cross, and mother looked sick and said. I asked mother to put the baby in my little wagen. She did so, and I gave him a grand ride around the garden. If you had only heard him crow, and seen him. clap he teacher, it would have done you good; and the how much brighter mother looked when T took the baby in doors again!"-Rev. Dr.

Keep yourself in God's presence; avoid harry and disquiet, nothing is a greater hindrance in the way of perfection.

## A Sure Vay,

A very peculiar man was old Closem. All his life he had been to the house of God on the Sabbath. Very few men ever got so much preaching for so little money. He had been a home man, always at wors, always saving, laying up money. He had a sort of intuitive knowledge that the n en whom he saw in the pulpit with the minimter on Sabbath morning must be after money for some good object, and so he buttoned up his cost at once, and no eloquene could unbuston it. Some neighbor reported that he was once known to give a querter, but that was so long a o, and so lacking in the confirmation, that nobody believed

Just as the old year was going out and the new one coming in, I met Mr. Closem in the read, looking over the wall at a fine looking field of wheat belonging to himself. There was a glow on his face which seemed to say, "Ah, sir, the crops will bring me many dollars next year !

"Well, Mr. Closom, you have got a fine field of whoat to be sure!"

" Yes, sir; and it's not the first I have raised, I assure you. My land gives me grand crops of wheat. My borns are more than full of the crops of last summer.

"What are you going to do with it

"Do? Why, sell it, to be sure."

"And what will you do with the money?" "Why, there's a new trouble. It is difficult to know how to invest it so as to have

it safe, and yet yield a good dividend. "I can tell you, sir, where you can do

it." "I doubt it; but, let us hear. Will the

money be safe? " Perfectly so."

"And interest good and sure!"

"Yes, without fail.

"Well, toil us at once all about it" "I advise you to invest a part in China.'

" In China?"

"Yes. We are fixing the whole of that Empire opening the gates to receive our religion, our civilization, and our institutions. The Doard of Managors are about to send out a score of young self-denying preachers of the gospel, and we want the means. Here you can invest, and the principal will be safe, and the income largo.

"Do you suppose that I am simple enough to listing that money given away is ever to roturn, or pay a dividend? Su, I am not quite a fool.

"Lhopo you can say that a thousand years hence. But may I tell you a short story?"

"Certainly, if it be a true one. None of your made up stories for me. Every word shall be true.

" Well, sir, a few days sines I mot a gontleman, the owner of large paper-nails. Ho took me through the mills and showed the great vats of pulp, and the great piles of paper ready for the market, and a world of things which I did not comprehend. After seeing all the machinery, and hearing the praises of us wen, and how they sent for praises of his men, and how they sent for United States stocks—fifty and a hundred dollars at a time-every time he went to the city. I saul :

"Will you please, sir, tell no the secret of your great success?—for you tell me you began life with nothing."

"I don't know as there is any secret about it. When sixteen years old I went to 8- to work. I was to receive forty dollars a year and my food—no more, no less. My clothing and all my expenses must come out of the forty dollars. I then solemuly promised the Lord that I would give him one-tenth of my wages, and also that I would save another tenth for future capital. This resolution I carried out, and after laying aside one tenth for the Lord, I had at the end of the year much more than a tenth for myself. I then promised the Lord, whether he gave me more or less, I would never give less than one tenth to dim. To this vow I have conscientiously adhered from that day to this; and if there is my secret to my success, I attribute it to this. I feel sure I am far richer on my nine-tenths, (though I hope I don't now limit my charities to that), than if I had benefit to whole.

" 'How do you account for it?'

"In two ways. First, I believe God has blossed me, and made my business to prosper, and, secondly, I have so learned to be careful and economical that my nine-tenths go far beyond what the whole would. And I believe that any man who will make the trial will find it so.'

" Now, Mr. Closem, you have heard my

story. "Yes, but what have you told it for?"

"Dou't you see? To take away the last excuse that you can make for not setting apart some share of your income and giving at to the Lord, for the benefit of your follow-mon, for whom Christ died. Give, give, my dear sir. God is able to make it up in giving you more wheat, more stack, less sickness to your family, more years to your life, more respect of your fellow men, more peace of conscience, and a higher hope of

Were he a young man, I should have great hopes that he would see that this is a sure way of using the means to be rich. Will young men i storth s, and act upon the limit growing out of my story.—Rev. Dr. Foild.

"I wish I could mind Cod as my little dog ininds me;" said a little boy, looking thoughtfully on his shaggy friend "He always looks so pleased to mind, and I don't. What a painful truth did this child speak! Shall the poor little dog thus readily chey his master, and we rebel against God, who is our Creator, our Prosorver, our Eather, our Savi ur, and the cuntiful Ower of every thing we love? Christian Treasury.

Life Seen Against the Background of The Prospects of the Church of England.

Mr. Thomas Hughes, the well known English writer, and momber of Parliament, whose visit to his country several years ago an analysis of us remember with great pleasure, recently delivered a lecture at Glasgow, in Scotland, on 'The True Par-epective of Lafe." It was a little curious that, following so soon after Mr. Discotli, who but a few days before had delivered in that city his inaugural address as Ruch rof the University of Glasgow, on "Success in Life," he should have taken very nearly the same subject. How ver, the lecture was written some time before, and the trains of thought were different enough to give interest to both. In Mr. Hughes' address, he thus refers to the philosophy of John Stuart Mill, and shows wherein it is fatally deficient.

A very recent and remarkable justaness

shows that a man who fulfilled more than almost any of his contemporar es the comditions which Emerson lays down as the true ones, failed, by his own contession, of gotting his life into true perspective. John Stuart Mill was one who had never been misled by the appearances which bind most of us in early life—who had none of the delusions of heyhood or youth-who, from the first drawing of his powers, had been trained to devote them to what seemed to him the highest ends, and who had framed his picture of life for himself as an heroic ideal, resolving that he would be a reformer of the world. "My conception of my own happiness was entirely identified with this object." he writes: "I endea-voured to pick up as many flowers as I could by the way; but, as a . erious and permanent personal satisfaction to rest upon, my whole reliance was placed on this; and I was accustomed to felicitate myself in the cortainty of a happy life which I enjoyed through placing my hap-piness in something durable and distant, in twhich some procress might be all ays making, while it would never be exausted by complete attainment. One con scarcely imagino a course more unlike those we have been considering, and might have thought that, if their views were hapelessly out of focus, here, at any rate, was an arrangement of the apparatus which would give true results. I suppose that many of my hearers have read the real catastrophe. A time came when Mr. Mill beg - to ask hunself-" Suppose that all your objects of life were realized, that all the changes in institutions and opinious that you are looking forward to could be completely effected at this very instant, would his be a great joy and happiness to you? and his irrepressible self-consciousness distinctly answered No.'" Theroupen, es you will remember, the whole foundation on which his life was constructed fell down. He seemed to have nothing left to live for.

A sadder instance of false perspective of life would be hard to find. If this philo-section and reference from his cradle broke down in his efforts to know himself, and set his life in order, who is bledy to be sufficient for the task? In some American writer there is a phrase which seems to give the right clue to his failure—Mr. Mill's picture of life wants a "background of Godto it." Whether or no we can so controls picture of his yants a "background of coor to it." Whether or no we can so control our outward eye, in the parallel case of the inward eye, or "eye of the soul," as Jacobi calls it: "wherewith a man sees God and hittself," if we needed any external proof of the power of control we can exercise of the power of control we can exercise over it, here surely we have it in the case of Mr. Mill. One of the atlest metaphysicians and logicians of this century, he deliberately, at first from training and tradition, afterwards from choice, built up as it were, a wall on his mental horizen, and acted steadily on the conviction that it actually existed, that he had no concern with that side of human life which is ordinarily known as the relicious sule. ordinarily known as the religious side. What came of the experiment he has himself told us, and we may at least conclude from it that we cannot ignore the infinite background of our lives, and hope to have them in the true perspective. In our study of mental optics, the worth feel knowledge will depend mainly upon the background we have been able to prepare for it, and the uses to which we put it

## Go Yourself.

The Christian man should neither be conbehind, nor should be be content to drive others before him and step behind himself. It is said of Julius Casar that he owed his victories to the face that he never said to his soldiers "Go," but always said "Let us That is the way to win. Example is tier than precept. We read of the mightier than precept. We read of the Pharisees of all that they laid by dens on other men's shoulders, but they themselves did not touch them with one of their fingers; true Christians are not so. They say "I will go also.

Was not that bravely spoken of poor old Latimer when he was to be burnt with Rid-loy? Ridley was a younger and stronger man and as he walked to the stake, old Latinger, with his quaintness about him to the last, cried to his brother Ridley. "Have after, as fast as my poor legs can carry

The dear old saint was marching to his barning as fast as he could; not et all loth to lay his aged body upon the altar for his Lord. That is the kind of man that makes others into men; the man who habitually says 'I will go also, oven it I am called to be burned for Christ. Whatever is to be, done or suffered, I will go also, 'I would be a harned to stand noice, and say to you. "Brethren, pray; brethren, preach; brothand you also would be ashamed to say to o ders, "Let us pray; let us be in carnest, while you are not praying and not in an nest vourselves. Example is the backbone of instruct a. Be thyself what then wouldst have others be, and do thyself what then wouldst lave others do.—Spurgeon.

Grace is glory militant, and glory is grace triumphant; grace is glory began, glory is grace made perfect; grace is the first degree of glory; glory is the highest degree of

The great political event of secont times is the renewal of the German Empire with as the renewal of the German Empire with a Protoscent king at its head. The effect of the Papacy, in combination with the political ambit in of France to subvert the North German Confederation, has provide the lly resulted in an extraordinary in crosse of the prestige and physical aught of Protoscotters at the second of the prestige and physical aught of Protestantism on the continent of Line per German unity and the heartanty of Prus-sia, seem to be securely established. The Gid Catholic secession, however the Jesuits may affect to dospice it, may yet prove to be and the despite it, may yet prove to be a formulable schism, and an effective nutriliary in the intellectual and playsical econfier with Rome. Gormany, the land where B formation had its bidth, to now the lead ing representative of Protestantish in its religious and political interest. Great Britain stands next. Scotland is Protest-ant to the core. If the Protests at religion were to be banished from every other quaeter of the globe, it would have an invincible stronghold among the descendant, of the Covenanters, who once braved all dangers in its defense. England, too, is at heart theroughly Protestant. Hatred of Popery is too deeply fixed in the English mind over to be erndicated. The Dissenters, who comprise not far from one-half of the churchgoers in England, are among the firmest adh rents of the principles of the Reformation.

Unhappily, the National Church during the ignominious period of the Stuarts was placed in an ambiguous and frigid relation destant churches toward the other which did not retain the episcopal polity. A "High Church" party arese, which has consisted partly of open or unconscious sympathizers with Romanism and partly of these who, while averse to Rome, cling with a kind of in ular and narrow prejudice to the total of the control that rolic of superstition, the doctrine that 'apostohe succession' is essential to a church. Numerically the Ritualistic party is not large; but it is active and makes itself felt in the literature of the Church. Probably a great majority of clergy and la-ity-while they consider episcopacy the true form of church organization, and on this point share in the common English feeling that things should be in other coun-tries as they are in England—would not hesitate to fraternize in any great practical test or emergency with Protestant diristians abroad, and would claim up exclusive sanctity for their own method of ordaining ministers. This middle body of low or moderate Churchmen naturally do not figure so conspicuously as do the representaof the smaller parties, which are characterized by some peculiar or more less eccentric traits. The party of the Broad Church, which is more numerous among the laity than the clorgy, is looked upon with distruston account of its latitudinarian theo-

Will the Church of England be disestab lished? There is a powerful opposition to tis continued change with the state. It is composed of the great body of Dissenters, whose increased wealth and political importance gives them great strength. Besides these, the Romanizing party, in consider the state of the sequence of rescrints laid upon them by English law and of recent interpretations of doctrino by the legal tribunals—as in the case of "the Essays and Reviews"—look with less disfavor upon the project of a sup-mation of the church from the civil authority. On the other side, however, is the strong conservative feeling which regards with dread the prospect of such a revolution as disastablishment involves. This general average to redical changes is one of the characteristic feelings of Englishmen. is a potent bulwark of the Established Church. In conjunction with this sentiment, there are considerations which create misgivings in many of the best minds respecting the expediency of the proposed measure. Notwithstanding the evils and advantages of an established church it is undeniable that certain benefits result from such an arrangement, which might be en-

It is easier to prolict certain results as likely to follow disestablishment than to pronounce a confident judgment as to the probability of its occurrences. One of these consequences would be the division of the English Episcopal Church. If the peculiarities of the Ritualists related to matters ot dogma and speculation alone, no such catastrophe would be apt to follow the withdrawal or state authority and patronage from the Church But the offersive char acteristics of the Ritualistic party extend to worship. There is a different cultus; there are coremonies and observances, conspicu ous and palpable, which cannot but excite the strongest repugnance in the general Protestant mind. To the generality of people Ritualism exhibits itself as a different religion. If the Church were to dissolve its connection with the state, a separation of the Romanizing party would almost inevitably ensue. This would not lead unmixed evil. It might lead that party saine time intensify the attachment of the bulk of the English Church to the tends of the Referention. Still, the division of the Church of England into warring sects is not an ovent to be contemplated with samilaction. Whether one would piefor disestablishment or comprehension, lifter thought which has always been favored by liberal Churchmen, depends, as we think, to his opinion of establishments in general. If he is opposed to them altogether and on principle, heimust wish to scottlers destroyed. If not thus opposed, he will not besutate long before putting his hand to such a revo-lution.—D Fisher in 'Independent.'

There are many disordery, ill managed households, and there are others where to the order and system. It the comfort of the home is sacrificed. Home is not home when the mether is busy from early morning to late evening in putting and beeping her stores in just such array, when every member of the family is constrained by the four of leaving a single article of furnation at hairs breadly away. Neatness and order are indispensable to comfort, but there is an instance worsdip of these household divinities that belittle and degrades the Laivd, and, all uncaied for, the spiritual aature is dimmed and tarnished while the employer a softlement of follow the of old special pourds are swept and garnished.

Welcome the Stranger.

Two law students on a certain Sabl ath strayed into a chutch, were they were strauand not a door of a single pew was opened or a ringle scat offered to them. much dignity they turned and nurched out again, went about a mile to the school, and then returning with chairs made their aplearning in charely again, coolly scuting thomas es ta the broad aisle. They had doors in that obvious end, as had been remarked by a leading larger of the town. That was the best sermon over preached in that church! We remember once in

Philadelphia, going to morning service with a young man who was not in the habit of attending church, and although there were plenty of vacant sents, not one was offered to the two young strangers. One of them, after helping lamselt to a seat directly nader the pulpit, remained a few moments, and then waited out, saying, "I've not attended church before for years, and I certainly am good for another two years' ab-Are we not, as church members, too often guilty of this inattention to strangors? Many of them came with weary and loudly hearts to the sanctuary, to find rest for body and spirit and a welcoming smile. A kindly invitation to its hospitality is a mighty agency to win and attract a soul.

"Why don't you go to sleep, dear?" said a mother to re three-year-old daughter. "I'm trying," she replied. "But you haven't shut your eyes." "Well, I can't help it ; um com s unbuttoned.'

St. Chrysostom says that the lips which have received the blessed sacrament are specially powerful against the devil. It was after the breaking of bread that the disciples at Emmaus had their eyes opened and know

Grace is a quality different from beauty, though nearly allied to it, which is nover observed without affecting us with omotions of peculiar delight, and which s, perhaps, the first object of the arts of sculpture and painting to study and present .- Allison.

Instead of spending much time in refuting erro, real o supposed, let the pulpit confine itself more particularly to the exposition of sound and carnest practical Christiantruth, which will prove a mach more perfect weapon than any augmentative discourse directly addressed against it.

They are many who faint when they look on almost any duty or good work, because they are so consciously inequal to it.
Why, if they were not inequal, or felt thouselves to be equal, they had Litter, for that reason, decline it; for there is nothing so utterly weak and impotent as the concoit of strength.

PROVIDENCE. - The great will that emtraces all wils—the supreme plan that subordinates and weaves into servicible relations all plans—the golden fabric that unrolls from day to day, with the steady revolution of the stars, and rolls up again, studded thick with the designs of man—has ordered overything and ordered it nright .-Dr. Holiand.

The Bible Banner says :- "Church statistics show that throughout Christendom the majority of worshipppers and icomon I Criminal statistics show that in the various prisons in Christondom the majority of prisoners aromen! Therefore, while Church statistics from a garland of honour for virtuous women, prison statistics form a band of disgrace for criminal man't

Not long since, a member of the Free Church of Scotland, having obtained from a reliable source the names of twenty-five ministors who were receiving only small salaries, and must, of necessity, have much to contend with, at once sont anonymously to can't one a check for £10, simply to each one a check for £10, simply saying,

This is towards the coal account for the

The converts (fifty or sixty) in the city of Romediave been taken possession of under the lay, and the monks and mus set adrict with their pensions. Fra Francesco and Fra Dominico say that they hope to join small communities yet to be formed on a private foundation, and they find a consolation, which they do not wish to say much about, in the annual stipon i, to be paid in i money of an execurracing cated government.

"I never think of my visit to you," writes An 'rew Fuller' to Dr. Chalmers, "but with pleasure. After parting with you I was struck with the importance that may attach to a single mind receiving an evangelical impression. I knew Carey, the missionary, when he made shees for it e maintenance of his family, yet even then his mind had received an evangelical stays. tenance of his farmly, yet even then his mind had recoived an evangelical stamp, and his hourt burnt incessantly with desire for the salvation of the heathen; even then he had acquired a considerable acquaintance with Itebrew, Greek, Latin and Frouch; and why?, Because his mind was filled with the idea, of being some day a translator of the Word of God into the laterance of others who sit in declarate account. guages of those who sit in darkness; even then he had drawn but a map of the word with shoets of paper pasted together with shoumaker's war, and the moral state of every nation depicted with his pen."

The Roy. Dr. Palumge, in the Christian at Work, gives his experience as to beginning preaching—"We same out of the Theological Seminary with three sermons and one Fourth of July cration. We prenched the first Sabbath twice, but there was a prominent man who got sound select and he pronounced the formon dull. Ses-cion raked us to preach the second Sabbath; cion relead us to preach illosecond Sabbath; but we had only one carnion left and a Fourth of J. J. oration! We canddhis last inappe oratio to the hour two types of the premium of the present of the Pealm book from this pulpit, and could not find our pocket hands relief to we knocked the Pealm book from this pulpit, and could not find our pocket hands relief to wive off the prepiration. It, was worse than applitting rails or disging disches. We got the call, and have known ever there ince that to say one won't thick would had to the embarrasanient of joing used of old stocking mout. 1 4 4 6 C

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