

tances; talk rather about things and events. If an occasion should call for personal remark, hold those who are absent, so far as truth permits, in good repute, and recall only that which is pleasant. Let no unkind criticism mar your references.

4. Cultivate self-reliance. A constant fear of awkwardness is almost certain to make a person awkward. Self-consciousness and timidity are largely to blame for uncouth behavior and untactful comments. People who are ill at ease in the society of others try to cover up their embarrassment by the appearance of confidence and readiness. Thus they are led to talk at random and say things that either expose their ignorance or have a personal significance that they never intended.

5. Never treat with contempt nor sneer at the religious convictions of others. You have the privilege of going to God in prayer and asking him to enlighten those who are in ignorance, and you have the right to exert an earnest and dignified influence over them for good; but there is no law in heaven or on earth that permits you to deride another's faith, or laugh at that which he considers sacred. A sincere person is always entitled to respect.

6. Do not be sensitive to slights. Ninety-nine out of a hundred neglects were never intended. Perhaps you were not recognized on the street because the mind of the passer by was preoccupied. It may have been that your remark or question was disregarded because it was not heard or was forgotten in the consideration of some other subject. It is possible that your letter was unanswered because it was mislaid. "Love thinketh no evil." It is better to let apparent slights pass. To feel greatly hurt by them is to acknowledge weakness of character, and to show that they left a sting is to give others the advantage over you.

7. Never joke at another person's misfortune nor laugh at his ignorance. To create a smile at the expense of another man's feelings is not only untactful, but shows ill-breeding, and is cruel. It often forfeits friendship and is sure to react upon one's self. "Be ye kindly affectionate one to another with brotherly love, in honor preferring one another."

8. Be careful not to talk about yourself, except to answer to inquiries or among your most intimate friends; and avoid harping on your daily employment except in the company of those who are in the same or in an allied occupation. Continual reference to one's self shows conceit, and "talking shop" indicates narrowness of vision.

9. In talking with others do not usurp all the conversation. Learn the art of listening with attention and interest. Be considerate. Show sympathy with the sorrowing and burdened, and rejoice with those who are happy. If others are uninteresting in their conversation, school yourself in the art of patience; if they tell old jokes, show appreciation and laugh with them. If you would have people considerate of you, you must in like manner be considerate of them.

10. Be patient with the young, attentive to the aged, kind to those whom you esteem your inferiors and courteous to all men.

11. "He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak

no guile; let him eschew evil, and do good; let him seek peace, and pursue it."—Advance.

Melancholy of Russia.

The general Russian life, as I thus saw it, while intensely interesting in many respects, was certainly not cheerful. Despite the frivolity dominant among the upper classes and the fetishism controlling the lower classes, there was, especially in that period of calamity, a deep undertone of melancholy. Melancholy, indeed, is a marked characteristic of Russia, and above all, of the peasantry. They seem sad even in their sports; their songs almost without exception are in the minor key; the whole atmosphere is apparently charged with vague dread of some calamity. Despite the suppression of most of the foreign journals, and the blotting out of page after page of the newspapers allowed to enter the empire, despite all that the secret police could do in repressing unfavorable comment, it became generally known that all was going wrong in the Crimea. News came of reverse after reverse; of the defeats of the Alma and Inkerman, and, as a climax, the loss of Sevastopol and the destruction of the Russian fleet. In the midst of it all, as is ever the case in Russian wars, came utter collapse in the commissariat department; everywhere one heard hints, and finally detailed stories of scoundrelism in high places; of money which ought to have been appropriated to army supplies, but which had been expended at the gambling tables of Homburg or in the Breda quarter at Paris.

Then it was that there was borne in upon me the conviction that Russia, powerful as she seems when viewed from the outside, is anything but strong when viewed from the inside. To say nothing of the thousand evident weaknesses resulting from autocracy—the theory that one man, and he, generally, not one of the most highly endowed, can do the thinking for a hundred millions of people—there was nowhere the slightest sign of any uprising of a great nation, as, for instance, of the French against Europe in 1792, of the Germans against France in 1813 and in 1870; of Italy against Austria in 1859, and afterward, and of the Americans in the Civil War of 1861. There were certainly many noble characters in Russia, and these must have felt the condition of things; but there being no great middle class and the lower class having been long kept in besotted ignorance, there seemed no force on which patriotism could take hold.—Andrew D. White, in *July Century*.

The *Bibelot* (T. B. Mosher, Portland, Maine) for August contains Walt Whitman's *Memories of President Lincoln* than which the United States has produced no finer poetry. Mr. Mosher in his introduction writes as follows: We are not told that Lincoln ever read *Leaves of Grass* or as much as knew of its existence. Neither are we aware if Whitman ever had intimate personal speech with the liberator of three million souls in bondage. But we do know and rejoice that both men were in the world together, and near in heart and brain together, and that this greatest of all dirges, born of a nation's mourning for her dead, will remain an everlasting masterpiece when.

"The tumult of the time disconsolate
To inarticulate murmurs dies away,
While the eternal ages watch and wait."

Sparks From Other Anvils.

Religious Intelligencer: Mary church members pay more for passing amusements than for the maintenance of Christian worship and the extension of Christ's Kingdom. And yet they persuade themselves that they love Him above all. Why is it?

Presbyterian Witness: God guards the right, the good, the true. It is never wise to antagonize Him by doing wrong, by taking sides with what is false and bad. God with His whole world is opposed to evil. It is a fearful thing to set oneself in opposition to God and His law.

Canadian Baptist: No one has a right to claim he may indulge in anything which, if all in similar circumstances should do the same, would be harmful to the general and highest good of men's souls, or bodies, in this life, or the life to come. In all such matters, where to abstain can do no harm, and to indulge may do injury, it is ever best to err on the safe side and abstain.

The Westminster (Philadelphia) The normal condition of faith is one of peace. War and contention have no place in the divine economy. This fact, we as Christians are slow to learn. The increasing contention that goes on among churches is a sad commentary on the gospel. One-half the energy expended against the common foe would have won the battle long since. But so it has been and so it will be. Godliness without controversy seems to be impossible.

Sunday School Times: We must live in the world, not in caves or in books. Some of our theories that look well on paper or in the seclusion of our studies do not turn out just as we expected when put to the test. And the thing above all else that must stand the test of life is our religion. Most of us pride ourselves on our religious views. No one would admit that he holds the wrong religious views. Well, then, are we daily testing them? "We don't want a religion," said a preacher, "that's been so long in the cloister that it blinks at the sunlight."

United Presbyterian: One of the most precious thoughts that come to the Christian is that God is everywhere. If our dear ones are far from home on land or sea, we know that he is there: If by the Jhelum or the Chenab river, the Nile or the Sobat, we can feel that they are just as near to God as if in our own home. If in the mines of earth, or in the battle's van, in school or in the wicked city, wherever their lot may be, there is a straight line running from the throne of the Infinite to where they are. "If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me and thy right hand shall hold me."

Mr. Goldwin Smith has completed a monograph on Mr. Gladstone, which will be published shortly by Mr. Fisher Unwin. Mr. Goldwin Smith saw a great deal of Mr. Gladstone at various times, socially and otherwise, and he was a zealous supporter of the Liberal leader at Oxford, and was in full sympathy with his public views until the Home Rule split of 1886. It is understood that a considerable part of Mr. Goldwin Smith's monograph is devoted to personal recollections and to a criticism of Mr. Gladstone's literary work, a subject which Mr. John Morley noticed very briefly. The book will be entitled "My Memory of Gladstone," and the writer's estimate of the great statesman's career is written in a cool and judicial tone.