

can be excused or exempted. Is a favor to be received of such a nature that it can be accepted or enjoyed by one person only? Every true brother prefers that another should receive it, rather than himself.

It has well been said "Good manners should begin at home," extending to social circles. Sincerity and expressions of feeling should characterize our whole deportment, not only in domestic circles, but in every department of society. Like the dial of the watch, they should indicate that the work within is good and true; otherwise they are only a sham, full of hypocrisy, and altogether worthy of eternal condemnation. Is there any justifiable reason why a mother should ruin her child by instructing it to report to any visitor who may call at the front door on wash-day, that, "Mother is not at home," when she is attending to matters in the kitchen? By what law could we justify such hypocritical formality as, by telling Mrs. Smith that we shall be delighted to have her call, when we "wish she would stay away?" Or, how can we expect forgiveness, after assuring Miss Jones that she is our "most confidential friend," when we "abominably abhor her company?" Such are fair samples of popular etiquette acquired through modern customs of hollow society. Again, only fancy the absurdity of members of the family making themselves agreeable in every society but at home! Is there any good reason why a man should needlessly put his wife to the trouble of wiping up tracks when he takes great pains to wipe his feet before crossing his neighbor's threshold? Or, is it consistent that a woman should frown or be too severe on her own husband or son for a little carelessness, while she assures her caller with the most gracious of smiles that "it isn't of the slightest consequence?" Why should a husband assure his friend's wife who had in her haste burned her biscuits, that he "greatly enjoyed them when they were so nice and brown," and grumble and pout at his own wife for meeting with the same misfortune?

In speaking thus, we do not advocate the principle of having any one less considerate of others than members of their own family. The laws of politeness are equally binding on us at home and abroad. No man can be a gentleman, though ever so genial abroad, who is not courteous and genial in his own home; and no woman is a real lady who is not as much of a lady at home in her morning-wrapper as in silk in her neighbor's parlor. Neither can any one who is not *sincere* be really polite in the broad sense of the term.

If parents would only study and adopt the laws of politeness as they are taught in the Bible—for the sacred volume alone teaches the principles of all true etiquette—what a change would soon be apparent in the community at large! Here we have our Divine Lord and Master washing His disciples feet, leaving an example that we should imitate; admonishing us to love our enemies, to bless them that curse us, to do good to them that hate us, to pray for them who despitefully use, and persecute us. Children are here commanded to honor their father and mother; husbands and wives to love, honor and bear with each other's infirmities. We are here taught to honor all men; to fear God; to be patient in tribulation; to comfort the feeble minded; to support the weak; not rendering evil for evil unto any man; but ever following that which is good both among ourselves and to all men. Having food and raiment