

CORRECT LANGUAGE.

Bishop F. D. Huntington, in an address before a young woman's school spoke thus of the importance or the use of correct language: "Probably there is not an instrument in common use, from a pencil to a piano, which is used so imperfectly as language. You were well taught here, and most of you have been using the English you learned for some time since you graduated. But, if you will let me be plain, I suspect that it would be safe to offer a gold medal as a prize to every young lady here who will not before to-morrow night utter some sentence that cannot be parsed; will put no singulars and plurals into forbidden connections; will drop no particles, double no negatives, mix no metaphors, tangle no parentheses, begin no statement two or three times without finishing it, and not once construct a proposition after this manner: when a person talks like that, they should be ashamed of it." We all repeat and perpetuate conventional blunders and hereditary solecisms without once applying the study of four or five years in syntax and conjugation to our current speech. Where is the reform to begin? I say emphatically set about grammatic correctness, first of all. Watch yourself. Criticise yourself. Be intolerant with yourself. Get some housemate to expose you. Say over the thing correctly, till the mistake is made impossible. It would be no more discreditable to your school training to finish a picture out of drawing, or to misspell the name of one of our territories, or to mistranslate a line of Virgil, or to flat in music, than to confound the parts of speech in a morning call. Nothing is to be said in this presence of slang. If I were to exhort those who are here on that matter, it should be only to forbearance, in that they are obliged to hear it from their ill bred acquaintances. 'Awful handsome' and 'horrid nice,' and 'jolly sunset,' and all that pitiful dialect, coming of weak heads and early neglect, we shall have to bear with until select and high toned schools, like this one, have chastened the manners and elevated the spirits of the better conditioned classes; and, through them, the improved standard will work its way outward and downward into the public schools and the homes of the people. Unexpected hyperbole is often witty; but nonsense is not, nor are stale repetitions of nonsense. An ill-natured bachelor shamelessly reports that he has entered in his diary a thousand scraps of talk of young women heard in streets and houses, of which seven hundred and eighty begins with 'says I' or 'says he,' and a hundred and twenty contain the combinations 'just splendid,' 'stuck up,' and 'perfectly lovely.'"

HE IS ABLE.

The first thing is to rid ourselves of the idea that God is tied down, by laws—tied down hand and foot

as some suppose. Who tied him down? If God is Almighty, then who tied him down? To believe such a doctrine is pure infidelity. There is no law but God, God is his own law. Still, here is my own temptation. I have been tormented with the foolish and wicked thought that God was tied down by laws that resist. The thought is absurd—that God would tie his own hands. It is a doctrine of infidelity, and Christians ought to be ashamed to adopt or harbor such a thought.

God has made one law, which will never be permitted to clash with any other; that law is, "Ask, and it shall be given you." This law is higher than Newton's law of attraction. It would ride over every law of nature and over all the forces of hell combined. Every power that stands in its way will be like so much chaff. It is God's chariot and has the right of way; and let every thing before it clear the track. When God answers the prayers of His children, then let thrones and powers stand back and shut their mouths. The answer will come, in spite of all hindrances, to the lowliest child of God, in God's own time—Churchman.

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