

A BOY'S LECTURE ON MANNERS.

"Ladies and gentlemen, manner means way, and a manner is a way, and manners mean ways. The ways you do things are your manners. The ways you look, the ways you speak, the ways you act, the ways you move, the ways you eat, are your manners. What you do with your hat is a part of your manners. I do not mean hanging it up, I mean taking it off or keeping it on. Everybody has to have some kind of manners, because everybody has to have some kind of ways to do things. There are two kind of manners; I will mention them. Good ones and bad ones. Your face looks better when you are having good manners than it looks when you are having bad ones. I have heard of six kinds of bad manners, and one more. I will mention them. Pig manners, one; bear manners, two; donkey manners, three; cock-a-doodle-doo manners, four; post manners, five; cow-in-the-parlor manners, six.

"First: Pig manners, and if you want to know what they are, go look in the pigs' pen when their dinner is being put into their trough. Every piggy hurries to get the most, and get the best. Every piggy looks out for itself and does not care for the other ones. Children that have pig manners are the kind that want to be helped first at meal times, and want the best things for themselves, and the biggest pieces. They look out for themselves and do not care about other people getting anything good.

"Second: Bear manners. Children that have bear manners are the kind that are gruff and grum, and growly. They have cross-looking faces and sometimes stick their lips out, and snarl, and growl, and are most always grumbling and growling about something they want to do or something they don't want to do. They talk in this way: 'Find my hat!' 'I want to go out!' 'Open the door!' 'I want something to eat!' and never think of a please or a thank you, and they get cross very often, and look cross.

"Third: Donkey manners. Children that have donkey manners are the kind that want to do just what they want to do and nothing else, no matter how much you may ask them and coax them. If you ask them to move, they stay still. If you ask them to keep still, they move. If you ask them to keep quiet, they make a noise. If you ask them to make a noise, they keep quiet. If you ask them to go of an errand they say, 'Don't want to' or, 'I ain't a-going to!' and the worst kind say, 'I will!' and 'I won't!' When they are playing, they never will do what the others want to, but only what they themselves want to.

"Fourth: Post manners. Children that have post manners are the kind that do not answer when they are spoken to, any more than a post would. If a visitor says, 'How do you do?' or, 'Do you like to play tag?' or, 'Do you like pictures?' or butterflies or anything, they stand still as a post and do not speak; but if you should ask them if they liked candy, they would speak one word, and I guess it would be yes.

"Fifth: Cock-a-doodle-doo manners are the kind that feel big and act so. When a rooster struts around among hens he acts as if he felt so big that he had to get up on a fence and clap his wings, and crow cock-a-doodle-doo! Sometimes there'll be a lot of fellows playing, and a cock-a-doodle-doo fellow will come there, and he'll act as if he thought he knew the right way to do everything better than everybody, and he'll give them the rules, and he'll strut round like a rooster, and in his house he does that same way to his mother and the other grown-up ones, and ones that are not grown up. That kind of a fellow ought to stand up on the fence and clap his wings—no, I mean his elbows—and crow cock-a-doodle-doo! I know better than you!

"Sixth: Cow-in-the-parlor manners. Children that have cow-in-the-parlor manners are the kind that are always getting in somebody's way, or pushing themselves in between people, or going in front of people, or stepping on somebody's feet or on bottoms of ladies' clothes, or leaning against people, or stumbling over things, or bumping against the furniture, or against people, or tipping over their own chairs, or knocking down a vase, or a work-basket, or a tumbler of water. They are as clumsy as a cow in a parlor, and do not mind what they are about any more than a cow in the parlor would mind what she was about.

"Besides these kinds there is another kind I heard of, called the Interrupters. Interrupters are the kind that begin to talk while

other people are speaking, no matter if 'tis their father, or their mother, or company, the interrupters do not wait for anybody to stop talking, but break right in and say what they want to.

"I suppose that a boy or girl, or any other person, might have two kinds of bad manners both at once. Some of the people in my house talked about this. My cousin said that if a boy should have pig manners and bear manners both, he would be bad to live with, and so would a girl, if she should. My big brother said that if a boy should have three, pig manners, and bear manners and donkey manners, he would want to keep him in a room by himself, and so he would a girl if she should have them; and said that if a boy and a girl should have pig manners, and bear manners, and donkey manners, and cock-a-doodle-doo manners, all five, he would want to chain them up in cages; and said if they should have all six kinds, pig manners, and bear manners, and donkey manners, and post manners, and cock-a-doodle-doo manners, and cow-in-the-parlor manners, and be interrupters besides, he would want to put each of them under a barrel and stop up the bungholes. I do not believe he would stop up the bungholes, for then they could not get air to breathe. My mother does not believe anybody could have so many kinds of bad manners and be alive. Once my mother went somewhere to stay, and she had to come away because the children had such manners she could not stay. They had bear manners and some of the other kinds. I think it is very hard to have good manners all the time until you get used to having them."—Reported for *Wide Awake* by Mrs. A. M. Diaz.

Question Corner.—No. 5.

BIBLE QUESTIONS.

SCRIPTURE SCENE.

The town, which is the subject of this paper, is mentioned at intervals in Bible history from the earliest times down to the days of our Lord. It was the first place that Abraham visited in Canaan, and hither his grandson Jacob came. He had much to do with the townsmen, buying for himself a parcel of ground containing a celebrated well. Subsequently his sons made an attack upon the inhabitants, and he was soon after directed to leave the spot. The remarkable situation of the place, on the side of one hill and facing another, from which it was separated by a deep valley, caused it to be selected by Moses for the performance of a solemn ceremonial. He directed that here the blessings and curses should be pronounced. This was accordingly done by Joshua, half of the people standing on one hill, and half on the other. At the same time it acquired further importance, as being a city of refuge for the manslayer, and of course a city of the Levites. Being in the portion allotted to Ephraim, Joshua's tribe, the great captain assembled the people there to receive his last counsels, and to take the solemn pledge that they would serve the Lord. Here also the bones of Joseph were buried after being brought up out of Egypt. Under the Judges, it was the scene of several dark deeds. Its inhabitants supported a usurper, and with their aid he slew all his brethren except one. This one pronounced a curse upon the inhabitants, and upon their leader. The curse was fulfilled by the breaking out of discord between him and them. He fell upon them, and slew them, but perished himself soon afterwards, in a very inglorious manner.

The city was then destroyed, but soon became famous again, for here the people assembled to make a king in place of Solomon. They sent to Egypt for a refugee from Solomon's court, and made him their spokesman. Being displeased with the answer made by Solomon's son, they made this leader their king, at least over ten tribes.

After the Captivity the place regained its importance, as the sacred city of the Samaritans. They claimed to be descended from the Jews, although there was fierce hatred between them. On the same hill they built a temple, and maintained the worship of Jehovah. They revered Moses, and regarded the five books that go by his name as their sacred writings. In our Saviour's time the name of the town was somewhat different, but it was in this place that he held his well-known conversation with the woman of Samaria.

The following questions suggest themselves.

1. Of whom did Jacob buy his land?
2. Which of his sons attacked the inhabitants?
3. What is the name of the town?
4. On what hill was it situated?
5. What was the name of the opposite hill?
6. Who was the usurper supported by the inhabitants?
7. What was the name of his father?
8. Which brother escaped from the slaughter?
9. How did the usurper perish?
10. What was the name of Solomon's son?
11. Who was the leader chosen by the people?
12. Who brought foreigners into Samaria? Look at 2 Kings xvii. 24-41.
13. What was the name of the town in our Saviour's time? Look at John iv.
14. What is there in that chapter which shows the hatred of the Samaritans to the Jews?

ANSWERS TO BIBLE QUESTIONS IN NO. 4.

1. In Ex. xx. 12, and Dent. v. 16.
 2. In Job. xxxv. 10; the Song of Solomon (Song of Solomon i. 1); a thousand and five (2 Kings iv. 32).
 3. It was embalmed and put in a coffin in Egypt (Gen. l. 26), borne by the Israelites through their wanderings in the wilderness (Ex. xiii. 19), and buried at Shechem after the conquest of the land by Joshua (Josh. xxiv. 32).
 4. David (Acts ii. 29-31).
 5. 42,360, with 7,337 servants and maids (Ezra ii. 64, 65).
- SCRIPTURE ACROSTIC.—1. A-mos. 2. R-ook. 3. H-osea. 4. O-badiah. 5. R-omans. 6. T-itus. 7. H-aggal. 8. A-cts. 9. T-imothy. 10. W-rings. 11. H-abakkuk. 12. J-ob. 13. C-losians. 14. H-ebrews. 15. L-saiah. 16. S-amuel. 17. E-zekiel. 18. V-ulgate. 19. J-ude. 20. L-eviticus. Abhor that which is evil.

CORRECT ANSWERS RECEIVED.

Correct answers have been received from Hannah E. Greene, Agnes G. Grant, Albert Jesse French, Mary C. Poole, John Stewart, and Emma Chamberlain.

THE PREMIUM BOOKS.

LAST DETAILED LIST WHICH WILL BE GIVEN.

Once again we give a list of the books which we are presenting to our workers this season, but as it will not be repeated in detail it would be advisable for intending canvassers to preserve this one. A little unavoidable delay has occurred in the despatch of some of the books to those who have earned them, but we hope that the whole will be sent off next week. This is the list of books and how they are obtainable:—

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For whom is this Messenger? Where is it taken and into whose hands does it fall?

Is it often read where the flick of the fire makes shadows look weird on the wall?

When golden-haired children, with sparkling eyes, expectant, look up with delight,

And, clinging around the strong knee of their father, say, "Oh, read 'our paper' to-night!"

We pray it may be so; and fill the young children with hope and with food for the mind,

And lighten their hearts with that heaven of heaven which teaches us all to be kind.

For whom is this Messenger? For the boys who are learning, and yearning some day to be men;

When their swords shall be drawn in the battle, or better, when victories are won by the pen;

In their hours of leisure to win the sweet pleasure of knowing what erst was unknown,

And this Messenger may be really a part of them, growing up just as they've grown;

Perhaps setting their souls with some jewels, which radiant and brilliant may shine

Through the life that is mortal, and further, through the life that must yet be divine.

For whom is this Messenger? For the dearest of hands, if withered, still holy and white,

The kindest of mothers, the sweetest of wives, just facing eternity's light,

As she sits by the bed of her fast-fading lord, and she reads to him tender and slow,

With words that are lute-like and warm, yet as gentle as sun-gilted snow.

May it comfort him! Him, whom she tells herself oft, is the best and the kindest of men!

May it comfort her after she kisses him last, and, praying to God, sighs "Amen."

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