Mischievols mistages made Trzonngwen..

The first of a course of lecture a under the surprices and for the honetit of the Young Men's Chrosian Association of Ingrescoll, mas recently delicing in the Town Hell, by the Boy. R. N. Grant, the respected paster of Knox Oldirch. We copy the Chronicles

report :--After some introductory remarks, the lecturer proceded to point out a mistake which many young men make in regard to Education. Young men are too apt to suppose that an education can be obtained in a collège, and in a college along Sach, how ever, is not the case. Education means a drawing forth of the mind-a development of the mind, alradie; out at the mind into practical and profitable activity. Assuming hat a young man knows the three It's and that he has a mindespuble of desclopment, there is nothing to provent him from eduodding himself. South and hundred-rotaten in our Province have educated themselves. Nine-tentily of the leading business men of our cities and large towns never were inside a college, and yet they are educated men in the true sense of that word. They may not know anything about the dead languages, but they possess much that are clear and sharp-minds that see right through any subject-minds that are trained to do their owr thinking, to compare, to reason, to form judgements, and the man who has a mind so tramed is an educated man in the correct sense of the word. The most noted men in some of the learned profesgions in this country never received a collogo training. Few of the judges of our Superior Courts have been college bred men With the single exception of Mr. Edward Blake, the leaders of public opinion in this Dominion are not university men, Sir John A. McDonaid. Her Majesty's Minister of Justico, is not a graduato. Mr. Alexander Mackenzie, the leader of Her Majesty's Loyal opposition in the Commons of Canada, was a laboring stone-mason twenty-five years ago. He broke stone long before he broke down any government. He polished granite in the good old city of Kingston long before he ever polished the member for that city. Not one in a thousand of the men who have made the highest mark in this country ever had the advantage of a therough collegiate training. Let no young man complain because his father was not rich enough to send him to a university at the proper time. Any young man of energy and ambition can educate himself in this country. It is a mischievous mistake to suppose that a college training alone can make an educated man. Let young men learn how to develop their own mental powers, and the absence of a university degree will never be any bar to their success in life. Most mischievous mistakes are ofen made by young men in choosing a calling for life. Artemus Ward once said that "every man has his forte," but the great difficulty is to find out in time what that So great is this difficulty that the world is filled with misplaced men. There are men in the pulpit putting congregations soundly asleep every Sabbath morning, and repeating the operation every Sabbath evening, who might have done noble service for their country between a pair of plow handles, and there are men whistling at the plow who would have made splended ministers. There are mon starving at the bar who would have made fortunes out of medicine, and men punng to death over pills who would have made first class lawyers. There are men breaking their hearts among dry goods who would have made splended mechanics, and men trying in vain to become mechanics whose smile would have made the fortune of a dry-goods man. There me some men at home who should have been in Parliament, and there are some men in Parliament who should be nowhere. There are men in the penitentiary who should be at large, and some at large who should have a place for life in that institution. The world is full of miss placed mon. It is much casior, however, to point out the difficulty than to find a remedy for it. Parents should study well the taste and temperament of their sons in choosing a calling for them, and young men honestly try to know what path in hie they are best fitted for. No young man should, under any circumstances, enter upon a calling he dislikes, unless compelled to do so by stern necessity. Next to the mistake of choosing a wrong calling is that of changing ones calling too frequently, and without any sufficient reason. A Southern judge was once asked what political party his son belonged to. "I don't know," replied his honor, "I have not seen him since morning." So you might answer if asked about the employment of some young men. They change their em ployment almost as frequently as a lady boarding house-keeper in Chicago is said to have changed her name, when she got mar-ried and divorced so often that her boarders never felt certain what to call her. You never know what such young men are doing unless you ask them every day They go from dry-goods to groceries, and from groceries to commercial travelling, and from commercial travelling to school teaching. and from school teaching to law, and from law to pill making, and from pill making to the insurance business-from one calling to another with a rapidity quite astonishing They change their place of residence about se easily as their business. Now our young man is in Chicago, watching a "corner" in grain, and then he goes to Texas to see what can be done in cattle. From Texas he crosses the continent to see if he can t get a situation on the Interculonal, and from the Intercolonial he goes up the Ottawa, to see what's doing in lumber. Next we find him prospecting among the silver mines of Lake Superior, and then smelling around the salt wells at Goderich. Now it would be absurd to say that a man should never change his business. A man may be compelled to do so. It may be his duty to do so. He may gain by doing so. Scores of men lieve made fortunes by changing their business. But it is equally true that for every man who has bettered his orcumstances by changing, ten thousand have won by sticking to one thing. Let no young man suppose that any calling in his is without its drawbacko. Eyery humnose has its addiculties. When these difficulties are encountered, many young men say, "I won't stand it," "I'll unany my business, and

try something else," Remember it is a Scotchmen are to be i and in all parts of the world. This globe wasn't created, and beautified, and lighted up, and sent which ing around the sun for the special bene fit of any one young rash. Long men often make a nust an chievous mistake by the pending on others for any times, in iteal of trusting to their own exertions Beecher says that "a women with a women' naive. is God's poblest work, but a man with a woman's nature is his meanest." If a semof dependence on others he a part of a weman's unture, then some youn; men have this lemale characteristic mumarked degree -they depead on others at every stop in lite.

They need to be spoon-ted long after they have raised a moustache; then eye teeth are not ent at twenty one; L'ducation with them means "French at and seems, and German made easy; living no ans te ding st the family cab, and if that four, falling back on a such backet a uncle, or rich inautenaunt. Their ide + of getting on in the world is waiting until some one gots them a situation. They never dram of doing any thing from themselves, but always speak about what Mi \(\lambda\), or Col B, or the Hon. Mr. C is going to do for them. To this class be long the whole tribe of office so here—that needs, seedy, lary ignoble tribe while trave depend on the member for the Rading and the government of the day. The highest ambition of their small souls is a small greenment office with a small salary, and a smaller amount of work. For this little office, with it shittle salary, they are prepared to do any amount of waiting, and bowing. and scraping, and fawning, and sneaking and all because they don't know how to help themselves. Gentlemen, said the lec-turer, if you are commencing life, depending on your maiden aunt, or bachelos uncle. or the members of the riding or the govern ment of the day, you are tasking a most mischievous mistake. If you have friends, by all means use them in a legitimate way. but don't depend on them. Why should you depend on any one in a country like You live in the best poor man a country in the world The young man who can't succeed in Canada, can't succeed any where on this footstool. More men have succeeded in this country, than any country in the world in proportion to our population. It may be told that "things are changing, competition is close, business is over done, situations are scarce." I dony it. Young men nover had a better chance in Ontario than they have to-day There more situations in this Pro are vince than mon in all respects qualified to fill them. Young mon never were as well paid for their services as they are now. It misorable croaking to say that the good places are filled A good man can make room for himself Make yourself of some value and any number of men will want you Young man, why do you go around whining, with a face sad enough to make a frontispiece in the book of Lamentations Take off your kids and go to work. You will never make anything by fiotting and whining and sighing Give up wishing and oegin working. Give up dicaming and begin doing. Don't wait like the immortal Ir Macawher for "something to turn up," but go to work and turn something up Young men sometimes make more musclue vious mistakes in selecting their wives. A mistake here may be fatal both for time and ctermiv and yet strange to say young men often rush as thoughtlessly into manimony as they do into a quadrille Men-who act rationally about every other matter seem to loose all their common sense when they marry. They know the good qualities which when taken together make a good friend, or a good teacher, or a good dector, or a good minister, (everybody knows that), but they seem sublimely ignorant of the qualities which make idea of a good woman is an angelic, other al creature, as ignorant of common things, and as far removed from this world as any body can be and live down here among us at all Such sentimental young men unagine that a woman's highest qualifications are to sing and daace, and play, and promenade, and talk sentiment, and write verse that jingles at the ends he we cent pieces in one's pocket. Of course there is nothing ever thought of by young men of this stamp about such vulgar commonplace subjects as housekeeping Perish the thought, who would ever dream of housekeeping in connection with such an angelic evalute as Amelia? "Gentlemen" said the lecturer, "are these your views of what constitutes womanhood? If so you may get a juther rude awakening some day You look for ward to the time whon you are to have a home of your own and a business of your own I give you credit for it. The young man who has no such aspirations is a very uscless felley. The world would do better without mm. His first duty is to die. But remember that if your Amelia doesn't know something bestless perform and many countries. something besides parlour and piano, your home won't be very comfortable, and you may have a lively time keeping your business out of the bankrupt court. Music and drawing are very fine things, but the chances are a thousand to one that your wife will see more kitchen than parlour, more nursery than piano, and if she can't do her part while you are doing yours it will be a long time before you have much of a balance at the bank You may be a very refined young man, but you are scarcely refined enough yet to do without food, and if Amelia can't peopare your daily allowance, or see that it is done, you will be sure to loose flesh. You may be very fond of music but you can't take an Italian air for your dinner. Marriage is a divino Institution, but romember that when Germarried Adam he married him to a women-not a creature, the chief object of whose existence is to dress and dance, nor a thing of rouge and ribbons— but a woman Let no misanthrophic young gentlemen tell me that no such women cannot be found now I do not believe a word of it. The good women are not all dead yet. There are as good women now as over existed since Eve worothe aproi of fig leaves There are as good women in Ingersoll to-

lecturer thon, at conousiderable longth, A LESSON FOR PROLIX WRITERS. thousard times sacraments to the Haritt vious instakes by commoncing life in too "moster it." fight out the difficulty to its bitter end and roughes it whatever it may be. Let no vouce man suppose that he can be. Let no compa man suppose that he can raince business under the impre sion that run man took discussions difficulties, like honesty is not the best policy, and illustrated his subject by many facts drawn from actual lite. He then pointed out some unstakes which they might be liable to fall into as an association in carrying on their work, and closed with an earnest appeal to work well while the day of life histed

> betwee, which was one of the most instruc-tive ever delivered in the Hall. To judge from the repeated applause which greated the Rev. gentleman, the audience was high ly pleased and it is hoped profited.

BE AGREEABLE

In journeying along the road of lite it is a wise thing to make on fellow-travellors our iriends. The way, rough as it may seem, may be pleasantly beginted with an interchange of kindly offices and words. Suavity and torbearance are essential oloments of good companionship, and none meet expect to pass pleasantly through life che does not habitually exercise them in his intercourse with his tellows. The fshmainte, whose hand is against every man, may die in the ditch without a finger being outstretched to save him. And why should we so rudely jostle our neighbours? Why fread upon each other's toes! The Christian gentleman is always careful to avoid such collisions, for courtesy and loyalty to his race are a postion of his moral and religious creed, to be leved and honoured of all, his highest earthly ambition. He seeks to turn away wrath with a soft answer, and if a brawler obstinately beset his path, he steps aside to avoid him as "My Uncle Toby' said to the pertanctions fly, "Go thy ways; the world is wide enough for thee and for 120!"

There is another and meaner view of the subject, which we commend to the considcutton of the worldly-wise and selfish. It always pays to be courteous, and mild of tongue.

TO PARENTS.

Parents run the risk of losing the love of their children who put aside their trivial questions as of no consequence. An in terogasion point symbolizes the life of child-hood. "Why" and "what" are the keys with which it unlocks the treasury of the world. The boy's numberless questions often seems trivial, but the wise parent will never turn them off unanswered, if he can help it. It is his rich opportunity of teach He is mot half way, and there is all the difference between unpressing truth on an eager mind and an uninterested one. The little fellow, helping you to your work, and pelting you with endless questions, may fearn as much in half an hour there as in a week when his body is a prisonor in the school room and his thoughts are out of doors.

TAKING HOLD AND LÉTTING GO.

Peter's venture-I call it venture, and yet it was not venture, for that implies liszai whereas there was no risk—was leaving a leaking, sinking boat, to go on booth a no ble slip Still to human eyes, though not to angels, it was a venture. Frail as the was, it was to human eyes safer than the sea Out of this ressel he let himself down into that raging sea, and began his walk. He was now wholly in the arms of Jesus nothing between him and the waves but these everlasting arms. What his feelings were in letting go his hold of the ship we do not know, prihaps very peculiar, but with that word "Come" soundshould he fear? His was the venture of faith; a faith which showed itself not in its power to grasp, but to let go the tessel's side—the luman stay Yes we often peak of faith as lak-ing hold, but here it seen in letting go.— Horatius Bonar

SLEEPING FLOWERS

Almost all flowers sloop during the night. The marigold goes to bed with the sun, and with him rises weeping Many plants are so sensitive that they close their leaves durme the passage of a cloud. The dandelion opens at five or six in the morning, and shuts at mno in the evening. The goat's-beard wakes at three in the morning, and shuts at five or six in the ovening Rughsh daisy shurs up its blossom in the evening, and opens its "day's eye' in the meet the early beams of the morning sun The crocus, tulip, and many others, close their blossoms at different hours towards the evening. The my leaved lettuce opens at eight in the morning, closes forever at four in the afternoon. The night-flowering cereus turns night into day. It begins to expand its magnificient sweet seented blos-soms in the twilight, it is full-blown at midnight, and closes never to open again-with the dawn of day. In a clover field not a leaf opens till sunrise. Those plants which seem to be awake all night have been called " the bats and owls of the vegotables Lingdom

WHAT AM I DOING?

Be Faithful. Be thou faithful unto death, and I will give thee a crown of life.

He prayerfut. Ask, and it shall be given

Be Watchful. Watch, therefore, for yo know not what hour your Lord doth come. Be Joyful. Fo lo, I am with you always,

even unto the end of the world. Be Humble. For hy grace ye are saved, through faith; and that not of yourselves it is the gift of God.

Be Earnest. Behold he cometh with day as the sun ever shone on. Youngman, An letworn ourselves, you might got one of them if you knew how to go about it." The clouds, and every eye shall see him; And whoseever was not found written in the Book of Life was east into the lake of

\$4. , 5 . a v. y*

In Newport, R. I., a grooof who kept a shop was noted for his grasping disposition. One day he naited u a sait cod on one of the similars of the shop, and underneach he wroto in chalk t

"Codfish for sale cheap for each here" Presently in came an acquaintance and

"What do you have here on that sign about codfish for? You don't sell codfish or any other goods in any place but here The above is but a mere outline of the Anybody would know where you sold them without that word,

"That's so," said the groces wipe out the word 'here' from the codish

The boy obeyed, and the next day another critic appeared. Said he, "For oash! Who over knew you to trust for any goods? Why do you my you sell codfish for cash?" "You are right," said the grover. 'Boy, wipe out the words 'for cash from the codfish sign,"

This was done, and diortly after a third entre came to the shop, objecting, to the word oben

. Who are know you to undersell other dealers?" said her von don't sell any cheaper than they Year prices are just the same as thous, and more it you can get it. Cheap! cheap! what do you have that word for

"Wall, it is not of much use, said the grocer. "Boy, who out the word theap from the codilen sign."

Again the boy did as as his master halo and the same day critic No. 4 found fault with the phase "for sale. Sad he

'For sale!' No one ever know you to give away codfish Of course you keep them for sale; there is no occasion for telling people what everybody knows

"There is comething in that." said the grooer "Boy, wipe out ' for sale ' from the odiish sign,'

This left the sait cod and the single word codfish beneath. It was but a few minutes after that a customer, who came in to buy some goods, remarked to the grocer "What a funny sign you've got out

there! Any one would know that is a coulfish nafled on your shutter. "So they would, ' was the reply "Box wipe out the word codfish from that

The boy obeyed, and the fish remained with no inscription.—Erchange

LAST WORDS,

However physiologists may question the importance of the feeble utterances of the dying, it is cortain that mankind in general find a deep significance in the last words of those who are vanishing into the unknown

"He raves! said the physician, when Dr Adams, rector of the High School of Edinburgh, was passing away, but as wo catch the last words of the raving, our own oyes are dimmed. "It grows dark, boys." str-tching forth his hand; "you may go."
"All my possessions for a moment of time!"
mouned Queen Elizaboth. Westey, calmer, said, as he died, "The best of all is, God is with us." And deaf Beethoven, whose soul And deaf Beethoven, whose soul had ever been filled with harmony, exclaimed gladly at the last, 'I shall hear!

'Is your mind at ease? Goldsmith was asked by his physicians. ' No, at as not," was the mourniul reply, and he spoke no more. How different the parting words of Dr. William Hunter! "If I had strength to hold a pen, I would write how easy and pleasant a thing it is to die. Or the ascurance of President Edwards, as his dying grasp loosened on hard forms of dogma, Trust in God and you need not fear

Byron said wearily "I must sleep now." And Goethe, turning to his wife, Light, more light !"

Dr Johnson died in a tumult of uncasiness and dread Cowper sank to rest as peacefully as a child "I am taking a fear-fileap in the dark," cried Hobbes, the dest. and "Now, Lord, receive my soul!" whispered Herbert on hislast "sweet day."

Politoness was no longer a ruling passion, but a chrism, when Chesterfield in dying, said, "Give Dayrolles a chair;" and surely something was forgiven of Charles the Second when he bade farewell to earth's pomp and wickedness in "Don't let poor Nelly starve."

Haller's last words were. feeling his own pulse, "The artery ceases to beat." trarch died suddenly and silently in his library, his hand upon a book; and Sir Isaac Newton was winding his watch whon he was ushered into the life that hath no end.

Talma, the great actor, exclaimed piti-fully as he went, "The worst of all is, I cannot see;" and John Locke murmured, "O the depths of the riches of the goodness and knowledge of God!" The dying admention of the learned Grotius to his raco was, "Be serious." Scarron, the French wit, and family to his weeping friends, "Aht ares enforts rout count to the serious." "Ah! mes enfan's, you cannot cryas much for me as I have made you laugh in my time; and Lord Thurlow in reckless wonder exclaimed, "I'm shot, if I don't behove I'm dying!"

Whon poor Robert Burns gasped with his last breath, "Don't let the awkward squad fire over me!" he did not allude to his commentators and critics, yet what a signifi-cance should the words have for them And how hitle Anne Boleyn thought, when, awaiting the executioner, she clasped her fair threat, that, "It is but small, very small," would link her forever to the heart of Christendom!

Yes, we cannot doubt that many of the most eloquent sermons mankind has ever listaned to bave fallen from dying lips: Cæsa s grieved "And thou, Brutus!" John Quin 7 Adams' "This is the last of earth;"
Mirabeau's frantic cry for "Music" after his life of discord; George Washington's "It is well—do they not grow meher in meaning every day? And is it not still blessed to remember the last words of Melanthon, the friend of Luther? "Do you want anything?" asked his loved ones a sagerly. "Nothing but heaven," he and sweet suffling on his way."

Hearth with Rome. r Ster .

MUGUINDIN

The origin of the term Huguenots, which our dictionaires and encyclopædias do not make clear, is traced by D'Aubiene to the year 1518, in the straggle for civil liberty in year 1018, in the stranger for the inverse in Genera. After a orther deputies from Lieburg had let the city, "the Duke's party accosted the independent Generals, and gallicistage each in his own way the German gallicistage architecture." word I'ndesyenosen (confederates) which they rould not promounce, called atter them, Endquests Lagnots, Engnenots, Higaen Lors word is met with in the chron icles of the time weitten in different ways, the last, Aluguemets, as the only one that has pared into our tragorige. It is possible that the name of the cinzen, Besincon Hugate, who I wanted the principal leader of this party, umy have contributed to the preterence of this form over all the others. In and even in must be remembered that mutil after the Reformation this sobriquet had a parely political meaning, in no respect relegion, and design sted simply the friends of nidep naence. Many years after the encthem by the mane, undere to engrantize them and impute to hem foreign, republican, and her first origin?

COMPORT FOR WEARY MOTHERS.

A wom in who does all her own work who hes very little means at her command, and who, besides is the mother of several small clutturen, none of whom are able to help her a wast on themselves, but, on the confeary, it june constant attention, often has we say 1 soments of ulter discouragement. Her thoughts run omewhat in this way: I am completely med out, yet may work is not all done I meant to have accomplished so much to-day, but I had bad kindling, and the fire has been poor in consequence. Then the baby has been cross, and theother children noisy and boisterous, and having them in-doors all the time this cold weather is so tiresome to them and to me Then there are stockings to be knitted, and shirts for husband to be made-dear me, I'm sure I don't see where I can find time to do them! But that is not the worst of it. My darling children are so neglected I can't possibly find time to train them aright, and when I see other persons' children so quiet and orderly and so near and well-dressed, 1 makes me feel bad I am afraid my chil dren will turn out nuserably It is seldom I can stop to correct them as I should, and it is only on a Sunday afternoon that I ever can gather them around me to talk to them, tell them a story, or appear like a real, true mother to them. Dear mother, be not discouraged That little Sunday afternoon talk, the distress which you display in your countenance whenever your child utters an evil word or acts unkindly, und the prayerful desire on your part to do them good, will have its reward. Those little, quiet, peaceful talks will be as grams of mustard seed sown in good ground, which, although the seed as so small that it seems invisible to the human sight, shall spring up vigorous, strong, and irresistible.

If you do the best you can, depend upon it you shall be revarded.

Again I say, lie not discouraged. Those children who are brought up in refinement and luxury, who have servants to wait on them, and every want and when gratified. are not always the children who make the strongest and noblest men and women Those little ones who are partially neglected, through an actual want of time on the part of their parents, and who have to rough it a little, are apt, in time, to fight manfully the battle of life. Not that I would advocate bringing up a child to "rough it where encumstances makes a different course possible, but I do say there is comfort and hope for the weary, distressed and discouraged mother who does all she can, and more than her strength really warrants her in doing for her children .- Hearth and Home.

He whose wishes respecting the posess sions of this would are the most reasonable and bounded, is likely to lead the sarest, and for that reason, the most desirable life.

Mrs. M. C. Ames writes "I believe that every woman, and nearly every man, sacrifices much of the sweetness and fullness of personal life if committed to perpetual publicity."

A man ought to carry lumself in this world as an orange tree would if it could walk up and down in the garden, swinging perfune from every little censer it holds up

Cultivate a cheerful disposition; endeavor, as much as lioth in you, always to bear a smile about with you; recollect that this is as much a command of God as that one which says. "Thou shalt love the Lord with all thy heart."

"Last words" are oftener the mutterings of some perhaps trivial dream—the request for some comfort, or some change of pillows, the grateful recognition of some loved one—than phrases which contain the full expression of the life-thought or maxims which shall be the guidance of those who remain behind. Our lives, not our death-bods, must furnish these. It is easy, no doubt, to journey alone in the broad sunshmo and on the beaten highway of our lot, but over the midnight plan and be-neath the still immensity of darkness the traveller secks some fellowship for his wanderings. And what is religion but the midnight hemisphere of life, whose vault is filled with the silence of God, and whose everlasting stars, if giving no clear light, yet fill the soul with dreams of immeasur-

Keep prayer going; do not neglect your prayer meetings. Christmas Evans gives us a good idea about prayor. He says: "Prayer is the rope in the belfry; we pull it, and it rings the bell up in heaven." And so it is. Mind you keep that bell going. Pall it well. Come up to prayon meetings Pall it well. Come up to prayor meetings.
Keep on pulling it; and though the bell is up so high that you cannot hear it ring, depend upon it it can be heard in the tower of heaven, and is ringing before the throne of God, who will give you snawer of peace and pour fifth. May your fifth the land and single and land in the control of the land and so will bour the land.