

RULES FOR PLEASANT LIVES.

A WRITER gives the following rules for beauty of expression in women, which, he claims, is much more attractive than beauty of feature :

(1) Learn to govern yourself, and to be gentle and patient.

(2) Guard your tempers, especially in seasons of ill-health, irritation, and trouble, and soften them by prayer and a sense of your own shortcomings and errors.

(3) Never speak or act in anger until you have prayed over your words or acts.

(4) Remember that, valuable as is the gift of speech, silence is often more valuable.

(5) Do not expect too much from others, but forbear and forgive, as you desire forbearance and forgiveness yourself.

(6) Never retort a sharp or angry word. It is the second word that makes the quarrel.

(7) Beware of the first disagreement

(8) Learn to speak in a gentle tone of voice.

(9) Learn to say kind and pleasant things whenever opportunity offers.

(10) Study the characters of each, and sympathize with all in their troubles, however small.

(11) Do not neglect little things if they can affect the comforts of others in the slightest degree.

(12) Avoid moods and pets, and fits of sulkiness.

(13) Learn to deny yourself and prefer others.

(14) Beware of meddlers and tale-bearers.

(15) Never charge a bad motive if a good one is conceivable.

(16) Be gentle and firm with children.

M. MOREL, a distinguished French writer, gives the history of four generations of a family. First generation : The father was an habitual drunkard, and was killed in a public-house brawl. Second generation : The son inherited his father's habits, which gave rise to attacks of mania, terminating in paralysis and death. Third generation : The grandson was strictly sober, but was full of hypochondriacal and imaginary fears, etc., and had homicidal tendencies. Fourth generation : The fourth in descent had very limited intelligence, and had an attack of madness when sixteen years old, terminating in stupidity, nearly amounting to idiocy. The persistence of the taint appears in the fact that not even a generation of absolute sobriety will avert the fatal issue.

AT LAST.

FATHER, I scarcely dare to pray,

Too clear I see, now it is done,

That I have wasted half my day,

And left my work but just begun.

Too clear I see that things I thought

Were right or harmless were a sin ;

Too clear I see that I have sought,

Unconscious, selfish aims to win.

Too clear I see that I have hurt

The souls I might have helped to save ;

That I have slothful been, inert,

Deaf to the calls Thy leaders gave.

In outskirts of Thy kingdom vast,

Father, the humblest spot give me ;

Let me the lowliest task then have,

Let me repentant work for Thee !

—Selected.

FOR PARISH AND HOME.

FROM MALACHI TO JOHN THE BAPTIST.

(Continued from August.)

ANY account of the parties in Palestine about the second century before Christ would be incomplete without some notice of the Samaritans. To be sure, they were hardly so much a party as a distinct people with a national life of their own, but under better counsels they might have been incorporated with Judah at the return from Babylon, for they were of the same faith and the same stock, and had a common ancestor in Jacob. The references to the Samaritan people in the Gospels are very frequent, and some knowledge of their origin and life is hardly less important than a familiarity with the parties of the Pharisees and Sadducees. The exclusion of the Samaritans from the natural life of Judah is to be traced to that rivalry that existed from earliest days between Ephraim and Judah. The supremacy, as we know, was at first rather with Ephraim. Then at length Judah gave a king to Israel, and the supremacy was transferred. But Ephraim was not content, and the dissatisfaction broke out in the revolt of the ten tribes, first under Ishbosheth and Abner, and finally and successfully under Jeroboam. Of the two kingdoms then established Israel to the north was the first to fall. It was overthrown by Assyria, and a large portion of its inhabitants deported to the far East. Those Jews who remained unmolested, and they must have been many, formed the nucleus of the coming Samaritan people. To these were added certain heathen tribes sent by the king of Assyria to take the place of the deported Jews. They brought with them their heathen worship, but tried to incorporate with it the religion of the Jews whom they found in the land. At length there arose

out of this blending of races a single people, with a simple religion, differing not greatly from that of the Jews. Over a hundred years after the fall of the northern kingdom of Israel, Judah was taken into captivity by Nebuchadnezzar. On their return seventy years after, their first work was to rebuild the temple. The Samaritans to the north of them offered to join them and erect a common temple at Jerusalem, but the offer was indignantly rejected. They would have nothing to do with a people of impure blood, but half Jewish, a blending of the remnants of Ephraim and Gentiles from Assyria. They had a passion for purity of worship that bordered on the fanatic. The Samaritans proudly withdrew, and built a temple of their own on Mount Gerizim. Here, then, arose the hostility between Jew and Samaritan. The hatred and contempt of the Jew for his neighbor was probably more extreme than if the latter had been an entire heathen, and yet they both worshipped the God of Israel, and differed very little in their faith. So it has been oftentimes since. Even in our own church to-day there is often more bitterness between the various parties within its fold than is ever felt towards those entirely without. Keeping these facts in mind, we can understand very well the position of the Samaritan in the Gospel records, and are furnished with a most useful key for interpreting that wonderful conversation between Christ and the woman of Samaria.

And now at length we are in a position to resume the thread of the historical narrative, and follow the events that had such an influence on the fortunes of the Jewish people. We have noticed that the country was under Greek rule, and that Greek influence was widespread and growing. But there had arisen the conservative party of the Pharisees, whose object was to stem the tide of foreign innovations, and keep their ancient faith and customs in all their purity, and who, therefore, demanded a return to the strictest and most literal interpretation of the law of Moses. If this party of reaction had been left unmolested, we can hardly tell what would have resulted. But it was fanned into a furious zeal by a systematic persecution, and rallied by a succession of great leaders, until it became supreme in the land.

In the year 175 B.C. there ascended the throne at Antioch the celebrated Antiochus Epiphanes, probably the fiercest enemy the Jewish people ever had to contend with. His avowed object was to root out the Jewish faith, and substitute Grecian