Our Honny Lolks.

Mispromunciation.

It is possible that some one who reads title of this article may find himself guitty of failing to pronounce of like sk in I find that my lady friend, who is very precise in her language, will persist in yery precise in her language, with persist in seconting etiquette on the first, instead of the last syllable. My good minister, who has the greatest aversion to any thing grong, was greatly surprised when I mildly suggested to him that aspirant should be accented on the penult, while my musical niece marrified me the other evening by pronouncing finale in two syllables. I heard my geological friend the other day explaining the subsidences of the cartle crust, but he should have accented the second instead of the first syllable. The same mistake happened the other day to my friend, the President of the Reform So ciety, who spoke of the vagaries of certain people, by according the first instead of the second sylfable. He also announced that I would deliver an address that evening, but I knew it was not polite to tell him to account the last syllable. My boy says that he left school at recess, according the first syllable, and he was loth to believe that, whatever the meaning of the word, it should be accented on the final syllable. Then my friend, the President of the Debating Cleb, who is a great student of Cushing's Manual, tells us that a motion to adjourn takes the precedence by according the first, instead of the second syllable. My other lady friend says that she lives in a house having a cupelow. She should consult the dictionary for that word. But I will close by remarking that my legal friend, who is very scholarly, always accents coadjutor on the second, instead of the third, where the accent rightfully belongs.-New England Journal of Education.

Verbal Vices.

Indulgence in verbal vice soon encourages corresponding vices in conduct. Let any one of you come to talk about any mean or vile practice with a familiar tone, and do you suppose, when the opportunity occurs for committing the mean or vile act he will be as strong against it as before? It is by no means an unknown thing that men of correct lives talk themselves into sensuality, crime and perdition. Bad lan-guage easily runs into bad deeds. Select any iniquity you please; suffer yourself to converse in its dialect, to use its slang, to speak in the character of one who relishes it, and I need not tell how soon your moral sense will lower down to its level. Becoming intimate with it, you lose your horror of it. To be too much with bad men and in bad places, is not only unwholesome to a man's morality, but unfavorable to his faith and trust in God. It is not every man who could live as Lot did in Sodom, and then be fit to go out of it under God's convoy. This obvious principle of itself, furnishes a reason not only for watching the tongue, but for keeping ourselves as much as possible out of the company of bad associates.—Indian Arcana.

Courtesies to Parents.

Parents lean upon their children, and especially their sons, much earlier than either of them imagine. There love is a constant inspiration, a perennial fountain of delight, from which our lips may quaff, and be comforted thereby. It may be that the mother has been left a widow, depending on her only son for support. He gives her a comfortable home, see that she is well clad, and allows no debts to accumulate, and that is all. It is considerable, more even than many sons do, but there is a lack. He seldom thinks it worth while to give her a estess; he has forgotion all those affectionate ways that kept the wrinkles from her face, and make her look so much younger than her years; he is ready to put his hand in his pocket to gratify her slightest request, but to give of the abundance of his heart is another thing entirely. He loves his mother? Of course he does! Are there not proofs enough of his filial regard? Is he not continually making sacrifices for her benefit? What more could any reasonable woman ask?

Ah, but it is the mother-heart that craves journey less wearisome. Material aid is good so far as it goes, but it has not that sustaining power which the loving, sym-pathetic heart, bestows upon its object. You think she has outgrown these weaknesses and follies, and is content with the crust that is left; but you are mistaken. Every little offer of attention, your escort to church, or concert, or for a quiet walk, brings back the youth of her heart; her cheeks glow, and her eyes sparkle with pleasure, and oh! how proud she is of her son.

Even the father, occupied and absorbed as he may be, is not wholly indifferent to these filial expressions of devoted love. He may pretend to care very little for them, but, having fuith in their succesty, it would give him serious pain were they entirely withheld. Fathers need their sons quite as much as the sons need the fathers, but in how many doplorable instances do they fail to

find in them a staff for their declining years.

My son, are you a sweetener of life? You may disappoint the ambition of your parents; may be unable to so distinguish yourself as they foundly hoped; may find your intellectual strength inadequate to your own desires, but let none of these things. be a son of whose moral character they need never be asliamed Begin early to cultivate a habit of thoughtfulness and continued the state of the stat Begin early to sideration for others, especially for those whom you are commanded to honor. Can you begrudge a few extra steps for the mother who never stopped to number those you demanded during your helpless infan cy? Have you the heart to slight her recy. quests, or treat her remarks with indifference, when you cannot begin to measure the patient devotion with which she bore with your peculiarities? Anticipate her wants, invite her confidence, be prompt to offer assistance, express your affection as you did when a child, that the mother may never grieve in accret for her son she has lost .- Rural New Yorker.

Sabbatu School Teacher.

TESSON XXAI.

Jano 27 SAMUELS'S PARTING WORDS: (1 8 no. 50 1875)

GOLDAN Text.-Only tear the Lord, and serve him in truth with all your heart; for consider how great things he hath done for you.-1 Sam. xii. 24.

CENTRAL TRUTH. - We are to be faithful unto death.
A useful "review" exercise may be found

in the rins, humiliations and deliverances of the people, bringing the judges under notice in succession.

Another may be found in the life of Samuel; emphasizing (1) the piety of his mother, (2) his early consecretion; (3) the simplicity of his early life; (1) his training, (5) his reverent spirit toward God, (6) his unselfsh spirit toward man, (7) his services, his influence and his trial. Few lives stand out in greater distinctness and beauty.

Another exercise may take the history of the people from Joshua (see lesson for April 4), to Saul (see lesson for June 20), tracing the history of the people, their gradual prethe history of the people, their gradual pre-paration for submitting to one ruler, their need of some central authority, and the good and had elements that combined in their desire for a king. Here the three great names, Moses, Joshua and Samuet, come together, the last the head of the prophetical order (Acts ni. 24), and really the founder, under God, of the monarchy, and next to the other two, the most outand next to the other two, the most outstanding figure in early Hebrew history.

The occasion for the practical address of our Lesson arose very naturally. The peo-ple when they had their king, were by no means so enthusiastic as inight have been supposed; so like a child will a community sometimes be, impatient for something, esteeming it little when it is conceded. No public coronation took place, eager as they had been to be like the nations. Saul was in private life (1 Sam. xi. 5), with only a "band" (1 Sam. x. 26), who felt, with Samuel, that now that a king had been solemnly chosen he should be sustained.

But an invasion by the Ammonites changed all this (1 Sam. xi. 1). The insulting carriage of Nahash, their king (v. 2), roused all the hero in Saul. (" The spi., t of God came," &c., v. 6.) With great firmness and decision (v. 7.), he rallied the peo ple attacked and conquered the Ammonites (v. 11), and seemed amply to justify his selection. Again the popular heart exults, and a call is made for the heads of the murmerers (v. 12). Saul shows good sense and moderation, and gives glory to God (v. 18). Ever eager for the tranquility of the people, Samuel proposes a public recognition of the king at Gilgal, which accordingly took place with gaeat festivities (v. 15).

Then it was that Samuel's vindication by himself (vs. 1-4), by the people (v. 5), and by the Lord takes place (v. 18). He recites the history of their sins and deliverances up to that day, with the obvious intention of making a right spiritual impression on the mind of king and people. When the miracle attested the fidelity of Samuel and the fruth cf his words, the people leared (v. 18), and cried, "Pray for thy servants." It was in response to that appeal that he employed the words of our Lesson. He appears in them as in all his life, at once dignified, severe and uncompromising towards evil, yet very tender and gentle of

From these, in connection with the proceeding address, the following points may be learned:

(a) History, and especially church history, has great and obvious uses. How often is it used for instruction, warning and motive to Israel. It should be in the memory of God's people. For we soon forget his works (Deut, iv 9). What memory is to the individual, this history is to be to the community.

(b) God may be expected to vindicate himself against the misconceptions of his people and the misrepresentations of his enemies. But he takes his own time to do it. "He is patient because he is eternal." He has all the future in which to do it.

(c) Men may also in certain circumstances vindicate themselves, and how happy it is when our cause is also the Lord's, an occasional kiss, the support of your and in standing up for ourselves, it is not youthful arm, the little attentions and kindly courtesies of life, that smooth down so many of it asperities, and make the ter. "He will not put ourselves to shame." Let us trust in the Lord and do good, so shall we dwell in the land, and verily we shall be fed (Ps. xxxvii. 3).

(d) Even when mistakes have been made and sins have been committed, the truly pentent will be taken up and carried through so far as they wait on God (v. 20). In such cases, special zoal and watchful ness ought to mark restored ponitents, for two reasons; (1) much lost time and wasted energy have to be made up for, and (2) sin once master is the more readily yielded to again, and a second fall is worse than the first. So there is a paradox in v. 20 (no slavish fear), and 24 (true, reverent,

childhko regardi. iei Sins go in groups. Samuel knew this, hence his great carnestness. Again and idol is nothing" (1 Cor. vin. 4).

(f) God's patience is wonderful (v. 22), but "for his own names sake." And this ingly short pastorates now-a days, and movement towards his people is from with- how much force was thereby lost. Prayer and teaching go together ev. 24.1. is true, intelligent charity. Some pray Jo not teach. Some teach and do not and do not teach Let them go together.

ness or for cuming. There are cities, the merchants of which have a good, and others, of which they have a bud, reputation. Nations acquire a character from the tone of their laws, the morals of their rulers, the emdace of their people, and as nations as such, caunot be dealt with in the next life, where "every one shall give an account of himself unto God" (R an. siv. 12), the only sphere within which God's govern ment can be vindicated regarding them is the present. No wonder we should pray "tor all that are in authority" (1 Tun. ii.

the In this and in all electin which we have to do with God, hed mands thoroughnews (v. 21). "Serve him in truth with all your heart." Real sense of sin, real pentence, real faith, real love, real consconation—there he looks for. A torm without the power is an insult to him—as though he could not see that the state. he could not see the state of the sour!

This thoroughness drives away vacilia-tion, makes strong and consistent. For want of it the people fluctuate between man and God; now exulting in the prospect of a royal leader, now neglecting him, now cowering in se 'le fear at the plans state-ment of their own policy. "The righteous is bold as a hon." "The double-minded man is unstable in all his ways.

How and Why to Know One's People.

RLY. JOHN HALL, D.D., NEW YORK. The speaker, in defining as he had the

preacher's sphere, would not decry long preaching, nor would be advocate a caste system for the clergy. Anything tending in the latter direction—as garb or ceremony-was to be deprecated. The clergyman was called rather, as one Christian man by body of Christian men, to come and live among them at their cost, to up hold them in spiritual things, and in the invitation was over that, to hear God's call, and obey. Then the question would be, how the work specified might best be Well, it must chiefly be by the ser done. mon, taking that in the largest sense. But first there was another step neededthorough acquaintance with one's people. New Year's calls and formal assemblages could not give that acquaintance, for men were then on their manners. Weddings, tea-drinkings, and the like, men would up bend more at, but at them a clergyman naturally and properly disliked to "talk shop," and would best be a man among men in culture, taste, general information, intent in the affairs of men. Men should, by his attitude in this respect, learn to know him as a delightful man to meet. The him as a delightful man to meet. only way then was to meet people in their homes; know them in the places of their roal living, learn their interests, tastes, needs. System would help this. In his work in Great Britain, the speaker had the habit of announcing of a Sunday the neigh-borhoods he intended to visit during the week as an aid. He had known a most successful minister in Dublin follow an alphabetical list, copies of which his congregation had, and announcements concerning visits on the basis of which would run from such a name to such a name-with the disadvantage, however, of want of proximity of residence. The practice of visiting with an elder or deacon he had not followed, as there would be greater confiding to a minister by himself; but if the elder would go too, lee might well go apart, and have a like advantage apart. The need of such acquaint ance was greater than in other professions, as that of law or madeine for in them the as that of law or medicine, for in them the particular case was all the data absoutely needed in its treatment. In the ministry of spiritual life, on the other hand, the work was largely done through the affections and sympathies; and personal acquaintance was essential to that. Especially was such acquaintance necessary in order to have a real interest in one's people. He who had been with a mother in a crisis of her child's life could never feel toward that mother or that child. if it recovered, as toward her if he had not been present. It was also needful that the peo-ple might know the paster, and be rid of false ideas about ministerial life, which were almost always formed.

Besides visitation at people's homes, there was the method of learning people by classes. The children were thus to be learned. The Sunday school was not a It made one younger to know little children, to look into their frank eyes, to hold them by the hand. So Sunday school teachers as a class were to be learned, and so the young men of a Church, and so the working people: the latter by associations for their improvement, and the like.

All this had much to do with the ser-It suggested topics, in the selection of which much time was, how often, last! One would find certain great truths ill apprehended; certain duties, as family worship, neglected, the young people get ting the bits too much in their own teeth; various loosenesses of thinking; all of which were objects of preaching. So also illustrations were found, yet "illustration" was overdone now a days. Then this acquaintance with one's people was necessary 20, 21, 24, 25). They had clamoured for a to make one intelligible to one's people was necessary to make one intelligible to one's people. Their habits and ways of thought must be ciple once admitted, how easy to choose learned, else one would talk much to the gods like the nations. "Vain things which cannot 'profit nor deliver' in 21. carnest, and give means for getting at them from personal influence. This would sugnot that his people deserve good at his hand, gest how disadvantageous were the increas-but "for his own name's sake." And this ingly short pastorates now-a days, and

In conclusion, the speaker would not be in himself, "it has pleased the Lord" (v. | In conclusion, the speaker would not be in himself, "it has pleased the Lord" (v. | In conclusion, the speaker would not be 22. Their merit did not attract him, and understood as exalting pastoral work over he is not surprised by the discovery of their | pulpit work , milk and water sermons, with sin. And his true people grow like him, the milk left out, could not be redeemed patient with the bad, unwearied in their by such running after men. And it should charity "God forbid that I should sin against the Lord m ceasing," &c. (v. 23). the supposition that the man was a true man. Otherwise, he would best keep in his study. If it was said that such work was too hard, that committees and like de-Otherwise, he would best keep in vices should do the work, it was to be

The Resurrection Body.

The progression body will be exactly adapted to the new and gloriou, condition of our bein. One of the most abstour and yet profound lessons taught by nature is seen in the fact, that everywhere God adapts the structure of each creature to the functions it has to discharge, and the chement in which distribute. So small it be in the bodies of the glorified sunts. The new functions and sphere of hie will be totally different papers. totally different from the present; more so than that of the dragon-by, flitting in burnished mail through the sunshine, from his life when a grub at the bottom of the Hence it must needs be that the inture spurious body shall utterly differ from the present gross body actuated by the animal life, the psyche. Nor this I say, brethren, that flesh and blood cannot inherit the kingdom of God . neither doth corruption rulerit incorruption," or rather incorruptibility (I Ca. xt. 50). The kingdom of God, the domain of his immediate presence, who "dwelleth in the light that no man can approach unto, whom no man hath seen, or can see (1 Tim. vi. 16), is so glorious that our frail flesh and blood would wither or desoire in the insufferable intensity of its sol ndor. To look direct, even for a few moments, at the noonday sun of the tropics, dims, dazzles, blinds the eye. How could eye of fiesh and blood gaze on the uncreated Sun? The effects on the disciples of the glory of Christ on the mount, and on John in Patmos, may give some iloa of the truth that flesh and blood could not inherit the kingdom of God. Can a find flower, a fleeting shadow, a vanishing vep 1, ap proach and possess the sun, or abide for ever? Can corruption inherit the recor ruptible?

"The living throne, the sapphire blaze, Where angels tremble while they gaze,"

demand angelic version, or we tremble even to death. But we shall have bodies fitting us to "stand before God, and hearken to the voice of His word," and to rejoice in the beatific version and ser-

The glory of this second temple will make that of the first to be forgotten; the illuminated and perfected edition will remit the past to oblivion. Even in matter and its relations and arrangement here, we have occasional intlination of what it yet may become in the glorified body. God can bring wonderful esthetic effects out of simple elements and combinations. The pearl is formed of the gross substance of the oyster and its shell; the diamond is but another form of coal; and all the precious stones but clay. Yet how lovely their lustre, and with what varied hues of light they sparkle and shine! All the en-chanting beauty and odor of flowers are produced by arrangements of simplest elements. The indescribable beauties of cloud and rainbow, and sunrise and sunset, are produced with a touch of the infinite Artist's hand by light esting on moisture. And if matter is capable of such glory in this initial stage, what grace, what symmetry, what glory may it not be made to exhibit in the new and perfect creation, and in that glorified body, which shall be its climax of grace and beauty! There are countenances moulded of matter, but so lit up with candor, love, and intelligence that their beauty at once strikes and charms our heart. What shall be the lofty beauty, the finished grace, the radiant glory of the glorified bridal Church! Beauty of every style, glory of every degree, shall adorn the individuals that shall compose that great company whom no man can number, derived from all languages and climes. Something of its excellence was pre-intimated by the scene witnessed on the mount of transfiguration, and by the disclosures of the heavenly world given in the visions of the Book of Revelation. highest standard is found in the fact that we shall be conformed to "the body of His glory." "Behold, now are we the sons of God; and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." (1 John ni : 2.) This assimilation will be needed in order to see Him, and shall be carried forward by the sight; but who can tell to what extent throughout endless being? And if we can clearly remember this body of corruption, how wonderful shall we find the contrast in that body of giory !- Rev. John Graham in Christian Treasury

A Blessed Prospect.

The ties which bind together a family who all hars a good Christian hope, shall never be dissolved. Death comes among them, but we take the Bible in our hands and inscribe on their tomb-stone. "Pleasant in life, and in eternity not divided." One after another falls, till the last of the circle s carried to his long home—but the gave cannot retain thom. By and-by the family is to meet again; husbands and wives, parents and children, masters and servants, are one day to stand within the gates of the New Jerusalem, all washed and sanctified, in the name of the Lord Jesus, and by the Spirit of our God, to whom will be rendered glory evermore.

THE public debt of France now stands at \$4,500,000,000, and the interest is \$165,000,000, being considerably the largest which is paid on any debt in the world.

SECRET OF A. T. STEWART'S STICCESS. A. T. Stewart is not much of a talker; but what he does say is the result of a business habit the outgrowth of a thorough experionce. His recent reply as to the secret of his success is worth pondering by every man who proposes to secure wealth or posi-tion. "I have," he says, " made it the rule of my life to give a man the value of his money. I know no man who has succeeded tor thirty years on any other principle." Good k ismess does not admit of the slightest misrepresentation. In the long, pray Let them go together.

The results of Rulers and their people stand or fall together v. 250; and no advantages with quivered in the eye of a committee, that save them. This is the after instery of Sant. Josus wept among the friends when he save them. This is the after instery of Sant. Josus wept among the friends when he would raise the dead; that it was needful that the servant be as his Lord, that same it much was in Him was to be in the old and hackneyed would raise the dead; that it was needful that the servant be as his Lord, that same it much was in Him was to be in the long, run more is made by showing the article run more is

Miscellaneous.

Watte the manner uses the madstone, the philosopher may aftempt to investigate the cause, but after all, in eigering through the ocean, he can make no after use of it than the mariner .- Ber. 6 hn Newton.

In England no more postical occasion than the hunch of an neu-clad scenge occasionally to afford an opposituality for uniting patriotism and classicism in well-tuned verse. Here is a poem entitled "The Lunch of the Alexandra," which we taid in The Times for Ard 13th; Pulera recurifical fabrism elibio destrat

Orden bybet primas a bene tirkit aqua Dieito- Sit folis'-pror eque un orgite via Nomen Alexandra: dulce Sap. ba talat. Nomine mutato, sit et omine fanata secundo e Sit une rivali, nee tamen ipas fi rox.

Jam neque termentis opazest, neo triplice lamma Louina tamescentes sols serenet max-

Lo capaento e spi qui non volit ipso pha oluz, bearens, et conferrens iste fuit.

GARITY OF A TRUE GENTLEMAN. -Perhaps a gentlem in is a rarer specimen than some of us tunnel for. Which of us can point out many such in his circle; men whose mins are generous, whose truth is constant, and not only constant in its kind, but elevated in its degree; whose want of meanness makes them simple, who can look the world monestly in the face with an equal, manly sympathy for the great and small? We all know now a hundred whose coats are very well made, and a score who have excellent manners, and one or two happy beings who are in what they call the inner cucle and have shot into the very centre and bull's-eye of faction; but of gentlemen, how many? Let us take a lattle scrap of paper and each make out his list."—Thackeray.

SCHOOLS FOR COOKERY .- We see it stated that the people of Edinburgh are trying to establish schools for cookery for the improvement of women. Several meetings have been held on the subject, and the scheme is warmly taken up. It deserges support, and there is no reason why it should not succeed. In Loudon, and, other English towns, the experiment has been make successfully, and this one ourages the Edinburgh promoters. In all schools, especially for girls, too little attention is devoted to the practical and useful. The defect of modern education, indeed, is that it is too showy and superficial. It is apt to leave out of sight the actual sphere of boys and girls, and, therefore fails to deart itself to their results. adapt itself to their wants. A knowledge of Latir and Grack, of Algebra and Goometry, &c., is no doubt very important; but in many cases it is of no practical value; and instruction in the principles and methods of good cookery, for example, will be vastly more serviceable to the majority of young women. By this they would know far better both how to save money and make home happy.

THE DUTY OF A WOMAN TO BE A LADY. -Wildness is a thing which girls cannot afford. Dolicacy is a thing which cannot be lost and found. No art can restore to the grape its bloom. Familiarity without love, without confidence, without regard, is destructive to all that makes woman exalting and ennobling.

"The world is wide, these things are small; They may be nothing, but they are all.

Nothing? It is the first duty of woman to be a lady. Good breeding is a good souse. Bad manners in woman is immorality. Akwardness may be ineradicable. Bashfulness is constitutional. Ignorance of etiquette is the result of circumstances. All can be condoned, and do not banish man or woman from the amenities of their kınd. But elf-possessed, unshrinking, and aggressive coarseness of demeanor may be reckened as a State orison offense, and certainly morits the mild form of restraint called imprisonment for life. It is a shame for a woman to be lectured on her manners. It is a bitter shame that she needs it. Women are the umpires of society. It is they to whom all mooted points should be referred. To be a lady is more than to be a prince. A lady is always in her right, malienably worthy of respect. To a lady, prince and peasant alke bow. Do not be restrained. Do not have the impulses that need restraint. Do not wish to dance with the prince unsought. Feel differently. Be such that you confer honour. Garry yourself so loftily that mon sha't look up to you for reward, not at you in rebuke. The natural sentiment of man toward woman is revorence. He loses a large means of grace, when he is obliged to account her a being to be trained into propriety. L. man's ideal is not wounded when a women fails in worldly wisdom; but if in grace, in tact, in sentiment, in delicacy, in kind-ness, she should be found wanting, he 10001vos an inward hurt .- Gail Hamitton-

COMMERCIAL VALUE OF COURTESY. - In one of our large hotels a young man has a one of our large notes a young man has a very large salary as room-clerk. Ho has the faculty of stowing pepole away in all sorts of unmentionable places in his hotel, and making the guests feel harpy about it. His politoness and good humor never run crapty. Stout of the Shoe and Leather Bank, is celebrated for his financial success and for his inexhaustible good nature. He is never so busy but he has a kind word for the humblest. When they are rushing things at the bank, Mr. Stout always finds time to say, "Take a seat, I'll be at leisure in a moment." A man came into the bank the other day and opened an account. "I came here," said he, "not simply because I knew my money would be safe with you, but because you are al-ways civil. I have been a depositor in —bank for many years. I knew him when he had no society to beast of, and hardly money enough to pay for a dinner at a cheap restaurant. I laid my hat on the desk, which I suppose I had no business to do. He waved his hand with an imperious air, and said, 'Take this hat off.' I removed my hat, when he said, 'Now I will hear what you have to say.' 'I've nothing to say to you, I replied. I went to the book-keeper, ordered my account to be made up, took the bar. check for \$42,000, and this I wish to deposit." The president and eashier represent two styles of business common in New York. Sunciness does not bear a high commercial value among the financial men of the city. N. Y. Cor. Bosion Journal.