

## EMOTION AND DEVOTION.

The thing to reflect upon, if we would supplement emotion with devotion, is the word of God—his will concerning us, not our own natural sinfulness nor our daily shortcomings. Dwelling on our sinfulness continually will not win us favor from on high, nor make us efficient in service. God hates our sins, but, because he loves us and longs for our salvation, he will blot them out from his remembrance if we turn our thoughts toward his promises, his offers of mercy and his loving commands, and reflect upon them until they become the basis and inspiration of our most aspiring hopes. Thinking about ourselves, we are plunged in gloom. Thinking about God and our provision for our welfare, now and in eternity, we are filled with joy. The Bible, with its pleadings, its pledges and its directions for holy living, is an exhaustless fountain of delight to the soul. The end crowns the work. Let us look to it that our emotional moods, developed by reading and reflection, eventuate in something. They ought to fit us for the confident and joyous doing of the will of God. Even the most regular reading of the Scriptures, and the most careful consideration of their promises and warnings and commands, will be disappointing in results if they do not move us to "observe to do according to all that is written herein."—*The Interior*.

Mr. Samuel Storey, M. P., has sent home from California the following essay on the cow, written by a child: "A cow is an animal with four legs on the underside. The tail is longer than the legs, but it is not used to stand on. The cow kills flies with its tail. A cow has big years that wriggles on hinges; so does their tail. The cow is bigger than the calf, but not so big as an elephant. She is made so small that she can go in the barn when nobody is looking. Some cows are black and some hook. A dog was hooked once. She tossed the dog that worried the cat that killed the rat. Black cows give white milk; so do other cows. Milkmen sell milk to buy their little girls dresses, which they put in water and chalk. Cows chew cuds, and each finds its own chew. That is all there is about cows."—*The London (England) People*.

## REAL AND AMATEUR GENTLEMEN.

If it be true that "manners makyth man," surely nothing less than manners can make a gentleman. Without them it is impossible to act the part of a gentleman for ten minutes without being found out, as the Duke of Wellington said George IV could do, but not for much longer. It is true that "the grand old name of gentleman" is now so "soiled with all ignoble use," that one prefers to call himself simply "man" rather than "gentleman." And yet were a distinction drawn on proper grounds between gentlemen and roughs, we should all desire to belong to the former

class. With quite as much reason we might repeat the complaint which Steele made long ago in the *Spectator*, that there is no adequate idea of what is meant by "gentlemanly, gentleman-like, or much of a gentleman." Indeed, there are those who seem to be incapable of valuing their fellow-men by anything except their clothes.

There is a story told of a Persian prince which well illustrates such worldliness. Dressed as a poor man, this prince went to a feast. He was pushed here and there, could not get to the table, and had soon to withdraw. On going home he dressed himself in his best, placing jeweled slippers on his feet, and putting on a cloth-of-gold cloak. Then he returned to the feast, where matters were immediately altered. The guests made room, and the host rushing up, cried, "Welcome, my lord! What will your lordship please eat?" The prince's answer was very expressive. Stretching out his foot so that his slipper sparkled and glittered, he took his golden robe in his hand, and said with bitter irony, "Welcome, my lord coat! welcome, most excellent robe! What will your lordship please to eat? For," said he, turning to his surprised host, "I ought to ask my coat what it will eat, since the welcome was solely to it."

The Jews had a proverb that if a man did not teach his son a trade he taught him to steal, and no one would call a thief a gentleman. Even the South Sea Islanders knew better than to think that it made a man a gentleman not to work. When Bishop Patterson went among them they were surprised to see that he was ready to put his hand to anything. He would do a piece of carpentering, wash up things after meals, teach the little blacks to wash and dress themselves. Other white men wanted to put all the work on the negroes, so, in order to mark the difference, they called the bishop a "gentleman-gentleman," and the others "pig-gentlemen." Having tried to show what a gentleman is not, we will now say briefly what he is. He is a man who is gentle in thought, word and deed. He is generous and just, honorable and brave; and, having all these qualities, he exercises them in the most gracious outward manner.

A true gentleman pays his bills; is a good son, husband, father, and friend. His aims in life are high, and he keeps from all that is mean. The third Earl of Balcarres always expressed himself as delighted with the Epistle of St. James, as that emphatically of a gentleman—a term implying, in his acceptance of it, all Christian excellence and perfection. But the character of the Christian gentleman cannot be better described than in the words of St. Paul in his Epistle to the Corinthians: "Charity [or love] suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth

with the truth; beareth all things; believeth all things, hopeth all things, endureth all things. Charity never faileth." Compare with this the fifteenth Psalm, which also describes a real gentleman, and not one who is only playing at the thing: "He hath walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor; \* \* he honoreth them that fear the Lord."—*The Quiver for March*.

## THE NAME "AMERICA."

The bulletin of the Paris Geographical Society, which has just been issued, contains an account of M. Jules Marcon of certain further researches which he has made into the origin of the name "America." As far back as 1875 he published a paper on the same topic, which attracted much attention at the time, and he has since devoted much labor to an investigation of early historical documents in which the New World is named.

The popular notion that America was so called from the Christian name of Amerigo Vespucci is, he says, wholly unfounded, and he sums up his conclusions in this way: 1. Amerique is the Indian name of the mountains between Juigalpa and Libertad in the province of Chentales, which separate Lake Nicaragua from the Mosquito coast. The word in the Maya language signifies "the windy country," or "the country where the wind blows always." 2. The Christian name of Vespucci was Alberico in Italian and Spanish, Albericus in Latin. This particular name is subject to an enormous number of variations, as the nomenclature and calendars of Italian and Spanish saints of the period show; but nowhere is there any such variation of Americus, Amerige, Amerigo, Almerigo, etc., and none of those is either a diminutive of a variation in use in Italy, Spain or France, for Alberico or Albert. 4. Before 1507, when Jean Basin of Saint Die published the name, it is not to be found in any printed document, nor even in any manuscript of recognized and incontestable authority.

Mr. Marcon claims that his theory of a native origin for the name America has been accepted in Spain, Spanish America and, with some exceptions, in the United States; in France, Germany and Italy it has excited doubt and surprise, but in the last named he has the support of the eminent Turin geographer, M. Guido Cors. There is no doubt that Columbus and Vespucci went along the Mosquito coast at the feet of the Sierra Amerique and that the name was reported by the officers and men of these expeditions, and Schoner, the geographer, declared in 1515 that the name was already popular in Europe.

According to the *London Times* it is beyond question that one edition