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Feest, and your halls are crowded,
Fast, and the world goes by,
Forget and forgive—it helps you to live,
But no man can help you to die!
There is room in the halls of pleasure
For a long and lordly train,
But, one by one we must all march on
Through the narrow aisle of pain.

For the brave old earth muse both mirth. It has trouble enough of its own. Sing and the hills will answer, Sigh it is lost on the sir; The echoes rebound to a joyful sound And shrink from voicing care.

The Way of the World.

BY ELLA WHEELER.

Words of Wisdom.

The more you say, the less people Simplicity of character is the natural

Simplicity of character is the natural result of profound thoughts.

The plant of happiness cannot thrive without the air of cheerfulness.

The innocence of the intention abates nothing of the mischief of the example.

Make friends with your creditors, if you can, but never make a creditor of your friend.

The harvest gathered in the fields of the

The harvest gathered in the fields of the past is to be brought home for the use of he present.

Many people mistake stubbornness for

meanness for economy, and vile-Promises made in time of affliction require a better memory than people

commonly possess.

Cheerfulness is an excellent wearing quality. It has been called the bright weather of the heart.

We should be as careful of our words

so of our actions, and as far from speak-ing ill as from doing ill.

For a gold currency the people are being encouraged to sacrifice their goods, their liberties, their children and them-

Give no quarter to those vices which are of thine inward family, and having a root in temper plead a right and propriety

in thee.

To avenge one's self is to confess that one has been wounded; but it is not the part of a noble mind to be wounded by an injury.

Who is wise? He that learns from every one. Who is powerful? He that governs his passions. Who is rich? He that is content.

that is content. Those that would be safe have need to be suspicious of the temper. The garrison that sounds a parley is not far from being

He who expresses in his conduct justice and charity accomplishes the most beau-tiful works; the good man is, in his way, the greatest of all artists.

Public opinion is a weak tyrant com-

pared with our own private opinion; what a man thinks of himself, that it is which determines, or rather indicates, his fate. It does us good to admire what is good and beautiful; but it does us infinitely more good to love it. We grow like what we admire, but we become one with what

we love.

The foundation of good labor in any sphere is a good man, and all that is done to give breadth, depth and fullness to him will react in ultimate improvement upon

his work.

Knowledge must be made vital in the heart before it can blossom into conduct, and the continual passing of right feeling into right action alone can form a worthy

Men who complain most loudly about onopolize, and no wealth can buy. The man who will not execute his reso-

lutions when they are fresh upon him can have no hope from them afterwards; they will be dissipated, lost, and perish in he hurry of the world, or in the slough o'indolence.

of indolence.

leaves are light, and useless, and idle, and wavering, and changeable, and even dance; yet God has made them part of the oak; in so doing He has given us a lesson not be deny the stout heartedness within because we see the lightsomeness without.

Warm Hearts and Ragged Jackets.

Warm hearts are sometimes found under ragged jackets, as is shown by the following incident:

A kit is a box of tools or whatever outfit is needed in a particular branch or bus-

It surprised the shiners and newsboys around the post-office the other day to see "Little Tim" coming among them in a quiet way, and hear him say: "Boys, I want to sell my kit. Here's two brushes, a hull box of blacking, a good stout box, and the out-fit goes for two shillings."

"Goin' away, Tim?" queried one.

"Not 'zactly, boys, but I want a quarter the awfullest kind just now."

"Goin' on 'skur?" asked another.

"Not to-day, but I must have a quar-

"Goin' on 'skur?" asked another.
"Not to day, but I must have a quarter," he answered.
One of the lads passed over the change and took the kit, and Tim walked straight and took the kit, and 'lim waked straight
to the counting-room of a daily newspaper, put down his money and said: "I
guess I can write if you give me a pencil."
With slow-moving fingers he wrote a
death notice. It went into the paper
almost as he wrote it, but you might not
have seen it. He wrote:

have seen it. He wrote:
"Died_Litul Ted_of scarlet fever; aged three years. Funeral to-morrow, gone up to Hevin, left won brother."
"Was it your brother?" asked the

Tim tried to brace up, but he couldn't.
The big tears came up, his chin quivered,
and he pointed to the counter and

gasped:
"I—I had to sell my kit to do it, b—but
he had his arms around my neck when
he d—died." he d—died."

He hurried away home, but the news went to the boys, and they gathered into a group and talked. Tim had not been home an hour before a barefooted boy left the kit on the doorstep, and in the box was a bouquet of flowers which was purchased in the market by pennies con-

tributed by the crowd of ragged but big-hearted boys. Did God ever make a heart which would not respond if the right chord was touched. Laugh, and the world laughs with you, Weep, and you weep all alone, For the brave old earth must borrow its

Poor Relations.

"It is a melancholy truth," says Dickens, "that even great men have their poor relations;" but it seems to us that it is more sad to reflect that small men are provided with the same abominations. The great man may perhaps stand upon his own dignity, and carry his poor relations along with him without finding them a hurt or hinderance; his greatness adds a lustre to their insignificance, which in no wise detracts from his importance; he floats on the top of the wave, and takes them in tow. But there is nothing for the small man to do except to grin and bear them; there is little or nothing in his internal conomy to mitigate the affliction, unless he should happen to possess that virtue which is able to convert misfortunes into which is able to convert misfortunes into advantages, which enables him to make use of his indigent friends, or to regard their vulgar circumstances with indulgence or indifference. One hardly knows, meanwhile, if there is anything to choose between the poor relation who is servile and after the pattern of Uriah Heep, or she who is inaccessible and afraid of patron-age, who holds you at arm's length, lest you should presume too much upon the age, who holds you at arm's length, lest you should presume too much upon the accident of her poverty or your consanguinity; to whom one would dare offer only the choicest gifts; whose double distilled sensitiveness takes alarm at the slightest familiarity. Perhaps, however, in order fully to understand the situation, and to make just allowance for pride which is overweighted and humility which is slavish, it would be necessary for each of us to be a poor relation once in a lifetime to look at existence through her spectacles; to suffer her slights, her embarrassments; to wear second-hand clothes, accept second-hand attentions; to be the person whom it is always safe to overlook with no fear of retribution; obliged to receive favors, and continually from the same source; to let talent become sterile for lack of fertilizing opportunity; to waste one's sweetness on the desert air of obscurity. Perhaps such an experience would make us more tender and more considerate of the poor relation when she comes in our way. Hath not a poor relation senses, affections, passions, no less than a Jew? If you wound him, shall he not turn? Is his sight so obscured by poverty that he does not know injuries and selfishness from carresses and generosity? Is he so chastened by want that he accepts insults with gratitude? No doubt it is oftener our own consciences rather than any disagreeable trait or unuttered censure which own consciences rather than any disagree-able trait or unuttered censure which render the poor relation offensive to us; her very existence is a tacit reproof of our self indulgence and luxury; the ghost of her necessities refuses to be laid, but haunts us with an almost unreasonable pertinacity; and though it is the fault or virtue—of our own organization, the fact that she remains a living rebuke to us does not increase our enjoyment of her

The Lime-Kiln Club.

"I can't see dat Prof. Trespass Johnson "I can't see dat Prof. Trespass Johnson am in de hall to night," said Brother Gardner as he looked up and down, "De fack am, I didn't zactly 'spect he would be. Sartin events hev occurred to render his absence a necessity. De Seckretary will turn to his name on de roll an' scratch it off, and write across it in red ink the word 'expelled.'"

ink the word 'expelled.'"

When the Secretary had carried out the request the President continued: "Up to a y'ar ago Prof. Johnson was an active, respected member of dis club. the inequalities of the human lot aregenerally a little blind to those great stores of wealth and blessings that no class can couldn't get work at a dollar an a half a day he got it fur a dollar. If he couldn't hey roast duck fur Sunday he put up with a beef bone soup. His family had plenty to eat an' to war, an' when rent day cum around he had de cash ready

for his landlord.
"Jist about twelve months back some "Jist about twelve months back some white man told de Professor dat he had just as good a right to a pianer, gold watch an span of horses as a rich man. He was told dat the aristocracy war coinin' money out of his labor. He was made to believe dat the pusson who wouldn't pay two dollars to hev a kitchen ceilin' whitewashed, was an oppressor. It was pounded into him dat, if he sot on de fence all summer an' talked agin de blue blood of dis kentry, somebody would furnish him roast turkey all winter. "Many of you saw how he was affected. He begun to hate honest work. His mouf began to grow bigger. While his cloze growed seedy his importance increased daily. When his wood-pile grew low he cussed Vanderbilt. When his flour bar'l was empty he reviled Jay Gould. When his children becum ragged he ripped at capital. When his wite becum bar-fut he swore at de aristocracy. When his landlord bounced him for non-payment of rent he howled an' raved about oppressors and tyrants.

"De climax cum las' nite. I heard dat he had bin boastin' dat de rich must divide wid him, an' I concluded to watch my hen coon. About 'lehen q'alcelt da white man told de Professor dat he had

he had bin boastin' dat de rich must divide wid him, an' I concluded to watch my hen coop. About 'leben o'clock de Professor showed up. I had twenty-two choice hens. He had none. He was gwine to divide wid me an' take 'leben. My frens, I can't 'zactly describe what happened arter I got my paws on him, but I know he went away empty-handed I know he went away empty handed, limpin', sore an' in de hands of an officer. He am no longer a member of dis club. If dar' am any odder member wid' social-istic ideas now would be a good time fur him to make a grab fur his hat an' back

A deep silence followed. Not a man

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Principal Grant on School Examina-

Principal Grant, of Kingston, says the papers on which boys and girls have to write before they can pass from the Common to the High School are sometimes appalling to a college professor. He feels thankful that in his day such fences had not to be leaped, for he knows that in attempting to jump them even now he would be sure to get a cropper. And yet these papers are placed before his little son and daughter, and they, with fingers that have hardly learned to hold a pen with ease and minds untrained to clothe half-formed thoughts in words, are compelled to torture their immature brains to solve a given number of puzzles in a given time, and write the solutions down in black and white, or to be subjected to what must always be

It is perfectly astonishing how little It is periectly astonishing forward the some people give to help forward the cause of Christianity. It is the very poor cause of Christianity. It is the widow cause of Christianity. It is the very poor that we find sometimes, like the widow of old, casting in all the living they have. Noble men of very moderate means often give a tenth of their income. With few exceptions the very rich give very little, and if it were possible for a man to buy his way to heaven, many would find it still a very hard thing for a rich man to enter the kingdom of heaven, unless their payments were much larger than their present free-will offerings. their present free-will offerings

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