

NOTHING.

I asked a lad what he was doing :

"Nothing, good sir," said he to me.

"By nothing well and long pursuing,

Nothing," said I, "you'll surely be."

I asked a lad what he was thinking :

"Nothing," quoth he, "I do declare."

"Many," said I, "in traverses drinking,

By idle minds were carried there."

There's nothing great, there's nothing wise,

Which idle hands and minds supply ;

Those who all thought and toil despise

Mere nothings live, and nothings die.

A thousand naughts are not a feather.

When in a sum they all are brought :

A thousand idle lads together

Are still but nothings joined to naught.

And yet of merit they will boast,

And sometimes pompous seem, and

haughty ;

But still tis ever plain to most

That nothing boys are mostly naughty.

MONKEY WORSHIP IN INDIA.

The Hindus have an intense respect for cleverness and cunning, and the marvelous instinct of the monkey stamps it in their eyes as sacred above measure. Monkeys are supposed to have aided the God Ramu in the conquest of Ceylon, under the command of the black-faced monkey, Hunooman.

This monkey is worshipped by the Hindus on their birthdays, as he is supposed to be able to bestow the gift of long life. Many people keep an image of him in their houses and perform their devotions before it daily, and some of them even wear his sign upon their foreheads, and thus openly own themselves as his followers.

All monkeys are supposed to be related to this monkey-god, and are therefore held as holy throughout India. They are allowed to commit any acts of mischief that they please; even if they should strip an entire orchard of its fruit, or tear the roof from a house, the unfortunate owner dare not revenge himself upon them, or even so much as drive them away. They swarm into the temples, climbing wherever fancy may take them; and at Benares, the holy city, there is a temple especially devoted to their worship, in which about a hundred monkeys

are kept, and are waited upon with slavish attention by the priests. The people come frequently, bringing offerings of various things. When grain is thrown to the monkeys they crowd around, chattering and pushing one another until their hunger is satisfied or the food exhausted.—*Scl.*

THE SAME MEASURE.

There lived forty years ago in Berlin a shoemaker, who had a habit of speaking harshly of all his neighbors who did not think quite as he did about religion. The old pastor of the parish in which the shoemaker lived heard of this, and felt that he must give him a lesson.

He did it in this way: he sent for the shoemaker one morning, and, when he came in, said to him.

"Master, take my measure for a pair of boots."

"With pleasure, your reverence," answered the shoemaker. "Please take off your boot."

The clergyman did so, and the shoemaker measured his foot from toe to heel, and over the instep, noted all down in his pocket-book, and then prepared to leave the room.

But as he was putting up the measure, the pastor said to him, "Master, my son also requires a pair of boots."

"I will make them with pleasure, your reverence. Can I take the young man's measure?"

"It is not necessary," said the pastor; "the lad is fourteen, but you can make my boots and his from the same last."

"Your reverence, that will never do," said the shoemaker, with a smile of surprise.

"I tell you, sir, to make my son's on the same last."

"No, your reverence, I cannot do it."

"It must be—on the same last."

"But, your reverence, it is not possible, if the boots are to fit," said the shoemaker, thinking to himself that the old pastor's wits were leaving him.

"Ah, then, master shoemaker," said the clergyman, "every pair of boots must be made on their own last if they are to fit, and yet you think that God is to form all Christians according to your own last, of the same measure and growth in religion as yourself! That will not do either."—*S.S. Visitor.*