

women are brought up on novels of low grade as their habitual and almost only reading.—*Scribner.*

NEW LIGHT ON BABYLONIAN HISTORY.

"A portion of a Babylonian library, consisting of two hundred and fifty inscribed clay tablets, was sold by auction, the other day, in London. According to the summary of their contents, vouched for by acknowledged experts in the decipherment of cuneiform characters, these tablets show how complex and highly organized was the civilization evolved in Mesopotamia in very early times. The larger part of the collection dates from the early period of the First Babylonian Empire, which ended about 1425 B. C. These are contracts for the sale of land, houses, grain, slaves, &c., and bear witness not only to great commercial activity, but to the existence of an elaborate system of civil law.

Many of the remaining tablets belong to the Second Babylonian Empire, which began about 550 B. C. One of these documents records the judgment in a law suit brought against a common carrier for negligence in conveying a boatload of fruit. The judgment, which was for the plaintiff, demonstrates that in Babylonia carriage practically included insurance. Another tablet pertaining to this period shows that slaves could be not only sold but mortgaged. This collection of documents, amassed by some Babylonian scholar, and now by the irony of fate consigned to a London auction mart, represents, of course, only a very small part of the data unearthed and interpreted by Assyriologists during the last quarter of a century. Taken all together, the evidence seems to prove that the civilization developed in Babylonia reached as high a level of complexity and refinement as did that of the Nile valley, and that it was, moreover, somewhat earlier in date"

THE INTOLERANCE OF YOUTH.

Youth is far more severe in its judgments than is middle or old age. Those who have lived many years in the world grow mellow with added seasons; they learn to be lenient, to take account of mitigating circumstances, to be sorry for those who fall by reason of weakness, in brief, to make allowances. But the young exact and expect perfection and will accept nothing short of it. "Judge not, that ye be not judged," though uttered by Divine lips, slips easily past their consciences, makes but a slight impression, so sure are they of being in the right, so scornful of

those who have blundered, wandered or sinned. The lesson of the love that suffereeth long, and is kind, that vaunteth not itself, is not puffed up, doth not behave itself unseemly, is far oftener learned by heart in middle life than in the hey-day of youth.

THE IDEAL FAMILY.

The first great essentials of the ideal home are constant love, confidence, devotion, unselfishness, willfulness to spend and be spent in the service of one another. The ideal home is one where the children shall say: "When we marry and have homes of our own, we wish to love and be loved as our father and mother each love the other." It is where the sons are taught respect for all women, by the deference and kindness of their father to their mother; it is where the daughters learn, from their mother's patient example, how beautiful a thing wisely and motherly affection is; learn the beauty of daily, unselfish devotion to the good of all. It is one where the atmosphere of love and kindness is so all pervading that it softens every humble duty, and stimulates constantly all noble and unselfish aims.

"There," said a neighbor, pointing to a village carpenter, "there is a man who has done more good in this community than any other person who ever lived in it. He cannot talk very much in public, and he does not try. He is not worth \$2,000, and it is very little he can put down on a subscription. But a new family never moves into the village but he does not find it out and give them a neighborly welcome and offer them some service. He is on the lookout to give strangers a seat in his pew at church. He is always ready to watch with a sick neighbor and look after his affairs for him. I believe he and his wife keep house plants in the winter mainly that they may be able to send little bouquets to friends and invalids. He finds time for a pleasant word for every child he meets, and you'll always see them climbing into his one horse wagon when he has no other load. He has a good nius for helping folks, and it does me good to meet him in the streets."

We want a Christianity that is Christian across counters, over dinner-tables, behind your neighbor's back as at his face. We want a Christianity that we can find in the temperance of the meal, in moderation of the dress, in respect for authority, in amiability at home, in veracity and simplicity. Rowland Hill used to say he would give little for the religion of the man whose very dog and cat were not the better for it.