



To deal frankly, honestly and firmly with all men turns out best in the "long run."

It has been truly and tenderly said, "Even that perfect petition, the Lord's Prayer, gains something from the fact that every man who repeats it remembers that he learned it at his mother's knee."

The responsibility of any wrong action begins long before the action itself is committed; it deals with the source and the growth of motives. It is not enough to say we should resist the motive which urges us to do wrong. This is of course true; but it is also true that we should not have permitted the motive to attain such strength. We know not what particular temptation may assail us next month or next year; but we can so order our present life as to weaken wrong desires and withdraw the force of evil influences.

THIRTEEN GRAVE MISTAKES.—To yield to immaterial trifles. To look for perfection in our own actions. To endeavour to mould all dispositions alike. To expect uniformity of opinion in this world. To expect to be able to understand everything. To believe only what our finite minds can grasp. To look for judgment and experience in youth. To measure the enjoyment of others by one's own. Not to make allowances for the infirmities of others. To worry ourselves and others with what cannot be remedied. To consider everything impossible that we cannot perform. Not to alleviate all that needs alleviation, as far as lies in our power. To set up your own standard of right and wrong, and judge people accordingly.

WORTH REMEMBERING.—That the tongue is not steel yet it cuts. That cheerfulness is the weather of the heart. That sleep is the best stimulant, a nervine safe for all to take. That it is better to be able to say "no" than to be able to read Latin. That cold air is not necessarily pure, nor warm air necessarily impure. That a cheerful face is nearly as good for an invalid as healthy weather. That advice is like castor oil, easy enough to give but hard enough to take. That it is not enough to keep the poor in mind; give them something to keep you in mind. That life's real heroes and heroines are those who bear their own burdens bravely, and give a helping hand to those around them. That hasty words often rankle in the wound which injury gives, and that soft words assuage it; forgiving cures, and forgetting takes away the hurt.

FOR QUIET MOMENTS.—Time passes; words stay. A girl's first duty lies at home. It is better to be than to have been. A friend is never known till needed. A small unkindness is a great offense. If you would gain affection bestow it. Kindness, like grain, increases by sowing. Haste makes waste, and waste makes want. Good manners are the blossom of good sense. Bitter is the cup that a smile will not sweeten. Knowledge is a wing whereby we fly to heaven. Earth hath no sorrow that heaven cannot heal. The man is yet unborn who duly weighs an hour. In bringing up a child think of its old age. A place for everything and everything in its place. Don't put your trust in money, but put your money in trust. The road to home happiness lies over little stepping stones. The Sabbath is a holy and beautiful island, struck off from the continent of Heaven, and thrust down into the stream of Time.

CHRISTIANITY THE ONLY CIVILIZER.—The Rev. James Chalmers said recently in an address in London:—"I have had twenty-one years' experience among natives; I have seen semi-civilized and civilized; I have lived with the Christian native, and have lived, dined and slept with the cannibal. I have visited the islands of the New Hebrides, which I sincerely trust will not be handed over to the tender mercies of France. I have visited the Loyalty group; I have seen the work of missions in the Samoan group; I know all the islands of the Society group; I have lived for ten years in the Hervey group; I know a few of the groups close on the line, and for at least nine years of my life I have lived with the savages of New Guinea; but I have never yet met with a single man or woman, or a single people, that your civilization, without Christianity, has civilized." Testimony such as this is worth volumes of theory.—*Exchange.*

Cato said that wise men have more to learn of fools than fools of wise men. Probably he meant that, being wise, they would learn more. Everywhere the wise man is the apt learner; and the lesson of avoidance is one which wisdom will ever glean from the exhibition of folly. While the examples of good and great men are powerful in winning us to love and to imitate their excellencies, those of an opposite description may exercise a warning and restraining effect. The cruelty which excites horror and indignation may lead us to cultivate kindness and compassion. The selfishness which appears in such repellent features may cause us to dread and shun it. The fretful and peevish temper, so disagreeable to witness, may stimulate us to be cheerful and patient. The sight of dishonesty, career of one just beginning to swerve from strict rectitude. Certain it is that we may, if we will, in some of these ways, reap harvests of good from the evil that is all around us.

A MUSSULMAN UNIVERSITY IN MOROCCO.

The greatest native educational centre in North Africa is the University of Garaouin, at Fez, in Morocco. Hither flock students not only from all parts of Morocco, but also from Algeria and Tunis, because the religious education given in the mosques in the latter countries is not, it would appear, all that it should be, and hence students go to Fez to complete their studies. M. Delphin, professor of Arabic in the University of Oran, communicates to the *Revue Française* some details respecting the life led by the Mussulman students there, which were communicated to him by a native professor at the great mosque of Tlemcen. They number about 700, and usually devote themselves to some special subject under particular professors. Of these latter there are about 40, each following a daily course which might be only the commentary on a particular work on Mussulman theology. But students come from afar to study this work, as they do to study rhetoric, dialectics, logic, eloquence, grammar, and law. Students belonging to Fez live at home, or in certain *medersas*, or homes reserved for them; those who come from other places and have no friends in the town live in such *medersas* as they please, usually with druggists or vendors of copperware. After morning prayer they all repair to the University, where they attend lectures until midday, when they return for food and ablutions, resuming work at 1 o'clock, and continuing until 3 or 4, when they again return home. At sunset, after the usual prayer, those who are attached to the mosques as public readers of the Koran repair to their duties. After this there are supplementary discourses at different mosques at which the students attend, and at 9.30 they are free. Those who are supported by an inhabitant of the town pay their evening visit to their patron; the rest do much as they please; but after the last meal they are not allowed to leave their *medersa*. The breakfasts are provided by certain mosques and are distributed by the caretaker of the *medersa*, who, if a student is absent, casts his little loaf out into the street. On Tuesday there is no work, and the students must fast, their little allowance of food being stopped on that day. But the charitable people of Fez supplement the meagre official fare, happily for the students. Each one follows what course he pleases; work begins at 2.30 a.m. to 5 a.m. according to the season, the first series of lectures being devoted exclusively to the explanation of commentators on the Koran, the text of which is already known to each student. At sunrise a second batch of professors, numbering a dozen, arrive, and discourse on exegesis, law, and dogmas. The afternoon is given to grammar and rhetoric, the later hours to logic, astronomy, arithmetic, geography, history, medicine, literature, and the talismanic numbers, or the determination by calculation of the influences of angels, spirits, and stars, of the names of the conqueror and the conquered, and of other future events. The difficulty experienced in obtaining a professor intimate with the principles of this latter science and able to impart his information is said to be incredible. The *tolbas*, or students, have no examinations. Each professor knows how to distinguish those of his hearers whose qualities render them worthy of diplomas, which are bestowed on them in more or less eulogistic terms. The diploma is very highly valued, and gives those possessing it a veritable prestige in the Mussulman world.—*Times.*

SPOONS.

"Good night, sweetheart!" he softly said,
And held her tight.
Upon his breast she bowed her head,
And sighed "Good night!"
He clasped her close. "Good night!" said he
In tender tone.
"Good night!" once more responded she,
"My love! my own!"
And then, "Good night, my own dear love!"
Again said he.
More softly than a cooing dove,
"Good night!" said she.
But whether he said so again
I cannot say,
For I got tired of listening then,
And came away.



WHAT is more valuable when it is upside down? The figure 6.

BEFORE slates were in use people multiplied on the face of the earth.

POSTAGE-STAMPS know their places when they have been licked once, or ought to.

TARVIS: "Oldmanson is one of your closest friends, isn't he?" De Smith: "Yes; I never could get a red out of him."

IN the parade the other day was a kilted Highlander. He made us wonder how they strike matches in Scotland.—*Kansas Sun.*

A BOY's description of having a tooth pulled expressed it about as well as anything we have seen: "Just before it killed me the tooth came out."

"WHAT's a life insurance" asked one boy of another. "Well, I make out," said his companion, "it's a concern that keeps a man poor all the time he's alive so that he may die rich."

SOME singers at a concert were somewhat startled the other evening by finding that the selection, "When wearied wretches sink to sleep," had been printed on the programme, "When married wretches," etc.

TEACHER (natural history class): You will remember, will you, Tommy, that wasps lie in a torpid state all the winter? Tommy: Yes'm; an' I'll try to remember that they make up for it in the summer.

WINKS: Has your wife a cheerful disposition? Blinks: Oh, yes; very cheerful. Last night when I was dancing around the room on one foot, after having stepped on a tack, she laughed till her sides ached.

BROWN: Ah, so that is young Jones. What profession does he follow, may I ask? Smith: Oh, he is in the sugar trade with his father. Brown: Ah, indeed; it's sanded down from father to son, I suppose. Smith thinks it over.

"I DON'T say marriage is a failure," said Adam, candidly, as he sat down on a log just outside the Garden of Eden and looked hungrily at the fruit on the other side of the wall; "but if I had remained single this wouldn't have happened."

"A SOFT answer turneth away wrath." Not necessarily. When I have been asked for the arrears in my board bill I have invariably answered softly, so that the other boarders wouldn't hear, but the landlady's wrath didn't seem to diminish much.

WHERE LADIES SWOON.—Apropos of fainting, I came lately upon a curious piece of statistics—"Out of 612 young ladies who had hysterical fits last year more than one-half fell into the arms of gentlemen. Only three had the misfortune to fall on the floor."

"POOR John; he was a kind and forbearing husband," sobbed John's widow, on her return from the funeral. "Yes," said a sympathising neighbour; "but it is all for the best. You must try to comfort yourself, my dear, with the thought that your husband is at peace at last."

THE Major, who has just proposed: I am not very old, Miss Daisy. King Solomon was over a hundred, you know, when he married, and I'm sure he made a good husband. Daisy: Yes; but he had so many wives at a time that the—er—care of him was nicely distributed, don't you know!

IN a house in the Highlands the other day a visitor happened to remark that a thermometer—noticing one hanging on the wall—was a very useful instrument to have indoors. The mistress of the house replied: "'Ay, ay—oor Jeems brocht it in the ither nicht for the heat o' the room. For ma ain part, hooever, I dinna see that it maks it a bit warmer."

LITTLE Dick (on a rainy day): Did it rain forty days and forty nights when the ark was made, and did it rain so hard that people had to stay in their houses until the flood came up and drowned them? Mamma: Y-yes; I believe so. Little Dick (gloomily gazing out of the window): Well, I guess they were glad of anything for a change.

A TRAVELLING show recently exhibited a snake's skin, to which the following interesting legend was attached: "Skin of the serpent that tempted Eve in the Garden of Eden. It was killed by Adam the day after the Fall. Adam hit it with a club, the traces of which are still left. This skin was part of the inheritance of Adam, and was preserved in his family in Asia. The genuineness is attested by doctors of divinity, whose seals are attached."

WEEMEN FOLKS ARE FULES.—M'Taggart has a brother in New York from whom an American journal is frequently received by the grocer in his Scottish home. One arrived the other day, and Sandy, opening it with alacrity, prepared to read some of the choicest bits to Kirsty, who was busy with her knitting. "Eh! bit thae American chieles are awfu' cute," he exclaimed: "here's a doctor in New York says that hauf the weemen folk are fules!" "Weel, he's no' far wrang," said Kirsty quietly. "D'ye say sae?" retorted her surprised spouse. "Oo ay; mair than hauf the weemen mairry," was the answer, and the reading was suspended.