

"Written for the Educationalist."

WHAT IS LIFE?

Life is not in the length of days
Vouchsafed to man below,
Nor in the pomp that wealth displays,
The honors men bestow.

Life is not in those deeds of arms,
So much renowned in song,
Nor is it in the thousand charms
That lead the giddy throng.

Life is not in the sparkling bowl,
Which Bacchus' votaries drain,
Nor is it in the vast control,
Which despots would maintain.

Life is not in the food we eat,
Nor in the clothes we wear,
Nor does it render life complete
To free the brow from care.

But life consists in doing right,
In acting well our parts,
In opening fountains of delight,
To sad and drooping hearts.

Then let the voice of wisdom call
A loud to all mankind,
That he who does most good to all
The most of life shall find.

Princeton, C. W., May, 1861.

M. T. T.

PUNCTUALITY.

This trait of character is one of the most prominent in all such persons as are called "lucky," or successful in their undertakings—whether it be in honorable attainments in science and morals, or in the more paltry things of earth—riches and popular approbation.

We find as a rule, that those who excel—those who make rapid strides in ascending the rugged steps of science, and accomplish great works, are among those who possess much of this noble characteristic. It is true, that the man who is never in season in fulfilling his obligations and duties in the many relations of life, will have the confidence of all the people who have formed his acquaintance, and this secures to him a treasure in itself; besides he saves time, anxiety, and unnecessary expense, naturally incurred by indifference and laxness.

There is economy in being prompt—in being in season in our business transactions. Pecuniarily, we economize, and not only so, but we cancel many of the perplexities of life, so wearing upon human nature, and antagonistic to harmony and happiness. When we fail to be punctual—when we neglect to fulfil to the letter our promises and agreements—then we most certainly fail to fulfil the great moral command, "Do unto others, &c." Who thinks of this? Who realizes that this is indeed a moral wrong? and that he who violates the moral law, most certainly brings up'n himself the

disgrace—the penalty. Can we claim the title of moralist, and still continue to be careless and negligent in our most important duties? Let him who thus thinks, grovel on, bear the inevitable consequences, and become wise by experience.

It is too true that the manifestations that should come from the people, indicating this trait of character to be strong and vigorous, have but little power as an example to reform the young. Parents, if you would begin the work of revolutionizing society—of inculcating great moral principles, make yourselves examples such as you would that your children should be. If you would teach your children morals, begin by being yourself in season in every duty, for your acts far surpass your precepts, in making impressions upon the minds of your little ones. We should see to it that we have exemplary teachers in our schools, in this respect. This is absolutely necessary, for scholars have much confidence in their teachers and will, in a measure, become what their teachers are, from example. If we have teachers to govern and instruct our children who are drowsy and loose in their mode of life, what more can we expect, than that our children will partake of their natures in customs and habits. Therefore, practice and precept in our homes, and in our schools, should be such as we would be proud to sanction in the characters of those we love.

The great responsibility of leading and influencing mind in that direction, which will ultimately result in the good and well being of the possessor, and tell upon the happiness of the world sooner or later, rests with the instructors of the youth—as are their precepts and corresponding examples, so is the happiness and harmony in society. The great beginning of this work is to be punctual in all our transactions, thereby impressing the great lesson upon the minds of the young, and in this manner, begin the work of moral as well as business reform.

When you find a person a little better than his word, a little more liberal than his promise, a little more than borne out in his statement by facts, a little larger in deed than in speech, you recognize a kind of eloquence in that person's utterance, not laid down in Blair or Campbell.

Most of their fault women owe to us, while we are indebted to them for most of our better qualities.—*Lemuel*.

THE UNITY OF THE BIBLE.

As in Bethoven's matchless music there runs one idea, worked out through all the changes of measure and of key—now almost hidden, now breaking out in rich natural melody, whispered in the reble, murmured in the bass, dimly suggested in the prelude, but growing clearer as the work proceeds, winding gradually back till it ends in the key in which it began, and closes in triumphant harmony; so throughout the whole Bible there runs one great idea—man's ruin by sin, and his redemption by grace—in a word, Jesus Christ the Savior. This runs through the Old Testament, that prelude to the New, dimly promised at the fall, and more clearly to Abraham; typified in the ceremonies of the law; all the events of sacred history paving the way for His coming; his descent proved in the genealogies of Ruth and Chronicles; spoken of a Shiloh by Jacob, as the Star by Balaam, as Prophet by Moses; the David of the Psalms; the Redeemer looked for by Job: the Beloved of the Song of Songs. We find Him in the sublime strains of the lofty Isaiah, in the writings of the tender Jeremiah, in the mysteries of the contemplative Ezekiel, in the visions of the beloved Daniel, the great idea growing clearer and clearer as the time drew on. Then the full harmony broke out in the song of the angels—"Glory to God in the highest, and on earth peace, good will toward men." And evangelists and apostles taking up the theme, the strain closes in the same key in which it began; the devil, who troubled the first paradise, forever excluded from the second; man restored to the favor of God, and Jesus Christ the key-note of the whole.—*Evangelist*.

"Dear mother," said a delicate little girl, "I have broken your china vase!"

"Well, you are a naughty, careless, troublesome little thing,—go up stairs until I send for you."—And this was a Christian mother's answer to the tearful little culprit, who had struggled with and conquered the temptation to tell a falsehood to screen a fault. With a disappointed, disheartened look, the child obeyed; and in that moment was crushed in her little heart the sweet flower of truth, perhaps never to be revived to life! Oh! what were a thousand vases in comparison!

Riches hide vice, and poverty conceal virtue.