

argue it is not from the fact that a similar announcement was made yesterday and good wasn't mentioned. But, one replies, you know the character of our teacher, and his treatment of pupils in the past, and in his statement to-day good is made a condition. What do you do with it. Oh, says the first, taking it in the light of the first announcement, it only necessarily implies that good behaviour, in addition to attendance, will not make the scholar any the less sure of the prize.

This of course did not settle the dispute. It was but a statement of a principle so universally and evidently true that but few of the pupils thought it necessary to make. And with a somewhat amused surprise they scan their comrade's face to see if the utterance on this occasion was anything more than an outburst of a humorous feeling.

Other criticisms of our contemporary, with a further reply from us, will appear in our March number.

The Family.

THOUGHTS ON HEAVEN.

I've been thinking to-day of heaven,
That beautiful city of God,
Its joys and pleasures unspeakable,
Its streets the redeemed have trod.

Oh! beautiful, beautiful city,
The abode of the saved from sin,
The palace of Christ our Saviour,
By whose way we must all enter in.

Its walls of polished jasper,
And its streets of glittering gold,
Have visions and fancies for me,
Which the tongue cannot unfold.

I long to a well in heaven,
To be with my friends over there;
To meet in a grand reunion,
In a land so bright and fair.

O send, my dear Redeemer,
Thy seraphim along,
To carry my anxious spirit
To the home of the glorified throng.

Then I shall be with Jesus
Within His portals ever more,
And sing the song of the redeemed
On that bright and happy shore.

HAMMOND J. SMITH.

Charlottetown, Jan., '87.

THREE GOOD LESSONS.

"One of my first lessons," said Mr. Sturgis, the eminent merchant, "was in 1818, when I was eleven years old. My grandfather had a fine flock of sheep, which were carefully tended during the war of those times. I was the shepherd boy, and my business was to watch the sheep in the fields. A boy who was more fond of his book than the sheep, was sent with me, but left the work with me, while he lay under the trees and read. I did not like that, and finally went to my grandfather and complained about it. I shall never forget the kind smile of the old gentleman as he said, 'Never mind Jonathan, you shall have the sheep.'

"What does my grandfather mean by that?" I said to myself. "I don't expect to have a sheep." I could not exactly make out in my mind what it was, but I had great confidence in him, for he was a judge, had been in Congress in Washington's time; so I concluded it was all right, and went back contentedly to the sheep. After I got into the field, I could not keep the words out of my head. Then I thought of Sabbath's lesson, 'Thou hast been faithful over a few things, I will make thee ruler over many things.' I began to see through it. 'Never you mind who neglects his

duty; be you faithful, and you will have your reward.'

"I received a second lesson soon after I came to New York as a clerk to the late Lyman Reed. A merchant from Ohio who knew me, came to buy goods, and said: 'Make yourself so useful that they cannot do without you.' I took his meaning quicker than I did that of my grandfather.

"Well, I worked upon these two ideas until Mr. Reed offered me a partnership in the business. The first morning after the partnership was made known, Mr. James Geery, the old tea merchant, called in to congratulate me, and he said, 'You are all right now; I have only one piece of advice to give you: Be careful whom you walk the streets with.' This was lesson number three."

And what valuable lessons they were: Fidelity in all things; do your best for your employer; carefulness about your associates. Let every boy take these lessons home and study them well. They are the foundation-stones of character and honorable success.

BRADLAUGH AND THE BIBLE.

The true story of how Mr. Bradlaugh was discomfited in his quotation of 1 Kings xx. 5; now that its authenticity is vouched for by Canon Courtenay Moore) appears to be as follows:—Some time ago, Mr. Bradlaugh went to lecture at Nottingham, when his thesis was—the Bible is an immoral book, and God its reputed author—consequently, an immoral Being "I prove this," said the lecturer, "from the Bible itself—e g, the Bible speaks thus: 'David did that which was right in the eyes of the Lord, and turned not aside from anything that He commanded him all the days of his life.' Now (said Mr. Bradlaugh) you all know what sort of a man David was; that he was a murderer and an adulterer, and yet this Bible of yours says, he did that which was right in the eyes of the Lord, and turned not aside from anything that He commanded him all the days of his life.' Now what do you think of your Bible and its author? Are you not ashamed of it and Him? What have you to say for yourselves?" Mr. Bradlaugh having bantered his audience in this way, there was silence for a long time, which was at last broken by a voice from the end of the hall, which said: "Finish the verse—finish the verse!" "I have no Bible," replied Mr. Bradlaugh: "finish it yourself." "Nor have I one," said the speaker, "yet I can finish it; and the conclusion which you omitted is this: 'Save only in the matter of Uriah the Hittite.'" The feeling against Mr. Bradlaugh, in consequence of this exposure of his "handling the Word of God deceitfully," was so strong that he hurriedly left the hall, and took himself out of Nottingham at his earliest convenience. The young man who replied to him so ably and readily was a native of County Kerry in Ireland, where he had been brought up under the care of the Protestant Orphan Society. The Ven. Archdeacon Orpen, rector of Tralee, Kerry, can certify to the truth of this incident, which deserves to be generally known.—*The Christian Guardian*.

TO MAKE A HAPPY HOME.

1. Learn to govern yourselves, and to be gentle and patient.
2. Guard your tongues, especially in seasons of ill-health, irritation and trouble, and soften them by prayer and a sense of your own shortcomings and errors.
3. Remember that, valuable as is the gift of speech, silence is often more valuable.
4. Never retort a sharp angry word. It is the second word that makes the quarrel.
5. Learn to speak in a gentle tone of voice.
6. Learn to speak kind and pleasant things whenever opportunity offers.

7. Study the character of each, and sympathize with all in their troubles, however small.

8. Do not neglect little things, if they can affect the comfort of others in the smallest degree.

9. Avoid moods, and pets, and fits of sulkiness.

10. Learn to deny yourself, and perfect others.

11. Beware of meddlers and talebearers.

12. Never charge a bad motive if a good one is conceivable.

13. Be gentle and firm with children.

14. Do not allow your children to be away from home at night without knowing where they are.

15. Do not allow them to go where they please on the Sabbath.

16. Do not furnish them with much spending money.

A LADY.

The word "lady" is an abbreviation of the Saxon "*Laff-day*," which signifies "Bread-giver." The mistress of a manor, at a time when affluent families resided constantly at their country mansions, was accustomed once a week, or oftener, to distribute among the poor a certain quantity of bread. She bestowed the boon with her own hand, and made the hearts of the needy glad by the soft words and the gentle amenities which accompanied her benevolence. The widow and the orphan "rose up and called her blessed;" the destitute and the afflicted recounted her praises; all classes of the poor embalmed her in their affections as the "*Laff-day*"—the giver of bread and the dispenser of comfort—a sort of ministering angel in a world of sorrow.

Who is a lady now? Is it she who spends her days in self-indulgence, and her nights in the dissipation of folly? Is it she who rivals the gaiety of the butterfly, but hates the industrious hum of "the busy bee?" Is it she who wastes on gaudy finery what would make many a widow's heart sing for joy, and who, when the rags of the orphan flutter before her in the wind, sighs for a place of refuge, as if a pestilence were in the breeze? This may be a woman of fashion; she may be an admired and admiring follower of the gay world; but, in the ancient and most just sense of the word, she is not—alas! she is not—"a lady."

She who is a lady, indeed, excites no one's envy, and is admired, esteemed, and loved by many. She stands on the pedestal of personal excellence, and looks around on the men and women beneath her as her brethren and sisters, "formed of one blood" in the family of the Creator; she is "kind," "pitiful," and "courteous" to all; "she stretcheth out her hand to the poor, yea, she reacheth forth her hands to the needy;" "she openeth her mouth with wisdom, and in her tongue is the law of kindness." This is the true "*Laff-day*," whom hundreds or thousands vie with one another in raising to grandeur, distinction, and to far more celebrity than was ever won by mere rank, or wealth or title; and if she have grace and wisdom to distribute among hungry souls "the bread of life," to tell the poor of the love of Christ, and to draw the hearts of the needy to "the Father of mercies and God of all comfort," then is she an "elect lady"—one of those choicest of all women, who shall be ever distinguished, and "held in everlasting remembrance."—*Our own Gazette*.

A TEACHER recently asked her class, "How many are several times several?" They took the question home with them. When it was put to them again the next day one little girl looked intelligent and answered, confidently, "More than four." The surprised teacher scented a course of logic behind this reply and asked the child why she thought so. She was rewarded with, "It says in the dictionary that several is more than two; and several times several must be more than four."