

teacher to be heard, this is easily done. In addressing them, look from one to another, check the slightest inattention or misconduct, and in asking questions, put them promiscuously, and not more than one or two to the same scholar. It is a miserable plan in all respects to take one at a time, and make the impression that the rest of the class have no interest in the lesson until their turn comes in order.

3 Another important rule is, that every scholar and teacher should take their proper seats on entering the room, and keep them until the school-time is expired. When the session is not more than an hour and a half, it should be the general law that no one should leave his seat. The practice of permitting children to leave the room is a very pernicious one. It should be known as a rule of every school, that no child is allowed to leave his seat until the school is dismissed, and no exception should be permitted except at the request of a teacher to the superintendent.—*The Teacher Taught.*

**DANIEL, A MODEL OF PIETY TO MEN IN BUSINESS.**—Daniel was a busy statesman. Darius had made him his chief minister. He had charge of the royal revenue, and was virtual ruler of the empire. But amidst all cares of office he maintained his wonted custom of praying thrice a day. For these prayers nothing was neglected. The administration of justice was not standing still; the accounts did not run into confusion. There was no mutiny in the army, no rebellion in the provinces from any mismanagement of his. And though disappointed rivals were ready to found an impeachment on the slightest flaw, so wise and prompt and impartial was his procedure that they at last concluded, "We shall find no occasion against this Daniel, except we find it against him concerning the law of his God." He found leisure to rule the realm of Babylon, and leisure to pray three times a day. Some would say that he must have been a first-rate man of business to find so much time for prayer. It would be nearer the truth to say that it was his taking so much time to pray which made him so diligent and successful in business. It was from God that Daniel got his knowledge, his wisdom, and his skill. In the composure and serenity which these frequent approaches to God imparted to his spirit, as well as in the supernatural sagacity and forethought and power of arrangement which God gave in direct answer to his prayers, he had an infinite advantage over those men who, refusing to acknowledge God in their callings, vex themselves in vain, and who, when the fret and worry and sweetening of their jaded day is done, find that they have accomplished less, and that little far more painfully than their wiser brethren who took time to pray. The man must be busier than Daniel who has not time to pray, and wiser than Daniel who can do what Daniel did without prayer to help him. Daniel was in a place where prayer was eminently needful. He was in Babylon—a place of luxury and revelry—and from his position in society he was peculiarly exposed to the idolatrous and voluptuous temptations around him. It was difficult and ere long it was dangerous to maintain his singularity. But so far as there was any seduction in the mirth of that jovial city, prayer kept him separate; and so far as there was any danger in withholding countenance from his idol-orgies, prayer made him bold. Though the clash of the cymbal and the shouts of the dancers were coming in at the window, they did not disturb his devotion; and though he had not forgotten the king's decree and the lions' den, he did not close the lattice nor try to conceal his faith and his worship; and secure alike from spiritual detriment and personal danger, the Lord hid his praying servant in the hollow of his hand.—*Dr. James Hamilton.*

**A CANDID MIND**—There is nothing sheils so fine a light upon the human character as candour. It was called *whiteness* by the ancients, for its purity and beauty; and it has always won the esteem due to the most admirable of the virtues. However little sought for or practised, all do it the homage of their praise, and all feel the power and charm of its influence. The man whose opinions make the deepest mark upon his fellows; whose influence is the most lasting and efficient; whose friendship is instinctively sought, where all others have proved faithless, is not the man of brilliant parts, or flattering tongue, or splendid genius, or commanding power; but he whose lucid candour and ingenuous truth transmit the heart's real feelings pure and without refraction. There are other qualities which are more showy, and other traits that have a higher place in the world's code of honour; but none wear better, or gather less tarnish by use, or claim a deeper homage in that silent reverence which the mind must pay to virtue.

As it is the most beautiful, so it is the safest of moral qualities. None fall into such few mistakes—none darken and deform themselves with so little falsehood and wrong—none so free from the pain of doing wrong as those who walk amidst the pitfalls and misamas, passions and errors, of our tainted life, clothed habitually with candour. The rare and comely union of prudence and of principle, of firmness and forbearance, of truth and zeal, of earnestness of feeling and discrimination of views, is to be found only in minds pervaded and enlarged by candour. To love and to seek, in all things, the truth—to choose and adhere to, before all the solicitations of passion, or the power of prejudice, or the force of public opinion or the claims of interest or power, whatever is right and true—to believe, at every juncture of experience or thought, that nothing is so good, or desirable, or trustworthy, as truth—to scent the truth amidst all the unpopular disguises which too often disfigure it in this world—this must be safest and best, whatever we may think of it, if God really reigns, and there be an eternal distinction between truth and falsehood, right and

wrong. In nothing have men so vital an interest as in truth. Nothing should we so earnestly strive to get at, or hold fast when obtained. "Buy the truth, and sell it not."—*Green Leaves.*

**THE ERA IN WHICH JOB LIVED.**—The time of Job's existence is not less remote than his situation and manners. It is involved in the highest antiquity. We must unroll the records of time beyond all other history, except the brief accounts contained in the early chapters of the Book of Genesis. Not only had the Roman empire not arisen, the Roman city not been founded, but even those Etrurian kings, whose tombs, after being closed from all human sight since a thousand years before the Christian era, have recently disclosed their crowned and sceptred tenants, to glitter a moment, and vanish into dust—even these had not yet learned to sway the sceptre, or their subjects to delve the virgin soil. The Grecian States were as yet unsettled by Pelops in the South, or the wandering Pelasgi from the North. The Egyptian monarchy, and its mighty rivals, in Nineveh and Babylon, the warlike children of Ham, did alone divide the empire of the East; for Persia and Media had not yet risen into notice. No great state had been formed from the sacred family of Shem; but petty kings ruled in Canaan, and over the free tribes of the East, who wandered far and wide for pasture and merchandize, without limit or restraint, over the yet uninclosed regions between the Nile and the Euphrates, the Caspian Sea and the Persian Gulf. The Pyramids had probably not yet reared their all-enduring summits; and only the sun-burnt masses of Babylon, and the scorched marbles of Nineveh or Calah, remain to remind us of those mighty nations which were contemporary with the prince and patriarch Job.—*Hulbert.*

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