This is dipped into a sack, like a jelly bug, water is poured in, and it is shaken until the sand and the pearls sink to the bottom. When dry, the sand is sifted, and the large pearls are easily gathered; but the smaller ones, called “seed pearls,” it takes some time to get out and collect together. Once collected, they are washed and sorted into classes, and strung on strings, when they are ready for the market.

Pearls have always been favorite ornaments; and some have been of enormous value. We read that Queen Cleopatra had pearl earrings worth more than eight hundred thousand dollars.

Such facts throw light on the words of our Lord: “The kingdom of heaven is like unto a merchantman seeking goodly pearls, who when he had found one pearl of great price, went and sold all he had and bought it.” Showing that the salvation of the soul, which is found in the gospel of Christ, and which may well be called the “pearl of great price,” is of more value than everything else, and worth the cost of all we have in order to get possession of it.

A GREAT GIFT.

Sleep is the gift of God; and not a man would close his eyes, did not God put his fingers on his eyelids. True, there are some drugs with which men can poison themselves well-nigh to death, and then call it sleep; but the sleep of the healthy body is the gift of God. He bestows it; he rocks the cradle for us every night; draws the curtain of darkness; he bids the sun shut up his burning eyes, and then he comes and says, “Sleep, sleep, my child; I give thee sleep.” You have sometimes laid your head upon your pillow and tried to go to sleep, but you could not do it; it was beyond your power. You close your eyes, but still you see; and there are sounds in your ears, and ten thousand things drive through your brain.

Sleep is the best physician that I know of. It has healed more pains than the most eminent physicians on earth. It is the best medicine. There is nothing like it. And what a mercy it is that it belongs to all. God does not give it merely to the noble or the rich, so that they can keep it as a special luxury for themselves; but he bestows it upon all. Yes, if there be any difference, it is in favor of the poor. "The sleep of the laboring man is sweet, whether he eat little or much."
The Child's Paper.

THE PADDOCKS.

A party of rude but well-dressed boys were intently upon worrying two poor half-footed little girls at the corner: first they showered nutshellts upon them; then they made believe give them a handful of nuts, and it was a handful of gravel instead; then they set a little dog on them.

"Boys, what are you teasing those poor children for?" asked a man going by. "Oh, they are only Paddocks," said the boys resignedly.

Only Paddocks! Why should Paddocks be treated so? People sometimes forget how much we are indebted to the poor Irishmen who come to our shores. They build our railroads, cut our trees, and such quick wits, as among the Paddocks, we love them.

We noticed some little girls, who once came every pleasant day to sun themselves on our slope.

Do you suppose I sent somebody to drive them off? I do not suppose so, but how often do you suppose the Paddocks are not?

No, indeed; I thought, may be God led off? Do you suppose I said, "Get out, you Paddocks"? I don't want these scriblets written by your teachers from our sins, and lead us to his Father in heaven.

If you found a wedge of gold, how you would run to show it to your father and mother, your teachers and sisters. And if you make a new acquaintance, how anxious you are to introduce your friends to him, and have them enjoy his society also. It is natural for us to wish our friends to share our enjoyment with us.

I suppose Philip felt, so when he found that Jesus was the very Saviour which the Bible promised to men. He was glad; and he went directly to his home, to find Nathaniel, who had been found Him of whom Moses and the prophet had written, Jesus of Nazareth, the son of Joseph.

"Can any good thing come out of Nazareth," asked Nathaniel, for it was a wicked city. Philip did not stop to argue about it. "Come and see," said Philip to himself, "I will show him all that Jesus has said and done, and his Father in heaven.

Jesus, children, see us when we least expect it. Do you think we are not looking from your methods? No, you cannot hide it from the Lord Jesus. He will protect and defend you, and not be afraid of Jesus' eye. This is a comfort to all the children of God, and a selfish boy's conscience.

"The Lord Jesus is the King of Israel." How did Jesus know? "How do you know me," asked Nathaniel. "Before Philip called you, when you were under the fig-tree, I saw you," answered the Lord Jesus. Nathaniel instantly felt that he was no stranger to Jesus of Nazareth. Something took place under the fig-tree which showed his true character.

And how gladly we went down the lane to her small cabin-home. We found the child sick on a small stool near the fire and clergyman, who came into this world to save us from our sins, and lead us to his Father in heaven.

"Philip," said the man, "poor Ellen is sick; and shure," said the man, "poor Ellen is sick; and sure, she is mine, and I 'll have it to myself; who's a better right?" No one heard or answered him; but Ellen was mine, and I 'll have it to myself; who's a better right?" No one heard or answered him; but Ellen was mine, and I 'll have it to myself; who's a better right?" No one heard or answered him; but Ellen was mine, and I 'll have it to myself; who's a better right?" No one heard or answered him; but Ellen was mine, and I 'll have it to myself; who's a better right?" No one heard or answered him; but Ellen was mine, and I 'll have it to myself; who's a better right?" No one heard or answered him; but Ellen was mine, and I 'll have it to myself; who's a better right?" No one heard or answered him; but Ellen was mine, and I 'll have it to myself; who's a better
d"Mine's a religion for all weathers, fair wind and foul," said a missionary.

freifull and lonely. His mother came from the city to see him, and he was very glad to have her come; for he was a boy in cold weather without danger, she brought him some very handsome toys; and after she went home—she sent him his Christmas present. The boy was overjoyed, and he made his mother a promise that he would work hard. He promised her that he would not waste any time, and that he would always be a good boy. He promised her that he would always be kind to others, and that he would always be happy. He promised her that he would always be grateful to his mother for all that she had done for him.

The boy was very happy, and he promised his mother that he would always be a good boy. He promised her that he would always be kind to others, and that he would always be happy. He promised her that he would always be grateful to his mother for all that she had done for him.

A DEBATE.

A young man—young farmers, mechanics, clerks, are apt to say they have no time for studying. No time! Find it then; hunt it up. There is time somewhere. You may be sure there is time for vigorous self-improvement.

And where there is a will, there certainly is a way to get it. Ellis Burritt found this true. Here is an extract from his journal when he was twenty-five years old:


Tuesday. Fifty-five lines Hebrew, thirty-eight lines Syriac, eleven hours forging.

Wednesday. Twenty-five lines of Hebrew, fifty pages of astronomy, eleven hours forging.

Thursday. Fifty-five lines Hebrew, eight Syriac, eleven hours forging.

Friday. Unwell; twelve hours forging.

Saturday. Unwell; fifty-five pages Natural Philosophy, ten hours forging.

Sunday. Lessons for Bible-class.

Ellen Burritt was a blacksmith, and he has earned the title, “Learned Blacksmith.” He was born in New Britain, in Connecticut, in 1811. We thank him for showing us what can be done: how hard work and hard work can and ought to go together. If he found time for the study of a dozen different languages, besides a huge amount of general reading, every person has time for a systematic course of reading, and perhaps of study. Ask a friend to direct you in such a course, and begin it now.

The most valuable furnishing store in the world is a well-furnished mind.

There is a city in it called Arcot. The poor Indian mother determined to seek this God and pray to him for the life of her child. As soon as she was able, she went in her arms and went into the field, and fell down and prayed to him in behalf of the little one; this strengthened her faith; she believed that he was One on high who heard and answered prayer, and thus, in the gratitude of her heart, she devoted her boy to God.

Mr. Mayhew, the minister of the white men, soon visited that part of the island where she lived, and preached the gospel. The woman went to hear him. It was just the gospel for her. She believed it, and joyfully received Jesus Christ the Son of God, as her almighty Saviour and Helper. She afterwards united with the church, and in the story of her experience of God’s goodness and mercy, they say she said, “The same Lord over all, is rich unto all that seek him.” All sincere and humble seekers after God, may use this as an example of their diligence in looking for a light or instruction; let them go to him just as they are, as this poor pagan mother did; he can bring them to a knowledge of his kingdom, in the ways and means which they little expect.

What became of the little boy? He grew up into a Christian boy, became a preacher of the gospel, and a pastor of a flourishing Indian church in the Vineyard. God accepted and blessed the mother’s offering.
TO LITTLE MARY.

Listen, Mary, papa's coming.

Gladdly we his footsteps hear;

Little feet will hasten to meet him.

When we know that he is near.

Mary loves her papa dearly;

Papa loves his daughter too.

When he says, "God loves her better,"

She can scarce believe it true.

May she love her heavenly Father,

And praise him for his care,

Be his little child for ever . . .

This is papa's constant prayer.

WONDER.

O that mine eye might close be

To what concerns me not to see;

That death might sleep its powers down,

To what concerns me not to own.

That truth my tongue might always tell

From ever speaking foolishly;

That no vain thought might ever rest,

That no vain thought might ever rest,

That my eye might ever see;

To what concerns me not to hear;

That no vain thought might ever rest,

That my eye might ever see;

That no vain thought might ever rest,

That no vain thought might ever rest,

That my eye might ever see;

That no vain thought might ever rest,

That no vain thought might ever rest,

That my eye might ever see;

That no vain thought might ever rest,

That no vain thought might ever rest,

That my eye might ever see;

That no vain thought might ever rest,

That no vain thought might ever rest,

That my eye might ever see;

That no vain thought might ever rest,

That no vain thought might ever rest,

That my eye might ever see;

That no vain thought might ever rest,

That no vain thought might ever rest,

That my eye might ever see;

That no vain thought might ever rest,

That no vain thought might ever rest,

That my eye might ever see;

That no vain thought might ever rest,

That no vain thought might ever rest,

That my eye might ever see;

That no vain thought might ever rest,

That no vain thought might ever rest,

That my eye might ever see;

That no vain thought might ever rest,

That no vain thought might ever rest,

That my eye might ever see;

That no vain thought might ever rest,

That no vain thought might ever rest,

That my eye might ever see;

That no vain thought might ever rest,

That no vain thought might ever rest,

That my eye might ever see;

That no vain thought might ever rest,

That no vain thought might ever rest,

That my eye might ever see;

That no vain thought might ever rest,

That no vain thought might ever rest,

That my eye might ever see;

That no vain thought might ever rest,

That no vain thought might ever rest,

That my eye might ever see;

That no vain thought might ever rest,

That no vain thought might ever rest,

That my eye might ever see;

That no vain thought might ever rest,

That no vain thought might ever rest,

That my eye might ever see;

That no vain thought might ever rest,

That no vain thought might ever rest,

That my eye might ever see;

That no vain thought might ever rest,

That no vain thought might ever rest,

That my eye might ever see;

That no vain thought might ever rest,

That no vain thought might ever rest,

That my eye might ever see;

That no vain thought might ever rest,

That no vain thought might ever rest,

That my eye might ever see;

That no vain thought might ever rest,

That no vain thought might ever rest,

That my eye might ever see;

That no vain thought might ever rest,

That no vain thought might ever rest,

That my eye might ever see;

That no vain thought might ever rest,

That no vain thought might ever rest,

That my eye might ever see;

That no vain thought might ever rest,

That no vain thought might ever rest,

That my eye might ever see;

That no vain thought might ever rest,

That no vain thought might ever rest,

That my eye might ever see;

That no vain thought might ever rest,

That no vain thought might ever rest,

That my eye might ever see;

That no vain thought might ever rest,

That no vain thought might ever rest,

That my eye might ever see;

That no vain thought might ever rest,

That no vain thought might ever rest,

That my eye might ever see;

That no vain thought might ever rest,

That no vain thought might ever rest,

That my eye might ever see;

That no vain thought might ever rest,

That no vain thought might ever rest,

That my eye might ever see;

That no vain thought might ever rest,

That no vain thought might ever rest,

That my eye might ever see;

That no vain thought might ever rest,

That no vain thought might ever rest,

That my eye might ever see;

That no vain thought might ever rest,

That no vain thought might ever rest,

That my eye might ever see;

That no vain thought might ever rest,

That no vain thought might ever rest,

That my eye might ever see;

That no vain thought might ever rest,

That no vain thought might ever rest,

That my eye might ever see;

That no vain thought might ever rest,

That no vain thought might ever rest,

That my eye might ever see;

That no vain thought might ever rest,

That no vain thought might ever rest,

That my eye might ever see;

That no vain thought might ever rest,

That no vain thought might ever rest,

That my eye might ever see;

That no vain thought might ever rest,

That no vain thought might ever rest,

That my eye might ever see;

That no vain thought might ever rest,

That no vain thought might ever rest,

That my eye might ever see;

That no vain thought might ever rest,

That no vain thought might ever rest,

That my eye might ever see;

That no vain thought might ever rest,

That no vain thought might ever rest,

That my eye might ever see;

That no vain thought might ever rest,

That no vain thought might ever rest,

That my eye might ever see;

That no vain thought might ever rest,

That no vain thought might ever rest,

That my eye might ever see;

That no vain thought might ever rest,

That no vain thought might ever rest,

That my eye might ever see;

That no vain thought might ever rest,

That no vain thought might ever rest,

That my eye might ever see;

That no vain thought might ever rest,

That no vain thought might ever rest,

That my eye might ever see;

That no vain thought might ever rest,

That no vain thought might ever rest,

That my eye might ever see;

That no vain thought might ever rest,

That no vain thought might ever rest,

That my eye might ever see;

That no vain thought might ever rest,

That no vain thought might ever rest,

That my eye might ever see;

That no vain thought might ever rest,

That no vain thought might ever rest,

That my eye might ever see;

That no vain thought might ever rest,

That no vain thought might ever rest,

That my eye might ever see;

That no vain thought might ever rest,

That no vain thought might ever rest,

That my eye might ever see;

That no vain thought might ever rest,

That no vain thought might ever rest,

That my eye might ever see;

That no vain thought might ever rest,

That no vain thought might ever rest,

That my eye might ever see;

That no vain thought might ever rest,

That no vain thought might ever rest,

That my eye might ever see;

That no vain thought might ever rest,

That no vain thought might ever rest,

That my eye might ever see;

That no vain thought might ever rest,

That no vain thought might ever rest,

That my eye might ever see;

That no vain thought might ever rest,

That no vain thought might ever rest,

That my eye might ever see;

That no vain thought might ever rest,

That no vain thought might ever rest,

That my eye might ever see;

That no vain thought might ever rest,

That no vain thought might ever rest,

That my eye might ever see;

That no vain thought might ever rest,

That no vain thought might ever rest,

That my eye might ever see;

That no vain thought might ever rest,

That no vain thought might ever rest,

That my eye might ever see;

That no vain thought might ever rest,

That no vain thought might ever rest,

That my eye might ever see;

That no vain thought might ever rest,

That no vain thought might ever rest,

That my eye might ever see;

That no vain thought might ever rest,

That no vain thought might ever rest,

That my eye might ever see;

That no vain thought might ever rest,

That no vain thought might ever rest,

That my eye might ever see;

That no vain thought might ever rest,

That no vain thought might ever rest,

That my eye might ever see;

That no vain thought might ever rest,

That no vain thought might ever rest,

That my eye might ever see;

That no vain thought might ever rest,

That no vain thought might ever rest,

That my eye might ever see;

That no vain thought might ever rest,

That no vain thought might ever rest,

That my eye might ever see;

That no vain thought might ever rest,

That no vain thought might ever rest,

That my eye might ever see;

That no vain thought might ever rest,

That no vain thought might ever rest,

That my eye might ever see;

That no vain thought might ever rest,

That no vain thought might ever rest,

That my eye might ever see;

That no vain thought might ever rest,

That no vain thought might ever rest,

That my eye might ever see;

That no vain thought might ever rest,