

YOUTH'S CORNER.

FABLE OF AN ELEPHANT. A man once visited a menagerie, and treated the elephant in it to a bottle of whiskey. It was not long before the great beast began to behave very strangely: the people who stood by, were much amused by his odd tricks; but after a while he became rather unmanageable, knocked down the men who came within his reach, did not attend to his keeper's commands, and frightened the people almost out of their wits who had till then been only laughing at him. It was with great difficulty that he was secured as to do serious mischief; and the day's amusement was turned into terror and confusion.

The next morning, the elephant felt very unwell. His head pained him, and his appetite failed: his recollection of the previous day also was not at all pleasant; he felt as if he had made a fool of a monster of himself. He addressed his keeper: "I feel strangely to-day," he said; "what ails me?" "You were drunk yesterday," was the answer. "Drunk? what is that?" "Why, you swallowed a large quantity of whiskey, and that made you crazy." "Whiskey? what is that?" "It is a liquor which men make." "What do they make it for?" "To drink, of course." "And does it make them drunk, and ugly, as it did me yesterday?" "Why yes, it commonly does." "And do they make more of it since they have found that out?" "Indeed they do." "Then I wish at all events they would keep it to make fools with it of themselves, but not cause the poor elephant to play the fool because of it, in their stead."

THE USE OF TIME.—The celebrated Lord Coke wrote the subjoined distich, which he strictly observed, in the distribution of time:

Six hours to sleep—to law's grave study six, Four spend in prayer—the rest to nature fix.

But Sir William Jones, a wiser economist of the fleeting hours of life, amended the sentiment in the following lines:

Seven hours to law—to soothing slumber seven, Ten to the world allot—and all to heaven.

THE WAY TO KEEP AT PEACE.—The late Rev. John Clark, of Frome, was asked how he kept himself from being involved in quarrels. He answered, "By letting the angry person always have the quarrel to himself."

THE WAY TO GET COOL.—When you feel yourself getting warm, and your temper to be ruffled, begin at once to count "a hundred—ninety nine—ninety eight—ninety seven—ninety six,—and so on backwards, until you arrive at "one." You will be quite cool by that time.

ONE WAY NOT TO GET WARM AT ALL.—When Dean Swift was arguing one day with great coolness, with a gentleman who had become exceedingly warm in the dispute, one of the company asked him how he could keep his temper so well. "The reason is," replied the Dean, "I have truth on my side."—Anecdotes, Rel. Tract Society.

THE WAY TO GET RID OF SELF.—A person in much distress of mind complained to an aged Christian that he did not know how to keep down self. I find self-will to rule over me and self-righteousness to be my snare: self, in fact, suffers me to love neither God nor man; how can I get rid of it?"—"There is only one way," said the Clergyman, "but that is a sure one; lay hold on Christ, and you will get rid of self."

TRAITS OF BISHOP BUTLER.

Bishop Butler, at Durham, appointed three days in every week for the entertainment of the principal gentry. The clergy of his diocese were always welcome guests; and not only did he invite the poorest of his clerical brethren to the palace, but he occasionally visited them at their respective parishes. A gentleman once waited upon Bishop Butler, to lay before him the details of some projected benevolent institution. The Bishop, calling his house-steward, inquired how much money he then had in his possession. The answer was, "Five hundred pounds, my Lord." "Five hundred pounds!" exclaimed his master: "what a shame for a Bishop to have so much money! Give it away; give it all to this gentleman for his charitable plan." His private habits were simple and unostentatious. "A friend of mine, since deceased, told me," says the Rev. John Newton, "that when he was a young man, he once dined with the late Dr. Butler, at that time Bishop of Durham; and though the guest was a man of fortune, and the interview by appointment, the provision was no more than a joint of meat and a pudding. The Bishop apologized for his plain fare, by saying that it was his way of living; that he had been long disgusted with the fashionable expense of time and money in entertainments, and was determined that it should receive no countenance from his example.—Bartlett's Life of Bishop Butler.

CHINESE PROVERB.—A wise man adapts himself to the circumstances in which he is placed, as water shapes itself to the vessel that contains it.

WILBERFORCE.

Continued.

In autumn 1783, Wilberforce and Pitt spent some weeks in France, and on their return, politics engrossed their time and attention. Pitt was now the leader of those who opposed the King's ministers, and soon they were dismissed and Pitt himself became Prime Minister. The eloquence of Wilberforce was of the highest use to the statesman, especially in the great county of York. Parliament was dissolved, and Wilberforce became a candidate for the representation of Yorkshire. His native town Hull, indeed, elected him its member again; but as it was of much greater importance for the strength of Mr. Pitt's ministry that one of his friends should be member for the large and important county of York, and no one was so likely to succeed as Wilberforce, he permitted himself to be proposed there on the 2nd of April 1784; he was very well received, visited several important towns in the county with great rapidity, and was triumphantly elected on the 7th of the month. This important victory was an example set to several other counties where Mr. Pitt's supporters were elected immediately after; and that talented minister's career commenced with an extraordinary manifestation of public confidence on the part of the people, and an unlooked-for strength in the House of Commons.

In the year 1784, Wilberforce looked out for an agreeable companion to visit the Continent with him; and the good hand of God led him to make choice of the Rev. Isaac Milner, before mentioned, a man of great learning and strong sense, full of vivacity, and sometimes amusing on account of his rather unpolished manners. They travelled as far as Nice in Piedmont, where they made some stay. While preparing to leave that place, Wilberforce took up Doddridge's "Rise and Progress of Religion in the Soul," and asked Milner what sort of a book it was. "One of the best books ever written," was his friend's answer; "let us take it with us, and read it on our journey." The book was read by them, and it produced a determination in Wilberforce to examine the Scriptures for himself, and see if things were stated there in the same manner. He returned to England early in 1785, and attended to his duties in Parliament; but in the summer of that year he was travelling again with Isaac Milner, and they began to read the Greek Testament, searching carefully for the doctrines which it contained. His understanding approved of the views which Milner had derived from that study, but his heart was not yet brought under their influence. He astonished some of his friends, however, by a strictness which they had not before observed in him. By his desire, a halt was always made on the Lord's day, in travelling; he began to condemn the theatre; he sought retirement. At this time, he became earnest in prayer, studied the Bible, made conscience of the use of time, talents, and opportunities: and about the end of the year he avowed to his friends that a change had passed upon him. He had hitherto lived in levity and thoughtlessness with them, and he endeavoured to relieve himself from embarrassments by declaring openly that new principles would in future guide his conduct. Some of his friends were angry; others mocked; Pitt discussed the matter with him and assured him that their mutual friendship could not be affected by the change; but the great statesman was absorbed in politics, and though his regard for Wilberforce was great, he did not give time and attention like him to the weighty concerns of religion.

Wilberforce applied to John Newton, the well known Rector of St. Mary's Woolnoth, for counsel, and had an interview with him, at the close of which he found his mind "in a calm and tranquil state, more humbled, and looking more devoutly up to God." He withdrew his name from all the clubs of which he was a member, in order to escape temptation; at the same time he sought the society of pious individuals, and by Mr. Newton's advice he now formed acquaintance with the noble-minded John Thornton, a Christian merchant, of whom it has been said that his liberality was as high above what is commonly called so, as liberality commonly so called is above penuriousness. In 1786 for the first time he went to the Lord's table: he was now among those who with their hearts believe, and with their mouths confess, the Lord who has bought them; and a sunshine from the throne of God produced in him something of a sanctified peace of conscience.

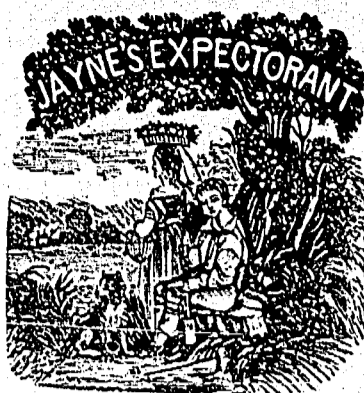
His mother was yet alive, and her alarm was excited afresh by the indications which appeared of his altered state of mind, or his "madness," as some called it. But when he returned from London to spend some time with her and his sister, she could not help perceiving his increased kindness, forbearance, and evenness of temper; and her friend, Mrs. Sykes, expressed the feeling of her own heart when she said: "If this is madness, I hope that he will bite us all." He was ever attentive to promote the happiness of those around him; and his responsibilities as a public man led him to form a plan for the improvement of society in general. He lamented the separation from the established Church towards which the formation of the Methodist Society by John Wesley was tending; and he was full of anxiety that such encouragement should be given, within the Church, to the cultivation of devout habits and the exercise of a warm zeal, as might render dissent inexcusable. But

his earliest effort was not connected with any strictly religious institution. He brought about the issuing of a Royal Proclamation for the discouragement of vice and immorality, together with letters to all the lords lieutenant throughout the kingdom, calling upon them to recommend that object to the magistrate; in addition to which, he was active in establishing a Society for the promotion of the same design. While he was thus engaged in labours to promote moral good and to discountenance vice in the mother-country, his attention was directed also to the removal of a crying evil in her colonies abroad.

A Clergyman of the name of Ramsay, who had lived in the West Indies, and had become deeply impressed with the wrongs to which the negro slaves in those islands were exposed, wrote a work under the title "Essay on the Treatment of, and Traffic in, Slaves," which excited much sympathy with the negroes in some, and stirred up bitter enmity against the author in others. The friends of humanity felt that a determined effort ought to be made to wipe off the stain of slavery from the nation altogether; and in looking around for some member of Parliament of talent, character, and influence, to whose management this great cause might be committed, they could think of none better qualified than William Wilberforce, the representative of the largest county in England, personal friend of the Prime Minister, eloquent and painstaking, and zealous in the cause of truth and virtue. Wilberforce's own mind had become interested in the cause of the slave at an early period; but it was only when religious motives had begun to rule his actions, that he felt himself called upon to approach the contest which he knew would arise, between Christian duty and self-interest—between the rights of the negro as a man and a brother, and the profits which the white man drew from his toil and sufferings. He now engaged in extensive inquiries respecting the African slave-trade and the condition of the slaves in the West Indies. He entered into communications with Ramsay, Granville Sharpe, Clarkson, and other men deeply interested in the question, and a mass of information, mostly of a heart-rending description, had to be arranged and laid up for prompt use in his mind. The year 1788 had opened upon him with the prospect of the exciting parliamentary duties which his undertaking would impose upon him: the session had been opened—when a severe attack of illness threatened to remove him from the conduct of this cause. For several months he was entirely laid aside from public duties. Inquiries respecting the slave-trade had, however, been instituted, and was found that our unfortunate fellow-men, bought like cattle on the African coast, were stowed away in ships into a space miserably small as to subject them to sufferings beyond description, and to cause a frightful mortality from foul air, and often from infectious disease. It was soon found out, that interested parties were engaged in concealing the real state of things; astonishment and horror seized many who had been led to believe that the comforts of the Africans were carefully consulted; and a law was made, to provide that too many slaves should not be embarked in one ship and that due care should be taken for their health and lives. From this time, until the abolition of the slave-trade in the year 1807, a desperate struggle was carried on by those interested in that inhuman traffic, to maintain, by falsehood and by appeals to men's passions, their assertion that the trade was carried on with humanity towards the poor African captive; while those engaged in procuring its entire abolition had to perform the trying task of exposing the false representations given by the adverse party, and proving the utter hopelessness of securing righteous dealing, by laws of human enactment, in a commercial enterprise which in its first conception violates the rights of man for the sake of lucre.

Wilberforce did not recover in time to attend the close of the session. He proceeded to Vestmørelund for country-air and retirement; but company broke in upon him, and he had to lament the want of solitude and quiet. His health, however, improved, and he was able to resume his duties in the House of Commons at the commencement of 1789. His eloquence in advocating the cause of the negro, and the irresistible force of evidence, carried conviction to many minds; but the opposition became more violent and unscrupulous. The Rev. James Ramsay, whose Essay before mentioned had given the first public impulse to the movement for abolition sank under the malignant calumnies which were heaped upon him by some of those who opposed the measure. "Ramsay is dead," wrote Mr. Molyneux to his natural son in the West Indies; "I have killed him." Wilberforce wrote in his diary; "Poor Ramsay died yesterday, at ten o'clock. A smile on his face." To be continued.

CHINESE EXAGGERATION.—Those of the Chinese who have not been in foreign countries cannot entertain the idea that their country should not excel every other in every particular. One of these being told that the King of England, on a particular occasion, is drawn in a carriage with eight horses answered promptly, and with the utmost confidence: "China's Emperor twenty-four!"



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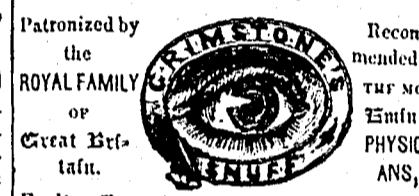
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