

YOUTH'S CORNER.

MR. MALAN AND THE LITTLE GENEVESE GIRLS.

Mr. Malan had been conversing with some friends on religious subjects; when he ended, some children were allowed to come into the room, and they soon were engaged in different ways.

Mr. Malan saw two little girls, between ten and twelve years old, sitting quietly in a corner; he went up to them, and said, "My dear children, we have been talking about the love which the Saviour has for us; we did not send for you children, as we thought you would have been tired of listening, but perhaps you would have liked to have heard something about it."

Elders Girl. Sir, our mamma has promised that she will tell us, by and by, part of what you said.

Minister. Then your mamma will tell you about the Saviour. I hope you will be glad to hear about Him; but you will be still more happy if you love Him. I hope you do love Him, my dear children?

E. We try to do so; but we are only little children.

M. My dears, the heart of a little child is large enough to love God, quite as well as a grown person's.

Youngest. We have not learnt much about Him yet.

M. My dear, have you learnt that there is a Saviour?

Y. O yes, sir.

M. Do you believe it?

Y. I hope so, sir.

M. Do you believe that He will save you?

Y. I am afraid I cannot quite say I do.

M. You, my dear (to the eldest); do you expect to be saved?

E. No, sir, not yet; but I hope I shall be, when I am wiser.

M. Tell me, my dear child, if I undertook to answer for all your evil thoughts and sinful actions, should you expect to be punished for them?

E. No, sir; because you undertook to answer for them instead of me.

M. Well then, if after I had undertaken to answer for your sins, (listen to me, dear children,) God was to send a punishment for these sins, who would be punished, you or I?

E. You, sir; for you were to answer for them.

M. Then should you expect to be forgiven, and not to be punished?

E. Yes, sir; because you had been punished instead of me.

M. My dear child, remember that Christ died for our sins, for yours as well as mine; He has suffered the punishment for them.

Y. Yes, that is what our teacher tells us; she makes us read the Bible to her every day.

M. Do you believe what the Bible tells you?

Y. Yes, sir; it is the word of God.

M. Is not there a text which tells us that God loved us so much, that He has laid all our sins upon His Son, and that He caused this only and well-beloved Son to suffer for us?

E. Do you mean this text, sir, "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us?"

M. Yes; it is in the 5th chapter of the Epistle to the Romans. Now, my dears, do you believe that what God tells us in that text is true?

Both. O yes, it must be true.

M. My dear children, if you really believe this, then you have faith, and faith will unite you to the Saviour. You will ask Him to give you the Holy Spirit, and He will sanctify your hearts, overcoming the evil that is in them. You must pray that the Holy Spirit would do this, causing you to seek to do His will.

E. We will try, sir.

M. What will you do for the Saviour?

Y. We will try to love Him with all our hearts.

M. How do you show your mother and your teacher that you love them?

Y. By obeying them and trying to do all they tell us.

M. Do the same for God; obey Him, always seek to do His will, then you will feel happy; and now, my dears, I will bid you good bye.—*Child's Companion.*

THE EYES CLOSED WILFULLY.

Many persons draw a broad line of distinction between their conduct before and after some special impressions made on their own minds with regard to religion. Before a certain day they seem to regard themselves as heathen—and they would apparently argue that all their sins committed before that time were not committed against light and knowledge. Of course in a certain sense this is true. They did not then see things as they do now—but why did they not? Is not the very fact that they closed their eyes against light, which God placed before them, a great proof of their very guilt? They closed their eyes against advantages which many prophets and kings have desired. Is this no sin? A pious mother (for we owe more to our mothers than any one will believe) had laboured hard, and prayed constantly, that she might bring up all her children as the servants of Christ—and God had crowned her prayers and exertions with much apparent suc-

cess. One of the elder boys had been sent to a public school, and had led the life which many a boy there leads—he had been laughed out of his habits of praying, much against his will; but when he had ceased to depend on God's help, his downward course was rapid, and he had reached the head of the school, with an excellent character, but with utter carelessness as to the state of his own soul. His younger brother was now sent to the same school, and on the night of his arrival knelt down to say his prayers, expecting of course that his brother, to whom he justly looked up in most respects, would have joined him in a custom which had been invariably observed at home—perhaps the elder brother might have done so, but there were other boys in the room, and he gave the poor child a severe box on the ear, and called him a little Methodist. Was the guilt of this elder brother the guilt of a heathen? It shocked the feelings of a youth who had never been taught to think of religion, and had the effect of making him consider that attentively, which he had never regarded before in any other way than that of ridicule. He would have laughed at the child; but when the child was persecuted for righteousness' sake, even he who was a stranger to piety himself, could not but see the beauty of it in another, and the baseness of the elder brother. The idea which crossed his mind was this: "This child has obviously a superiority over both of us, who are much his superiors in age and station in the school. He is not afraid of showing that he fears God more than man. If I did so, if I feared God, I do not know that I should have courage enough to show it, and here is a brother—who must have had the same advantages at home, who is so looked up to in the school, that no one would venture even to ridicule him if he acted religiously—here is he, who allows all the kind feelings of a brother to be stifled, merely because some of us are standing by, who are conscious of his ordinary disregard of what he must consider right. I am bad enough, but how guilty is this elder brother." The feeling which crossed the mind of this boy, was that which arose in the Saviour of the world when He said, "Woe unto thee Bethsaida, woe unto thee Chorazin." The friend was acquainted with the domestic history of the brothers—he knew the habits of the house—he knew how religious ordinances were there observed—now the children were not only instructed in the truths of Christianity, and taught the outside of religion, but how obedience was the law of the house—how God was honoured by the lives of the parents, how those parents laboured in prayer and in practice to lead their offspring to heaven, through the paths of holiness. The friend knew all this, and he said within himself—for he himself belonged to a fashionable household where religion was utterly neglected—he said within himself, if God had blessed me, as I know he has blessed these brothers, with all the Christian knowledge which they possess, nothing could have led me to act in this brutal way—his thought was correct, but he was mistaken as to the fact. "There is no lowliness in the scale of moral degradation to which any of us may not fall, if we cast off the light which is in us. What baseness is there that a man may not be guilty of, who is deeply involved in debt? And if it were not for the restraints of society, how far might not any one have fallen, who has given up the guidance of religion? If God had enabled any of us to carry into effect every evil thought which has passed through our minds—what would have been the state of our hearts now?—*The Right Rev. T. V. Short, D. D., Bishop of Sodor and Man.*

RESIGNATION.

MY DEAR FRIEND.—I feel your very kind and affectionate letter much. I assure you I did not need you to remind me of your valued promise, for it has been often, and more especially of late, upon my mind. My state of health, however, is probably what would be called not one of immediate danger; that is, by God's blessing, upon the mild climate of Devonshire (we hope to go to Torquay next week) I may creep through the winter; but the disease in the lungs is considered by the medical men too far established to allow them to speak confidently of any lengthened period; the symptoms having now, without a single day's intermission, lasted since this time twelvemonth. I merely mention this because you desire to know exactly how I am,—and yet after all it does not tell you; it says how the body is, but thanks be to God, the body is not I. I can truly, and I trust gratefully say, that I never was better; that in the fullest enjoyment of Chelsea work, (and you know something of what that feeling means,) I never experienced such unbroken peace and uninterrupted comfort. I don't even want to be up and doing, which for me is wonderful, but I am content to be laid aside, and to be taught what I have been long teaching.

It was an often expressed desire of mine to die in the midst of my work, but I now feel glad that the choice was not left to me, and am truly thankful for the quiet season which I hope by God's mercy lies before me.

I trust that both you and I, my very dear friend, have long known something of the value and of the strength of the promises, but even you can, I think, hardly tell what adamant I find them now; I think of death, and for a moment tremble, and then of Him in whom we are made more than conquerors, and really I am almost surprised to find how extremely the sting of death is drawn. I am afraid of presumption; and perhaps when I come into close quarters with the great enemy I shall find him more powerful than I feel him now; and yet I cannot think it! to be in Christ (oh, the blessed reality) is and must be 'the strong tower'; and seeking all in Him, I am perfectly satisfied that I shall find all in Him, all both in time and eternity.

But I have written more than my medical advisers allow me, and yet I could write sheets on my present feelings; however they are only what you have witnessed in hundreds, as I have myself; and often in the weakest men, women, and children in our Redeemer's family, so entirely is it 'not by might, nor by power, but by my Spirit, saith the Lord of Hosts'

Pray for me, that my present feelings may be maintained, more I do not ask on this side heaven.

I have been so entirely interdicted from letter writing, as too exciting, that few things but the affectionate and urgent kindness of the oldest of my friends could, I believe, have drawn forth a reply.

Believe me ever, my very dear friend, your's faithfully and affectionately,
HENRY BLUNT.

Nov. 5, 1835.

[The above was addressed to the Rev. Francis Close of Cheltenham, who thus describes the closing scene of the writer's life, in 1843;]

On Wednesday last, July 19th, he became suddenly worse; he laboured under great bodily suffering then, which was not generally the case during his long illness; at the close of that day he exclaimed, 'Great bodily suffering, sometimes agony, yet all is peace, perfect peace, remember that—I am enjoying it now, I know I shall throughout eternity; there is no cloud—no doubt on my mind; God is all sufficient; and then he repeated with great fervour—"This is a faithful saying, and worthy of all acceptance; that Christ Jesus came into the world to save sinners, of whom I am chief;" "Yes," he added, "this is a faithful saying, or what should I do at this hour?" On Thursday morning early, he was so feeble that he could not speak, but he waved his hand in token of farewell to his friends; and drawing his breath heavily, twice, his spirit departed: so calm was his departure, that the hand which was beneath his head never moved! He fell asleep in Jesus!

THE GOLD MINE.

A certain Spaniard had a gold mine of very great value; but instead of working it in a proper manner, he contented himself with digging over the surface, and removing a little of the earth, but never went half deep enough to get the gold; so that, although he was the owner of the mine, he lived and died poor, never having got so much from his mine as to keep him from poverty.

Now, the Bible is more valuable than a gold mine; and the truth it contains, that "God so loved the world, that He

gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life" (John iii. 16.) is more precious than the choicest gold. If, then, we go deep enough into our Bibles to discover the Saviour of sinners, and to acknowledge him as our Saviour, happy are we; but if we rest contented in reading the Bible without discovering this truth, we shall get no more profit from the Bible than the Spaniard got from his gold mine.—*Copied by a Friend.*

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THE PARENT'S DUTY.

Are you what you wish your children to be? Have you that evenness of temper, that government over your own heart, thoughts, and actions which you would like to see in your children? Have you that justice, industry, and frugality which you desire your children to possess? Do you consider yourself at all times a proper example to your family? Such

questions, or similar ones, should you put to yourself before you assume the responsible duty of forming the character of the full sense of the term, is to form their characters,—to give them a character which will last, not only through time, but through eternity.

Parents are the natural guardians of their children. To you is committed the protection and education of those whom God has given you; and you will be accountable for the faithfulness or unfaithfulness in which you perform this duty. You have strong obligations and high duties to society, to your country, and to your friends; but much stronger, and infinitely higher ones to yourselves, to your children, and your Creator. Every man and woman has the care of his or her own heart and ways, and the hearts and ways of those who are helpless and ignorant, but yet committed to their trust. Parents may receive liberty and protection from government,—they may receive comforts and enjoyments from society, but from these sources they can receive but little aid in the primal education of their children. This is a work which belongs to themselves exclusively. To parents is entrusted the infant mind when it begins its immortal career.

But, from the supposed insensibility and incapacity of the child, during the three or four first years of its existence, parents often neglect the education, or the formation of the character, at that early but susceptible age. Many parents seem not to observe, that the infant commences acting and learning from the first moment of its existence. They see not that every look from its mother, every notice from its father, every animate and inanimate object which gets its attention, every sound and tone of voice, and family circumstance, are forming a character in the child, making impressions which will control and endure, and giving some kind of education, either good or bad, which will influence the after-life.

Parents who do not perceive the wakeful attention and deep susceptibilities of early childhood, are not careful how they order their own conduct before their offspring, nor are they guarded in their expressions, and thus insensibly form a character which all their after-instruction and good example will never change. Parents should know the capacities of their children,—ascertain what passion or propensity is acquiring undue strength, and how far the child is capable of receiving wholesome restraint and moral instruction. They should see that circumstances, apparently fortuitous, often have great influence; if not carefully observed and diligently counteracted, they will give to the early character a strong bias, which will be unhappy in its tendency.

The mother has the whole education of her children till they are three or four years old. During this time she may stamp a character, which will remain through life. She may moderate the passions, restrict the appetites, correct the desires, and obtain such a government over the child's mind and affections, as to form the most decided character. After the child commences going to school, much of its time is still spent with the parents. The duties of parents are relieved by the teacher but a short time. The watchfulness and care of the parent, at this period, when the child is meeting with new companions, new modes of government, and an increased number of objects, which are exerting a strong influence, should be greater than before. Even if the privilege of a school be enjoyed, the education of the children belongs, in a great degree, to the parent. By the parent it must be commenced, carried forward, and completed.

Parents leave the education of their children too much with the schoolmaster. You appear to think, that providing your offspring with food and clothing is all that is required of you: the education, the formation of the character, you say, belongs to the teacher. This cannot be so. Your example, companions, opinions, and expressions, will all unite with the teacher's instructions. You should, instead of trusting all to the teacher, co-operate with him, unite your labours with his, and ascertain the influence of the teacher and the influence of the school upon the child. Do not speak unfavourably of the teacher before your children, but teach them to love the instructor and the school-room, and at all times to be obedient. If your children are under good government at home, it will greatly aid the teacher in managing them at school; but, if the government at home is bad, it will be difficult for the instructor to control their conduct, or establish any government over them during the school hours. You often complain of the defective government of the teacher, yet do not perceive that the children are under no restraint at home. You, perhaps, have indulged them in every whim and desire; subdued but few of their vicious inclinations; suffered them to grow up disobedient and inattentive; and now, how can you expect the teacher to bring them under an orderly, respectful behaviour at school? Do not find fault with the teacher, till you have examined your own government, and ascertained how far you have fitted them for obeying or disobeying others.—*Orville Taylor.*

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