

Fourth's Corner.

THE WONDER:

A PARABLE OF KRUMMACHER.

One day in spring, Solomon, while yet a youth, sat under the palm trees in the garden of his father the king, and looked down in deep thoughtfulness. Then Nathan his preceptor came to him and said, "What are you so intently musing upon under the palms?"

PRAYER AT THE MAST-HEAD.

A sailor, recently returned from a whaling voyage, and in conversation with a pious friend, spoke of the enjoyment which he had in prayer while afar on the deep.

his confidence in God. The ocean might yawn beneath him to swallow him in its fathomless depth; but he was sheltered in the bosom of his father's love.

I love to think of this sailor. I wish I knew him, and could kneel down with him and hear him converse with God.

THE CONTRAST.

A young man is seated in his cell with his head resting upon his hands. A bell strikes. He starts. The door of his prison opens, a clergyman comes in, and walking up to the youth gently takes his hand.

This young man is condemned to death for killing a companion in a moment of passion. This is the last hour of his life, and the clergyman, his friend and guide, has come to give consolation and hope.

He stands on the scaffold. At his side is the gallows. Before him a vast multitude are collected. Their eyes are fixed with dreadful curiosity upon him.

Let us not return to the cell, for the sister has revived and her brother is gone.

The hall of a hotel is brilliantly lighted. Wreaths of flowers are suspended from the walls and ceiling. The company gradually collect. The young and beautiful are there in life and joy.

The mail-coach had passed through the village of F., where Mrs. M. resided with her daughter. The daughter had gone to the post office and was returning with a letter for her mother.

"Dear Madam,—It is my sad duty to inform you that your son is no longer living. Having in vain asked an apology for an insult which he had offered me, I felt obliged to demand immediate satisfaction.

The writer of this letter was the young man whose presence at the ball-room had created such a sensation. With his hands yet reeking with blood, he had written this desolating letter and then had gone to the

ball, where those hands were so eagerly grasped. The youth whom he had killed was the only son of his mother. He had left her sometime before on business, and was preparing to return to her.

He who in a moment of passion kills a man is called a murderer, and expiates his crime on the gallows. He who deliberately kills a man is called a duellist, and receives the honours of society.

PERSIAN VOLATILITY.

It has often been supposed that the liberality of sentiment which is so strongly characteristic of Persians, is a highly favourable indication with regard to efforts for their improvement. In one respect this is true, for it creates that accessibility of which I have before spoken as a high and peculiar encouragement.

CURE BY CONFIDENCE.

The following anecdote, which was lately communicated to me by Mr. Coleridge, will not only illustrate a trait of character, but furnish a salutary lesson to the credulous patron of empiries.

the hospitals; such were the reflections and plans which successively agitated the physician's mind, when his eyes were opened to the unwelcome truth by Davy's confessing the delusion that had been practised.

SAVINGS OF THE REV. R. CECIL.

Riding one windy day, with a friend, the dust being very troublesome, his companion wished they could ride in the fields, where they could be free from dust; and this wish he more than once repeated.

At another time, the same friend told him he should esteem it a favour, if he would tell him of any thing which he might in future see in his conduct which he thought improper.

THE KRUTZLINGEN NORMAL SCHOOL.

Krutzlingen is situated on the shore of the lake of Constance, about one mile from the gate of the city. The school numbers 90 pupils, of from 18 to 26 years old.

As we returned from the garden with the pupils on the evening of the first day, we stood for a few minutes with Wehrli in the court-yard by the shore of the lake.

We spent two days with great interest in this establishment. Wehrli had ever on his lips—"We are peasants' sons. We would not be ignorant of our duties, but God forbid that knowledge should make us despise the simplicity of our lives.

This was the theme always on Wehrli's lips. Expressed with more or less perspicuity, his main thought seemed to be that poverty, rightly understood, was no misfortune. He regarded it as a sphere of human exertion and human trial, preparatory to the change of existence, but offering its own source of enjoyment as abundantly as any other.

envy a prince, or the lily an oak; are they not both God's creatures?"

We were greatly charmed in this school by the union of comparatively high intellectual attainments among the scholars, with the utmost simplicity of life, and cheerfulness in the humblest mental labour.

Some of the other normal schools of Switzerland are remarkable for the same simplicity in their domestic arrangements, though the students exceed, in their intellectual attainments, all notions prevalent in England of what should be taught in such schools.

Such men, we felt assured, would go forth cheerfully to their humble village homes to spread the doctrine which Wehrli taught of peace and contentment in virtuous exertion; and men similarly trained appeared to us best fitted for the labour of reclaiming the pauper youth of England to the virtues, and restoring them to the happiness of her best instructed peasantry.

LUTHER'S PRESCRIPTION IN TRIALS AND TROUBLE.

If any day of trouble lies heavy upon thee, think how little that is in comparison with the thorny crown and nails of Christ, if thou dost do and suffer what is contrary to thee, remember how Christ was bound and led captive hither and thither; art thou tempted by the pride of life? see how thy master was mocked and despised; if thou art tempted by the lust of the flesh, remember how the tender flesh of Christ was crucified; if thou art tempted with hatred, envy, or revenge, remember how Christ with many tears, prayed for thee, and all his enemies, and if troubles or difficulties, bodily or spiritual, harass thee, strengthen thy heart and say, "Why should I have no grief, when my Lord sweat blood for sorrow and anxiety in the garden?"

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