

## Flower Basket.

In the education of children love is first to be instilled, and out of love obedience to be educed. Then impulse and power should be given to the intellect, and the ends of a moral being be exhibited.—S. T. Coleridge.

### HALLELUJAH CHORUS.

Then opened the Hallelujah Chorus. It is said that a vision of heaven, open and alive with angelic minstrelsy, imparted to Handel the secret of the harmonies of this divine composition. It was so, I wot, in very deed, else how could that celestial apocalypse have been repeated, as it was, to the spiritual sense of those who listened that golden afternoon, in the Crystal Palace. The vast audience rose, as one man, to its feet, and tears dimmed the eyes of most, but high over all heads the realm of everlasting light seemed to lie open and, rank above rank, were revealed the choring multitudes of its angelic inhabitants. Now from this side of Heaven the word of praise pealed up, breaking in wild wavers of celestial exultation; now from answering choirs, high up and far away, came the swell of the responsive Hallelujah. And at last, when there was an end of the seraphic antiphony, from all the courts of the infinite temple seemed to gather and to go up the single sublime and awful voice, which proclaimed the omnipotence and eternity of Jehorah.

Daniel Webster penned the following sentiment: "If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples they will crumble into dust; but if we work upon our immortal minds—if we endue them with principles, with the just fear of God and our fellow men—we engrave on these tablets something which will brighten to all eternity."

Make up your mind to do a thing, and you will do it. Fear not if trouble comes upon you; keep up your spirits though the day be a dark one.

### DYING RICH.

Who is he that dies rich? That man dies with you into the play-ground. Don't leave it rich, and only that man, who, when he leaves in your chamber, or at home anywhere; but al- behind him a little, or more, or nothing, but has before him a treasure laid up in heaven. Who put on at certain times and places, put on and dies poor? He that, whatever he leaves be-

hind him, has nothing laid up in heaven. He dies poor.

### MY GOD.

ENEASER BREKING.—When one of his elders said to him, "Sir, you have given us many good advices, may I ask what you are now doing with your own soul?" "I am just doing with it," he replied, "what I did forty years ago; I am resting on that word, 'I am the Lord thy God.'" Another friend put the question, "Sir, are you not afraid of your sins?" "Indeed, no," was his answer; "ever since I knew Christ I have never thought highly of my frames and duties, nor am I slavishly afraid of my sins." At another time he said, "I know that when my soul forsakes this tabernacle of clay it will fly as naturally to my Saviour's bosom as a bird to its beloved nest."

WILLIAM GRIMSHAW.—"My greatest grief is, that I have done so little for Jesus; my greatest joy, that Christ has done so much for me." When Mr. Venn inquired how he did, he replied, "As happy as I can be on earth, and as sure of glory as if I were in it. I have nothing to do but to step out of this bed into heaven."

### EASY DECISION.

Those who take in but a few considerations easily decide.—Aristotle.

### RICH.

A boy went from Ireland to America about two years ago to seek his fortune. A few months since he found his Saviour, and became a happy child of God. Now he writes back to his friends, "I have found a fortune." Ah yes, and nobody, nothing can rob him of it. It is above all the changes of time, and beyond the power of thieves. Read Matt. vi. 19-21.

### RULES FOR THE PLAY GROUND.

A great many little ones, we believe, have become God's children during the present year. His love is in their hearts, and they try to be like his dear Son. My children, as a child's piety matures a child's virtues, and roots out a child's faults, be sure and carry your religion

ways carry it with you. Religion is not to be put off as you please; it is to be worn *always*,

like a breastplate, not only to defend you from harm, but to make you strong in the right. When you play, play as God's children. "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice; and be ye kind to one another, tenderhearted, forgiving one another, even as God for Christ's sake has forgiven you." THIS IS THE BIBLE CODE OF MORALS FOR THE PLAY GROUND. Paul wrote it, and he wrote it for children as well as grown up people. Take it with you. Act upon it, and you are in a fair way, if God spares your lives, to grow up whole-hearted Christian men and women.

LIBRARIES are the shrines where the bones of old saints lie buried.—Bacon.

### TRUE TRUST.

One evening, we are told, after a weary march through the desert, Mahomet was camping with his followers, and overheard one of them saying, "I will loose my camel, and commit it to God;" on which Mahomet took him up, "Friend, tie thy camel, and commit it to God." That is, do whatever is thine to do, and then leave the issue with God.

"The nature of great things is best seen in its smallest portions."—Aristotle.

### THOUGHT AND EXPRESSION.

Upon the opening of the Statistical Section of the British Association, Lord Stanley, the president, offered excellent advice as to speaking:

"You can say all you have got to say in very few words if you will think it over beforehand. It is not abundance of matter, it is want of preparation, want of exact thought, that makes diffuseness.—A man goes round and round his meaning when he is not perfectly clear. Again we don't want preamble or perorations. We are not a school of rhetoric; and in addressing an educated audience a good deal may be taken for granted. Lastly, we only wish to get the truth of things."

Quintilian has written to the same effect, and goes even further, for he says that a perfect thought will always clothe itself in appropriate language, and that when people suppose that they are in want of words to express themselves they are really in want of thought, they have got hold of a part of a thought instead of the complete thought and are in difficulty about the clothing of an unformed thing. De Retz says that