

Booth's Corner.

THE NEW BONNET.

"You'll be sure to send it home on Saturday, Mrs. Smith?"

"Certainly, Miss Johnson: you may depend upon it."

"To be trimmed with pink, you remember, and not too full."

"Yes, Ma'am, I will make it to suit you or you may send it back."

And so the matter was left till Saturday evening, when a messenger came with a band-box, and in the band box the bonnet for "Miss Amelia F. Johnson."

The completion of the story must be left to the kind reader. Let her take it for granted that Amelia has recovered from her threatening fever—let her strictly mark out the course which in that case is the only safe and consistent one for Amelia to pursue; then let the young and thoughtful reader feel fully persuaded that is the only safe and consistent course for her to follow—and God give her grace to enter upon it and persevere to her life's end!

THE ECHO.

Little Robert had come with his mother to spend a week at his aunt's in the country, and he ran to see the garden and the rocks behind it, as soon as he got permission to leave the house.

His mother looked very serious, and said: "Robert, you have betrayed yourself, and your complaint falls upon you and upon no one else."

THE STRAIGHT PATH.

Very early, one delightful morning in June, Edwin and James rose together, in order to enjoy a bathe in the river, before breakfast; the drops of dew sparkled in bright profusion upon the grass of the meadow, across which the two young friends had to pass.

"How plainly we may see our track in the dew," said James, looking back when they had arrived at the river side; "and how crooked it appears; let us try to walk straighter on our return."

After bathing, they started off, from two points rather lower down the meadow, toward the place by which they had entered: "It was with much difficulty that James refrained from looking back some half dozen times as they were crossing the field; but as this would have broken the agreement, he turned round for the first time when within a few yards of the entrance."

Edwin having silently observed the track of his companion, as it was visible in the dew which had been brushed off by his feet, now led him to look at his own; it was straight as a line could be drawn, and perfectly even throughout.

crossing the meadow." "What can this have to do with the matter?" said James; "but I will tell you, if you wish. I was looking at the ground on which we were walking, and at my own feet, and sometimes at you; but I saw your eyes were fixed upon something; what was it?"

"Did you observe, James," said Edwin, "that noble tree close by the fence? When we started from the bank of the river, I began to look at it, and did not once take my eyes off from it the whole way, and thus every step I took was in the same direction; and this made my track even and straight, as you saw."

Dear reader, you may try the truth of this for yourselves as you walk in the fields, or upon the sand; if your eyes wander, your path will be a crooked one; but fix some steady object at a distance, and every step will bring you forward in a straight and even course.

[See Hebr. XII. 2.]

A JOYFUL RECOGNITION.

After the battle at Talavera, among the prisoners sent to France was an interesting child, about seven years old, concerning whom one of the English officers received an account, that he was the son of a sergeant McCullum, who had served in the 42nd Highland regiment, under Sir John Moore, in the Peninsula, and was killed in the battle of Corunna.

What a train of providences is here! How improbable that the boy, whose mother, with whom he had been left sick at the hospital, had fallen a victim to disease, and his father reported as dead, should have survived amidst the dangers and confusion attendant upon capture in a foreign land, and while the war raged with the utmost fury!

WILBERFORCE.

Continued.

In the summer of 1789, Wilberforce spent a few days at Mrs. Hannah More's place of retirement, Cowslip Green, near Bristol. The cliffs of Cheddar are esteemed the greatest curiosity in those parts. One morning, Wilberforce rode out to see them; he took some lunch with him, but brought it back untouched, and when asked how he liked the scenery, he replied, it was fine; but he had found dreadful destitution and ignorance among the people.

In the mean time, those who were concerned in continuing the slave-trade, had made successful efforts in enlisting votes of members of Parliament in their favour, and Wilberforce had the mortification to find, in 1791, that only 88 voted for the abolition, while 163 were for the continuance of this hateful traffic.

plates which showed the manner of stowing the negroes in the holds of ships for their passage across the Atlantic—the chains and shackles and instruments of punishment made use of—extracts from the evidence given before Committees of the House of Commons—and similar means of information. A glow of indignation began to pervade the community, ready to burst forth in hundreds of petitions to Parliament, as soon as might become necessary for the purpose of effect upon the members. Numbers commenced to abstain from the use of sugar altogether, or to take only that produced in the East Indies—old and young had the matter daily before them in private discussion and in public prints: and in 1792, there were 238 in the House of Commons who voted that the slave-trade should be abolished; only it should not be at once, but step by step. The number of votes against it was 85. When, however, the question came before the House of Lords, they entered upon the inquiry quite afresh, and the decision was put off to an indefinite period.

The war with the French, and a seditious spirit which spread among the people of England, had a very unfavourable effect upon the question so near Wilberforce's heart. The minds of men were otherwise engaged, and the fears of many good people in the country were excited at the mention of anything like breaking down established practice, at a time when the convulsion of society in the French republic filled all Europe with horror. The question was brought before the House of Commons from time to time, but scarcely any progress was made during the remainder of that century; in the year 1799 only there was reason to believe that the cause was gaining ground again. In the mean time, Wilberforce had become a married man, and had published his work "A Practical View of Christianity." This publication met with extraordinary and unlooked-for favour. Religious books were so little sought in those days, that the publisher thought he was going quite far enough by printing 500 copies of Wilberforce's work. But that number was sold in a few days, and it was printed again four times in the course of six months, amounting to a circulation of 7500 copies in that time. It has ever since been valued as one of the most important books on the side of religion that have been published. Fifteen editions of it had been printed by the year 1826, in England; it has been often re-printed in America; and translations of it have been published in French, Italian, Spanish, Dutch, and German. When the Bishop of London, Dr. Porteus, had read it, he wrote thus: "I shall offer up my fervent prayer to God that it may have a powerful and extensive influence on the hearts of men, and in the first place on my own, which is already humbled, and will, I trust, in time be sufficiently awakened by it."

The formation of the Church Missionary Society in the year 1800, found him among those members of the Church who felt that far more extensive efforts must be made, than had yet been attempted, for the conversion of distant nations, in obedience to the Saviour's command that the gospel should be preached to every creature. That Society, as well as the British and Foreign Bible Society, and other religious institutions conducted with a view to the glory of God and the salvation of souls, found in him a liberal contributor and active supporter. At their Anniversaries, his voice was often heard as their eloquent and edifying advocate, and his presence was looked for and cheered by an attached and grateful public. His contributions to various religious and charitable purposes are found to have amounted to one fourth of his income; £2000, are counted up as having been thus bestowed, in his records, not quite complete, for one year. In 1801 he found that he had spent £3000 more than his income; and in thinking how to reduce his expenditure, he never alluded to his charities, but proposed to give up one of his country-houses, in order that one fourth of his income might still remain free to be given away.

The question respecting the slave-trade had been repeatedly before the House of Commons without leading to any decisive result, when the death of Mr. Pitt caused a change in the ministry which raised to office several very decided friends to abolition. This was in 1806; and in the course of that year several important steps were gained in the noble cause of African freedom. The great statesman Fox rendered very effectual aid, but he also died in the same year. The question was at last taken up in the House of Lords first, where 106 voted for, and 34 against it. In the House of Commons, on the 23rd of February 1807, the vote was 283 for, and only 16 against it. It was thus decided that, to be any wise engaged in the slave-trade was a crime like stealing and robbery, which is to be punished by transportation and hard labour. From every quarter now did congratulations pour in upon the man whose Christian consistency and perseverance had enabled him for almost nineteen years to continue a struggle for the relief of the oppressed, sacrificing the prospects of that temporal aggrandizement which would have been the certain reward of his talents and zeal; if he had been content to be the politician instead of being the Christian philanthropist. It was a triumphant day; but

the delight of his soul flowed from a higher source than earthly applause and distinction from man.

To be continued.

CHRIST'S DIVINE AND HUMAN NATURE. Man can suffer, but he cannot satisfy; God can satisfy, but he cannot suffer; but Christ being both God and man, can both suffer and satisfy too; and so is perfectly fit both to suffer for man, and to make satisfaction to God,—to reconcile God to man, and man to God. And thus, Christ having assumed my nature into his person, and so satisfied Divine justice for my sins, I am received into grace and favour again with the Most High God. Upon this principle, I believe that I, by nature the son of man, am made by grace the son of God, as really, as Christ, by nature the Son of God, was made by office the Son of man. And so, though in myself, "I may say to corruption, Thou art my mother," yet, in Christ, I may say to God, "Abba, Father."

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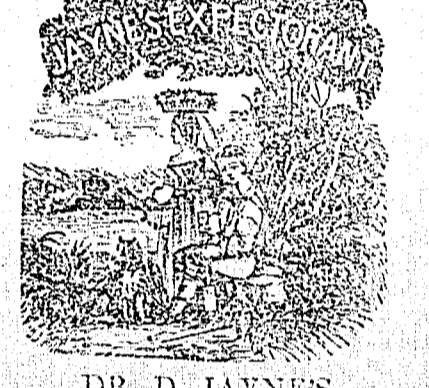
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CHAS. T. PALSGRAVE.

June 12th, 1845.



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Is published every THURSDAY Morning, BY G. B. STANLEY, Printer, Bookseller and Stationer, 4, ANN-STREET.

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