

this noble fortress; and if your own hands do not undermine its walls, you have no reason to fear that your children will ever turn rebels against your authority.

Be careful never to deceive your children, even in the smallest matters. This might be urged from principles of mere expediency. It might easily be shown on these principles "that honesty is the best policy" for the parent; and that the expedient of deceiving children, so often resorted to for the purpose of avoiding trouble, brings nothing but trouble in its train. But parents should take higher ground than this, when they resolve that truth shall keep the door of their lips. The great model of all government is a government of truth; and that parental government which shall secure the best interests of the child, must be based upon truth.

We would not say teach your child to place implicit confidence in your word. As well might we speak of teaching the bird to build its nest, or the wild beast of the forest to secure its prey. Unshaken confidence in the parent is an instinct of the child's nature; it is a law written upon his heart by the great Creator.

If you see a child doubting the assertion of its parents, you may be assured that it has been *untaught* this great lesson. Violence must be done to his very nature before such an event can take place. How lovely the instinctive confidence which a child places in its parents! Father says so, or mother says so, is enough for him. No doubt disturbs the peaceful trust with which he reposes upon their word. Surely it must be the promptings of the father of lies alone than can induce the parent to shake this instinctive confidence, by dealing deceitfully with the confiding little one!

It may be thought a trifling act, that the boundaries of truth are hardly overstepped. But beware. Remember you cannot deceive your child, even in the smallest particular, without inflicting a cruel wrong upon his moral nature. His is an immortal nature, and in every successive stage of his future being, will he have to deal with a God of truth, and a government of truth. Let then the government under which his powers begin to expand, and his moral nature to develop itself, be a government of truth. Truth is the instrument by which his soul must be purified from the defilements of a corrupt nature; truth the element on which his mind must feed, as it passes onward in endless progression. Let not, then, his infancy be doomed to wander amid the uncertain labyrinths of parental deceit and falsehood.

Deal truly with him, and you then will have reason to hope that the simple faith and unwavering confidence, which is so lovely in childhood, will be transferred from his earthly to his heavenly Parent, and that his soul will be prepared to drink for ever from the fountain of everlasting truth.—*British Mothers' Journal*.

#### A NOBLE BOY.

The following touching episode in street life—life in Paris—is a beautiful gem, and should be in all memories surrounded with pearls of sweetest thought and gentlest sympathy: About nine o'clock in the morning, a little boy of twelve, whose jacket of white cloth and the apron ditto, distinctly indicated that he followed the profession of pastry-cook, was returning from market with an open basket on his head, containing butter and eggs. When he had reached the vicinity of the church of St. Eustache, the little fellow, who could only with difficulty make his way through the crowd, was violently jostled by a stranger who was passing, so that his basket tipped, and fell to the ground with its content. The poor lad, when he saw his eggs all broken and his butter tumbled in the gutter, began to cry bitterly, and wring his hands. A person who happened to be in the crowd that gathered around the little fellow, drew a ten sou piece from his pocket, and giving it to the boy, asked the rest who stood grouped around him to do the same, to make up the loss occasioned by this accident. Influenced by his example, every one present eagerly complies, and very speedily the boy's apron contained a respectable collection of coppers and silver. When all had contributed their quota, our young valet, whose distress had vanished in a moment, as though by enchantment, warmly thanked his new benefactors for their kindness, and forthwith proceeded to count the sum he had received, which amounted to no less than 25 francs and 35 centimes. But, instead of quietly putting this sum in his pocket, he produced the bill of the articles he had lost, and as its total amounted to only 14 francs, he appropriated no more than that sum, and then, observing in the group that surrounded him a poor woman in rags, the little fellow walked right to her, and placed the remainder in her hand. Certainly it would have been impossible to show himself more deserving of public generosity, or to acknowledge it in a handsomer manner. The boy's noble conduct was greeted with the applause of the crowd, who were delighted to find such delicacy and propriety in one so young.—*Burritt's Citizen*.

#### PLEASURE FOR A CHILD.

Blessed be the hand that prepares a pleasure for a child, for there is no saying when it may again blossom forth. Does not almost every body remember some kind hearted man who showed him a kindness in the quiet

days of his childhood? The writer of this recollects himself, at this moment, as a barefooted lad, standing at the wooden fence of a poor little garden in his native village; with longing eyes he gazed on the flowers which were blooming there quietly in the brightness of a Sunday morning. The possessor came forth from his little cottage; he was a woodcutter by trade and spent the whole week at work in the wood. He had come into the garden to gather flowers to stick in his coat when he went to church. He saw the boy, and breaking off the most beautiful of his carnations, which was streaked with red and white, gave it to him. Neither the giver nor the receiver spoke a word, and with bounding steps the boy ran home; and now here, at a distance from that home, after so many events of so many years, the feeling of gratitude which agitated the breast of that boy expresses itself on paper. The carnation has long since withered, but it now blooms afresh.—*Douglas Jerrold*.

#### THINKING AND SEEING.

Under this title the Rev. Edwin Sidney lectured before the Church of England Young Men's Society, in Freemasons'-hall. He pointed out the necessity of learning to "think" before drawing positive conclusions from what we "see." In order to a correct judgment in natural things, we had recourse to education, but in spiritual things we needed a higher power, the teaching of the Holy Spirit. It was gratifying to find that this principle had been strikingly asserted by Professor Farraday in one of his lectures at the Royal Institution before Prince Albert. Mr. Sidney then pointed out the origin of many erroneous objections to natural and revealed truth, arising from the want of rightly trained judgment, illustrating his remarks by a variety of pointed and amusing anecdotes. Most of the early errors as to the solar system arose from want of right thinking. In this instance Luther in his "Table Talk" agreed with the Pope and with Shakspeare—a curious trio—in opposing the Copernican system. He also gave examples to prove mistakes in "seeing" made by ill-trained minds. On the other hand, how many important results had arisen from right thinking, e.g., in the cases of Cuvier and Professor Owen, who could construct animals they had never seen simply by the aid of right reasoning. The thoughts should be trained to self-scrutiny; the possibility of erring should ever be kept in view, and more especially the tendency of the thought to coincide with the view we wished to be taken. In discussion care should be taken that by the same words the same things were meant. He concluded by enforcing the necessity of heavenly teaching in reference to spiritual things. The lecture, which abounded in illustrations, was listened to with marked attention by a numerous audience.—*Eng. S. S. Mag. and Journal of Education*.

#### GROWTH OF OPINIONS.

Consider the growth of opinion in any one man's mind; how crudely the opinion is formed at first in his thought; how he is affected by discussion with friends, by controversy with sincere opponents, by some remote analogy in present life, or in past history; how, strange to say, when his mind has apparently been disengaged from the subject, he finds, all of a sudden, great growth or change of opinion has been going on in him, so that it seems as if he had been thinking while he had been sleeping. Then, if the mind of this man is of deep and fertile soil, how all the beautiful influences of literature, of natural scenery, of science, and of art, enlarge and modify the growing opinion—hardly now to be called by so small a name as an opinion, but a cause; how his thought is modified by chance remarks from his fellows, which were not meant to influence him—those remarks which tell so much upon most of us, because the moral we draw from them is all our own.—*Helps' Spanish Conquest in America*.

PROPOSED UNION OF FRANCE AND GERMANY IN LITERATURE AND SCIENCE.—A correspondent at Paris relates the following pleasing intelligence. It promises great things for the future of Europe:—"The Emperor was not in Paris last August when Dr. Firmenich arrived here on a literary mission, believed to have been undertaken under the auspices of the King of Prussia; he was, therefore, unable to receive the *visa voce* representations the learned author was empowered to make to him; and, consequently, a written memorial was left for him by Dr. Firmenich before the departure. That memorial is now about to be brought under his notice by the Minister of Public Education, if it has not been already. The subject-matter of this *memoire* is, as I hear, a plan for a closer union of Germany and France, on the common field of literature and science, by means of a Corresponding Committee, composed, in each country, of the men most distinguished as *savans* and *hommes de lettres*. By this means it is intended that the researches and discoveries of the one country shall be immediately communicated to, and become the joint property of, the other. To judge from the approbation and patronage the Emperor has already, on former occasions, exhibited towards similar suggestions coming from the same quarter, there can be but little doubt of his acting upon this proposal also. Dr. Firmenich has brought out in Berlin, under the auspices of the King, a collection of sample poems and prose pieces