

Paul's Corner.

I HAVE LOST IT. 'I have lost it,' said Charles, as he came into the house, with a very sad countenance. 'What have you lost?' asked his father. 'My knife—that beautiful knife that Uncle Philip gave me. I have looked every where for it, and I can't find it, and I shall never see it again.'

content you, since you have an honest desire, your son should do the duty he owes to his King and country. No man knows better than my comrade, the Sergeant, that steadiness, self-denial, the watchful eye, the earnest mind, the fearless spirit are not necessarily found in the recruit, though he have been set apart for the King's service from his infancy. And yet, you find him think and look for the best he can; and if on the King's part, and on yours, and on ours who wish you joy on this occasion, there be union of heart and mind in wishing that your child may grow up to fight manfully against the enemy and to conquer. I know not what should hinder us from owning him as a soldier now, baby though we know him to be.'

Teachers.—Developing the idea of four. H. M.—Can you tell me what we wanted the children to observe? T.—To observe numbers for themselves. H. M.—We merely direct the mind; our object in this first step was to cultivate the intuitive perception of number. You perceived that the teacher first directed the children to the objects as they were presented. What was done next? T.—The name of the number was given. H. M.—What next? T.—The children themselves applied, or made use of the number learnt. H. M.—Yes; the children were exercised in using the name to express the idea. Why was this done? T.—To fix both on their minds. H. M.—Can you tell me why a variety of objects were used? T.—That they might have an abstract idea of the number. H. M.—Yes; that they might see it did not belong to one set of objects, but might be applied to all. What was the subject of the second lesson? T.—This first part was on a watch, to observe its parts. H. M.—What quality were they taught to observe in the second part? T.—Firmly.

rying? T.—The putting away of the dress, and leaving the silver pure. H. M.—What quality had the silver then which it did not possess before? T.—It was reflective. H. M.—What then were the three or four points brought forward? T.—The state of the silver naturally. H. M.—What was that? T.—Impure. H. M.—What next? T.—In undergoing the process of refining, when the dross being separated from it, it became pure, and reflected the image of the refiner. H. M.—How did the teacher proceed after that? T.—She read a text. H. M.—What did she do then? T.—She questioned the children upon it. H. M.—Did she begin by explaining, in the usual way, what was meant by the refiner, and what was meant by the silver, and so on? T.—No, H. M.—She had, in a certain sense, told them this. The natural state of the silver, the process it underwent to purify it, the effects of this process, and the refiner's work, were the foundation on which the teacher proceeded in the after part of the lesson. What did she bring out and build upon? T.—What were the religious ideas? First, the natural state of our own hearts as they appear to Christ, the Refiner; secondly, that our great Refiner wishes to have us purified, and subjects us to a certain process, in order that we may be purified; thirdly, the result, moral purity or the reflection of our great Refiner's image. What principle did the teacher thus illustrate? T.—Why did she begin with silver before she proceeded to speak of moral purification? Is the silver and its two states better known than the heart and its state by nature and grace? T.—Yes. H. M.—It is more familiar and obvious to a child, and it was therefore a stepping-stone to the spiritual truth. We thus proceed from what children know to what they do not know. By such instruction, that is thrown upon the Bible, and the children associate with its study the pleasure derived from the study of natural objects.

parted. We had seen common little straw houses burnt, by the friends of the poor, for this object, but we never had an opportunity of seeing how the rich would array such a ceremony. And when we heard of a pasteboard house, we made all possible haste, and sent to let all the party in our neighbourhood know of it, and soon were on our way to the river. Mrs. S. and I being ready first, set off with Chi and the children; (Dr. B. and Mr. L. had all gone to the foreign residences, and Mr. S. was collecting the other ladies) for we were dreadfully afraid of losing the sight, and although there was a Chinese crowd to be penetrated, we feared no trouble from it—as soon as we got to the outer border of the mass of people, they opened at once for us, saying to each other, 'What we wanted to see,' and telling us, with much interest, that this thing was 'good to see,' and a fine entertainment, &c.—and so we walked through the really kind crowd, until we reached a good position for seeing the sight, and then every opportunity was afforded us for looking on without inconvenience.

Since the "house burning" we have been to call again on the family of the second Mr. Wong, and as we were not expected, we saw the house in its every-day garb. The embroidery was all taken down, but the ladies were not in dishabille. The little widow was keeping guard as before, over her ghostly husband's viands, and we paid a very pleasant visit. Only Mrs. S. and myself, and the children, went on this occasion, (we thought they would like to see the ladies), and we carried books and some presents, and as we had been inspected before by the servants, they seemed disposed now to keep at a greater distance, and we of course enjoyed our visit more—refreshments were handed, ears of boiled corn, (Indian) being the principal delicacy. We divided our presents among the ladies, which consisted of some common cotton lace edging, thimbles, needles, pins, a few pictures and a dissected puzzle for the children, and Mrs. S. presented the widow with a famous old fashioned bead-bag, and I gave her the "Ta Ta" a common travelling basket which I had carried the things in, not expecting to leave it, but the old lady seemed particularly taken with it, and I begged her to keep it. They showed great delicacy in accepting the presents, and appeared to think that they had received treasures from us. I carried three pictures for old Mr. Wong. The old man came round to the ladies' hall, with the pictures in his hand, and drew himself into various attitudes of well acted astonishment at their beauty, and asked how he should accept such valuable presents. We laughed heartily, and of course insisted that they were unworthy of his acceptance. They then began to make us presents, and visions of Calcuttas and glass beads and Indian treasures flitted across my mind. The return presents consisted of embroidered satin bags and pouches, artificial flowers and red satin embroidered shoes. When we went out to get into our chairs, I saw a basket tied to one of the shafts, and was told that it contained a pair of live pheasants for H. I suppose that these embroidered articles may be a common with the Wongs, as pins and needles are with us. I suppose you know that it is a common part of their entertainment of guests, to make them presents, but in their intercourse with each other, they always expect to receive back, in full, the value of the article given.

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