

THE TWO GIVERS.—A collection for foreign missions was being made at a church door. Up walked the richest man in the congregation, and laid a five-pound note on the plate. The people admired the gift, and praised the giver, but it gave no thrill of joy in heaven. Directly after him there came a little, pale, poor girl, meanly clad, and poverty written out in all her looks, yet with a countenance full of sweetness, and a tear trembling in her eye, and laid beside the rich man's note a single penny. The crowd pushed her rudely by. No one noticed or cared for her gift. But Jesus who was looking on, accepted it, as far more precious than the rich man's note, and made a record of it to her honor.

You will ask, How came this difference?

That same morning the rich man had said within himself, "What shall I give to the collection to-day, for foreign missions? I must give a five-pound note, for this is what will be expected of me; and I wish my donation to be above all the others."

The same morning the little girl had been reading her Bible, and had seen the story of the love of Jesus, and loved him in return. She thought within herself, "If Jesus did so much for me, oh! what can I do to show my love to him? There is to be a collection for foreign missions this day, and I have only a penny; but I will give my penny for Jesus sake, and it may be he will accept it from me, for I love him very much."

The little girl took her penny and laid it on the chair before which she was kneeling, and prayed for a blessing.—Read and ponder, Mark xii. 41—44.—*American Paper.*

PARENTAL EXAMPLE.—The development of the moral sentiments in the human heart, in early life—and every thing in fact which relates to the formation of character—is determined in a far greater degree by sympathy, and by the influence of example, than by formal precepts and didactic instructions. If a boy hears his father speaking kindly to a robin in the spring—welcoming its coming and offering it food—there arises at once in his own mind, a feeling of kindness toward the bird, and toward all the animal creation, which is produced by a sort of sympathetic action, a power somewhat similar to what in physical philosophy is called *induction*. On the other hand, if the father, instead of feeding the bird, goes eagerly for a gun, in order that he may shoot it, the boy will sympathize in that desire, and growing up under such an influence, there will be gradually formed within him, through the mysterious tendency of the youthful heart to vibrate in unison with hearts that are near, a disposition to kill and destroy all helpless beings that come within his power. There is no need of any formal instruction in either case. Of a thousand children brought up under the former of the above described influences, nearly every one, when he sees a bird, will wish to go and get crumbs to feed it, while in the latter case, nearly every one will just as certainly look for a stone. Thus the growing up in the right atmosphere, rather than the receiving of the right instruction, is the condition which it is most important to secure, in plans for forming the characters of children.—*Abbott's Franconia.*

[The power of example, especially parental, can scarcely be exaggerated: and we are apt not sufficiently to consider that not the least effective parts of it consist in matters still more minute and apparently insignificant than those mentioned by Abbott. At the same time let instruction and example be regarded as two things which God hath joined together, and let not man put them asunder. The power of each is doubled by their union. Let us neither contrast nor compare, but combine them. Only let the instruction, both doctrinal and preceptive, particularly as addressed to those of tender