

Boys' Corner.

THINGS DOUBTFUL.

Boys are very often tempted to do things which they are doubtful about. They do not know certainly whether they are right or not. They do not ask leave, because they are not sure that the thing is wrong. If they were sure that it was wrong, perhaps they would not do it. But it is not enough to justify any particular amusement or pleasure that the boy does not know that it is wrong; he ought actually to know that it is right.

A case occurred here yesterday, that illustrated this principle. You remember the little apple tree that you and I grafted in the garden a year or two ago: well, it bore last year one large apple. It was an early winter apple; and so I have been keeping it down cellar, being very curious to taste of it; in order to know what sort of fruit my tree was going to bear. I observed a few days ago that it was beginning to get mellow, and so I brought it up and laid it down upon the table in the parlour, intending, when mother came in, to cut and eat it. While I was gone out of the room a little while, however, Nathan came along to the table, and took the apple, and ate it: and when I came in he was just throwing the core into the fire.

"Why, Nathan," said I, "you have eaten my apple."

"Yes, father," said Nathan, "I found an apple on the table, and I ate it."

"But you ought not to have eaten it, Nathan," said I.

"Why, father," said he, "I did not know that you wanted it."

"True," replied I, "but you ought not to have eaten it unless you knew positively that I did not."

In this case there was very little harm done; for, after all, there was only a little gratification of my curiosity lost by the accident; but in many cases the evil might be very serious. So that it is the duty of children to avoid doing not only those things which are wrong, but also those things which are doubtful; that is, those in respect to which they do not know whether they are wrong or not.—Rollo's Correspondence.

RULES OF A SCHOOL IN GERMANY, THREE HUNDRED YEARS AGO.

Concluded.

B. The next thing: DILIGENCE. (1) He that has set out with zeal in the pursuit of knowledge, must not lightly forsake it and relax his efforts. It is a disgraceful thing, says Homer, to stay long and then to return empty.

(2) Rise early, avoid late hours: these are hurtful to health; morning time is most favourable to study. Aurora Musis antica. The early dawn is friendly to the Muses.

(3) Be absent from no lesson, except from some cause or reason which your Master shall admit as valid.

(4) Take off your cap as you enter into the school-room, and take your seat quietly, regarding the presence of God and of his holy angels. The very heathen could tell that the Deity is every where and beholds all things.

(5) Use your own, not another scholar's things, and have every article in readiness for noting down what specially deserves remembering. Hold fast every good thing you can, if you mean to have plenty.

(6) Learn your lessons promptly and thoroughly. Disdain to have any one prompt you. Be resolute in doing your work with your own hands and your own head.

(7) Retire after study-hours, and give a little time to recollection, so as to impress upon your mind whatever has been presented to it specially fit to advance you in godliness, in science, or in good conduct.

(8) Suffer none of the elements of any branch of study to be effaced from your memory. No building can stand which does not rest upon a strong and steady foundation.

(9) Non multa, sed multum, not many things, but much! Be not eager to read a number of books; read none but approved ones, and read those thoughtfully.

(10) You will be required to use the Latin language in converse with your Masters and fellow-scholars; be not content with a slovenly style, as if it were enough if you have just made yourself understood; regard the best models, and imitate these in speaking and in composition.

(11) Be ready to converse with your school-fellows on your studies, but ever maintain good temper, and give no occasion nor encouragement to strife and angry debate.

(12) Lay down a plan for the employment of your time out of school-hours, and keep to it.—A time for every thing, and a place for every thing. Let not a moment run to waste; remember Apelles who was resolved not to spend a day without exercising his pencil (nulla dies sine lineâ) and the saying of Hippocrates, that life is short, and art is long.

(13) Do your own work and let others do theirs.—It would be an offence in you to do another's work for him, no less than to get yours done by another. Be not disheartened because study demands painstaking and perseverance. Isocrates teaches you that the root of all learning may be bitter, but the fruit of it will be sweet.

C.—Let not GOOD MANNERS be forgotten!

(1) Concord promotes the growth of small things; dissension ruins things mighty. Those who jointly pursue their studies ought to be united in the spirit of brotherly love and piety.

(2) Choose the pious and the diligent for your companions; avoid the idle and profane. Evil communications corrupt good manners.

(3) Set those right who are in error; stir up the indolent; treat not offences as if they were virtues. Seneca says that he who does not discourage evil when he might, will command crime which once he has that in his power.

(4) Receive well-meant censure with a willing mind, and turn it to your improvement. You are told by Hesiod that though a man were not himself wise, yet if he hearken to good counsel, he is to be accounted worthy of commendation.

(5) Rather suffer wrong than do wrong. Never take revenge. If wrong be done against you, and you think you ought not to endure it, apply to the Master for redress.

(6) In dress, be neither slovenly nor foppish. Be particular about the cleanliness of your hair and your hands, and the order of your books and papers. Brush such clothes as you are not actually wearing and put them away. Cover your bed at once on rising from it.

(7) Practise a little self-denial in meat and drink, lest bodily appetite become your master, especially in regard to drink.

(8) Maintain purity in thought, word, and deed; never treat indecent language or gestures as a jest, but rather reprove and always discountenance them.

(9) Show reverence to age and authority. Give short and respectful answers to those who ask you, stand up and bare your head before those who are venerable for their years or for the office which they hold. Be silent when you have nothing profitable to say, remembering that silence has never ruined any one, though talking has destroyed many.

(10) Keep your own things always fit for use, so that you may not have need to borrow those of others; take not these without the owner's leave. Restore what you find, belonging to another.

(11) Flee lying, as if it were the plague. Love, speak, and hear the truth. Let your conduct be a credit to your school, a comfort to your parents, and an example to your companions.

(12) Take no pleasure in speaking of the evil you may see in others; and give no occasion to the envious, or the profane, to speak evil of you who profess to have the fear of God before your eyes.

Trotzendorf's successor used his best endeavours to make the written law effect what the late Rector did by his living influence. But from some cause or other, the Goldberger Gymnasium sunk down to a level with ordinary schools, and the princes of the land bestowed their favours upon the Latin Schools of Briez and Breslau, which have risen to eminence, and probably the spirit which animated Trotzendorf has been unconsciously the spring of successful exertion to many a Master since, whose care of the youth committed to him has extended to their interest not for time only but for eternity.—Free Translation, omitting some parts, from Barth's Jugendbletter.

THE TRACT AND THE BISHOPS.

A faithful American clergyman was, for a length of time, chaplain to the military academy at West Point, in the United States. It was a most important post, as many cadets were therein being trained for the future service of their country. The chaplain delivered the pure gospel of Jesus: he was zealous, he was prayerful; but long, long years passed away, and he seemed to be spending his strength for naught. Could it be that the sword of the Spirit had lost its keen edge? Could it be that God had forgotten his promise that his word should not return unto him void? The chaplain's mind was sorely tried; and he hardly knew what to think. It happened that the pious father of one of the young men died; and, anxious for the spiritual welfare of his child, he made it one of his last requests that he would go and converse with the chaplain. In compliance with this charge, the cadet went. The chaplain talked with him, and prayed with him; but it was evident that his words fell upon a listless ear, and the youth departed, not at all, as it seemed, affected by the solemn truths which had been urged upon him. Before he quitted the apartment, however, the clergyman drew from a drawer two tracts, placed them in his hands, begged him to keep and read one himself, and to dispose somehow of the other. "Let it go," he said, "any where in the barracks; perhaps I shall hear something of it." About a week afterwards the chaplain was sitting in his solitary chamber, sadly musing over the failure of his hopes, astonished and humbled that, though he had so long been sowing, not a solitary seed had yet appeared above the ground, springing up with any promise of good fruit. While engaged with these mournful thoughts, he heard a tap at his door. "Come in," he cried; and a cadet entered, apparently in much distress, so as for a while to be unable to narrate the reason of his visit. When, however, his emotion permitted him to speak: "I am come," he exclaimed, "about my soul: pray tell me what I must do." It was the repetition of the memorable scene in the prison of Philippi, when the conscience-stricken gaoler enquired of the apostles, "Sirs, what must I do to be saved?"

Thankful to God for this evidence of the working of his Spirit, granted at the very time when he was fearful he had laboured in vain, the chaplain enquired how thoughts such as these had come into the young man's mind. He had picked up a tract, he said, at the door of his room: he had read that tract: he had been struck with it, he had reflected upon it; and feelings and convictions heretofore unknown to him had sprung up within him. Nor could he rest until he had with troubled heart and anxious enquiry sought the good chaplain's counsel. But how came the tract at the chamber door? What hand had cast it there? It was the very identical tract which the clergyman had given the week before as above related, to the other youth, and had told him to "let it go any where in the barracks." His hope that he should "hear something of it" was thus remarkably verified. "Cast thy bread upon the waters; for thou shalt find it after many days." Gladly did he embrace the opportunity of instructing the cadet. He read the Scriptures to him: he prayed with

him: he pointed him to Jesus Christ the compassionate friend of sinners, who is ready to pour healing balm into the wounded heart. And gradually the young man's mind was calmed. He was enabled to take comfort: he was enabled to look by faith to Christ. And from that time he consistently adorned the gospel. The other cadet was also brought to serious reflection, and eventually to a cordial dedication of himself to God. And these two were but the first fruits of a plenteous harvest. The early and the latter rain seemed now to descend from heaven upon the seed which had so long lain dormant; and in that academy the zealous chaplain saw many, turned from darkness to light, from careless worldliness to the holy service of Christ their Saviour. O wonderful change! Truly it was a new creation. For, "if any man," says the apostle, "be in Christ, he is a new creature; old things are passed away; behold all things are become new." The moral desert becomes a fruitful field: the wilderness rejoices and blossoms as the rose.

But this is not all. Years rolled away. The chaplain of the military academy at West Point was removed to other scenes. He passed over into Europe, and became known and dear to the Church in England. He returned to his own country, and was appointed a bishop. Devotedly did he labour in the charge over which the Holy Ghost had now made him overseer; and worthily was he had in honour for his work's sake among his brethren. He was chosen once to preach the consecration sermon of another servant of the Lord appointed likewise to the episcopate. That individual was the cadet who had picked up the tract, who with an altered destination in life had become a minister of the sanctuary. Let any one conceive, if he can, the feelings of the two, and the emotions with which they must have recoiled, on that solemn day, the conversation in the chaplain's study at West Point. How deeply must their hearts have thrilled with gratitude to God, who works wondrously the counsel of his will! How ardent must have been their love to that Saviour who had so mightily wrought by his Spirit in them.

It only remains to name the brethren. The chaplain is Charles P. McVaine, bishop of Ohio; the cadet is Leonidas Polk, bishop of Arkansas.

By this simple history we may learn an instructive lesson. God's time must be our time; we may not murmur or be impatient if he sees fit to try our faith. "The vision is yet for an appointed time. . . though it tarry, wait for it; because it will surely come." And we may not disregard the feeblest instrument. God may choose to put honour upon it. Let us use then every means to convey the knowledge of his will and to extend the Redeemer's salvation.—Teacher's Visitor.

AWFUL HURRICANE AT TOBAGO.

On the night of the 11th of October the island of Tobago was visited by one of the severest and most desolating hurricanes that have occurred within the memory of the oldest inhabitant. During that day heavy clouds were seen gathering to the west and north, and towards the evening the wind blew fresh from the latter quarter. These symptoms of an approaching hurricane seemed to create little or no apprehension in the minds of the inhabitants, because Tobago had since 1783 suffered but to a trifling extent from such a cause, and therefore they may truly be said to have been in many respects quite unprepared for such a short but fearful display of omnipotent power. The night of the 11th of October will be long remembered in the annals of Tobago.

The day, which was unusually sultry, oppressive, and lowering, was succeeded in the latter part of the evening by indications of heavy rains from the westward, and towards nine o'clock by slight gusts of wind, which although evidencing the approach of a stormy night were viewed with little alarm. By ten o'clock, the heaviest sleeper was roused by the dreadful truth, that a hurricane of the severest kind was ravaging the district. A severe earthquake is said to have preceded the first outbreak, nor can it be doubted, after the proofs around us.

The wind at first appeared to blow from the west by north, accompanied by heavy rain a lightning, veered towards the south afterwards, and previous to the termination of those dreadful hours of anxiety, blew again with increased violence from the north and east, till one a. m. of the morning of the 12th.

Continuing to rage with such fury for three hours, considerable damage was expected to be done, but the desolating and devastating effects produced by it are beyond description. High and low, rich and poor, have alike experienced its fearful influence, and been made to acknowledge the power of that Being "who maketh the clouds his chariot, and who walketh upon the wings of the wind." The lightning was vivid in the extreme, and incessant in its fearful brilliancy. Several lives are stated to have fallen a sacrifice to its fury—viz, one at Cove, two at Millford, one at Golden Grove, and one at Montgomery.

The morning of Tuesday presented a scene of destruction in every quarter in which the eye was directed, accompanied by the too powerful proofs of its severity being general, in the crowds of hapless beings passing along the roads with their little, all saved from the wreck of their buildings, and in search of a covering for themselves and families.

The once smiling face of the country, dotted with the cottages and gardens of the labourers, the fruits of bygone earnings, were swept to the four winds of heaven, and no protection left them but the hill-side or the ravine, till the morning broke.

The dwelling-houses on estates generally, have suffered terribly. Some are entirely swept away, and their inhabitants at the present

moment obliged to resort for shelter to any field which offers a present protection against the elements, and it is to be feared, with little prospect of having such dwellings again raised.

Trees, the growth of many, many years, which withstood the violence of all preceding hurricanes, have been bent and twisted like willow wands, and present themselves denuded of foliage, stripped of their branches, and in many instances torn up by the roots and cast to a distance.

The canes which, during the eventful day, looked healthy and luxuriant, have been in every case prostrated, as if a destroying torrent of water had passed over them, and torn their leaves into shreds. Those most advanced have suffered most severely; we fear, in several cases, irremediably. The less advanced plants present a more encouraging appearance, but afford no hopes that they will fully recover from their effects.

Confident hopes are indulged in by some that the oldest plants may yet recover, but the forebodings of the many tend to destroy the supposition; nor can it be concealed, whilst numbers are completely uprooted and many prostrate, that others are more or less injured. The destruction of sugar works, &c., is so wide spread and general, and the means of restoring them so doubtful, as to cast a general gloom over the community. Wheresoever buildings have escaped from the fury of the tempest, they have been obliged to be used for the houseless sufferers on the estates and neighbourhood, whilst the dwelling-houses left standing have been similarly appropriated.

I fear no very favourable accounts can be given of the provision grounds. The corn is laid flat; cassada and yams much shaken, and in too many cases rooted up. Plantains have been quite destroyed; sweet potatoes have suffered least of all.

We are enabled to state on undoubted authority, that throughout the island, thirty great houses or manager's houses are completely destroyed; thirty-one ditto, ditto, severely injured; twenty-six works completely destroyed, thirty-three ditto, severely injured; 456 settlers' houses destroyed; 176 ditto, greatly injured. In Scarborough, Rocky Vale, Monkey Town, Lower Town of Scarborough, and otherwise in the vicinity of Scarborough alone—122 houses of all descriptions including out-buildings were totally destroyed; eighty-four ditto greatly injured. The loss of life is estimated at nineteen only.

The whole of the barracks were unroofed, and some of the side walls blown down; the officers' quarters were entirely stripped of their verandas, roofs, and shingles, windows and doors blown in and broken, part of the roof of the hospital blown down, canteen, ordnance stores, and out-building in ruins; one soldier of the 19th Regiment killed, and another seriously injured; several soldiers of the 1st West India Regiment also seriously injured by the falling of the ruins. All the officers escaped, excepting the deputy-ordnance storekeeper, who was much injured by the falling of his house; the fort-adjutant received a contusion whilst extricating others from the ruins. By the unwearied exertions of the officers of the garrison, particularly the officer commanding, the troops were provided with shelter and comfortable accommodation, under the circumstances (the rain falling in torrents during the following day), the greater part in tents erected in the pasture, and many in buildings temporarily cleared for their reception. The loss of stores, arms, &c., is immense; and from the total destruction of the barracks, it has been deemed advisable to send the whole of the white troops to Trinidad, for which purpose the brig Judson has been chartered, and sails for that island this evening.

A PEACEABLE COMMUNITY.—The Court of Common Pleas for the county of Barnstable, Mass., held its annual session lately. The Judges took their seats; the chaplain prayed; the full complement of grand and petit jurors, a melodious crier, and a bar full of lawyers qualified to maintain either side of any cause—yet after all not a single case, criminal or civil, was found for the juries! In six months not two men could be got to go to law with each other, and nobody had committed a crime that required a verdict of guilty or not guilty. The county is one of the most populous in that State—but the principles planted by the Pilgrims flourish there spontaneously.—Christian Intelligencer.

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