

## Youth's Corner.

## THE LORD WILL PROVIDE.

In a lone house upon Barmour Moor in the county of Northumberland, there lived a man of the name of Thomas Hownham, who had great difficulty in supporting a wife and two young children. He had a donkey on which he carried coals from Barmour coal-hill to Doddington and Wooler; he also made brooms on the heath, and carried them round the country for sale. But his earnings were scanty at all times, and one evening he came home without any provisions at all, not having met with customers for either coal or brooms. There was nothing in the house for the family to eat; the children were crying for hunger, the wife wept sore for the poor things, and the father had no comfort for them; they had to go hungry to bed, and the poor man sat up in the house disconsolate, till he saw both the children and their mother asleep.

It was a beautiful moon-light night, and when his feelings as a father and a husband were quieted by seeing the family soothed with sleep, he himself began to be wonderfully composed, and the words of Habakkuk came forcibly to his mind, where it is said: "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation." (iii. 17, 18.) He went out of the house to a retired spot, at a little distance, and there poured out his soul unto God, cast his cares upon him, and besought him to provide for his dear ones. It might have been an hour or more before he returned to the house; but on entering it, he thought there was something he could see by the light of the moon on a bench close by the bed; he went near and felt, and to his amazement he found it was a joint of roasted meat cold, and a good-sized loaf of bread. He looked all about the house, and called out to know if any body was within hearing; there was no answer. His heart was filled with wonder and gratitude, and he awoke his wife to hear whether she could make any guess as to where this provision came from: she had not the remotest notion of it. At last she awoke the children, who began to cry as soon as they became conscious again of the gnawings of hunger: but oh what a happy family they were when they stood round the rich meal which God had provided for them, and how willing to believe that, whether angel or man had placed it there, it was their duty to give thanks to God and to trust him for future supplies.

On the following day, poor Thomas quietly made inquiry of one and another of his neighbours, to know how the bread and meat came into his house, but no light was thrown upon the matter. Twelve or thirteen years passed by, when a death took place at Lowick, which caused a good deal of talk, because the deceased had been a noted miser whose farm commonly went by the nick-name of Pinch-me-near. Every body said, the old man had never done one generous action; but there was one elderly woman who denied it, and declared she knew of one, though it was one which he did by constraint rather than of his own mind. This woman was servant to him some twelve or thirteen years ago; and one morning, before he went to Wooler market, he ordered a joint of roast meat to be made ready against the time he might be expected home, as he thought of asking some neighbouring farmers to take dinner with him on their way home. The afternoon proved wet; her master did not return till late, and was in very bad humour. He did not touch the meat which had been prepared, but went to bed early. In about two hours after, he called up his man-servant, and ordered him to take a loaf of bread and the joint of meat, just as it was, to Thomas Hownham's, without saying where they came from. The man went, and as he found Hownham's door open and the family asleep, he just put the things on the bench, and went his way. On the following morning, the old miser enjoined it upon his servants to say nothing about what had been done during the night. He told them, in great agitation of mind, that after going to bed he did not rest well at all; he fell a-dreaming, and thought he saw Hownham's wife and children dying of hunger; he awoke and endeavoured to shake off the impression, but the same dream returned, and when he awoke the third time he could stand it no longer; it was then he called for the man-servant and sent him away with the things. But as he thought it to have been a great piece of folly, he did not want it to be mentioned to anybody. It was not mentioned until after his death; and not till then, therefore, was light thrown upon the merciful providence by which Hownham was relieved in his urgent time of need. It was not an angel that had brought the bread and meat, but it had been sent not the less at the command of Him who "feedeth the young ravens when they call upon him."

## THE EVERY-HOUR CHARACTER.

I recollect reading an anecdote some time since, in the journal of one of our popular tourists, which exhibited the disastrous effects that sometimes ensue from the want of self-government on trifling

occasions. As far as I can remember, the story ran as follows:

The American tourist encountered, while travelling in a diligence in France, an elderly lady, who was a native of the country, and whose amiable and attractive manners, and good-humoured endurance of fatigue and inconveniences, excited the commendation of the American. The prepossession was mutual, and before the travellers separated, the matron threw out sundry hints for the practical guidance of her more youthful associate. Among these, was a judicious caution to him against marrying any woman, before he had become well acquainted with her domestic virtues. To this end, she advised him never to visit any young lady as an admirer, at a regular hour on returning days. The traveller manifested surprise, and inquired "what possible evil could result from paying his visits to the object of his admiration, at stated seasons?"

"Very great deception as to character," she replied, "might probably be the consequence, inasmuch as the young lady, knowing when her lover was to be expected, would be prepared in holiday dress and smiles, to welcome him. A friend of mine," she said, "learned a painful lesson, by thus regularly making his calls at a particular hour of the evening, on a fair acquaintance. So admirably had she uniformly appeared at these times, and so attractive, that his heart had been taken captive; and the young lady and her family smiling on his suit, it was about to be consummated, when, a very short time previous to that fixed on for their marriage, having occasion to leave town on business during the afternoon, he called unexpectedly, at an early hour of the morning, to take farewell. The hall door was open, and he entered unannounced; while he stood just within the threshold, he heard strange and discordant notes issuing from the family sitting room, which was near at hand: the sound was so unusual, that his foot was arrested, and he found himself undesignedly a listener in a scene, never intended for his ear. It was, alas! the voice of his *bien aimée*, engaged in an angry discussion with her mother, about some article of dress, in which the taste of parent and child differed—one impassioned word followed another, until finally the refractory child prevailed, and the mother, with flushed face and swimming eyes, left the apartment, and passing through the hall, disappeared. Shocked and astounded by the alarming discovery which he had so unexpectedly made, the gentleman retreated with a sorrowful heart to his lodgings—a painful and heart-rending struggle ensued, the issue of which may be readily imagined; he wrote a kind and feeling letter to her who had deceived him so grossly, and relinquished her hand for ever, since he felt assured, that one who could not command her temper on such an occasion, to her mother, was ill qualified to render him happy as his wife.—*Young Lady's Companion, by Miss Cox, of Cincinnati.*

## CURIOUS DISCOVERY OF AN ANCIENT BIBLE.

A copy of the first complete edition of the English Bible, printed by Myles Coverdale, bearing the date 1535, was accidentally discovered a few days since in the false bottom of an old oak chest, at Holkham Hall, Norfolk, the seat of the Earl of Leicester. There are numerous imperfect copies of this edition of the Holy Scriptures in existence, two being deposited in the library of the British Museum, one in the Bodleian Library at Oxford, one in the Cambridge University library, and in fact most of our great libraries and public institutions, as well as many private individuals, possessing the volume. The above book is the most valuable specimen of Myles Coverdale's labours hitherto brought to light, being in every respect perfect, whereas all the other volumes enumerated are deficient of many leaves, both at the beginning and the end. During the religious persecutions in the reign of Queen Mary, the proof of the possession of the Bible subjecting the parties to the consequences of an accusation of heresy, most of the copies of the impression were buried, which accounts for the discrepancy, the humidity of the soil having destroyed a considerable portion of the leaves. The noble proprietor of Holkham has had the book appropriately bound and enclosed in an oak box, and it now graces the shelves of his magnificent library. Some idea may be formed of the estimation in which the bibliographical treasure is held, from this circumstance of a London bookseller having offered to purchase it for the sum of 500l.—*London Record.*

[It is well that we should be thus reminded of the days when the Bible had to be concealed in the false bottoms of oak-chests, lest the owner be burned alive for having the Word of God in his possession. Are we to invite those days back again? Ed.]

**BREAD CAST UPON THE WATERS.**—Lady Huntingdon once spoke to a workman who was repairing a garden wall, and pressed him to take some thought concerning eternity and the state of his soul. Some years afterwards she was speaking to another on the same subject, and said to him, "Thomas, I fear you never pray, nor look to Christ for salvation." "Your Ladyship is mistaken," answered the man.

"I heard what passed between you and James at such a time, and the word you designed for him took effect on me." "How did you hear it?" inquired her Ladyship. "I heard it," answered the man, "on the other side of the garden, through a hole in the wall, and shall never forget the impression I received."—*Countess of Huntingdon's Life and Times, vol. 2.*

**A HIGH-BRED LADY.**—We find the following characteristic passage in a letter from the Duchess of Buckingham, a daughter of James the Second, to Lady Huntingdon. "It is monstrous, says the noble Duchess in a tone of high-bred indignation, "it is monstrous to be told that you have a heart as sinful as the common wretches that crawl on the earth. This is highly offensive and insulting, and I cannot but wonder that your ladyship should relish any sentiment so much at variance with high rank and good breeding."

**A SPIRIT OF LITIGATION REPROVED.**—Some years ago, a man who had more spare money than good sense, suffered himself to be sued for the sum of two dollars; enraged at what he considered the audacity of the plaintiff, he resolved to put every engine of the law in force, "to keep him out of his money," and accordingly applied to a gentleman of the bar to effect his object. After listening to his statement of the case, the attorney demanded a fee of only three dollars, which the defendant promptly paid down, highly gratified with the smallness of the sum. The attorney went to the magistrate's office, and paid the debt and costs with the three dollars he had just received from his client. They met in a few days, when the man inquired of the attorney whether he had attended to the case, and what had been the result. "Yes, sir," replied the lawyer, "and I have completely *non-suited* the plaintiff; he'll never trouble you more."—*Independent Republican.*

**A VOW OF ABSTINENCE.**—A certain Indian had killed another, for which, by the invariable law of his tribe, he was condemned to death. When the sentence had been announced to him, he asked with great gravity to be allowed one favour: would the chiefs give him liberty to drink one more glass of spirits and smoke a pipe of tobacco, before the sentence was executed? The request was granted with all the solemnity natural on such an occasion. As soon as the criminal saw the chiefs sufficiently pledged towards him, he avowed his intention to abstain from both spirits and tobacco during the rest of his life. The sacredness of an Indian promise is such that the man's life and moreover his liberty were thus secured to him.

**THE PERSIAN LORD IN ENGLAND.**—It was mentioned, that two of the servants of the Persian Ambassador having offended him lately in London, he applied to the British Government for permission to cut off their heads. On learning that it could not be granted, he gravely remonstrated! In the sequel he was ill able to comprehend how the laws of England could deny his request. Finding, however, that his hands were tied up, he told his servants, "It was all one: they must consider their heads as being off, for off they would come when he got them back to Persia!"

**LARGEST INCOMES.**—I sat between the Chancellor of the Exchequer and Lord Lyndoch. Speaking of the property tax, the former mentioned that the four largest incomes in the kingdom, as returned under it while in operation, were those of the Duke of Northumberland, Earl Grosvenor, the Marquis of Stafford, and the Earl of Bridgewater; these, he said, were the richest Peers in England, and there were no Commoners whose incomes were returned as large. They each went beyond one hundred thousand pounds, clear of everything. Many incomes among the Peers, and several among the Commoners of large landed estates approached these in amount; but none came up to them, according to the official returns."—*Richard Rust's Residence at the Court of London.*

**KNOWLEDGE IS POWER.**  
In a report by Horace Mann, Esq. Secretary of the Board of Education of Massachusetts, the following striking exemplification is introduced of the maxim that "knowledge is power."

"Mr. Redelet, in his work, '*Sur l'Art de Bâtir*,' gives the following account of an experiment made to test the different circumstances, which were necessary to move a block of squared granite weighing 1,080 lbs.

"In order to move this block along the floor of a roughly chiseled quarry, it required a force equal to 753 lbs.

"To draw the same stone over a floor of planks, it required a force equal to 652 lbs.

Placed on a platform of wood, and drawn over the same floor, it required 606 lbs.

By soaping the two surfaces of wood, the requisite force was reduced to 180 lbs.

Placed on rollers of three inches diameter, a force equal to 34 lbs was sufficient.

Substituting a wooden for a stonic floor, the requisite force was 28 lbs.

With the same rollers on a wooden platform, it required a force equal to 22 lbs. only.

"At this point," says Mr. Mann, "the experiments of M. Redelet stopped. But, by improvements since effected, in the invention and the use of locomotives on railroads, a traction or draught of eight

pounds is sufficient to move a ton of 2,240 lbs.; so that a force of less than four pounds would now be sufficient to move the granite block of 1080 lbs.; that is, one hundred and eighty times less than was required in the first instance. When, therefore, mere animal or muscular force was used to move the body, it required about two-thirds of its own weight to accomplish the object; but by adding the contrivances of *mind* to the strength of *muscle*, the force necessary to move it is reduced more than one hundred and eighty-eight times. Here, then, is a partnership, in which *mind* contributes one hundred and eighty-eight shares to the stock of one share contributed by *muscle*; or while *brute* strength represents one man, *ingenuity* or *intelligence* represents one hundred and eighty-eight men."—*Amer. Paper.*

**THE POTATO DISEASE.**—The following course is recommended by Mr. William Herapath, in a letter addressed to the *Bristol Mercury*, for the purpose of saving as much as possible of the nutritive qualities of the diseased potatoes this year: "It seems, from the microscopic appearances, that the starch escapes injury for a long time after the skin and cellular parts are gone; and as the whole of the nutritive powers of the potato reside in the starch, I should recommend that wherever the disease has shown itself to any extent, the crop should be dug whether ripe or not, and the starch extracted by the following simple process:—

"After washing the roots, let them be rasped fine and thrown into a large tub or other vessel; pour a considerable quantity of water, and well agitate and rub the pulp with the hands; all the starch or *fecula* will, from its great weight, fall to the bottom, while the skin and fibrous matter will be carried away by the water; wash the starch with one or two more waters, allowing it to fall after each washing; spread it upon cloths in a warm room to dry. In this way about 20 or 21 lbs. will be obtained from every 100 lbs. of potatoes, and it contains as much nourishment as the original roots; it will keep any length of time, and might be used with flour to make bread, pies, puddings, &c. as well as farina-cous spoon-meat. This is much better than throwing away the diseased roots, and will furnish food for tens of thousands who might otherwise want it."

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