

Youth's Corner.

EXETER HALL IN LONDON.

When I first came to London, there was a very narrow part in one of the most thronged streets, called the Strand. A large house, which went by the name of Exeter Change, left but a narrow space through which the stream of people walking, of carriages driving, and of horsemen riding had to pass.

Now there were some good, rich men, who had been desirous before, to have a larger room than was to be found in all London, for the purpose of holding those annual meetings at which religious Societies have an account given them of the year's work that has been done, and hear some gentlemen always speak to them upon the good cause in which they have joined together.

There is also a smaller room for meetings which do not require the large one; and then many offices of different Societies, where they can carry on their business and be at the same time very near to each other, all under the same roof.

This great building is called Exeter Hall. You may have been at meetings of the Bible Society or of Missionary Societies, which are held in churches or chapels; the meetings in Exeter Hall are pretty nearly like them, but the number of people is five, six, eight times as large as any meeting that you ever saw.

But I would not cause you to suppose that such are really all those hearts, though, like yourselves, I also could wish it to be so. It is at the meetings in Exeter Hall, just as the Saviour says it is at the great fishing to which the kingdom of heaven is like: Exeter Hall is like the net cast into the sea, and the people who meet in that large room are like the fish enclosed in it, both bad and good.

The month of May is the one at which the greatest number of annual meetings is held by religious Societies. At that time, many pious people from all parts of the kingdom visit London on purpose to attend these meetings, and there is not a day all the month, when one or more of them are not held.

* Epistle for Whitsunday.

meeting, of which I think you know that it sends missionaries chiefly to the heathen. Some of the Hymns which were sung by the Hebrew children under the care of the Jews' Society were printed in the last "Berean;" here is one more, which you must compare with the 137th Psalm. When the Jews were carried into captivity to Babylon, they felt so sad, they hung up their harps on the branches of the trees, and would not touch them, but rather be still with their grief.

HYMN.

Long has the harp of Judah hung, Neglected, broken, and unstrung, Beneath the willow's shade; Whilst Israel's solitary bands, By foreign streams, through foreign lands In saddest moods have strayed.

But since our God reveals his face, And smiles upon his chosen race, We'll take our harp again; Tun'd, as in former happy days, To notes of gratitude and praise, We'll strike a joyful strain.

Our songs shall be of Jesus' love, Who left the ethereal courts above, To bear our guilt and shame; Th' eternal, uncreated Word, Both David's Son and David's Lord, Jehovah is his name.

So vast the theme, it might inspire An angel's song, a seraph's lyre, Such wondrous grace to tell; Wake, harp of Judah! bear the sound Far as creation's utmost bound; All hail, Immanuel!

SPRING, SUMMER, AUTUMN, AND WINTER.

"Well, Spring! what have you got to say, with your fresh green leaves and grateful breezes? We are very glad to see you, and heartily bid you welcome; for you make the world a very pleasant place to live in. What have you to say, Spring? what have you to say?"

"It was not I, but God, who made the world so pleasant as it is. He formed the green leaves, and sent abroad the grateful breezes, and beautified the earth. All this he has done to make you happy; therefore you ought to love him, to obey him, praise him, and to magnify his name for ever."

"Well, Summer! what have you to say, with your fragrant flowers, your singing birds, your bees, and your butterflies? What should we do without you! If your sun did not shine on the earth, and light up the heavens, we should not be so well off as we are. What have you to say, Summer? what have you to say?"

"It is not my sun that shines on the earth, and lights up the heavens. I never yet made a fragrant flower, a singing bird, a bee, or a butterfly. God made them all in his wisdom and goodness; therefore you ought to look up to him, and to love him, to obey him, to praise him, and to magnify his name for ever."

"Well, Autumn! what have you to say, with your ripe clustering fruits and golden grain? Even the green leaves of spring and the fair flowers of summer would be of little value to us, if we had neither orchards nor corn fields! We owe you much, Autumn! Do you think so? What have you to say, Autumn? what have you to say?"

"Owe me much! you owe me nothing. There is not a ripe pear or apple on the trees; not a single yellow ear of corn in the wheat-field, but it is the gift of God. It is God alone who gives seed-time and harvest. He crowns the year with his goodness, his paths drop fatness, Psal. lxxv. 11. To him, then, your thanksgiving should be offered. You ought to love him, to obey him, to praise him, and to magnify him for ever."

"Well, Winter! we have come to you at last. What have you to say? If your sharp frost did not destroy thousands of insects, and purify the air, and if your fleecy snows did not protect the seeds, and render the ground more fruitful, we should be sadly off. Few things are more pleasant than a fine, dry, frosty morning; so we would not part with you, Winter, on any account. You have done much for us; what have you to say, Winter? what have you to say?"

"I have done nothing at all for you, therefore you need not thank me. If God had not sent the sharp frosty air, you would never have felt it. If God had not sent the flaky snow, you would never have seen it. If you feel grateful for the winter season or the summer, the spring season or the autumn, God alone deserves your thanks. You are bound to love him, and to magnify him for ever!"

You see, then, that Spring, Summer, Autumn, and Winter declare God's goodness, and proclaim that "the Lord is a great God, and a great King above all gods." Ps. xcv. 3. If then, we forget the Father of mercies, and His Son Jesus Christ, every green leaf of spring, every flower of summer, every fruit of autumn,

every flake of snow in winter, even as every part of the Bible is against us.—From the New York Children's Magazine.

EDUCATION.

If you can, give your children a taste for reading; and then, by laying good books in their way, they educate themselves. Let their works and studies be for use, not for parade. Fear not to lose respect by familiarity: respect follows esteem and love, and not constraint. You can only cure their faults by knowing them; you can only know them by familiarity with them. Encourage them to confide in you. Be not startled at their faults, or they will not show them to you. We only open our hearts to those we love, and none but such can mend them.—Permit the children entrusted to your care, to be as little as possible out of your sight or hearing, as they will hurt each other if they are: for children left to themselves, even in play, will catch each other's faults. All that has been recommended, is consistent with the most steady and regular conduct; for steady and regular you must be, or you do nothing. Make the children do as much as possible for themselves. Encourage them to keep their persons perfectly neat: use them to assist each other: be not severe for trifles: subdue in them by God's grace every instance of pride and vanity: let the proud child submit to the lowest employment in all things: teach them to speak low and slow: discourage pertness, which often is a fault in public education: fashion them to a graceful gesture, carriage, and gait; and make them polite: the foundation of good breeding is charity and humility; not to offend or assume, and a desire to please, is good breeding.

With these, an easy, natural, modest behaviour is more agreeable than what is called a pretty manner, for nothing affected can please. Play with them; forget the teacher and be their companion: at the school hours, your instructions will enough remind them that you are their master, and that is sufficient. Tire them not with reading: make them sometimes leave off when they have an inclination to proceed. Reflect how great will be your reward for the exact discharge of your duties. As you educate these children, they will educate theirs, and so on until time shall be no more: and if you turn many to righteousness, you will shine as the stars for ever and ever; and when the great Shepherd shall appear, you, with other shepherds, will receive a bright crown, which fadeth not away, reserved in heaven for your labour of love: therefore serve as to the Lord, and not to men: think not of your pensions and perquisites, so much, as that the most important, the most honourable of all employments, is committed to your care, the forming the minds of the next generation, to avoid (as far as in you lies) all the faults of this, by endeavouring that those under your care may become blessings to the world, in every station of life, and bright spirits to all eternity.—The Friend.

THE CANSTEIN INSTITUTION IN GERMANY FOR PRINTING THE SCRIPTURES.

"Charles Hildebrand, baron of Canstein, a true lover of all sincere servants of God, published a proposal in the year 1710, exhibiting a method in what manner the entire Bible, as well as the New Testament by itself, might be printed, and purchased at a very moderate price, for the benefit of the poor. The substance of this proposal was: that such a number of types should be cast, as might compose so many pages as the whole book did contain; and then, that all the forms thus composed be preserved entire for all the succeeding impressions. Many, as soon as they came to be acquainted with the design, highly approved of it; as of a thing whereby, in time, they might see a Bible printed off with as great care and exactness as the study of men was able to make it. In effect, some readily contributed several sums of money for rendering practicable a project of so public a use and advantage. In the year 1712, the beginning was made with publishing the New Testament, and the Psalter, which was joined to it. And truly, Sir, within the compass of thirty months, there were wrought off no less than seven editions, making up in all a number of thirty-eight thousand copies, and sold for about four pence apiece unbound, or for about the sixty-third part of an English pound sterling. The whole Bible printed in October, hath had two editions, wherein there have been wrought off ten thousand copies; and in the month of March, the year ensuing, an edition is coming forth in twelves, whereof five thousand copies will be printed at once. The price of both volumes is so very inconsiderable, that for about 20 shillings English, there may be bought thirteen copies of the larger size, and twenty-one of the smaller. I do not doubt, reverend Sir, but you will wonder at so uncommon a providence, which hath attended us in publishing the divine oracles at so low and easy a rate. It is certain that many, even in Germany, have been highly taken with this enterprise, as tending so much to the promoting of christian knowledge among the poor sort of people.—From a letter written by Professor Franke of Halle, more than a hundred years ago.

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Quebec, 5th May, 1844.

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TO THE LAW AND TO THE TESTIMONY: if they speak not according to this word, it is because there is no light in them.—ISAIAH viii. 20. Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me.—JOHN v. 39.

THE Touchstone of Truth; WHEREIN VERITY BY SCRIPTURE IS CONFIRMED, AND ERROR CONFUTED; So that one of any capacity may, by the Help of this Book, be able to argue with a Romish Priest, and to refute him by the Word of God. To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.—ISAIAH viii. 20.

Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me.—JOHN v. 39.

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