

**Youth's Corner.**

**VACATION-JOURNEY  
IN SWITZERLAND.**

*Continued.*

While the people were preparing dinner, the landlord offered to show Mr. Kapff and his young party the bathing-rooms. The offer was accepted, though it seemed hardly worth going many steps to see little rooms with bathing-tubs in them—but they became acquainted with a very different arrangement. Stepping in at a door, they found themselves in a spacious room, made into a bathing-tub so large that a numerous party of ladies and gentlemen in wide dresses sat in it at tables, pleasantly chatting and amusing themselves among each other. Most of them were sitting upon benches, so that the water reached up to their breasts, and the tables stood just a little above the water. All sorts of conveniences and means of recreation are commonly placed upon the tables, and conversation is kept up in a lively manner by those who are not seriously ill. This has a good effect upon those also who are in a very bad state of health, because it enlivens them; and many recover with astonishing rapidity by this mode of bathing and easy pastime. The doctors advise that they should spend four hours of the morning, and two of the afternoon in the water. The springs from which this water is obtained, are numerous in the valley; and it comes out much hotter than what we should choose a very warm bath to be. But in the midst of all these hot springs, there is one which sends forth water as cold as ice; and this water is coldest during the hot months from May to September.

At dinner, there was a large and respectable company, and among them persons of different nations, who took great pleasure in finding their countrymen among the young travellers, for they had four different native tongues between them. Very soon, there was conversation with them in French, Italian, English, and German—and in Swiss, we may say, because the German which they speak in Switzerland is so bad, that it may be mentioned as a language by itself: when one of the guests at table got the Swiss boys from Hofwyl to talk the Berner dialect with him, it would have puzzled a true German to make out what they were about.

After dinner they resumed their journey, still descending, but very gently and pleasantly upon a trodden path over meadows, under the shades of trees, and by the sides of fields. Before any one could begin to complain of fatigue, great merriment was excited by the mistake of a man with whom they came up and entered into conversation. After giving them one or two wondering looks, he asked Mr. Kapff, whether it was for the King of Naples that he had enlisted the youngsters? It excited boisterous mirth among the boys, to be taken for young soldiers, and their reverend tutor for a recruiting officer. The mistake was not so very strange to make in Switzerland, where recruiting is constantly going on for the armies of different kings; and as it is very common there, for most of the drummers in a regiment to be quite young boys, that was probably the service for which the man thought Mr. Kapff's party was destined.

When they arrived at the village of Leuk, having had three hours' march from their halt at the bathing-establishment higher up, they would have been quite willing to close their day's march; but the place, though at a distance it looked pretty, did not seem inviting at all when they got into it: all the boys therefore volunteered to go on, in hope of better quarters elsewhere. In this they were not disappointed. In an hour and a half they reached the village of Turtmann which has its name from an ancient castle, *turris magna*, the great tower, contracted into Turtmann. The remains of the castle are now used as a place of worship. Here Mr. Kapff thought to draw the fatigue out of his feet by bathing them in a brook coming rapidly down from a neighbouring glacier: but the soles of his feet had no sooner touched the water, than he drew them back; he could not tell by the feeling, had he put them into ice or into boiling water, but it was the intense cold of the bath produced the intolerable sensation. He gave up the idea of bathing in such water as that; and as there was in general among the party more desire for rest than for food, they scarcely touched their supper, but retired to their beds, and slept till the bright sun of the next morning awoke them.

Their landlord spread the table with all the provisions which they had neglected the former evening, besides the simple fare usual for breakfast; and abundant justice was done to it this time. After morning devotion, they went to see the elegant Falls of Turtmann, which have a peculiar formation. A fine stream of water precipitates itself a distance of about fifty feet upon a broad table of rock; from which it leaps off, another height of twenty feet, in a graceful arch like a section of an immense wheel, and is received at last by a deep basin, hemmed in on every side by high and steep rocks. This form of the Falls makes them an object of uncommon beauty.

The party were now ready for their march; but finding an opportunity of shortening their walk by a tilt on one of the common vehicles called ladder-waggons, they were glad to avail themselves of it, which allowed their feet to rest, though it gave them a terrible shaking over their whole bodies. These waggons have four wheels, no springs, but sides formed by spokes like those of ladders, which makes them lighter than if they were formed by boards. Ten boys in a row on each side of the waggon, and Mr. Kapff on a piece of board by the side of the driver, made but a light load for two strong horses; and they rattled along at a great rate, by the side of the river Rhone, upwards towards its source. Their road seemed parched with heat, but the narrow valley on its land-side was rich with vegetation; the mountains in near prospect presented the dark green of their thick forests, but behind them there arose glittering the snow-covered tops of the more elevated Alps: far off, southwards of the direction where they came from, they could discover Mount Rosa, situated just on the confines of Switzerland and Piedmont.

*To be continued.*

**THREE SOLEMN THOUGHTS  
OF A SUNDAY SCHOOL TEACHER.**

1. *How very few of these children are seeking happiness from the only true source!* Happiness or perfect bliss and contentment, is what they all covet; but they hope to find it in the creature, rather than in the Creator; they look for it in the pleasures and vain amusements of the world, and we know they look in vain. And is not this the conduct of most of those who are young? How small the number who have entered upon that course of life, in which they experience true bliss! Is this true? The heart of the pious teacher responds, it is. Shall we, then, who are acquainted with the paths of happiness, neglect to direct them into the same blessed way? Can we allow them to be deceived, and not endeavour to lead them into the true way? Shall we suffer them to continue in the paths of death and misery, and never warn them of their danger? It should be our only aim to promote the present and eternal happiness of those by whom we are surrounded. Ought we not, then, more frequently and faithfully to show them the necessity of walking in wisdom's way? because "her ways only are ways of pleasantness, and in her paths alone can we find true peace."

2. *These children have precious and immortal souls.* How solemn the thought! The soul of man is the most precious thing that God has created; it is so precious, that when it was lost, the Son of God spilt his own blood in order to redeem and save it. There is nothing in the universe which is half so precious. Who can tell the value of a soul? I know Christ could, when he exclaimed, "What shall it profit a man, if he gain the whole world and lose his own soul?" The soul is immortal. The heavens shall be dissolved; earth will be destroyed, but the soul of man must exist for ever. The miseries and pains to which the body is now subject will cease, but the dreadful agonies and miseries of the lost soul will never end. It is impossible for us to conceive the dreadful danger to which every child under our care is exposed. Do we believe that they are exposed to awful misery, do we feel it? Every little child by which we are surrounded, so long as it continues in an unconverted state, is thus exposed. Let this awful truth be engraven on our hearts, and I am persuaded that we shall come to the work desiring nothing less than the conversion of every child to God. For this we shall be willing to toil, to weep, and pray. In comparison with this we shall regard every work else as mean and insignificant.

3. *To-day I have joined the members of my class, but don't know that I shall meet them again on earth.* We know the uncertainty of time, but we do not feel it. Perhaps death may have received his commission to cut me down, and ere another Sabbath dawns upon the earth, my spirit may be removed hence. Perhaps, a dreadful accident may befall some of these children, and remove them for ever out of my sight. The time will undoubtedly come, when we must part; let us, therefore, be faithful while we have opportunity. Did we feel aright the weight of such considerations, we should not be indifferent about the spiritual condition of our little flock, as I am left to fear many are. Let these thoughts be fixed upon our hearts; and when we enter upon our labours, meditate upon them. And (fellow-teachers) whenever you behold one of your class, remember, that he or she has a soul which is precious and immortal, and that you might be the means of bringing that child to God; but oh, if you neglect your important trust, the blood of that child, will God require at your hand. We must be faithful; God requires it; the value of the soul demands it; eternity with all its happiness on the one hand, and all its miseries on the other, exclaims, *BE FAITHFUL.*—*Sunday School Teacher's Magazine.*

**EVIL-SPEAKING.**—There is no man but knows more evil of himself, than he knows of any of his neighbours.

**GLEANNINGS FROM WILBERFORCE.**

**THE LEVELLING SCHEMES OF MEN.**—During the late disturbances amongst the kneeling at Shields and Sunderland, (in 1793) General Lambton was thus addressed: "Have you read this little work of Tom Paine's?" No.—"Then read it—we like it much. You have a great estate, General, we shall soon divide it amongst us."—You will presently spend it in liquor, and what will you do then? "Why then, General, we will divide again." [This is the true meaning of levelling schemes:—When the industrious and thrifty have acquired possessions, the profligate and wasteful will come and divide with them; and when industry and thrift on the one hand, and profligacy and waste on the other, have once more created inequality of possession, then divide again:—until industry and thrift have disappeared, and all are alike wretched.—Ed.]

**DEATH THE RIGHTFUL LEVELLER.**—Dined at Pitt's—sort of cabinet dinner—was often thinking, that pompous Thurlow, and elegant Carmarthen, would soon appear in the same row with the poor fellow who waited behind their chairs.

**FASHIONABLE RELIGION.**—[On a visit in Yorkshire.]—G. very light and profane; I looked grave; they all laughed; immediately after this, family prayers, where we confessed ourselves miserable sinners. Much shocked at all this. Good nature and ease, when not alloyed by gross vice, seem the popular requisites; every body who has them, is styled 'the best man in the world.'

**RELIGION AMONG POLITICIANS.**—He had studied carefully his audience, (as a Member of Parliament) and would reprove the low tone of doctrine which he sometimes heard from the pulpit, by remarking, 'I could say as much as that in the House of Commons.'

**TESTIMONY TO A PHILANTHROPIST.**—William Allen, the Quaker, dined with us by three; and soon after dinner, till half-past eight, showed us galvanic and chemical wonders. 'How truly edifying,' he continues in that tone of hearty praise which sprang ever readily from his habitual humility, 'to see such a man's goings-on! Though so attached to science, in a large business, and so busy at Lancaster's schools, lecturing at Guy's publicly—he attends all charitable meetings where needed, and assigned as a reason why he could not attend us on Monday, that he must be at the meeting for distributing soups at Spitalfields, from six to nine. Thus can he contract into the smallest dimensions, or expand into the largest, for beneficent purposes.'

**RECOLLECTIONS FROM LONDON.**  
The pathway was rather narrow, and I could not understand why Frank, all at once, pressed so close upon me; but on looking round, I saw a chimney-sweep, with a bag of soot on his back. Every body made way for him, and Frank among the rest, for he was sadly afraid that the soot-bag of the sweep would brush against his new jacket. "Ah, Frank," said I, "if we were all as much afraid of sin polluting our souls, as we are of soot injuring our dress, it would save us from many a heart-ache."

We got with several other passengers into a long coach which they call an Omnibus in London, where they run a good many of them from one part of the metropolis to the other.

As we were riding along, our omnibus came against another, and gave us such a shock, that we were almost thrown from our seats.

The ladies screamed, and one of the gentlemen began to swear; when a passenger next the door, dressed in black, whom I had scarcely noticed, said in a mild but firm voice, "Swear not at all. We appear to have an imprudent guide on the present occasion, but we are, I trust, under the protection of One, without whose permission not a sparrow falleth to the ground. If we commit ourselves unreservedly to his keeping, he will be our Guide unto death. He will guide us by his counsel and bring us to glory." As he said these words, he beckoned to the man who stood on the steps of the omnibus. That man pulled a string, when the omnibus immediately stopped, and the stranger wishing us a pleasant ride, left us to pursue our course. As the stranger went on his way, I could not avoid thinking upon the good which a Christian man might do, by dropping a word in season among his fellow-travellers. This led me also to reflect upon the evil done by thoughtless human beings, when they indulge in improper conversation. It is a fearful thought, that every word we speak is recorded against us. "Let no corrupt communication proceed out of your mouth."—*Dublin Christian Journal.*

**PRACTICAL COMMENTARY UPON MALACHI III. 3.**

A few ladies, who were in the habit of meeting together to read the Scriptures and make them the subject of conversation, were reading the above passage; when one of them observed she would like to talk with a silversmith upon the process of refining, which might possibly throw some light upon the figure contained in the words before them. Being encouraged by the others to do so, she went at a convenient time, and, without telling him her errand, begged to know his way of refining silver, which he fully described to her. But, Sir, said she, do you sit, while the work of refining is going on? Oh, yes, replied he, I must sit with my eye steadily fixed on the furnace; for if the time necessary be exceeded in the slightest degree, the silver is sure to be injured. At once she saw the beauty and comfort of the expression, "He shall sit as a refiner, and purifier of silver." Christ sees it needful to put his children into the furnace, but he is seated by the side of it, his eye steadily intent on the work of purifying, and his wisdom and love are both engaged in the best manner for them.

As the lady was leaving the shop, the silversmith stopped her, and said, he had still further to mention, that he best knew when the process of purifying was completed, by seeing his own image perfectly reflected in the silver.

Beautiful figure! When Christ sees his own image in his people, his work of purifying is accomplished.

Contempt of religion is distinct from unbelief; unbelief may be the result of proud reasonings, and independent research; but contempt of the Christian doctrine must proceed from profound ignorance.—*H. Kirke White.*

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