

motto on every carriage. A simple child who beholds a noble engine dragging along an immense number of carriages, and laden with dirt and stones, might well wonder to see so much pains taken with what appeared mere rubbish; but he might soon be shown the necessity for all this, and the wisdom of thus acting. But who can show the wisdom of, or prove the necessity for, what is so constantly done, even yoking an immortal spirit, during its threescore years and ten, to do nothing but drag white and yellow earth after it? Yet thus thousands are employed, to the exclusion of almost everything else. Many also act thus who have more than enough already,—more even than they know what to do with. Others could sustain missionaries, support schools, and otherwise bless mankind. But look—they have stopped! Ah, it is only to put on more carriages. See, they start again, and soon reach a fearful speed. “*Fling out the red light!*” There is a bridge a-head, and ten thousand to one, if it bear the weight of that ponderous train!” Never warning glared more strongly or clearly. “Take heed and beware of covetousness.” No covetous man shall inherit the kingdom of Heaven. “The love of money is the root of all evil.” “The rich man shall hardly enter the kingdom of God.” Alas, some look so low they do not see it at all. Others read through a coloured medium. Several apply the warning to others in the next train. Now they are near, yea, on the bridge; it cracks—it bends—it breaks; and as all the heavily laden passengers sink in the dark waters, a deep-toned knell is heard, which slowly and solemnly repeats: “What shall it profit a man if he gain all the world and lose his own soul?”

Let the writer and reader each honestly inquire, what is the red light that flashes on my path? Surely there is something of which God especially warns me! What is my easily besetting sin? Wherein has Satan prevailed over me in past conflicts? In what things have I dishonoured God or injured his cause? Is it pride, peevishness, worldliness, ill temper, selfishness, moroseness, levity, or any other bad thing? What has hindered prayer, grieved the Holy Spirit, weakened the inner man? Let us honestly search this matter out, and then diligently enquire after the cautions, and warnings, and even threatenings, which God has provided. David could say that God’s words were “more precious than gold, and sweeter than honey,” because “by them he was warned;” and again, “concerning the works of men, by the words of thy lips I have kept me from the paths of the destroyer.” And once again, “Thy word have I hid in my heart, that I might not sin against thee.” Surely “in the way of righteousness there is life, and in the pathway thereof is no death.”

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### The Queen’s Gift.

The newspapers tell us that Queen Victoria purchased a gift for her son, the Prince of Wales. It is a costly gift, for she has paid three hundred guineas for it. Can you guess what it is?

Children will probably guess each according to their own fancies of what is delightful or desirable; we fear that many will guess all sorts of luxuries, and pleasures, and indulgences, and comparatively few will guess that it is a nobler gift than any merely selfish pleasure.

The gift of the Queen to the Prince is not anything for his own personal use. She has purchased for him the power of relieving misery and want, thus teaching him that there are higher and purer enjoyments than any selfish pleasures; showing him the best use and highest privilege of wealth, and letting him know, by experience the truth of the verse in Scripture—“It is more blessed to give than to receive.” (Acts xx. 35; Luke xiv. 12-14.)

The Queen’s gift was thus announced in the newspaper:—“The Queen has been pleased to present to the London Orphan Asylum, Clapton, the sum of three hundred guineas, to purchase for his Royal Highness the Prince of Wales the right to keep one child always in the Asylum during the lifetime of his Royal Highness.”

The parents and children of Britain should profit by the example set them by the Queen. She may be able to do good on a larger scale, but the principle is the same. The principle may be taught to children by small gifts as well as by great ones. Children are too often allowed to squander their pocket-money selfishly. Many children are so liberally supplied with toys, books, and pictures, that it is a positive task of ingenuity to find out some new things for them. Would it not be well to direct such children to a new pleasure?—the pleasure of giving gratification, instead of always receiving it. Would it not be well if they were taught to share with the children of the poor the luxuries of which they are weary? But, much more, would it not strengthen and ennoble their characters, to teach them the duty and the real pleasure of self-denial for the sake of others?

But some children may say when they read this, “It is all very well for the Prince of Wales to give liberally, or for the children of the rich, who have only to ask and receive from their parents whatever they choose; but what have we to do with that? We have no money to give—what can we do? The son of a Queen is no example for us.”

Dear children, let me remind you that if you have given yourselves to Christ, you are the children of a great King, greater than all kings, for he is King of

kings, and Lord of lords, and this King has promised that he will give you whatever you ask according to his will. (1 John, v. 11; Matthew vii. 7, 8.)

This great Father has been pleased to place his children in this world in a state of trial and discipline. They must learn to be faithful in little before they can be trusted with much (Luke xvi. 10, 11); they must learn to be faithful over a few things before they can be rulers over many things (Matthew xxv. 14-30).

Remember, too, that you may ask the great King, your heavenly Father, to help you in doing good; he will hear this prayer, for the sake of our Lord Jesus Christ, because it is his will and his command that you should do all the good you can to others in his name, and for his sake (Matthew xxv. 31-46; Isaiah lviii. 8-12). He who on earth went about continually doing good will certainly hear and help you, and new powers of doing good will be given if you are faithful in using those you have.

Who can tell what showers of blessing may be brought from heaven to earth in answer to the prayers of the poor and the destitute, or even of a little child? (Psalm xxxiv. 6; Isaiah lxxv. 24; Mark x. 11.)—*Children’s Paper.*

**ALLIANCE BETWEEN BRITAIN AND PRUSSIA.**—There has been very general rejoicing at the alliance between Britain and Prussia, cemented by the marriage of the Princess Royal with the son of the Prince of Prussia. It is to be hoped that this alliance may tend, not only to promote the domestic comfort of the families more immediately concerned, but to form a closer bond of union between Great Britain, and the greatest Protestant Kingdom of the Continent, and to be the means of extending and strengthening the cause of Protestantism, and of true religion.

### INTERESTING EXTRACTS.

#### Importance of Missions.

The believer, anxious for the furtherance of the glory of God, and the eternal good of his fellow-creatures, will delight to extend the knowledge of a Saviour’s name to the utmost limits of the world. Having himself been fed with the bread of life, he will seek to impart a freely to others. Apathy on the subject of Christian missions is a sure index of the want of vitality in the soul. And yet, how many will withhold their hand from the good work, and view it with suspicion! How many are ready to administer to the temporal wants of their fellow-creatures, who yet never think of their spiritual, and who urge, as a ground for withholding their contributions from societies, the object of which is the dissemination of Gospel truths in foreign parts, that there is sufficient to be done at home,—as if it were not notorious, that they who are most distinguished for the spiritual improvement of their benighted fellow-creatures in other lands, are especially remarkable for the ready zeal wherewith