

Pouth's Corner.

IMPULSE AND PRINCIPLE.

All people have some reason or other for doing whatever they do; and this is called the motive of their actions.

To make all this still more plain, I will suppose that at the next Missionary meeting, your dear minister were to introduce a negro from Africa, and that this black Christian (once a heathen) had been telling the meeting, how, when he was but a child, as young as most of you, he had been torn away from father and mother, and brothers and sisters, and home and country; how he had been sold, by the robbers, to wicked and cruel white people, how these had put him with hundreds more into a dark and crowded ship, intending to take them all several thousand miles across the sea, and sell them again as slaves to masters who would beat them for the least offence!

I have heard an African speak very like this, and I am only supposing that you had heard him too. Well now, just look at that little boy in the front row! See how eager he seems. He cannot wait till the meeting is over, but shuffles off the bench, pulls his Mother's head down to his, and says, "Please mother, lend me a shilling."

That little boy is Master Forward: he had listened very attentively; the tears ran down his cheeks as the poor negro told his tale, and he felt that he wanted to do a good deal, and to give a great deal that very minute. His kind young cousin, Miss Littleshow, sees his trouble and quietly slips a sixpence into his hand.

Here then, you see something of the difference between acting upon impulse and upon principle.

Master Forward puts the sixpence he has borrowed into the plate, and then hurries down the stairs jumping down two at a time all the way. The moment he gets out of doors, he begins smacking his whip, and teasing his cousin to be his coach-horse.

Miss Littleshow, generally so ready to please her cousin, and to put the reins on her arms, walks thoughtfully home to-day, trying to remember what has been said, secretly praying that God would help her to be more useful, and thinking what indulgence she can part with, that she may have more to give for the poor heathen.

Now can you not see what is the great difference between these two children? In the one case, the desire to do good is lasting. This is principle. In the other it comes on by fits and starts, and goes away just as fast. This is impulse.

HISTORICAL SKETCHES.

SOMERS.—John Somers was born at Worcester in the year 1652, and had become a lawyer of some reputation in 1688, when a case occurred which gave him an opportunity of distinguishing himself highly as a skilful and eloquent defender of the rights of the people against an arbitrary monarch.

Now it came to pass that King James issued an order by which he did away with a law made by King and Parliament; but it was said by the people, such a law could not be done away with, unless Parliament consented; the expression was, that the King had no "dispensing power."

In the years 1700 and 1701, he got into some trouble, and had to defend himself against accusations; but he was acquitted upon his trial, and in 1708 he got into office again as Lord President of the Council.

THE EARL OF CHATHAM.—This celebrated statesman was born in the year 1708; his name was Mr. Pitt, and his father was not a nobleman. He entered into the army as an officer of dragoons; but as he showed great talent, it was so managed by his friends that he was elected member of Parliament, even before he was twenty-one years old; and his eloquence soon procured him great power against Sir Robert Walpole, who was at that time Prime Minister.

In the year 1760 George II. died, and his grandson George III. ascended the throne, very young. The Earl of Bute had great influence over the new King, which did not please Mr. Pitt, and he therefore resigned his office in 1761, with great marks of distinction from the King and Parliament.

The Earl of Chatham suffered a great deal from the gout, and he was exceedingly ill in the year 1778, when a most important question was to be debated in the House of Lords, upon which he was anxious to deliver his opinion personally.

These had broken out in an insurrection three years before, and many of the people in England thought that the government had provoked them into it by harshness, and that it ought now to yield to them.

It is necessary to point out to you here, that the Earl's son, Mr. William Pitt, became a very distinguished statesman, and had also, like his father, a Mr. Fox for a rival: you will hear about those ere long, and you must not confound the one with the other.

CHINESE CONTRARIETIES. On inquiring of the boatman in which direction Maeno lay, I was answered, in the west-north, the wind as I was informed, being east-south. We do not say so in Europe, thought I; but imagine my surprise when, in explaining the utility of the compass, the boatman added that the needle pointed to the south!

PRAYER is chiefly a heart-work; God heareth the heart without the mouth, but never heareth the mouth acceptably without the heart. Your prayer is odious hypocrisy, mocking God, and taking his name in vain, when you utter petitions for the coming of his kingdom and the doing his will, and yet hate holiness in your heart.

THE GOOD CHOICE.—Let Diotrophes say, it is good for me to have the pre-eminence. Let Judas say, it is good for me to bear the bag. Let Demas say, it is good for me to embrace the present world.

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SELF-CONGRATULATIONS OF TIENKEESHE, A CHINESE. I felicitate myself that I was born in China! It constantly occurs to me, what if I had been born beyond the sea, in some remote part of the earth, where the cold freezes, or the heat scorches: where the people are clothed with the leaves of plants, eat wood, dwell in the wilderness, lie in holes of the earth; are far removed from the converting maxims of the ancient kings, and are ignorant of the domestic relations; though born as one of the generation of men, I should not have been

different from a beast. But how happily I have been born in China! I have a house to live in, have drink and food, and commodious furniture. I have clothing and caps, and infinite blessings. Truly the highest felicity is mine.—The Chinese, by Governor Davis.

GRATITUDE AND LIBERALITY OF A CHINESE. The following anecdote, from a miscellaneous volume, by Sir George Staunton, is a favourable specimen of Chinese character, as it has appeared even at Canton.

After some years he expressed his surprise to the officer that he had not yet obtained the command of a ship. The other replied, that it was a lucrative post which could be obtained only by purchase, and at an expense of some thousand pounds, a sum wholly out of his power to raise.

REALTY OF RELIGIOUS EXPERIENCE.—That the blessed God can impress on the mind so strong a sense of pardon, as to leave a repenting sinner, beyond all question, satisfied of its coming from him; none can doubt, but those who are for limiting the power of the Almighty, and for prescribing to the wisdom of the All-wise. And that, in many instances, God is most graciously pleased in this manner, to manifest himself and his love, none can dispute, who have been happily acquainted with the lives and deaths of the excellent of the earth.—VENN.

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