

YOUTH'S CORNER.

CARE OF BOOKS.

Matilda Raimond was a good little girl: she loved her school and her books. When four years old, she knew the letters, and could spell many easy words. She loved her teacher too; and one morning she wished to take her a bunch of pretty flowers.

While Matilda was in the garden, Sarah Kelly came to her.

"Well, Miss Tilly, what are you doing here so early in the morning?"

"I am gathering a nosegay, Sarah, for my teacher."

"A nosegay! what do you mean by that? I guess you have been at Miss Kitchen's school, you say such fine words."

Matilda smiled, and said, "I mean a bunch of flowers."

"You must think Miss Kitchen somebody great, or you would not take so much pains with your nosegay, as you call it."

"Oh, no! but she is so good, and patient, and teaches so many things that will make us wise and happy," answered Matilda.

"Well, Tilly, never mind the nosegay: are you going to school to-day?"

"Yes, indeed I am, Sarah; I would not stay home for any thing: I love my school. You will wait till I get my books?"

"Yes, but don't be an hour about it."

"Oh! I won't be a minute, for I know just where they are. I always keep them in one place."

"O dear Tilly, I am not so careful as all that: sometimes I throw mine in mamma's basket, sometimes into the cupboard, or anywhere, just as it happens."

"O, Sarah! I would not put my books in the cupboard for a dollar," said Matilda.

"Why not, Matilda?"

"Because, I should be afraid they would get all over grease."

"Well, then, put them in your mamma's work basket?"

"I would not do that; I must not put them in among the needles and thread and scissors. That is no place."

"Do tell me, then, Matilda, where you keep them?"

"Why, I have a calico bag, and when I have learned my lessons, I put my books into that, and then I hang the bag on a nail."

"Well, I think that is a very nice way, Matilda."

"Indeed it is; the dust and grease cannot reach them there, Sarah."

"What made you think of putting them in a bag?" asked Sarah.

"I used to be always losing my books, and was careless, just as you say you are; and I went to school two or three times without knowing my lessons, and I was ashamed and felt so unhappy that I wished never to lose my books again."

"Did you ever lose them again?"

"Oh no; for I made the bag as I have told you, and now I can find them in the dark, if I wish to."

"Now I think, you must tell me, Matilda, how it is you get your lessons so well: you always know them better than any of the girls in school."

"I do not know about that, but I'll tell you how I get my lessons. When I come home in the evening from school, I read them all over four or five times; then I rise in the morning when the birds begin to sing, and study until breakfast time.—Then mamma hears me, and if I do not know my lessons well, I sit down and study till I do know them. There, that's the way, Sarah."

"So she put her arms round Sarah's neck and kissed her, and said, "Will you learn your lessons better, and make a nice bag to keep your books in, my dear Sarah?"

"Dear little girls, will you not love your books, and take good care of them, like little Matilda Raimond? And rise early in the morning too, like her, to study your lesson?—From the *Girls' School Book*."

JULIA BRACE,

A DEAF, DUMB, AND BLIND GIRL.

On days when the clothes from the weekly wash are ironed, she goes early to the ironing room, puts her flat-irons to the fire unless it has been done by another, selects her own clothes from the mass, belonging perhaps to one hundred and thirty or forty persons, and never fails to get every article. Her manner is to examine each article by feeling, but to decide upon it, by the sense of smell; and in regard to her own things she never errs. As it respects those of others, her power of discrimination is very remarkable: for instance, she will, if desired, select and separate the stockings of the boys from those of the girls: she will get every article belonging to a particular individual: and it is the matron's opinion that she could in this way distinguish the respective articles of every female pupil of the institution. It should be recollected that these articles are clean from the wash and yet, such is the acuteness of her smell, that she can discriminate with almost unerring accuracy. She irons slowly, but very well; and sometimes for the family as well as for herself. At one time she chose to wash the smaller articles of her apparel, such as capes, handkerchiefs, and white stockings, and never failed to get them clean, changing the water often, and using soap in abun-

dance; at present she allows this to be done for her.

Her attention was called to a great variety of artificial objects and she was told that Miss C. made this, Mr. S. that, a man one, a woman another and so on. The idea of making is familiar, for she makes some things herself. Then, a number of natural objects were presented her, such as minerals, fruits, flowers, plants, vegetables; and she was told that neither this friend nor that acquaintance made any of them: that neither men nor women made them. The hope was entertained that her curiosity would be excited and that a way might be discovered to convey to her mind the great idea of the Almighty Creator. The attempt was not successful; and though several times repeated, has not as yet resulted in exciting her mind, fixing her attention or giving us any encouraging indications.—*Report of the Deaf and Dumb Asylum, Hartford, Conn.*

[The Report from which this extract is taken, is several years old; we should be very glad, if we were informed, for the information of our readers, whether the unfortunate girl has become accessible to religious communication.—EDITOR.]

EXAGGERATION,

OR, TOO MUCH FAINT IN THE BRUSH.

Uncle took me to see a painter's studio, and as we came away, I observed to him, that the figures were all of them too red in their faces, the sky too blue, and the trees too green. Yes, said Uncle, he seems to take rather too much paint in the brush.

When we came home, I told my sisters, the painter was clever, but much too showy; his skies as blue as my coat, his faces as red as turkeys, his corn-fields as yellow as sovereigns,—and so I was going on, when Uncle stopped me by saying: But now it is you that is taking too much paint in the brush, nephew.

I have many a time caught myself and others in the same falling. The night is as dark as pitch, and the mud in the road is up to one's knees, the man must be as strong as a horse, and the woman says she was frightened to death; Sally's bonnet is horrible to look at, and you have made an immense number of visits this morning.

Now this is an irregularity which urgently requires to be checked. It interferes with a calm, dispassionate view of things, and can be supposed to be harmless in our intercourse with others, only upon the humiliating supposition that they never really believe the strong language that we use, but have got into a habit, by experience, of abating a great amount from the true meaning of what we assert.

But then we may come across some stranger, once in a while, who does not know that it is our habit to take too much paint in the brush; and he may be greatly misled, by taking our words according to their strict meaning. We may, as in the case of the painter before mentioned, do that which in its effects amounts to "bearing false witness against our neighbours," when we would shudder at the thought of such iniquity. That man might have lost his livelihood, if my words had been understood strictly, and if my judgement had been depended upon.

The wise man says: "Whoso keepeth his mouth and his tongue, keepeth his soul from trouble;" and the Psalmist pronounces his determination: "I will take heed to my ways, that I sin not with my tongue." Let us take the advice of the one, and form the like resolve with the other, looking to Him whose power and grace alone can enable us both to think and do of His good pleasure.—*Freely modified, from the Gambler Observer.*

A CHILD IN SOUTH AFRICA DRIVING A LION TO FLIGHT.

A man, of the nation called Bushmen, one night awoke from sleep by hearing his little child, just four years old, prattling; the child was sitting by the low fire in the middle of the hut and was throwing handfuls of ashes towards the door, saying all the while: "Go, big fellow; go, big fellow!" On looking at the door, the father saw with great terror a large lion opening his mouth, and ready to spring at his little girl. But at the very moment, the child took up one of the pieces of wood, burnt at one end, and threw it right into the lion's mouth; at which the savage beast started back, and made his escape as fast as ever he could, the child laughing heartily at having driven the "big fellow" away.

DUELLING.—THE FOOL ANSWERED ACCORDING TO HIS FOLLY.—An officer who had not behaved with great bravery at the battle of Preston Pans, heard with indignation, that a certain farmer had made some satirical verses upon him; he considered that his honour required him to send a challenge. His friend called upon the farmer and delivered his message, that he was to meet the offended hero at a certain place with pistols. The farmer replied: "Sir, I have no time nor mind to go and meet your friend as he appoints; but I will give him better satisfaction: let him come with his pistols; and as soon as he finds me, I will do as he did at Preston Pans: I will run away."

EVENING PRAYER ON THE HIGH ALPS.—The herdsmen on these mountains have at certain seasons of the year to seek pasture for their cattle at such distances from one another, that very little personal intercourse can take place among them. Each has his solitary hut by the side of his mountain-peak, and seldom meets with his companions, until the season brings them nearer to the low-lands again. We are told of a custom, however, by which some of them unite, after their manner, in social worship and neighbourly intercourse. About the setting of the sun, these men, each with his horn in his hand, stand at the doors of their huts, and wait for the signal which the one on

the greatest height is expected to give. As soon as the sun disappears from his view, he calls downwards through his horn, using it as a speaking-trumpet: "Praise ye the Lord!" The words are immediately taken up by the man nearest to him, and then by the nearest to him again, and so on, till it reaches the end of the line; there may be places where for a quarter of an hour the same beautiful call is repeated from height to height and from rock to rock, till the sound becomes inaudible to the man who commenced. When all is still, every one takes off his hat, falls upon his knees, and spends some time in prayer. When darkness has spread over the mountains, the man on the highest peak again calls out: "Good night to you!" which is carried downwards, like the former call, to the end of the line. And now they retire to their resting-places, with quiet sociability and devotion.

EDUCATION.

From an address by Bishop McIlvaine.

It was generally thought to be an easy matter to bring up children in "the nurture and admonition of the Lord." But this erroneous notion would be corrected if we considered the influences which parents felt in themselves unfriendly to the cultivation of religion, and the many influences to which children are exposed from within and from without. The speaker's impression was that the proper Christian instruction and training of children, is an exceedingly difficult thing. Parents themselves must have the right spirit. They must themselves be used to sit at the feet of Jesus and then they must bring their offspring to him. None can do their duty in training their children for the Lord, who are not themselves spiritually minded.

Suppose the case of a mother, desirous to save the souls of her children. It must be considered what the soul is. It is a star shot forth from the great fountain of being. It may be a wandering star moving farther and farther from its proper centre, or else a body of light circulating for ever in an orbit of glory. The mother must first obey the Lord's command, "suffer little children to come unto me." She must bring the child in prayer. She must begin and follow on her course of training by prayer. The encouragement is, that children at the earliest age may receive the blessings of the Holy Ghost. The great principle is ever to be kept in view, and followed up, that the kingdom of God and his righteousness are to be sought first for the child, first in time and first in importance.

The child is to be brought to the Lord in baptism. Does the Christian parent regard baptism as a mere ceremony? The mother reasons, it is the sacrament by which, according to the Lord's appointment, my child is to be brought to him and put in his arms, and in which his blessing is to be sought. She considers that the very same preparation of heart is needed for the proper reception of this sacrament, as that of the Lord's Supper. Because the object of baptism is so little understood or regarded, because it is received so much in the way of a mere ceremony, the blessing in after life fails. The mother must seek the kingdom of God for her child now; she must look not merely for seriousness, but be content with outward baptism, but seek a change of heart, the baptism of the Holy Ghost for her child. The baptized child is to be surrounded as by a wall of separation. The Christian mother is supposed to say, my child is now in covenant with God, as truly as I am by partaking of the Lord's Supper. The child is to be trained up as having professedly crossed the line of division between Christ and the world, as being now committed and bound under seal to be the Lord's. He is not then to be left to his choice, and take his chance for character and course of life with the world around him. The baptized child is to be kept apart from the world. It is as inconsistent for him to go to the theatre and like places of vain gratification as for a communicant to do so. The parent must not allow him to go. It is true, it may be said, that such severe restraint may only sharpen the appetite for those forbidden things, and the child may afterwards break through more eagerly than if he had more liberty. The answer is, parents must do their duty and leave the event with the Lord. The pomps and vanities of the world, because of their being respectable and fashionable, are on that account the more dangerous, and the more to be avoided by every one who has regard to the welfare of the soul.

HYMN.

When his salvation bringing,
To Zion Jesus came,
The children all stood singing
Hosanna to his Name;
Nor did their zeal offend him,
But as he rode along,
He bade them still attend him,
And snail'd to hear their song:
Hosanna! to Jesus our King!
And since the Lord retaineth
His love for children still,
Though now as Lord he reigneth
On Zion's heavenly hill,
We'll flock around his banner,
Who sits upon the throne,
And cry aloud, Hosanna!
To David's royal Son:
Hosanna! to Jesus our King.
For should we fail proclaiming
Our great Redeemer's praise,
The stones our silence shaming,
Would their Hosannas raise.
But shall we only render
The tribute of our words?
No! while our hearts are tender
They too shall be the Lord's:
Hosanna! to Jesus we'll sing.

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Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me.—JOHN i. 30.

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Ps. cxix. 37.—Thou art my portion, O Lord! I have said that I would keep thy word. 1st Samuel, iii. 10.—Speak, Lord! for thy servant heareth.
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