

beloved pupils are the children of intemperate and cruel fathers,—of unfeeling and negligent mothers. For them there is no "sweet home,"—no smiles of love, no kisses of affection. Poor children! more to be pitied than orphans? Let them in their teacher find a loving heart,—in their school a home.

But how many of our children have by death been deprived of a mother's care, a father's protection. Motherless, or fatherless, or orphans, how their young hearts bleed at the remembrance of loving parents whom never more shall they see on earth. Who now should love them, who now should show them kindness, more than their Teachers?

But there are in our schools thousands of little children whom no father's voice blesses,—no mother's smile rejoices. Teachers, let not this truth be forgotten,—the sorrows of our pupils are not all unreal, imaginary. And if now they are exempt from the weight of care, the oppressions of sorrow, such as older persons experience, these cares and sorrows will yet come upon them. Seldom do we experience such feelings of kindness towards happy children, as when we reflect on the woes which are in store for their experience. What bitterness of spirit, what deep anguish of soul, will they feel ere they go down to the grave!

Again, kindness on the part of Teachers will render them the objects of their pupils' affection. What has already been said in respect to the reciprocal nature and effects of kindness is sufficient to demonstrate the truth that if we would be loved by our pupils, we must first love them. And if we have their hearts, it will be no difficult matter to secure their obedience. Cross and ill-natured Teachers usually have disobedient and troublesome pupils.

Finally, if we are kind to our pupils, they will catch our spirit, and be kind to each other. Than this nothing is more important. It is the cold selfishness of the world, which, more than any thing else, plants life's pathway with thorns, and sows, broadcast, the seeds of human wretchedness. If all were kind, if all measured their conduct by the golden rule, if all loved all as themselves, how soon would human life put on a brighter, a happier aspect. Over earth joy and gladness would take the place of sorrow and sighing, and all tears would be wiped away. Heaven and earth would come together, and men and angels would shout for joy.

To prevent misapprehension, we remark that by the term *kindness*, we do not intend *indulgence*. The infinite love of God does not prevent Him from inflicting chastisements, and it is very far from true that a failure to correct a bad pupil, is evidence of affection, or benevolence, on the part of the Teacher.—*Ohio Journal of Education*.

Miscellaneous.

MATERNAL INFLUENCE.

The power of maternal influence is everywhere acknowledged, from the palace down to the meanest dwelling. It is impossible to trace the infinitely minute ramifications into which this all pervading influence extends. There are mothers who seem to possess so holy and happy an influence, that the sunshine of peace and joy gladdens their happy dwelling. There are others, who, like the upas tree, poison the atmosphere around them, so that no virtue or excellency can come within their shadow and live. It is a fact worthy of observation that families retain for generations peculiarities of temper and character. The Cato family were all stern, upright and inflexible; the Guises proud, haughty at heart, though irresistibly popular and fascinating. We see the power which great and good men exert; the force of the torrent is seen by the cataract. But the daily, hourly influence of a mother is like the under-current, the existence and power of which are no less actual though less observed.

The influence of character is quite as great as that of personal qualities, and infinitely more important than mere natural likeness. From a mother's character is a child formed, whether generous or mean, gentle or passionate, true or false. The virtues and vices of a mother are most generally developed and lived over again in the child, unless Divine grace so change the nature as to subdue it to the obedience of Christ.

Most distinctly do we remember the case of a pious mother, who had a son given to infidelity. This mother prayed for her son. Disease laid hold of him, and the grave claimed him as its own, at the age of twenty-six. Endowed by nature in no ordinary degree, elegant and accomplished, it was most distressing to see the strong man bowing himself, and the grasshopper becoming a burden; but the still small voice was yet to be heard. His mother watched the opportunity, and placed by his side, instead of Hume and Voltaire, his favourite companions, the precious word of God. Again and again did she perceive, when she entered the room, that the little Testament was not where she had left it. One night, in an adjoining room, where the family were assembled for worship, the cries of the penitent were heard. The

mother ran and clasped her son in her arms and said, with all the fullness of a mother's heart—"My son liveth; he was dead, but is alive again." Since then that mother and son have joined the Redeemer in heaven.

The mother of the great and good Haldane was a woman of strong faith. It is distinctly recorded by R. Haldane that, when he was only six, he distinctly remembers his mother kneeling by the side of her infant boys at night, and pleading with God that He would guide them through the world, which she felt she was going to leave, that their lives might be devoted to His service on earth, and that they might be brought to his heavenly kingdom. These prayers were like a silver cord running through their lives with a holy and heavenly influence—often invisible, but never destroyed, and after their paths had long diverged, and each had followed his own way bringing them at last into the oneness of a higher brotherhood than that of nature.

The influence of W. Knibb's mother must have been great on that powerful mind. He wept like a child while he pointed to the lattice window, where he had last seen her, and where he had heard from her the solemn last words, which he ever held as the anchor in the midst of storms—"William, sooner let me hear that you perished in the deep, than that you bring a disgrace on the name of the Redeemer."

Deep and lasting was the impression of maternal tenderness made upon the mind of one whose lines, on seeing the portrait of his mother, will never be forgotten:—

"Oh, that those lips had language! Life has passed
With me but roughly since I heard thee last.
Those lips are thine, thy own sweet smile I see,
The same that oft in childhood silenced me."

R. Cecil says:—"Where powerful influence does not correct, it hampers, it hangs on the wheels of evil. I had a pious mother, who dropped things in my way I could never rid myself of. I was a professed infidel; but then I liked to be an infidel in company, but alone I was wretched; I could not divest myself of my better principles. Depend upon it, maternal influence is not to be thrown off; if it does not correct it will make a man unhappy with himself."

British Mothers' Journal.

THE BEST SYSTEM OF DOMESTIC GOVERNMENT.

That is the best system of domestic government which secures the highest degree of voluntary, cheerful, and sincere obedience and respect from the children to their parents. The child should feel that his own good depends on the will and counsels of his parents—that they are his natural and legitimate guardians and protectors. This should be a deep-rooted sentiment in his heart, and a pleasant thought to his mind. Then he will listen with pleasure and filial affection to the admonitions and counsels of his parents, and all who have a just rule over him. He will not doubt or question in his own mind the wisdom and justice of their purposes towards him. The strength and happy influences of family government, as well as filial respect and obedience, must be found in the hearts both of the parents and their children. This makes confidence mutual between them, and obedience as sweet to the children, as kind and pleasant government is pleasing to their parents. How painful the thought to any parent, that the fear of punishment alone impels the obedience of his children. The question, then, of a judicious system of Government in the domestic polity, involves many delicate and serious considerations, which, perhaps, in no part of our country have yet had their due influence in the proper training and education of children.

In the proper education and government of man, we should not forget his true nature. We should understand the kind of influences which best accord with the natural feelings, propensities, and sensibilities of his heart. Without this, all may be worse than lost. The seed must be sown in genial soil or no happy products will appear. Nothing repulsive to our natural tastes and feelings is at first pleasant or agreeable. In the application of this principle of human nature to the government of children, we see the great importance of gaining their affections, and controlling their moral sensibilities rather than their fears. And as the love of freedom, or the consciousness of self-control, is among the most powerful instincts of human nature, and the earliest to be developed and controlled in the government and education of children, it is plain that whatever is contrary to, or conflicts with, this natural propensity, so noble and sacred in our original constitution, that does not harmonize with, cherish and strengthen it, is injudicious and unhappy, both in its present and remote effects. That form of government, therefore, which is not calculated to please and elevate the noble and original instincts or principles of our nature, whether in family or state, cannot be the best, or most conducive to man's greatest good. It may enforce obedience involuntarily, but cannot win or control the affections. Though feared, it may be despised. Such a mode of government makes no appeal to the kind and sympathetic feelings of the heart; nor contains any affinity to our reason, or choice of conduct. It excites in the mind no sentiment of