

Wesleyan was selected for a nurse; another nurse in her household was a Baptist. Every child born in the royal family, was born amid many prayers from the pious members of the household. In the training of her children a primary regard is paid to moral and religious duties. They rise early, breakfast at eight, and dine at two, and their various studies and exercises are prescribed with almost military exactness. They are carefully instructed in the study of ancient and modern authors, are trained in riding and military exercises, and in the accomplishments of music and drawing, while a carpenter's shop has been fitted up for the young princes, with all the tools necessary to a thorough knowledge of the business, so that they may become theoretically and practically acquainted with the useful arts of life. The evening meal, preparation for the morning lessons, and religious instruction close the day. Prince Alfred, who is in the navy, messes with the midshipmen, and is treated by his messmates as in all respects one of themselves. He however is strictly denied the privilege of smoking, which is indulged in by other officers.

SELF-SUPPORTING MISSION CHURCHES.

A private letter from Rev. Dr. Goodell at Constantinople says, "You will rejoice to hear that one of the native Protestant churches of this city has this year taken a very important step in advance, having undertaken to support their own pastor themselves, without any help from the mission. Of course they now begin to feel, as they never did before, that the pastor is theirs, and he also feels that they are his flock. The religion of the gospel, which we have transplanted here, seems now to be really taking root, and bearing fruit as in its own native soil." The members of this church are few and poor. There are now weekly, and in some cases daily prayer-meetings for foreign residents, besides those for the native Protestants, in Constantinople and its different suburbs. A native church with a native pastor has recently been formed in Madras, India, containing eighty-seven native communicants. It has commenced a regular system to raise funds for the support of the gospel, and is erecting a commodious church, the funds for which have been supplied by English friends.

PHYSICAL MANIFESTATIONS AT REVIVALS.

There is great danger in ascribing to the Holy Spirit mere physical effects, thus leading men to regard as evidence of his presence and work what is purely natural and incidental. The fact, familiar to all readers of medical history, is, that bodily agitations, various forms of hysteria, catalepsy, and epilepsy, are at times epidemic, manifesting themselves commonly in persons of a peculiar temperament, and induced by any strong emotion of any kind. They have been quite as frequent at the tombs of Popish saints and within the walls of French nunneries as in Irish or American revivals. Such phenomena, therefore, may attend a genuine work of grace, but they are no evidences of its genuineness. They are the physical concomitants, under certain conditions, of strong feeling but do not determine its character. Tears, sighing, trembling, may attend the operations of the Spirit of God in the heart, but no one pretends that they are discriminating characteristics of his work. The bodily agitations in question being mere nervous effects of excited feeling are not in themselves to be desired or cherished. On the contrary, they are to be dreaded and counteracted, just as much as any other form of disease, or abnormal action of the physical system. Excitement gives many men a headache or congestion of the lungs; endeavouring to prevent or cure these corporeal states involves no condemnation of the moral character of the feeling which produces them, and does not tend to counteract its legitimate effects. We may, therefore, lament the prevalence of the bodily agitations attending the Irish revivals, and disapprove of the encouragement given to them, without at all doubting the genuineness of the revival itself. That is to be judged of by its spiritual, and not by its corporeal effects. Reverencing or fostering these abnormal or diseased corporeal concomitants is not only unreasonable but highly dangerous. These bodily affections are dependent on the nervous state, and that is greatly influenced by the imagination and the judgment. If they are approved and cherished, they increase; if disapproved of