

**THE CURIOSI.**—There is one sect in the religious world, which, although not mentioned in any book of denominations, or in any theological dictionary; which, although it has neither distinct creed nor separate temples, still it is entitled to a specific notification; this sect I shall denominate *Curiosi*. Their identifying trait is a *love of novelty*. They may belong to any preacher, who, for the time, can interest them by something new; and they attach themselves to every congregation that has something going on out of the common way. Thus they are carried along the stream of profession, like chips and twigs that are floating near the edge of a river, they are intercepted by every weed, and whirled in every little eddy.—*Rev. J. A. James.*

**INCONSISTENCIES IN PUBLIC WORSHIP.**—An old and some-what eccentric English writer makes the following remarks, which we regard as well worthy of attention:—"Most preachers begin low, and this is the only way to obtain audience, for it warns the people to listen if they intend to hear. On the contrary, if the speaker sets off loud, they will not be afraid of making a noise: for they will think they are sure to hear, make what noise they will. People who come late, after the worship is begun, are great disturbers, and they ought to leave off the lazy habit, or sit down as soon as they get in at the door. Coughing, again, is another common disturbance. Just as the preacher is going to utter that one word on which the sense of a whole period depends, out issues a cough from some wide mouth, which shakes all the air, prevents the hearing of five hundred people, and gives half the house the headache. They who have bad coughs should keep at home; they who cough by rate should be reproved; and they who have colds, and yet think it proper to attend, should cough into handkerchiefs, and so lessen the noise. Every cough is a kind of attack upon the preacher's voice, and it is miserable for him to stand up merely to be pelted. The most and best a public speaker can do in such a case, is to utter his sermon by periods, and by making proper pauses between each, to give the people time to ease their lungs."

The practice of sleeping in places of worship—a practice not prevalent in any other place of public resort—is most distressing to ministers, and most disgraceful to those who indulge in it. If the apostle indignantly inquires of the Corinthians, whether they had not houses to eat and drink in, may we not, with equal propriety, ask those who indulge in this practice, whether they have not beds to sleep in, that they convert the house of God into a dormitory?

**THE SOUL A DIAMOND.**—What if God should place in your hand a diamond, and tell you to inscribe on it a sentence, which should be read at the last day, and shown there as an idea of your thoughts and feelings? What care, what caution, would you exercise in the selection! Now, this is what God has done. He has placed before you immortal minds, more imperishable than the diamond, on which you are about to inscribe, every day, and every hour, by your spirit, or by your example, something which will remain, and be exhibited for, or against you, at the judgment day.—*Payson*

**RELIGION IN PAPISTS,** says Shelley, has no connection with any one virtue. The most atrocious villain may be rigidly devout, and without any shock to public sentiment confess himself to be so. Religion pervades intensely the whole frame of society in Italy, and is according to the temper of the mind it inhabits—a passion, a persuasion, an excuse, a refuge—*never a check.*

**DANCING.**—It is well known that the Asiatics of either sex, of any respectability, never dance themselves. Throughout Hindoostan, whether among the Hindoos, Mahomedans, or Parsees, the master of a feast sends for the public dancing girls and musicians to entertain his guests; for himself, his family, or his company to do either, would be quite inconsistent with propriety, and the gravity of character they generally preserve. An Indian of respectability could never consent to his wife or daughter dancing in public, nor can they reconcile English country dances, to their ideas of female delicacy. I remember an amiable Hindoo at Bombay, being taken to a verandah overlooking the assembly room, where a number of ladies and gentlemen were going down a country dance; on his conductor asking him how he liked the amusement, the mild Indian replied, "Master, I not quite understand this business, but in our caste we say, if we place butter too near the fire, it will melt." I have thought of this Hindoo when present at some particular waltzing in France and Germany.—*Forbes' Oriental Memoirs.*

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