

SHORT SERMONS.—Sermons to be effective should be short, but pointed—they should illustrate some distinct point of Christian doctrine or practical duty. We rarely ever retire from Church, where a sermon beyond a half hour has been preached, however good it may have been in other respects, yet we are sure to leave in length complained of, and that, too, by members of the Church. However grieved we may be that such complaints should be made, yet the fact is so. When a sermon is so long that the attention flags, or the mind becomes wearied, its good effects are lost. With a liturgy so devotional and impressive as is ours, calculated as it is to fix the attention of all serious minds, a sermon beyond twenty or thirty minutes is not generally listened to with pleasure or profit. We would therefore seriously recommend to such of our clergy as are desirous of doing all the good they can, to condense their thoughts, for even, "thoughts that breathe and words that burn," burn out the patience of wearied hearers. They should not select too many points of scriptural doctrine, or of practical duty, for illustration in one discourse. Infinitely more good will be done, and the impression on the memory will be deeper, by a short and direct illustration of one single point, than by a lengthened address on many points. We believe short, practical and earnest sermons will cause the Church to be better attended, the seed of the Gospel to be scattered more widely, and to take deeper root in the minds of the hearers, than those, however well written, that take more than twenty-five or thirty minutes in their delivery.

We learn from the Apostle that some "build upon this foundation, gold, silver, precious stones, wood, hay, stubble." Some proceed from one degree of knowledge unto another, increasing their main stock by the addition of those other sacred truths that are revealed in the Word of God, and these build upon the foundation, gold and silver, and precious stones. Others retain the precious foundation, but lay base matters upon it, wood, hay, stubble, and such other either unprofitable or more dangerous stuff, and when they go so far that they overthrow the very foundation itself. The first of these be wise, the second foolish, the third mad builders. When the day of trial cometh, the first man's work shall abide, and he himself shall receive a reward: the second shall lose his work, but not himself (he shall suffer loss, saith the Apostle, but he himself shall be saved); the third shall lose both himself and his work together. And as in this spiritual structure very different kinds of materials may be laid upon the same foundation, some sound, and some unsound, so in either of them there is a great difference to be made betwixt such as are more contiguous to the foundation, and such as be remote off. The fuller explication of the first principles of faith, and the conclusions deduced from thence, are in the rank of those verities that be more nearly conjoined to the foundation, to which those falsities are answerable on the other side that grate upon the foundation, and any way endanger it.—*Archbishop Usher.*

The very name given to Omar Pasha by his troops, is emblematic of his personal qualities, and of the enthusiasm and affection he inspires. They call him "the little pot lion." A sobriquet of this description tells more than the most elaborate portrait painting. It is now nearly a quarter of a century, since Omar Pasha, who had renounced his services in the Austrian army, emigrated into Russia, and attached himself to Krom Pasha. He changed his religion with his country, and gradually rose, until in 1836 he was employed in suppressing an insurrection in Bosnia. After the siege of St. Jean d'Acre he was made a general of brigade. Subsequently he suppressed an insurrection of the Albanians, and afterwards one of the Kurds. His next great service was no less than the reorganization of the Turkish army. In this duty he acquired great influence among the troops. In 1848 he was named chief of the Turkish army sent to put down the insurrection in Montenegro. From this he finally mounted to the distinguished post he now occupies, of General-in-chief of the Turkish army on the Danube. The army is like a sword in his hand, because he has himself organized it, and because his own career inspires it with his own soul. For the explanation of the late almost miraculous military successes of Turkey, which have confounded all ordinary political speculation, we must look to the influence exercised on Turkey by those refugees from oppressed European nations, who already skilled in European military science, have become the instruments of the Sultan in his schemes of reform. Omar Pasha is the type of his class.

THE AMERICAN SHIP THE "GOLDEN AGE," is the first paddle-wheel steamer that has traversed the two great oceans, and has solved the problem of the practicability of circumnavigating the globe by paddle-wheel steamers. She ran from Liverpool to Cape of Good Hope (6,300 miles) in twenty six days and a half; from the Cape to King George's Sound (4,000 miles) in forty-seven days and a half, from thence to Melbourne (1,270 miles) in four days and three quarters, from thence to Sydney (860 miles) in twenty hours, from thence to Tahiti (3,421 miles) in thirteen days and a half; and from thence to Panama (4,532 miles) in eighteen days and a half. The proprietors have lost £6,000 by her trip from New York to England, and from thence to Panama, although her passengers alone from Sydney to Panama paid £10,000 for their passage. Mr. Hargreaves, the Australian gold discoverer, who came home in the *Golden Age* and *Magdalena*, is a handsome man in the prime of life. He received £10,000 from the Sydney Government, for his discovery. Mr. Latrobe, the late Governor of Victoria, was a passenger by the same ship. He is very rich; he has only been Governor of Victoria about six years.

Cholera exists in various parts of Scotland. In Wiltshire it is raging with virulence, and assistance has had to be obtained from Glasgow. Sporadic cases are reported at Falkirk, and several deaths have taken place at Perth within the last fortnight. The malady has also broken out at Castle Douglas, near Dumfries; whence also several fatal cases are reported.

HABITS OF MINUTE BOOKKEEPING.—Inheriting, says Dr. Hanna, the parental punctuality, James (the brother of Dr. Chalmers) carried it to an extreme degree. In balancing his private receipts at the end of a year, one penny more than he could account for appeared to have been spent. That penny cost him weeks and months of uneasiness, till crossing one of the London bridges (which he had to do once a year,) and on which there was a penny toll, he suddenly remembered that twelve months before he had paid a penny there which he had not entered in his book. The discovery, we are told, overjoyed him. Mr. Carus informs us, in his "Life of Simeon," that an exact were the pecuniary habits of that excellent man, that he once offered an accountant twenty pounds to discover the error of a penny in his books.

WRITING POETRY.—Talking of poetry, an old acquaintance (who, for a whimsical reason, was formerly known among his friends as "Count Piper") remarked to us, one day, "I never tried my hand at writing poetry but once. I had bad luck at the first attempt, and, not being a persevering man, I got discouraged. The case was this. When I was a student at Dartmouth—in my junior year, I believe—when the day came round for reading 'compositions' before the class, I had prepared myself with a 'poem.' Being rather partial to 'blank verse' as the more stately kind of poetry, and, as I supposed, a good deal easier than rhymed verse, I had written a poem after the manner (a long way, I dare say) of Bryant's *Thanatopsis*. When it came to my turn to read, I got up and read off the lines in a full sonorous voice; and sat down with the conviction that I had made an impression even on the prosy old professor, and should get a handsome compliment for my pains. The 'Prof' having looked over the rest of the compositions, and commented on their verbal beauties and defects; as was his custom, came at last to mine, upon which he observed in the gravest manner, 'Young man, I have no particular fault to find with this essay—except as to your frequent use of 'capitals,' which you have here put at the beginning of every line. This, you ought to know, is not permitted, 'except in poetry.' The boys laughed, and I,—was discouraged from ever attempting poetry again.

IMMENSITY OF THE UNIVERSE.—If we are permitted on such a subject to argue from analogy, we may fancy to ourselves some such idea as this—that each nebula or group of stars, bears the same reference to other groups which our planetary system does to the globes of which it is composed; and that while they may be impressed with a rotatory motion round each other, like our satellites round their primaries, there is some central point of unknown position, and immeasurable dimensions, round which the whole groups of the universe revolve, like our little worlds round their sun. There are not wanting reasons for such a supposition. The two great laws of gravitation and inertia, by which our own system is regulated and maintained, have been

proved to exist with precisely the same powers, at least in some of the fixed stars. The probability, therefore, is, that these are universal qualities inherent in all material objects. This being granted seems to imply the necessity of a balanced rotatory motion in every system of worlds, for preserving the general equilibrium of the whole, because universal attraction must prevent any body from remaining absolutely stationary. Now the same principle appears to apply to groups of systems which apply to systems themselves. Hence we may infer a complication of movements of the most wonderful and extensive kind, combining not merely worlds with worlds, and systems with systems, but nebulae with nebulae, embracing the whole material creation, and extending to infinity. What a magnificent view does this afford of the works of the Eternal and what a beautiful unity does it appear to give to the operations!

EXPENSIVE WORK.—Every shell fired by an army during siege operations, costs, with the powder with which the mortar is charged, the sum of £3—enough to support a poor family for a fortnight.

Correspondence.

FOR THE CHURCH TIMES.

TEACHING IN THE SUNDAY SCHOOL.

Amongst the various modes in which a Christian may employ his time and powers for the benefit of Christ's Church, there is none perhaps more important at the present time, than teaching in the Sunday School. Whether we consider the usefulness of such an occupation, or advancing the general interests of religion, and ingraining the seeds of early piety, or, as inculcating lessons of enlightened attachment to our own Church, we cannot but consider the post of the Sunday School Teacher as one of great importance. Lessons here taught and impressed with the affection and care of a pious heart, will not easily be forgotten. With proper attention the minds even of the youngest can generally be brought, with God's assistance, to take an interest in the subject laid before them, and not only be brought to imbibe instruction and biblical knowledge, but even to feel an interest in the holy themes of Salvation and Eternal Happiness. The youthful mind thus awakened and stimulated is open to impressions, which, under the dew of God's blessing, may live through the temptation of a corrupting world, and show fruit that will rejoice a parent's heart, and reflect the glory of the Creator. Nothing can better contribute also to secure attachment to our own communion, than to familiarise the memory and lips of the young with the prayers and sacred phraseology of our Liturgy. By often repeating the Collects, and having the attention drawn to the meaning and value of the Catechism, and of other portions of the Prayer Book, they will grow up, as the experience of many can testify, with the love and early associations of the Liturgy so imprinted on the mind, as to become a safeguard against any danger of departing from the borders of the Church of their youth.

With such good effects then, most reasonably to be looked for from early instructions thus given, how is it that we find these posts of usefulness too often unoccupied, or left to the inexperienced and worldly? How is it that many more are not led, by Christian zeal, to these interesting and valuable posts of usefulness? When we see a number of young persons or children thus ranged before their teachers, and ready, often with meekness, to receive impressions and lessons of incalculable value to their immortal souls; we often think what an important and desirable station, should this be considered! What better field can be desired for "sowing to the spirit," and "doing good in our generation?" What more honorable office can there be than this in the Church of Christ? What better opportunity can there be for the wise and earnest Christian, to consecrate his talents and devote some of his hours to God's glory, than on the Lord's day to spend them on this sacred work? In this way the "cup of cold water" may be given to Christ's disciples, as effectually and as sure of its reward as in any other way. May our Sunday Schools then abound more than they yet do with the wise and the good to help forward this important work!—of Christ and his Church! Few can tell how much the heart of the Minister is refreshed and encouraged by feeling the helping hand of his parishioners in this and in other similar works—in which the example and talents of the laity may be associated with his, and consecrated so well to God's glory.

Did we need example from high quarters, we might state that her gracious majesty the Queen is often to be seen thus employed; and often on a Sunday takes her seat upon a common bench, with the Bible in her hand instructing the youth of a far more lowly class than the one to which she belongs. Without, then disparaging the instruction of parents, and the valuable and holy lessons which may still be given under a parent's roof (which is also necessary to secure the full benefit of a Sunday School)—we yet think that we are not far wrong when we say, that the example and effect of a well-ordered Sunday School, in the hands of faithful and pious and conscientious teachers, will be found one of the most powerful engines for securing to the rising generation well grounded impressions, not only of the Bible and the Gospel, but of the principles of our Protestant and Apostolic Church.

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