

TIBERIAS.

The composure which came over my feverish spirits at this hour was inexpressively refreshing. I laid myself down upon the ground, and resting my head upon a stone near me, drew a little coolness from the soil; while the simple train of reflections, which naturally sprung up from the scene around me, added much to my enjoyment. At a great distance to the north, was the mountainous horizon, on the summit of which stands Safet, glistening with its noble castle. It is not improbably supposed that our Saviour had this spot in his eye, and directed the attention of his disciples to it, when he said 'a city that is set on a hill cannot be hid;' for it is full in view from the Mount of the Beatitude, as well as from this place, and indeed, seems to command all the country round to a great extent. Viewing at a glance the margin of this simple lake, on the opposite or eastern side, the eye rests on the inhospitable country of the Gadarenes, inhospitable to this day, for my guide, after a long silence, perceiving my attention directed that way, begins a long tale about the dangers of that part, the untamed and savage character of the mountaineers, and the extreme hazard of attempts to visit them; few travellers in fact venture there; but seeing that his account is not very congenial to my feelings at this moment, he has dropt his story. Close above my head, an Arab is come to spread upon the ruins his tattered clothes, which he has just washed in the lake, that they may dry in the sun; and, at a distance just perceivable, is another indolent peasant sauntering by the water's edge, and singing at intervals a poor Arab song, which, though not "most musical,"

has, nevertheless, the charm of being "most melancholy." Yet that which awakens the tenderest emotions on viewing such a scene as this, is the remembrance of one who formerly so often passed this way, and never passed without leaving, by his words and actions, some memorial of his divine wisdom and love. Here, or in this neighborhood, most of His mighty works were done; and in our daily religious services we have read, with the most intense interest, those passages of the gospels which refer to these regions. However uncertain other traditional geographical notices may be, here no doubt interrupts our enjoyment in tracing the Redeemer's footsteps. This, and no other, is the Sea of Galilee—in its dimensions, as I should judge resembling exactly the size of the Isle of Malta, about twenty miles in length, twelve in breadth, and sixty in circumference. Here Jesus called the sons of Zebedee, from mending their nets, to become 'fishers of men.' Here he preached to the multitudes crowding to the water's edge, himself putting off a little from the shore in Simon Peter's boat. But there is not a single boat now upon the lake, to remind us of its former use. Yonder on the right, must have been the very spot where, in the middle of their passage from this side towards Bethsaida and Capernaum, the disciples were affrighted at seeing Jesus walk upon the water—where He gently upraised the sinking faith of Peter—where He said to the winds and waters, 'Peace! be still!'—and the sweet serenity which now rests upon the surface is the very same stillness which then succeeded.—*Jowett.*

INFLUENCE OF THE EXAMPLE OF PARENTS ON CHILDREN.

Let us not deceive ourselves, but ever bear in mind that what we desire our children to become, we must endeavour to be before them. If we wish them to grow up kind, gentle, affectionate, upright, and true, we must habitually exhibit the same qualities as regulating principles in our conduct, because these qualities act as so many stimuli to the respective faculties in the child. If we cannot restrain our own passions, but at one time overwhelm the young with kindness, and at another surprisè or confound them by our caprice or deceit, we may, with as much reason expect to gather grapes from thistles, or figs from thorns, as to developè moral purity and simplicity of character in them. It is vain to argue, that, because the infant intellect is feeble, it cannot detect the inconsistency which we practice. The feelings and reasoning faculties being perfectly distinct from each other, may, and sometimes do, act independently, and

the feelings at once condemn, although the judgment may be unable to assign a reason for doing so. Here is another of the many admirable proofs which we meet with in animal economy of the harmony and beauty which pervade all the works of God, and which render it impossible to pursue a right course without also doing collateral good, or to pursue a wrong course without producing collateral evil. If the mother, for example, controls her own temper for the sake of her child, and endeavours systematically to seek the guidance of her higher and purer feelings in her general conduct, the good which results is not limited to the consequent improvement of the child. She herself becomes healthier and happier, and every day adds to the pleasure of success. If the mother, on the other hand, gives way to fits of passion, selfishness, caprice, and injustice, the evil is by no means limited to the sufferings