

admit of animated delivery. The consequences in all these cases generally is that the discourse is not preached but read, and hence its usefulness is greatly diminished.

The question, whether a minister should write his discourses, is one which cannot be decided in the gross or for all indiscriminately. Every man can best judge for himself in which of the two ways he can most thoroughly fulfil the purpose of his commission. But one thing is certain: if a preacher sees fit to take his manuscript into the desk with him, he ought previously to make himself perfectly familiar with it, so as not to be compelled to keep the place with his finger, or to look so closely to the paper as scarce ever to catch a glimpse of the people. This is a mere mechanical attainment, within the reach of every one, and forbidden only by carelessness and indolence; and the lack of it has done more than all other causes combined to awaken or confirm a prejudice against manuscript in the pulpit. The misfortune of many most excellent ministers is that in early life they contract the habit of reading very closely, without being aware of it, and when afterwards they become conscious of the mistake, they find to their sorrow that it is beyond their power to recover from it. They have a lively experimental sense of the force of the prophet's comparison about the Ethiopian's skin and the leopard's spots.—*Christian Intelligencer*.

NEW WAYS OF TRAINING CHILDREN.—It hath been stoutly urged, and a deal of pretty logic has been spun about it, that the true way to make children good is to indulge them, to treat them as friends and equals, and to use no discipline upon them, but such as addresses their understandings and affections—nothing but moral suasion—because their nature being pure and free, to ensure its going right, we have but to give it free course. If they do not come up well, it is because they are not suffered to come up, but are thwarted and disordered by our endeavors to bring them up: if their tempers be awry, it is from the frettings and irksomeness of restraint: if they wish to do wrong, it is because we will not let them, not from any native crookedness. Surely, then, we need but show that we only love them, and care for nothing so much as their happiness; since, in that case, being happy with us, they will have no feeling toward us but love, and in the strength of this feeling will only care to make us happy by doing whatsoever we wish. Thus we come upon such a scheme of discipline as excludes restraint, and aims to get on better without it; being to work by indulgence always, it of course makes a clean riddance of the puzzling question when to indulge and when to restrain. Is not this more rational than to mix two things which are ever at cross-purposes, the one still undoing what the other does: so that between them both, nature is whirled into disorder, and set at strife with itself?

Here the mistake lies in taking up and detaching one principle, that of love, which is, indeed, strong for good when duly tempered with others, yet has no strength but for evil when made exclusive. The thing works well in speculation, because in speculation it can easily forget those other things with which it has to interwork the moment it goes into operation. The theory supposes children to be moral agents, which is very true; and that therefore none but moral forces need be used for setting and keeping them right, which is very false; for children are material as well as moral agents; and the very question is how to use material forces in such a way as to produce certain moral effects. Besides, in truth, children are not to be made happy even, but by being taught that we care for something else besides and above their happiness. And to make them love us, we must show, not merely that we love them, but that we love them wisely; which implies that we love something else more than them.

All which will probably brings us back upon experienced arts and methods of discipline, teaching us, therewithal, to fall in with things as they are. And here we may chance to learn the true state of the case to be something thus: that children are often wilful and obstinate, will struggle against our authority, and fret and chafe at our commands, and try to drive us from our rule, and set themselves over us: yet if we let them have their own way, they will despise and reproach us for doing so; and if while in disobedience they chance to hurt themselves or us, like MILTON'S Eve they will blame us for not controlling them; in short, they will not let us govern them, if they can help it; yet they will neither respect us, nor be content with themselves, unless we govern them; whereas, if we bear a vigorous and resolute hand, and break their stubbornness, and chastise them into submission, they may indeed stand out and take it hard, and perhaps think ill

of us at the time, and be tetchy and sulky awhile; yet when the fit is over they will love and honor us the more for our loving severity and violence towards them, and not long after will come to us with a gentle, bashful smile, made up of grief, affection, and shame, and will beg a kiss of reconciliation, and become sweet and happy, and cheerful, obedient to us, and at peace with themselves—self-satisfied, because subdued to another.—*Church Review*.

MAN AND WOMAN.—The following happy passage is one from the pen of Mrs. Sigourney:

"Man might be initiated in the varieties and mysteries of needle work; taught to have patience with the feebleness and waywardness of infancy, and to steal with noiseless steps around the chamber of the sick, and woman might be instructed to contend for the palm of science; to pour forth eloquence in Senates, or wade through fields of slaughter to a throne." Yet, revolting to the soul would attend this violence to nature, this abuse of physical and intellectual energy; while the beauty of social order would be defaced, and the fountain of earth's felicity broken up. We arrive, then, at the conclusion that the sexes are intended for different spheres, constructed in conformity to their respective destinations. By Him who bids the oak brave the fury of the tempest, and the Alpine flower rest its cheek upon the bosom of the eternal snows. But disparity does not imply inferiority. The high places of the earth, with all their pomp and glory, are indeed accessible only to the march of ambition, or to the grasp of power; yet those who pass with faithful and unapplauded zeal through the humble round of duty, are not unnoticed by the "great task-master's eye," and their endowments, though accounted poverty among men, may prove durable riches in the kingdom of heaven."

TRACTARIANISM ECLIPSED.—A building of huge proportion is now rearing itself, and rapidly approaching completion in London. It is in the cathedral style, the architecture being Gothic. This building is intended for the followers of the late Rev. Edward Irving, who since his decease have much altered their form of conducting public worship. They call themselves the Holy Catholic and Apostolic Church. The services is conducted much in the same manner as the Roman Catholic, being liturgical and intoned, with frequent genuflexions and changes of posture by the priests who conduct the service. The vestments worn by the priests are as gorgeous as those worn by the Roman Catholic priesthood. They recognise various orders in their Church, such as apostles, prophets, evangelists, pastors, and deacons; at the head of these is the Angel of the Church. They believe that the power of working miracles still remains to the Church, and that Christ will shortly appear and reign with his saints for a thousand years in the Millennium. The most prominent man connected with this religious body, is Mr. H. Drummond, M.P. for East Surrey, who has written several works in defence of the above tenets, and is one of the Angels of the Church. The building in Gordon-square, it is expected, will be completed by the summer.—*Athlon*.

THE CITY OF JERUSALEM.—Jerusalem is among the most picturesque of cities. It is very small. You can walk quite around it in less than an hour. There are only some seventeen thousand inhabitants, of whom nearly half are Jews. The material of the city is a cheerful stone, and so massively are the lofty, blind house walls laid, that in pacing the more solitary streets, you seem to be threading the mazes of a huge fortress, often the houses extend over the streets, which wind under them in dark archways, and where there are no overhanging buildings, there are often supports of masonry thrown across from house to house. There are no windows upon the street, except a few picturesque, projecting lattices. Jerusalem is an utter ruin. The houses so fair in seeming, are often all crumbled away upon the interior. The arches are shattered, and vines and flowers wave and bloom down all the vistas. The streets are never straight for fifty rods, but climb and wind with broken steps, and the bold buildings thrust out but tressed corners, graced with luxuriant growths, and arched with niches for statue and fountain. It is a mass of "beautiful bits," as artists say. And you will see no fairer sights in the world than the groups of brilliantly draped Orientals emerged into the sun from the vine-fringed darkness of the arched ways. . . . The beautiful building stands within a spacious enclosure of green lawn and arcades. Olive, orange, and cypress trees grow around the court, which, in good sooth is "a little heaven below," for the Moslem, who lie dreaming in the soft shade from morning till night. There are

many entrances, and as you saunter under the dark archways of the streets, you perceive the sunny green of the mosque grounds, and see the men, and women, and children playing under the trees.

DEATH OF AN ECCENTRIC PERSON.—About three weeks ago a gentleman of the name of Mr. James Little, a bachelor, aged sixty-three, died, having been unwell only a few weeks. About a week before his death he made his will appointing two respectable gentlemen of Chowbent as his executors. After his death large sums of money were found secreted in different parts of the house, wrapped in rags and paper, amounting to near £2,000 in guineas, sovereigns, notes, and silver, some of the latter of very ancient date, and a great number of watches and silver plate. The house is completely crowded with furniture, &c., of all descriptions. The deceased lived by himself, without servant, a distant female relative going occasionally to clean, &c. With the exception of her, very few were admitted into the house. The bulk of his property, chiefly land, houses, &c., will go to some half cousins in Yorkshire. Some days after, on making an inventory of the goods for sale, and examining an old dark room full of lumber, an additional sum of upwards of £800 in gold in old rags, covered with chips, was found. The most singular part of the affair is that the will has not yet been found. He was never in any particular business. He was the last survivor of a family who were always noted for their penurious habits.—*Wigan Times*.

A SCOTTIC'S TESTIMONY.—"No religion ever appeared in the world, whose natural tendency, was so much directed to promote the peace and happiness of mankind, as Christianity."

"No system can be more simple and plain than that of natural religion, as it stands in the gospel."

"The system of religion which Christ published and his evangelists recorded, is a complete system to all the purposes of religion, natural and revealed. It contains all the duties of the former, it enforces them by asserting the divine commission of the publisher, who proved his assertion at the same time as his miracles."

"Christianity, as it stands in the gospel, contains not only a complete, but a very plain system of religion."

"The gospel is, in all cases, one continued lesson of the strictest morality, justice and benevolence, and of universal charity."

"Had Christ's gospel been propagated with the same simplicity with which it was originally taught by Christ, it would have been to the unpeakable benefit of mankind."—*Lord Bolingbroke*.

ACTION NECESSARY FOR A HEALTHY GROWTH.—What can we say of that man who professes to love God and do nothing for his service? He hears of the wants of the heathen and the wants of his own brethren, wishes them supplied, perhaps, but does nothing himself. That man's religion, St. James says, is vain. To obtain a blessing, we must not only be "hearers of the Word," but "doers of the work." The same observations, that are true respecting individuals may be true respecting congregations. How many of these are merely hearers, doing nothing for the cause of Christ beyond their parish, and nothing in it that does not contribute to their own personal ease and convenience! And are there not some who have checked every generous impulse until, having lost all feeling they find it difficult to be just? We pity that clergyman whose lot is to labor among such people. We would advise him to call on them to support every benevolent cause, that the active principle of benevolence may be cultivated. And he may be assured that his own wants will be neglected by a people that know not how to give.

HOW TO REED TATTLEERS.—If you wish to cultivate a gossiping, meddling, censorious spirit in your children, be sure, when they come home from Church, a visit, or any other place where you do not accompany them, to ply them with questions concerning what every body said and did—and if you find any thing in all this to censure, always do it in their hearing. You may rest assured, if you pursue a course of this kind, they will not return to you unladen with intelligence; and rather than it should be uninteresting, they will, by degrees, learn to embellish in such a manner as shall not fail to call forth remarks, and expressions of wonder from you. You will thus gradually render the spirit of curiosity—which is so early visible in children, and which if rightly directed may be made the instrument of enriching and enlarging their minds—a vehicle of mischief, which shall serve only to impoverish and narrow them.

INFIDELITY.—An infidel, who had been attempting to prove that men have no souls, asked a lady with an air of triumph what she thought of his philosophy. "It appears to me (she replied) that you have been employing a good deal of talent to prove yourself a beast."