Family Otrete.

WHY DO YOU GO TO CHURCH. Some go to church to take a walk, Some go there to laugh and talk, Some go there to meet a triend, Some go there their time to spend, Some go there to meet a loc f. Some go there a fault to carry Some go there for speculation, Some go there for observation. Some go there to see and not-The good go there to worker God.

THE INDULGING OF CHILDREN. From the Bestish Mothers' Magazine.

If a child is passionate and wilful, a grave look, or a little tap upon the hand, will, without hurting hun, sometimes be sufficient to convince him that he is doing wrong, and often cure the fault. A child, in a perverse mood, throws down his play things; if they are taken up ev er so often, they will be thrown down ugain so long as the spirit of contradiction lasts Now. the remedy in this case should be, to take away the things, or by a serious countenance show you are displeased; and the child will not only be quite for the present, but be less prone to do the like another time. I have seen children who could not speak, distinguish those who were spoiling them from those who were not; scratching, fighting, and playing the tyrant over all who humored them, without of fering to lift a finger against those who did not By all means let children be played with, and have every proper amusement; but great care must be taken to distinguish play from mischief. and innocent freedom from growing perverseness.

The humors of the mant child are innumerably various. One will not sleep any where but in the lap; with another there is no peace unless he is continually rocked in a cradle; a third will cry when a candle is taken away, and, to show you why he cried, he is quiet the moment it is brought back; a fourth will swill tea, or some other improper liquor, out of measure and time; and a fifth will eat trash until he can ent nothing else, nor even that itself. In such ca ses. I would desire parents to consider whether their children are acting for themselves, or they for their children. One grain of judgment will set them right; one minute's reflection will show them their error, and when they once see it, they must resolve to avoid it for the future.

A gentlemen called some time ago upon a friend, and took a family dinucr, when, to his great astonishment, he saw little master, not quite a year old, drinking ale. "What," said he, "do you give the child ale?" "Oh, sir," replied his mamma, "he will drink nothing else." Is not the fault of such proceedings very obvious? and is not the remedy as obvious?-Parents surely cannot be so blind as not to see their children's health impaired, and their humors strengthened by such indulgence; and all for the want of a little resolution, a gentle correction, or a seasonable reprimand—perhaps only a look, given with an authoritative air, would often have the desired effect.

A child cries because he is to go to school shall parents, to quiet him, keep him at home? By no means. Or a dose of physic is to be ta- them. ken; s all they, because it is unpleasant, humor the child and throw it away? No, surely. There is no other method here but being serious telling him that he must go, he must take it, &c When children thus see their parents in earnest obedience very soon becomes familiar and easy. An unreasonable compliance with the humors of children is not what parents take it for; they falsely think it tenderness and love; but far and folly. It is easy to soften this seeming

by whom, whether by the parents, a visitor, ser ity demand it, and nothing can excuse a non initted dancing in their own houses, compliance. On the other hand, when a child has a fluent, voluble tongue, and is disposed to children, and indulge them as much as possible talk out of the time and place, and to say im in innocent amusements; but it cannot be jusproper and unbecoming things, it must certainly titled to bring them up in all the fashions of the be restrained. But though I urge this, it is not merely because children should speak or be silent, do a thing or let it alone when bid to do be, it is far from being the only motive,--No, it is the influence which the opposite behavior will dren so loosely, we find few of them becoming have in future upon children—that must be the early pious, and even if they become awakened, point in view. A child accustomed not to answer when spoken to, will probably contract a which tolerate the more externals of morality morose, or an uncivil habit; another, suffered to out-talk every body in the house, will be in danprater; and he who is never refused the thing ple. he asks for, will be but ill prepared to bear disappointments. Parents, I know, are apt to have some of the worst children, and could give think nothing of these irregularities; but it is many instances of the children of pious parents I foundation of vices for tile.

when they find themselves observed, are obliged and the father exhausted all his means to make

to use many shifts and turns to get rid of their [bith a physician . The young man had talents, curiesity and importantly. The next cause is, but before the death of his aged parents, he they do not make duty their children's rule of took to drink, wrote and acted plays, and wanconduct; as, for instance, a child sees some deted from home. I saw the old patriarch not thing in his father's hand, and asks, ewhat is long before his death, in the city of Baltimore that In the father answers, "mothing." But looking for his "lost son," as he called him why so absurd a reply? Will not the child in The son had gone to the Eastern Shore, where return act the same part? "Tommy, what have you got in your hand a "Nothing"--Again, a child sees his mother put some money. fruit, or something alse, into her pocket, and in mediately asks for it. She instantly replies she has none. The child, taking the conviction of its senses, still cries for what he has seen, until his mother, after repeated demals, in order to pacify him, gives him what he cried for, and so proves she has been maintaining a falsehood --Surely such behaviour reflects greatly upon the understanding or conduct of parents

Children should be told their duty withou any disguise, and it is certain they may often be won to it by soft and gentle means; but falsehoods, prevarientions, and quibbling, can never be the way to lead them to it. Parents. besides animating their children to a love of truth by daily advice, must carefully avoid all bscure, ambiguous language in their hearing -all signs of nods which can answer no other end than to perplex their understanding, or to raise a restless painful curiosity. Sir Roger L'Estrange tells a story, which I think remarkable for its thorough honesty "A man met an acquaintance in the street-pray, my friend. ays he, what have you got under your coat? Why, replies the other, what I have under my coat. I put there on purpose that you might not know what it is " Thus parents, without quirbling or evading, without harshness or ill nature, need only convince their cinidren that all things are not proper for them to have, or fit for them to know.

GOOD MANNERS-THE DIFFERENCE.

"Will you have this seat, sir; I prefer to stand," said a fine little boy, sitting in a pew. when the chapel was crowded, to an old gentle men standing in the aisle.

"Thank you, my little man," said the gentle man, sinding very gratefully upon the little fel low, "and you shall sit upon my knee, if you please "

When the service closed, the gentleman in quired of him his name, and asked him, " Why you give up your good seat?"

"Mother teaches me," said he, 'never to st when an older person is standing near me." Now look at another scene:

"Will you let the ladies have your seat, and sit upon the bench yonder," said a gentleman to four boys sitting together in a pew.

"I shan't," says one: "they may sit or the bench themselves, if they please," said another.

Not one of them moved. All the people near turned and looked with surprise and disgust upon them.

"They can't be sabbath-scholars," one re-marked. "At any rate," another said, "they have no bringing up at home " Very soon the sexton came and ordered them all out of the pew. They were obliged to obey, and out they marched, with their heads hanging down, looking so sheepish and ashamed that nobody pitied

Which example, children, is the most worthy of imitation,—that of the lad, or of the four obstinate boys? And which honored their pa rents most?

PARENTS AND CHILDREN.

I have often been amazed to see how easily children can draw religious parents into views from it -it is love degenerated into weakness and practices, which to them, in early life, see ned wrong and sinful. I have known good rigour in the behaviour of parents by addressing men who could not bear to curb the inclinations the child's understanding at other intervals. Of their children in any thing, and hence would When a question is asked a child, no matter permit them whilst under their control, to visit horse races, theatres, billard tables, &c &c. vant, or beggar, it must never be suffered to go Others have permitted their children to go to unanswered; all the rules of breeding and civil dancing schools, and to gratily them, have per-

It is all right that parents should love their world and all the pleasures of sense. We are commanded to bring them up in the nurture and admonition of the Lorl, and there is a fearti; for, however right or pleasing all this may ful responsibility incurred by parents who act otherwise. In consequence of bringing up chil we find them uniting themselves with churches How strange is it that parents, who believe in eternal reward and punishments, should feel so ger of becoming an impertment, if not an empty little concern about the early piety of their peo-

I have known some of the best parents to inattention to the first errors which lays the dying without hope. I will mention one. In my early boyhood, and from that time to a few There is no vice more dangerous, none more years past, I was acquainted with a Methodist odious, than that of lying-yet none more com preacher, who through life maintained the charmon; and, what is stranger still, parents them- acter of an exemplary Christian and a dignified selves are often the persons who teach it. They minister. None more so. He had a wife also grossly mistake their children's capacity, and, of exemplary piety, and in every way suited from a notion that they know nothing, say a him. They had one son and several daughters. thousand improper things in their hearing; and, The son was much indulged, was well educated,

long before his death, in the city of Baltimore, The son had gone to the Eastern Shore, where his mother was on a visit. The old gentleman bllowed him, and up a meeting with Lim. direw his arms around his neck, whilst the si lent tears can down his aged and forrowed checks:—the mother also embracing her son at the same time with streaming eyes. At this demonstration of affection, the son was melted with tenderness and wept bitterly. He soon again went off, and in a short time after, his taker and mother both died. The son continued to his wicked course, and about two years ago, deliberately walked into the Delaware mer, at the wharf at the foot of Chesnut street. Philadelphia, and was found drowned, with a bottle of brandy in his pocket -- Methodist Pro

Geographic and Mistoric

HEBCULANEUM AND VESUVIUS.

CONTINUED FROM PAGE 162.

Some of the stones were thrown to the height of a hundred, or two hundred feet. Never in my life, had I such profound and lofty conceptions of the power and majesty of God. Far above the clouds, which were reposing on its sides, at an elevation ten times higher than the cupola of St. Paul's, in London, looking down into a cavern of immense extent, at the bottom of which is a vent for the hillen fires of the universe, the centre of which, philosophers tell us, is filled with a vast sea of melted lava, heav ing and dashing beneath the thin crust of stratitied rock-

" An ever burning forge of fire; Whereon in awful and omnipotent ease Nature the delegate of God, brings forth Her everlasting elements, and breathes Around that fluent heart of light which clothes Itself in lightnings wandering through the air, And pierces to the last and ioniest pore Of earth's snow mantled mountains."

and on looking up, seeing nothing but the calm and everlasting heavens above, I felt as if I were nearer than usual to the God of the universe, almost trembled with a sublime and awful pleasure. I recognized my own littleness, but long ed to penetrate the infinite and everlasting Earth and its dreams seemed as nothing, God and eternity, all in all. Then I felt that I could sing could my voice have sounded like the rush of many waters, accompanied with the music of celestial harpers, harping with their harps :-

" Now to the shining realms above, I lift my hand and glance mine eyes; O for the pimons of a dove, To bear me to the upper skies. There from the bosom of my God, Oceans of endless pleasure roll; There would I fix my last abode,
And drown the sorrows of my soul!

Vesuvius far surpassed my expectations. All my previous conceptions of extent and grandeur were poor and tame. Much did Ningara, with its world of waters rushing over the precipice into the yawning abyss below, impress me with a sense of deeper sublimity and more awful delight. I have never experienced this feeling, at least, in the same degree, except when passing through high Alpine solitudes, where glacier peaks irradiated with the light of Henven, seem to mingle with the stars, and form an illuminated pathway to glary.

" Holding with God himself communion high, Where the dread peal of torrents fills. The sky-roofed temple of the eternal hills; Or when upon the mountain's silent brow, Bright stars of ree and azure fields of snow; While needle peaks of granite, shooting bare, Tremble in ever-varying tints of air, , hy harra And the near heavens their own delights impart; When the sun bids the gorgeous scene farewell, Huge peaks of darkness named, of fear and storms, Lift all screne their sulf illumined forms. In sea-like reach of prospect, round as spread, Tinged like an angel's smile, all rosy red."

Wordsworth.

In ascending the mountain, we had enjoyed at various points, charming views of the city and buy of Naples, with the surrounding scene ry. Olit was a glorious thing to look down from those stupendous elevations upon the wide and varied landscape of southern Italy, glowing in the rich light of a summer's sun. Earth, air, and water-mountain heights and fur-spread valleys-dark woods and gay vineyards-the sen and sky, were fused into a harmonious whole by means of the all pervading radiance instinct, as it seemed, with the spirit of God, the light of the universe. It is in circumstances like these that we lorget man, and the curse of sin that clings to his nature, and permit our very souls to mingle with universal being around us, feeling nothing but a profound and blessed con-sciousness of " a presence and a power" infinite and mellible.

Wisdom and spirit of the universe! Thou soul that art the eternity of thought! And gives to forms and images a breath And everlasting motion ! not in vain. By day or star-hight; thus from my first dawn Of childhood did t thou intertwine for me The passions that built up our human soul; Not with the mean and vulgar works of men, But with high objects, with enduring things, With life and nature; purifying thus The elements of feeling and of thought,

And sanctifying by such discipline
Both pain and teat,—until we recognize
A grandeur in the beatings of the heart."

Wordsworth.

A DYAK WAR DANCE.

The music struck up; it consisted of gongs and tom-toms. The Malay gong, which the Dyaks also make use of, is, like the Javanese, thick, with a broad rim, and very different from the gong of the Chinese. Instead of the clang-ing noise of the litter, it gives ont a muffled sound of a deep tone. The gong and tom-tom are used by the Dyaks and Maleys in war, and for signals at night, and the Dyaks procure them from the M days. I said that the music struck up, for, rude as the pistuments were, they modula e the sound and keep time so admurably that it was anything but reharmonious. A space was now cleared in the centre of the house, and two of the object warriors stepped into it. They were diesed in turbans, long loose jackets, sashes round their waists descending to their feet, and small belts were attached to their ankles. They commenced by first shaking hands with the Rajah, and then with all the Europeans present; thereby giving us to understand, as was explained to us, that the dance was to be considered only as a spectacle, and not to be taken in its literal sense, as preparatery to an attack upon us, a view of the case in which we fully coincided with them. This ceremony being over, they rushed into the centre and gave a most unearthly scream; then poising themselves on one foot, they described a circle with the other, at the same time extending their arms like the wings of a bird, and then meeting then hands, clapping and keeping time with the music. After a little while the music became loader, and suddenly our ears were pierced with the whole of the natives present joining in the hideous war-cry. Then the motions and the screams of the dancers became more violent, and everything was working up to a state of exchement by which even we were influenced Suddenly a very unpleasant odour pervaded the room, already too warm from the numbers it contained. Involuntarily we held our noses, wondering what might be the cause, when we perceived that one of the warriors had stepped into the centre, and suspended round the shoulders of each dancer a human head in a wide-meshed basket of rattan These heads had been taken in the Solarron business, and were, therefore, but a fortnight old. They were encased in a wide network of rattan, and were ornamented with beads. Their stench was intolerable, although, as we discovered upon after examination, when they were suspended against the wall, they had been partially baked, and were quite black. The teeth and hair were quite perfect, the features somewhat shrunk, and they were, altogether pretty fair specimens of pickled heads But our worthy hiends required a lesson from the New Zealanders in the art of preserving. The appearance of the heads was the signal for the musi: to play louder-for the war cry of the natives to be more energetic, and for the screams of the dancers to be more piercing. Their motions now became more rapid, and the excitenent in proportion. Their eyes glistened with unwonted brightness. The perspiration dropped down their faces; and thus lid yelling, dancing, gongs, and tom-tom become more rapid and more violent every minute, till the dancing warriors were ready to drop-A farewell yell, with emphasis, was given by the surrounding warriors; immediately the music censed, the dancers dissappeared, and the tumultuous excitement and noise was succeeded by a dead silence. Such was the excitement communicated, that when it was all over we ourselves remained for some time panting to recover our breath. Again we lighted our cheroots and smoked for a while the pipe of peace. - Marryat's Bornco.

LONDON.

Whatever may be the future fate of this great city,-whether it return to comparative nothingness, or become once more the site of meadows and corn-fields, surely none since the world began has ever offered to the observation of the beholder such a wonderful aggregate of man and his labors London is not London alone, it is the central point of the civilised universe, towards which rays converge from every zone and meridian. London is a part of England, of Europe, of America, of Africa, and of Asia, Beneath our feet is the focus within which are concentrated the hopes, lears, rivalries, and jealousies of all the other nations of the globe. Brianan Loudon reaches all with its outstretched arms, sufficiently to operate upon all. The eye fell from the place where we stood upon magazines of wealth that were not the property of Englishmen, but placed in their hands for security or profit by those who could trust them nowhere else. Beneath there was the harbor of refuge for countless property in peril, as well as for monarchs dethroned, and ministers exiled. The riches of realms "Cæsar never knew" were deposited there; and productions of the earth, grown in regions of which Greece and Rome had never heard. The wealth that commands all the markets of the globe, all that can stimulate ambition or gratify luxury, existed below us in profusion, either for good or evil. From what elevation besides, since man has emerged from savage life, could such a scene have been presented.