

the welfare and happiness of your children for time and eternity.—*American Messenger.*

TEACHING CHILDREN TO TELL FALSEHOODS.—Parents are frequently imparting fearful lessons to their children, when they are not aware of it themselves. A child when it is awake is always learning. We stepped into a stage coach, a few days since, in which there was a Christian mother with a bright little boy, who had just learned to talk. He was very restless, and made several attempts to get out of the coach, to prevent which the mother commenced telling him the many dreadful things that would certainly befall him if he got out. "The horses would certainly bite his head off." "The driver would cut him in twain with his whip." "There were bad men out there who would run off with him, and he would never see his father again." More than a score of such expressions fell from her lips in her effort to quiet the child, not one of which was true in the sense in which the child would understand it. We shall not be surprised if in a few years, we hear that same mother wondering where her beautiful and interesting little boy has learned to tell so many falsehoods. Perhaps it will never enter her mind, that she taught him the very lesson, upon which he has made very rapid improvements.

A ROYAL EXAMPLE.—Many of our readers perchance, are not aware that there is in Buckingham Palace, a regularly organized Sunday School for the instruction of the children of the servants and other resident officials of that establishment. With sincere gratification do we add, that our beloved Sovereign Lady the Queen, not merely patronizes this interesting seminary, but acts as an instructress therein.

This fact cannot be too widely known, as it may have a tendency to stir up the upper classes of our Colony to the discharge of a duty, in which, frequently they are greatly remiss, particularly in the more rural districts. Many of our Brethren who labour in the country have complained to us of the difficulty which they experience in prevailing upon the ladies of their flocks, to take an active part in the inculcation of religious knowledge to the young on the Lord's day.

We fully grant that higher and nobler motives than the example of earthly royalty should urge Christian matrons and maidens to the discharge of this most important, and delightful duty. Constituted, however, as human nature is, the precedent afforded by the highest personage in the realm may not be without its good effects. "The Queen's name is a tower of strength," either for good or for evil; and it may be that some who have heretofore kept aloof from the Sunday School through feelings of false pride, may from the example of the Sovereign be led to the performance of a work, incumbent upon all who have the leisure and ability therefor.

Selections.

EFFECT OF RAILROADS ON COMMERCIAL CITIES.—Mr. Poor, of the *American Railroad Journal*, in a brief editorial, gives a striking as well as correct illustration of the effect of railroads in enlarging the circle of business of cities, as follows:—

"The city of New York is now accessible from every part of New England (with the exception of the eastern part of Maine) and the State of New York, by one day's journey on railroads. A traveller may leave Waterville, Me., which is 430 miles distant from New York, Montreal, Canada, which is 400; and Dunkirk and Buffalo, which are about 470, in the morning, and reach this city the same evening by continuous lines of railroad, at an average charge of two cents per mile. Light articles of freight, newspapers, &c., are forwarded to, and received from the same points with equal despatch; so that the six millions of people residing within the States named, are within one day's time of this city. And in the evening, the most remote parts of it are, in the ordinary course of the mail, put into possession of our morning's news; and on the other hand, our shops and the stands in our markets display the delicacies and dainties which the morning light shone upon some 400 miles distant. The whole country within this distance, by means of railroads, is made the market garden of the city, and every inhabitant is brought into as intimate relation to it, as was the person who lived within 30 miles a few years since. A trip of a day is now sufficient to bring nearly every inhabitant of New York and New England to this city, and who may, if they choose, return home the next.

"These facts will serve to show the influence that railroads are exerting, in the facilities they give in the movement of persons and property. To a city they

increase the area of country tributary to it in a much greater ratio than the length of their lines. To give a clearer idea, we will briefly illustrate this proposition. We will assume that the speed of the ordinary loaded team on common roads is 2½ miles per hour, for 12 hours, which will give 30 miles as the extent of a day's travel, and 60 miles as the diameter of the circle from which a city without railroads could draw its daily supplies of food, &c. This would give an area of country of not more than 2,700 square miles.

"The freight train on a railroad moves at the rate of 12 miles an hour, or 288 miles in 24 hours. The circle within daily reach of a city by freight trains on railroads would be 576 miles, embracing an area of 124,516 square miles, or more than 46 times greater than the ordinary waggon! By the use of railroads, therefore, a city increases its capacity for business as well as its supplies of food, and all the articles used in the economy of life, 4,600 per cent.

"It will be found, upon calculation, that the difference in cost of the two modes of carriage supposed, is in about the same ratio as the above distances.

"The above statements are a most striking, as well as correct illustration, of the value of railroads, and demonstrate most clearly their importance in increasing the business of commercial, or trading points, and prove how necessary they are to farming communities, in creating a value for their products, in opening a market for them. They explain the rapid growth of cities. They are the termini of a large number of railroads, and the rapid appreciation in the value of the country they traverse. With an ordinary road, a farmer living 60 miles from a city may be without a market for many of his most important articles of produce from the cost of transportation, while another living upon a railroad but 400 miles from the same point, finds a ready sale for all he can raise at remunerating prices."

EDITING.—We sometimes think that if our readers could see the trials of editors, they would sympathize more with them. We have had a hard time with this number. It would have taken something more than a search warrant to have found any exciting and interesting news in the whole circle of our exchanges the present week. We do not mention this as an apology for our paper, for if our readers only saw how little we had to make it out of, they would be surprised to see it as good as it is. There is literally nothing stirring. Business is dull, religion is dead, even politics are creating no excitement, and nothing seems to flourish but wickedness.—*Exchange Paper.*

ADDITIONAL TRIALS.—When an Editor has penned what he thought the very thing to please, to find that he has given offence, and is accused of "misstatements." When he thinks he has taken high ground, to find himself ranked among the lowest.—*Ed. C. T.*

DREAMS.—Dreams usually take place in a single instant, notwithstanding the length of time they seem to occupy. They are, in fact, slight mental sensations unregulated by consciousness; these sensations, being less or more intense, painful or agreeable, according to certain physical conditions. On this subject the following observations occur in Dr. Winslow's *Psychological Journal*:—"We have in dreams no true perception of the lapse of time—a strange property of mind! for if such be also its property when entered into the eternal disembodied state, time will appear to us eternally. The relations of space, as well as of time, are also annihilated; so that while almost an eternity is compressed into a moment, infinite space is traversed more swiftly than by real thought. There are numerous illustrations of this principle on record. A gentleman dreamed that he had enlisted as a soldier, joined his regiment, deserted, was apprehended, carried back, tried, condemned to be shot, and at last led out for execution. After all the usual preparations, a gun was fired; he awoke with the report, and found that a noise in the adjoining room had, at the same moment, produced the dream, and awakened him. A friend of Dr. Abercrombie dreamed that he had crossed the Atlantic, and spent a fortnight in America. In embarking on his return, he fell into the sea, and awaking in the fright found that he had not been asleep ten minutes."

NIEBUHR.—A remarkable fact in the experience of Niebuhr, the German infidel historian, is worth a serious consideration. Niebuhr was a prince among historians, and equally so among sceptics. He tried what is called the rational, or doubting system, and had experience of its withering result. Speaking of the education of his son, he says that he means his boy shall know the old poets, and shall take the gods and heroes for historical beings, but shall be instructed at the same time that the ancients had only an imperfect knowledge of the true God, and that these gods were overthrown when Christ came into the world. "He shall believe in the letter of the Old and New Testaments, and I shall nurture in him from his infancy a firm faith in all that I have lost, or feel uncertain about." What stronger condemnation of infidelity could there be from an infidel source?

Correspondence.

FOR THE CHURCH TIMES.

MR. EDITOR.—In the last Number of the *Church Times* you have published an Extract from the Journal of the Bishop of Melbourne, in which the following passages occur. "I fear that the miners are of a class of which almost all who feel an interest about spiritual things are dissenters, and only the multitude of the careless and ungodly are professed members of our church." And again,—"My own growing conviction has long been, that unless we can adopt some means for establishing some closer bond of union among our people, and enabling them to recognise and associate with one another, we shall never obtain any hold, as a church, upon the mass of the population in the Colonies." I confess I am not a little pained to hear such language from a Bishop of our Church; and though I believe that the Bishop of Melbourne penned the statements which I have quoted with no bad intention, and as the result of his conviction, I do consider them not only as misrepresentations but slanders upon the Church of England. On his part they are unintentional mistakes, but mistakes for which he is accountable; and such, as I think it my duty as "a watchman on the walls of Zion," not to pass unnoticed. His first statement is particular, that among the miners whom he visited, the serious, and those concerned about their salvation, belonged to the Dissenters, and that the multitude of the careless and ungodly are professed members of the Church of England. "This is a fact upon which I very much fear the Bishop has been misinformed, yet I have no means at hand to disprove it; but admitting that the Bishop is not mistaken here, I cannot see that any fault is to be found with the Church on this account, but only with the Bishop who is placed over that portion of it. Why did he allow the ground to be first occupied by dissenters? Why did he not endeavour to supply the people of his communion with faithful pastors, and not suffer them to be as sheep having no shepherd? No wonder that they should grow both callous and ungodly under such spiritual government; but it is when the pious though misinformed of the Church, find no means of grace furnished by our communion, that they are glad to avail themselves of those which offer, and to unite themselves with dissenters. No wonder that the Bishop found it so here. Had he, as the spiritual head of this place, gone at first to this district to seek out his stray sheep, and had he placed a godly minister among them, the case would have been reversed, and instead of the pious of the Church having united with dissenters, the pious among the dissenters would have united with us. On this subject I will add no more, but strongly and humbly recommend to his Lordship the careful study of Ezek. xxxiv. 5, 6, and perhaps it will suggest in part the true reason of the state of things of which he complains.

But I confess I am astonished when I find that the Bishop from a particular proceeds to a general charge against the whole Church of England in the Colonies. Now I have no intention at the present to speak one word against the alleged seriousness and piety of dissenters. Whatever piety there is among them is not the object of my animadversion but of my joy. I believe with St. Paul, Phil. i. 15, 18, and my motto is the same. But as the Bishop puts forth his experience respecting the piety of Churchmen in the Colonies, I may be permitted to meet it by a counter evidence of the same kind. I have been for a number of years a clergyman and a missionary in the Colonies, and so far as my experience goes, I have no hesitation in placing the members of our Church side by side with those of any other denomination. When it comes to the fruits of religion, fidelity, honour, justice in their dealings, truthfulness in their words, the exercise of the social virtues, or any other of the fruits of religion subject to our examination, I should not be afraid, our enemies being the judges, that our church will be found inferior to any body of Christians in the world. The piety of a Churchman is between himself and his God, it is not nevertheless the less real (see Matt. vi. 1-18) and I have no doubt at the day of Judgment, when the character of God's children is fully brought to light, this statement will be found abundantly true. I look at our Church as the mould in which the principles of Englishmen are cast, as the mother from whom the mass of England's population drink in the milk of spiritual instruction; and I ask, what is the effect of her teaching on the nation at large? Can I find a nation under heaven to be compared to Christian England for honour, for integrity, for the respect with which she honours religion, for the social virtues, yea, for every virtue that adorns humanity? And what has produced this state? It is the teaching of her National Church. Again, if I am to estimate the internal life of the Church, not by her professions but by her fruits, in this respect I am not afraid of the result of a comparison of our Church with any other on earth. Witness her Bible Societies, her Tract Societies, her Missionary Societies. The word of God, as furnished by her means, has made its way to almost every hamlet in her colonies—her missionaries are in every land, her "sound has gone out into all the earth"—truly she is the angel that "has the everlasting Gospel to preach to all that dwell upon the earth," and that duty she is not slow to fulfil. But to add one mark more by which the internal life of the Church should be estimated, I may notice the amount of religious knowledge possessed by her clergy. It has been well remarked, that an ignorant and vicious clergy are near akin, and to this Holy Scripture abundantly gives its sanction. (See Tit. ii. 11.) But what Church is there that surpasses us in this respect? Not to mention that her clergy are educated in the first seminaries in the world;