

IRELAND.

The Bishop of Ossory has been, during the past week holding confirmations in Dublin on behalf of the Archbishop. The churches selected were St. Anne's and St. George's, and the candidates were very numerous.

THE VERY REV. DANIEL BAGOT is leaving Newry, and retiring from the Irish Church after a ministry of 50 years; and on this occasion there has been the presentation of an address by the parishioners. Of Dean Bagot's productions the most popular has been one of controversy on the Trinitarian side, carried on against Mr. Porter many years since, and this is still used as a handy-book whenever the Arian dispute is revived.

Since the autumn considerable progress has been made in the works at Christ Church Cathedral, which have long been under Mr. Street's supervision. The nave is roofed in, and apparently completed; and the characteristic Irish battlements will be noted, as making a variety of style which can be called by no other name than Early English. The west end of the church is connected with the Synod hall (completed one year ago) by a covered way or Rialto bridge of a graceful though unusual kind, of which a well known bridge of St. John's, Cambridge, will give some notion. The central tower remains as yet untouched; but the southern transept is renewed, in which some Norman windows with fine mouldings may be said to have reappeared, after an interval of several centuries. A tolerably clear idea may now be formed of the future magnificence of the entire group of buildings in its finished state, as it will be seen some two years hence; and it is hardly too much to say that Christ Church Cathedral will assuredly turn the scale in favour of Ireland in the mind of many a summer excursionist of the succeeding years.

At present the Synod hall is the only portion of the noble group that can be used, and this is in readiness for the general synod of the Irish Church, which assembles on the 19th instant. The defenders of the Prayer Book are not publicly active—deeming, perhaps, that any future exhibition of energy would be superfluous. The revisionists, however, have shown some signs of reviving life; for their special society, the *Lay and Clerical Union*, held a meeting last week, and adopted a new form of petition. There is not, however, the smallest probability that any alterations will be made in the baptismal services, which are those chiefly complained of in the last manifesto of the society referred to.

THE IMPERIAL TITLE.

Mr. Gladstone has written the following letter to Dr. Abbott:—19th March, 1876. —SIR,—In reply to your favour of 10th, asking me if, in my opinion, the past history of the reign of our Queen would justify the assumption of the title 'Empress' by her Majesty 'in its true and correct, classical and historical sense,' I have looked into the matter carefully. I have given both sides of this important question the fullest and most complete consideration, and I have come to the conclusion that while in its 'correct, historical, and classical' significance, her Majesty is not justified in assuming it, neither does the solid gold of the time consecrated crown of England's monarchs require the fictitious and tawdry lustre conferred by this modern shallow gilding. India does not want it, England will not have it. In my opinion the project was conceived in error, brought forth in error, and, like all error, only re-

quired open public exposition and investigation to be shown in all its imperfections, shallow, baseless, and absurd. In my opinion the word *Imperator* can only be properly understood when taken in conjunction with *imperium*. According to Roman usage, if not actual law, the title of *Imperator* was conferred upon a conquering general, and *imperium* meant the power he possessed of compelling the fulfilment of his behests by the use of physical force. In its 'correct, historical, and classical sense' the title *Imperator* belongs to Clive; it never could or should be tacked to the crown of the eminently humane and august lady who reigns over this realm. It has been said that Rome was powerful and peaceful during the reign of the Antonines. The answer which springs to my lips in reply to this assertion is—If all the Roman governors were Antonines, Rome would have had no Emperors.—I am, sir, your obedient, faithful servant, W. E. GLADSTONE."

THE MINISTER'S WIFE.

Under the head of "The Minister's Wife," the *London Baptist Magazine* has the following bit of pleasant satire:

"The minister's wife ought to be selected by a committee of the church. She should be warranted never to have headache or neuralgia; she should have nerves of wire and sinews of iron; she should never be tired nor sleepy, and should be everybody's cheerful drudge; she should be cheerful, intellectual, pious, and domesticated; she should be able to keep her husband's house, darn his stockings, make his shirts, cook his dinner, light his fire, and copy his sermons; she should keep up the style of a lady on the wages of a day laborer, and be always at leisure for 'good works,' and ready to receive morning calls; she should be secretary to the Band of Hope, the Dorcas Society, and the Home Mission; she should conduct Bible classes and mothers' meetings; should make clothing for the poor and gruel for the sick; and finally, she should be pleased with everybody and everything, and never desire any reward beyond the satisfaction of having done her own duty and other people's too.

HOW TO TEACH.

The following is an outline of a Normal Class Lecture recently delivered by J. Bennett Tyler, at Camden, New Jersey.

How shall we teach? 1. Intelligently 2. Interestedly. 3. Vividly. 4. Variedly.

GENERAL PRINCIPLES.

- I. Four conditions of good teaching.
 - (1.) Power to arrest the attention of the pupil.
 - (2.) Power thoroughly to interest the pupil.
 - (3.) Power to instruct the pupil.
 - (4.) Power to impress the truth on the heart and conscience of the pupil.

- II. The fulfilment of these involves:
 - (1.) A clear perception of the truth on the part of the teacher.
 - (2.) Ability to make the pupil see and measurably understand it.
 - (3.) Thorough preparation on the part of the teacher.

III. In order successfully to fulfil these conditions we should aim at:

- (1.) At simplicity in language.
- (2.) At clearness of conception and expression.
- (3.) At accuracy in the use of language.
- (4.) At putting statements and questions in few words.
- (5.) At distinctness, vividness, and point.

A very suggestive conversational exercise was held in closing, on "Manner in teaching." The following points were brought out from the class:

- (1.) Our manner should be very patient.
- (2.) Our manner should be always polite, even to the youngest.
- (3.) Our manner should be encouraging.
- (4.) Our manner should be affectionate.

LOOKING LIKE A PRAYER.

A little scholar once said of her teacher: "She looks like a prayer." She must have had great spiritual loveliness to have made an impression like that. To have such an inward irradiation is of much more importance for teachers than what they say or do. What we are is much more effective than what we teach.

LIGHTING UP A LESSON

is the employment of those elements in teaching by which the attention of the pupil is attracted towards a lesson, and its instructions rendered more clear to his understanding.

The four peculiarities of the pupil to which we must appeal in effective teaching:

1. To the pupil's delight in seeing;
2. To the pupil's delight in imagining;
3. To the pupil's delight in comparing;
4. To the pupil's delight in knowing;

The four Lesson-Lights.

1. SIGHT.—Objects, Diagrams, Maps, Pictures.
2. IMAGINATION.—Word-Pictures, Stories.
3. COMPARISON.—Smiles, Metaphors, Parables, Incidents used to illustrate Truth.
4. KNOWLEDGE.—History, Science, Art, Travels, etc.—*The Normal Class*.

PERSONAL APPEAL TO SCHOLARS.

A teacher says:—I have tried the plan mentioned by your correspondent "Earnestness," and have found it very useful, but it must be used with discretion. It will not do to fix upon any scholar at random, as that will probably frighten some, so that they will avoid speaking to you in future alone. I generally think it over during the week, and decide beforehand whom I will keep behind. Any who have been usually attentive, or whom I believe are seeking after God, to such a word in season may be of the greatest assistance, and there are many who would be glad of a word or two with their teacher who would not think of staying to an enquiry meeting. But I believe the most effectual means of reaching our scholars personally is by letter writing. A letter is thought so much of by children, and is read over and over again, whereas a word may be forgotten an hour after it is spoken. I think a good plan is to write to a scholar during the week, and then watch an opportunity of saying a word on the Sunday following, but a great thing to be aimed at is to do it quietly, so as not to draw the attention of the other scholars.

As we look at it, a deep view of sin is exceedingly important, if not indispensable, to the Christian character. But it seems to us quite as likely to be found resulting from humbler growth in grace, drawing the converted soul nearer to God, and bringing out its littleness in contrast with his infiniteness, its blackness in contrast with his purity; as to grow out of a dire and prolonged experience of the terrors of the law, while yet in trespasses and sins.