other things, that unless she could break up that habit, her son would very likely turn out a *doll*. She left very soon with a belief that I did not understand her son's case. I should have about as much hope of a man who gave himself up to childish sports, as I should of a child who gave himself up to the habits and life of a man.

The newspapers have much to answer for in the way of small type and imperfect printing. I would cheerfully give two hundred dollars a year to support a newspaper which would give us, morning and evening, a half column of the really reliable news, instead of fifteen columns of diluted speculations and tricky canards, the reading of which hurts our eyes and wastes our precious time.—*Dr. Dio Lewis.*

Obituary.

MR. DANIEL RODICK, WEST CORNWALLIS.

Died, at West Cornwallis, on the first of September, Mr. Daniel Rodick, aged 69 years. His parents were among the first that settled this part of Cornwallis, and no doubt experienced the hardships incident to making a new home in forest lands. Daniel was young at this time, but was brought up in habits of industry, by his parents, who gave him the example of attention to religious duties, and offered up prayers for his welfare. By constant industry and prudence as a farmer, he accumulated a considerable amount of property, and had the pleasure of seeing his children settled comfortably around him. About the year 1830 the Rev. Peter Stop, Wesleyan Minister, preached the gospel with great fervency and success in Western Cornwallis. He was remarkable for the promotion of revivals of religion. His manner was very solemn and impressive; his love for souls ardent; his zeal increasing; and God honored him greatly in his ministry. Mr. Rodick was one of the fruits of his earnest preaching. He was baptized, with a number of others, by the Rev. John Snowball, became a member of the Wesleyan Church, and remained a worthy one to the end of his life. He was instrumental with a few others, in the erection of the building called the Grafton Church, which he continued to attend until prevented by the infirmities of age. He was a man of kind and mild disposition, and much esteemed in the community in which he so long resided. His last illness was short, but severe. The writer of these lines found him on the bed of sickness, trusting in the grace of the Saviour who had so often blest him in life, and did not forsake him in death. He said, "that he felt himself to be upon the rock of ages," and expressed to his partner "that he had no desire to live longer, but for her and from a regard to their children." He died in peace. His funeral was attended by a large number of people, to whom a sermon on the occasion, was preached in the Grafton Church, on Sabbath, the 3rd Sept., from Philippians 3rd chap. 20th and 21st verses. "May the good Lord raise up many in this part of his vineyard, who shall be followers of those who through faith and patience inherit the promises.

T. H. DAVIES.

Berwick, West Cornwallis, Sep. 20, 1865.

MRS. S. GLENDINNING.

Died, suddenly, at Amherst Head on the 5th inst., Sarah the beloved wife of Mr. Thompson Glendinning, and daughter of Mr. and Mrs. Robert Ripley of Nappan. While yet in the vigour of youth, she was convinced of sin, and led to Christ, under the ministry of the late Rev. W. Croscombe. Thenceforth, for about fourteen years, she maintained her Christian profession, and walked humbly with her God. Those most intimately connected with her, remarked the steadiness of her deportment, and the habitual seriousness of her disposition. In an eminent degree she possessed "the ornament of a meek and quiet spirit." She did not esteem the service of God as a drudgery, but enjoyed religion. The circumstances of her decease precluded any dying testimony to the presence and value of Divine grace, but her previous experience and manner of life, assure her afflicted friends that, being absent from the body, she is present with the Lord. The occasion of her funeral was improved to a large congregation, by an appropriate discourse delivered by the Rev. J. Snowball.

Amherst, Sept. 21*st* 1865. C. S.

Provincial Wesleyan.

WEDNESDAY, SEPT'R. 27, 1865.

The Judgments of the Lord.

We have generally much more occasion to refer to mercies than to judgments. The mercies of the Lord greatly abound; they are new every morning and repeated every evening, while judgment is his strange work.

"His waken'd wrath doth slowly move,
His willing mercy flies apace."

But in all his dealings with man, the Lord God is manifestly the God of love; in all the Judge of all the earth doeth right. He taketh no pleasure the afflictions of His creatures, but in wrath remembers mercy. We readily see the truthfulness of this in the individual history of his people. Whom the Lord loveth, he chasteneth. He afflicts not for His pleasure, but for our profit, that we may be partakers of His holiness. He shows his loving-kindness in the whole,

"Good when He gives, supremely good,
Nor less when he denies;
Ev'n crosses from His sovereign Hand,
Are blessings in disguise."

The principles which apply to persons, apply with equal force to communities. We recognize the working of Providence equally in both, in regard to each member of the human family, and over mankind at large. And in this there is no confounding of classes and characters; no obliteration of the line of right doing from wrong doing. The Lord careth for all, and His tender mercies are over all his works; but his saints are his peculiar care, so that still it may be said with truth and propriety, "Blessed is the nation whose God is the Lord, and the people whom He hath chosen for his own inheritance."

But the hand of the Lord is sometimes lifted up in judgment as indicating his displeasure against evil, and as a means also of removing flagrant wrong; being in its infliction not merely punitive but also corrective. The prophetic teaching on this subject, is suggestive: "When thy judgments are abroad in the earth, the inhabitants thereof will learn righteousness."

Our republican neighbours, or the right-thinking portion of them, readily recognize the hand of Providence in their late calamitous war, as a national punishment for national sin; a chastening for their pride, their boasting, their cupidity, their disposition to lose sight of God, their practical atheism, and especially their connivance at and their participation in "the sum of all villanies." They acknowledge the divine Hand not merely in the origin of the war, and the reasons for its infliction, but also in the wisdom and goodness manifest in its issue, in bringing about, results the most desirable, and in a mode which cannot have been easily foreseen previous to the outbreak, thus affording another among the many instances given in human history, that "He maketh the wrath of man to praise him."

Lessons of similar import, because of our complicity with crying sin, were painfully taught also to our country, in the East Indian mutiny, and in the Lancashire famine. The Lord reigneth! At the present time there are calamities stalking over the earth, with fearful strides; not confined to one country or nation, but spreading widely; and indicating in their course the strong probability that before many months they will visit our Continent. The cattle murrain is a most distressing visitation, and what its extent yet may be, who can tell? The wisdom of the wise is baffled in determining its origin or cause, and equally so in reference to reliable remedial means, or even for mitigating its virulence or arresting its progress. Not merely is the terrible scourge to be dreaded because of the loss of property which it directly involves, but also because of its possible spread to other animals, and especially if, as has been greatly apprehended, it is but a forerunner and accompaniment of terrible and fatal disease to man himself. Whether there be sufficient reasons for this latter opinion or not, there are signs very manifest, which are sufficient to create alarm on this side the Atlantic as well as in Europe, that "the pestilence which walketh in darkness, and the destruction which wasteth at noon day," is about to repeat its ravages on a wide scale.

We refer to this subject not for the purpose of needlessly exciting alarm; but to call attention to the matter as it is, and to advise that it receive, by all our readers, the most serious consideration. Surely it is a becoming subject for earnest prayer, that the deadly plague now at a distance, may be stayed in its course, and that the very intelligence of its progress may be greatly sanctified to the general advantages of Christendom.

Our readers are firm believers in Providential government, and will readily acknowledge such a visitation to be from God. That we deserve such chastisement will not be questioned. But the Lord will be entreated, and there is power in prayer. As the timely repentance of the people of Ninevah availed in averting the threatened destruction of that people, so will humiliation and obedient return to the Lord in our case be graciously regarded, and may result in our escape as a country from the just wrath of an offended God.

There is great propriety in seasonable preparation for evil, as well as in the adoption of such measures as may avert such evil. We need not avert to the necessity of attention to sanitary regulations, and a strict observance of the laws of health—in the avoidance of whatever would expose us the more readily to the pestilence should it reach our shores. We will simply refer to the spiritual aspect of the subject, and would earnestly express the hope that the thousands in our Provinces, who are at ease in Zion, or living forgetful of the best things, will heed the warning coming to us over the waters, and with deepest humiliation, return unto the Lord.

The Coming of the Cholera.

The cholera had reached Marseilles when the last steamer left Europe for America. Marseilles is but thirty-six hours from London—for we must reckon distance in this modern world of steam by hours and days, not by miles; London is but twelve days from New-York.

Our minister at Constantinople writes to the State Department from a city so ravaged and scourged by the pestilence, which made its appearence there less than two months ago, that the very bakers in the Fanar have closed their shops:

Had proper quarantine measures been taken at first, the introduction of the cholera from Egypt might have been prevented. It seems to me, from our experience here, that it will be advisable in the United States to guard against it by the most rigid quarantine regulations. Otherwise, if it once enters the country, it will be very fatal, in consequence of the great destitution prevailing in Virginia and other of the southern states, and of the diseases which always follow in the train of war.

But no symptoms yet appear of any preparation, either to exclude the cholera by quarantine from America, or to combat it, if come it must, by putting our great cities, and especially this mighty mouth and portal of the republic, into a decent sanitary state. In *France*, in Italy, in England the authorities are actively at work to put the house of each nation in order. Here no one seems to be aware that our house needs to be put in order. People have a vague notion, indeed, that the cholera is moving westward; that it may cross the Atlantic, perhaps, some time next year; and that when it comes it will be dangerous to eat freely of unripe fruit, or to sleep much out-of-doors at night. We devoutly pray that the people may not be awakened out of this vague notion into a sudden and positive panic ere the autumn has ripened into winter; but it is our duty to confess that this trust rests on nothing better than hope and fear. There is not the slightest experimental reason for the general notion that the cholera is only likely to break out in the height of summer. The atmospheric conditions most favorable to the development of the disease appear indeed to be those of the great heats of the year. But so, too, it has generally been observed that the ravages of this Attila among maladies, this swift and sudden, and, to this day, incomprehensible scourge of God, are most terrible in low, marshy countries, and about the months of great rivers. But the case of Chateau-Chinon in 1849 proves how little we can depend either upon topographical or upon atmospheric guarantees against this plague. When the cholera, on its first visit to Europe in 1832, swept France, as with a besom of destruction, Chateau-Chinon was a city of refuge from its wrath. A city set on a granite hill in a high mountain district, cooled by breezes from all the quarters of the heaven, thoroughly drained by the singular steepness of its streets, Ceateau-Chinon seemed to unite in itself all the hygienic conditions best fitted to insure the immunity which in 1832 it actually enjoyed. But in 1849 the Oriental terror climbed these breezy hills of the Morvan, paralyzed the industry of the place and raged there as terribly as in the fat fens of British Lincolnshire, or the crowded garrets of the Ile de la Cite.

Nor can the best sanitary regulations compare with quarantines as means to insure safety against this death, which travels in the bodies of living men, and propagates itself apparently by subtle emanations which have thus far eluded the control of science. We know how hideous and repulsive were the conditions of life in those huge kennels called the Judengasse, in Germany, and the Ghetto, in Italy, in which, down to a very recent day, Christian intollerance compelled the despised children of Israel to herd like beasts rather than men. The Ghetto at Rome, lying low on the banks of the Tiber, was in 1849 incomparably the filthiest quarter of the Eternal City. Every night at 9 o'clock its gates were closed upon three thousand five hundred human beings huddled together into its indescribable *inferno* of nastiness. When the cholera broke out in Rome, beginning on the Monto Citorio, the highest and healthiest region of the capital, the Papal authorities ordered the Jews to be strictly kept in their pestilential pen both night and day. What was the result? The cholera, which raged through all Rome besides, spared the Ghetto entirely! The same thing occured at the same time in Nice. So too at Toulon, one of the healthiest and loveliest cities of Europe, its ideal climate, its purifying winds, its two hundred fountains of clear, sweet water, the cholera, which had been confined for months in 1834 on board the United States sloop-of-war John Adams, moored and quarantined in the harbor, got at large in the city in June, 1835, in the person of a drunken sailor, and rapidly expanding its area of destruction, swept off hundreds of the inhabitants in a very few weeks.

Whatever else may or may not be conceded as established on the subject of this fearful epidemic, it is certain that it can develop itself under all latitudes and at all seasons, and that it travels not through the air or under ground but with man. Of course, therefore, it travels to-day by steam, and makes its way from country to country with a rapidity unknown to its first invasions of the West. The first visitation of Europe by the cholera took place in 1831. It had begun in Bengal, in 1817, occupying thus nearly fourteen years in passing from the banks of the Hooghly to those of the Thames. Those were the days of stately East Indiamen and of long voyages to the East, the days when it was an event in a man's life to cross from Europe to America, and a thing to write books about, if one journeyed by the Mediterranean and the Red Sea, and the Arabian Gulf from London to Bombay.

We are living now in the times of the overland mail, of weekly steamers plowing all the Indian seas, of locomotives scaring the tiger in his jungles, of Suez canals, telegraph wires, and express trains shrieking across the deserts of the Exodus. The cholera, which made its appearance in Bengal in 1861, is now, after no more than four years, at work on the shores of the western Mediterranean, if, indeed, it have not already passed the British channel and lodged itself in London. In Italy it has raged with a violence which rivals the story of its first visitation. At Ancona, out of one thousand six hundred and eleven cases reported down to the 12th of August, seven hundred and eighty-one had died, making nearly fifty per cent. Of its fury in southern Italy, the official accounts designedly give us no adequate picture; but a single dispatch from San Severo, published in *Il Diritto*, tells a startling tale enough: "From noon on the 9th to noon on the 10th, cases eight, deaths seven!"

As our minister to Turkey has justly observed, the moral and material elements of our sanitary condition in the United States are just now peculiarly favorable to the rapid and deadly spread of such an epidemic as the cholera. It may come to us at any moment, in the next steamer that shall arrive, for we know only that it travels with mankind; that mankind never travelled so much or so fast as now; that three weeks ago it had already reached Marseilles, and that Marseilles is but thirty-six hours from London, and London less than twelve days, in this fair autumn weather from New York.—*New York Paper.*

Common School Instruction.

In our last we called attention to the new school system, which is just now coming into operation in Nova Scotia. We now copy from the Appendix to the School Act, as published by the Council of Public Instruction:—

1. The Common School is the groundwork of our public education, and therefore has high claims on our attention. Its design is to foster and direct the unfolding of the youthful mind, and to fit it for rational manhood and an enlightened citizenship.

In its physical aspect, it should have such a care for the body as the inflexible laws of our being render imperative, in order that the best conditions for the exercise of the intellectual powers may be had, and had continuously, and to purpose.

In its intellectual aspect, it should seek to make a well-informed and intelligent people. To secure the former, it must furnish the pupil with knowledge: and this it strives to accomplish by means of instruction. To create the latter it must exercise the powers of the pupil's mind on the knowledge presented: and this is Education.

In its moral aspect, it should aim to make all physical and intellectual activity the product of just motives, to direct mental power into proper channels, and to mass the sum of the child's energies into one fit and substantial whole—*character.*

These processes, moreover, to be carried to their best issue, should be kept in play simultaneously.

2. Three branches form the staple of Common School Instruction: the Mother-tongue,* or Language, Arithmetic and Writing. These are universal in their utility. Being instrumentary branches, or those by means of which the pupil may unlock the treasure-house of all knowledge, they must ever, and justly, occupy the first place in the Common School. Whatever else it teaches, they *must* be taught; and if it does not teach them effectively, it completely fails to discharge its first duty to society and to the State.

These branches, in the hands of the skilful teacher, can be made, not only to supply a certain amount of knowledge necessary for the transaction of the general business of life, as well as furnish the means of securing more knowledge; but also *themselves* to become eminently tributary to a just development and growth of the mental activities thereby called into exercise.

LANGUAGE, if properly taught, does more than furnish an inlet to the world's thought; it gives *a steadily progressive mental discipline.* It is itself the production, the exact copy, of thought, at every turn exhibiting principles and obeying laws, so that in classifying its words, tracing them under different forms, stripping them of inflexional changes and additions, and grappling with its propositions, the mind is tracing and applying principles under an endless variety of conditions. In this mental exertion lies the power of discipline possessed by any subject. However long the school periods may be, the demands of this branch, in its various forms, will increase in proportion as the horizon of the pupils mental vision is enlarged.

NUMBER takes its place next in rank to Language, as furnishing a perfect disciplinary process. A few first principles run through the whole science; a few elementary operations enfold all its rules of procedure; while the circumstances in which these rules are applied, are infinitely various.

WRITING, viewed as a part of the means adapted to aid in the study of language, is entitled to share in the educative importance of that branch. Viewed as a distinct art it has considerable educative value. When the components of the character used are properly classified, and the pupil led forward step by step in a natural way, it is well fitted to exercise, and therefore, stengthen, both the imitative powers and the judgment.

On the handling of these standard branches, more than upon all others, depends the intellectual character of the school. To made them yield a powerful and comprehensive discipline, implies, however, a rational mode of teaching them. Many children may and do gain a somewhat extensive knowledge of these branches, and yet fail to show evidences of mental growth commensurate with the means employed. The reason is often obvious. The teacher has failed to *so* teach as to quicken and call forth the best energies of the pupil's mind. The means have been mistaken for the end; and hence there is, on the part of the taught, repose and indifference, instead of activity; and loathing, instead of the keenest hunger.

3. In addition to the subjects named above, there should be taught in every school a certain amount of general knowledge suited to early years. This is commonly called "the science of common things." These lessons may be drawn from any of the departments of real knowledge: e. g. the animals of our own and other countries, the products of the soil, the processes of the arts, and the like. Subjects must be selected from the visible world because, at certain stages of advancement, the *real* affords the only means of drawing forth the pupil's sympathies with knowledge, and of calling into action his powers of observation and comparison.

This method of instruction graded to the attainments of the scholars, should form a part of the regular work of the teacher. The lessons must, of course, be given orally, and not through text-books.

4. The school should impart, also, a certain amount of supplementary knowledge. This embraces such as is essential to the pupil's personal welfare, and such as becomes him as a future citizen of a free country.

As a part of the former are included the general laws of health; the design of the senses, and the manner of using them; the importance of the habit of attention, and the conditions of its effective exercise; the marks of a sound judgment, and the caution required in forming opinions; social duties; the instincts of his animal and rational nature, their uses and the control to be exercised over them; the feelings to be cherished towards himself, his neighbor, and his God; the sanctions to virtuous conduct, both in this life and in the next.

Geography and history form the chief subjects of the latter: viz., that necessary for the general well-being of the citizen. To fit the children of this Province for the duties of citizenship, they should be well-instructed in the geography and history of Nova Scotia and the British North American Provinces, as well as of the United States, Great Britain and Ireland. A knowledge of other countries is very desirable; but an intimate knowledge of these is well nigh indispensable. These subjects are generally embodied in distinct text-books for separate study; but they should, as far as possible, be studied in connection. The skilful teacher will find no subject offering a more inviting field for oral teaching, none more rich in materials wherewith to supplement book instruction.

5. The school should also prepare the pupil for enjoyment as well as for work. Both are alike instincts of his nature, which must find their gratification; and it is difficult to decide which exerts the greater formative influence upon character. To meet this, provision should be made for the imparting of knowledge specially adapted to the cultivation of Sentiment and Taste. Such knowledge is found in Singing and Drawing.

The art of Singing should, in our opinion, form a part of elementary public instruction. The place which it should occupy in the devotions of the school, as well as in the services of public worship, seem to require it. But when we add to this consideration that it, beyond anything else, furnishes an elevating recreation for the pupil, and in after years for the citizen, it seems indispensable. No school can so pleasantly perform the work of which it is capable, if it lacks this means of order, discipline, and life.

Drawing, as a branch of common school instruction, designs "to educate the eye to the discrimination of form, and the hand to its reproduction." Beyond the many practical advantages conferred upon those who give attention to this art, there is called forth and chastened a taste for beauty of form. It also exerts a direct and beneficial influence on the study of penmanship. Some common schools in the Province have introduced Outline Drawing as an integral part of instruction, and it is hoped that the number of such will speedily increase.*

* A good knowledge of language implies the following points:—*Reading* with *Spelling*, which teaches the sounds, forms, and sense of its words; *Grammar*, which teaches its constructions and their mutual dependence; and *Composition*, which teaches the suitable expression of thought.

* I have never yet, in the experiments I have made met with a person who could not learn to draw at all; and in general there is a satisfactory and available power in every one to learn drawing if he wishes—*Ruskin.*

Great Zeal the Need of the Church.

Everything outside of the church is intensely active. Men of business are pushing their various enterprises with all their power and skill, aided by all the faculties which the inventive genius of modern science has placed within their reach. The devotees of pleasure and those who would gratify them are equally in earnest. Nothing scarcely is done now as it used to be. In this changed state of affairs men have found out new methods of sinning. The augmented forces of society hurry people more rapidly along the way to ruin than formerly. Sinners become hardened in impenitency, and sealed over to destruction at a much early period in life than when those who are now old men were boys.

If the Christian church would succeed in her mission she must become more active than the world around her. Men naturally turn their attention and thoughts towards the strongest current and to the points of the greatest energy. The way the world is looking and drifting now, can be fully explained on that principle. The minister must be more earnest, more alive to his trusts, more active and zealous in his appropriate work than the politician, or the latter will carry the people with him. If Satan can get up more energy in the world than he finds in the church, he will get and retain the congregations, and *vice versa.* Energy, life, power, restless zeal, ay, all-working and unceasing activity is the present great need of the church. She needs but one thing more than this, and that is the mighty power of the Holy Ghost. The present condition of the church is accurately described in Revelation: "I know thy works, that thou art neither *cold* nor *hot*; I would thou wert *cold* or *hot.* So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." To be *zealous*—that is, to be intensely alive and active—is in the Scripture sense to be *hot*; and in that sense Christ desires to see every member of his mystical body, the church glowing with fervent heat.

The minister should be thus zealous. When his heart is full of love and his lips are touched with fire, he will be thus zealous, and will be surpassed in energy activity, and power, by no devotee of business or sin in any community. The people will turn their attention to him, will wait upon his ministry, and receive the word as it comes burning from his heart and lips. He will be just as zealous out of the pulpit as in it, laboring to bring sinners to Christ, of all ages, and from all classes. We want the same style in the membership. "Like priest, like people." A zealous minister will soon wake up the people. A fire in the pulpit will spread into the pews, and in a little while the church will be all in aglow. We do not mean wild fire, nor strange fire of one's own kindling, but divine fire which the Holy Spirit kindles in the heart, which flames to the lips and fills the whole soul with light and heat. Fire! fire! brethren, we want *every member* of the church thus warmed and active, zealously co-operating with the ministry; and when each is aroused as all should be, activity and life in the church will be greater than in the world. Society, then, turned towards the point of greatest energy, will begin to drift toward the sanctuary, to hear truths vitalized with the interest of both worlds, and in a style of eloquence, sentiment and logic that will sweep away the refuge of lies, and secure the attention and conviction of the masses.

That state of things in the church is needed, called for, demanded. It is *possible* and *practicable*; for all the needful inspiration to such a type of character and such a style of life is in the Holy Ghost, which is freely given in answer to prayer—which God dispenses liberally to every one who asks in faith, nothing doubting. For this let the whole church earnestly and devoutly pray, persevering and holding on until the blessing sought is received. But in the meantime let every one go zealously to work; and being thus in the way of duty, God will meet and bless the soul, fitting it both for labor and success. Come, reader, in the name of God arise, and go with zeal to your work and blessing.—*Zion's Herald.*

Thinking.

BY THE REV. J. H. VINCENT.

I wish to pen a few plain thoughts on the *habit* of personal, independent, close, and persistent *thinking* as indispensable to the Sunday-school teacher's efficiency. Some there are who teach (?) without any preparation. Some teachers *do* "look the lesson over once or twice" before meeting the class. Others consult a commentary often superficially. Once in a while a teacher memorizes the text, with two or three references. Others there are who secure a careful exegesis of the lesson, consulting the original, gleaning hints, etc., from the standard authorities, collating the best thoughts of the best writers on the subject, and arranging them for use. The teacher of this last class is deserving of commendation, and yet if he *only* reads, memorizes, consults, and collates I must say to him, "One thing thou lackest." And if he asks, "What is that one thing?" I reply: *The habit of thinking about your lesson on your own account:* of taking it up as something to be examined without the aid of other men's notes or suggestions; drawing your own conclusions, making your own analysis, and yourself putting it into form for teaching. Reading, compiling, memorizing, imply and require some mental effort. But true, thorough, and profitable thinking begins after this threefold effort has been put forth. The mind reacts upon its knowledge: gives attention to its impressions and ideas; concentrates its forces upon them, analyzing, comparing, combining, and reproducing its knowledge in other forms, evolving from what it knows other results than it saw at first. The mind is not only a mirror to reflect knowledge. It is more than a museum to retain and exhibit knowledge. It is a laboratory. What the mind receives by reading and observation, it must analyze and use.

It is a wonderful power with which God has endowed us—that of applying the mental energies to a subject so steadily and persistently, that it opens and pours forth treasures of truth. The process is inexplicable. We must not wait to understand it, but simply employ the power and evolve the results, without understanding its philosophy. An electric beam playing upon a lump of ice gradually melts it. At first it appears to produce no impression. Then slowly crystal after crystal breaks from the solid mass. So the beautiful dissection goes on until the lump of ice is a cup of water. So we may accustom ourselves to apply the mental forces to a subject until it yields, and opens, and rewards us. Isaac Newton said concerning his habit of investigation: "I keep the subject constantly before me, and I wait until the first dawnings open little by little into a full light."

This habit, greatly needed, is too rare among Sunday-school teachers. They misapprehend the method of preparation for teaching, and underestimate their own intellectual power. As a result, the power is neglected and wasted; and the opportunities afforded by the teacher's office for the successful communication of truth to others and the discipline of his own mind are lost.

When a lesson has been selected and the young teacher undertakes to prepare for teaching it, he should apply his own unassisted mental powers to its exposition. He should after memorizing as much of it as he can, fix his mind upon its words and statements; endeavoring to ascertain when, where, why, to whom, and by whom this thing was said or recorded. What was the state of mind in which it was given at first? What were the circumstances of those to whom it was spoken? What are the distinct propositions contained in it? What is the line of argument? What difficulty occurs here? What is there adapted to his own spiritual state, or that of his class, in the lesson? What familiar facts, proverbs, customs, etc., of this day will bring the same truth close to the minds of his scholars? If these and other general points of inquiry are kept in the mind, for the examination of every subject brought before it, you will soon acquire the habit of "looking into" the true meaning of God's words, and you will gain such interpretations as one cannot find in commentaries. God's truth is many-sided, and full of new meanings. It is a kaleidoscope, which contains some original and peculiar combination for each individual. We lose vastly by looking at the impressions which truth has made on other minds, rather than allowing it to make its own impress on our own. The kaleidoscope is used by manufacturers to suggest patterns for prints. A designer of patterns will not use photographed copies of kaleidoscopic views. He uses his own observations in the preparation of his designs. Commentaries are copies of the impression which truth has made on other minds. They are valuable in their place. But every teacher should have his own observations, and use them as his own.

By reading and memorizing it, in the beginning of the week, the teacher lays hold of the lesson, and is able at will to call it up before the mind. At home, in his easy chair, on the street, at work, anywhere, everywhere, he can turn the powers of his mind upon the text or topic. Repeating it over and over again, looking at it, determined to pierce and dissect it, he can keep the subject turning before him, and his mind vigorously at work upon it. Frequently the intellect will be dull, the subject obscure, all his efforts apparently futile. He may imagine that nothing has been accomplished, and after protracted and painful effort, turn away to his library almost disheartened. But let him remember that every such intellectual effort is an actual success. Every determined knock at the door of a subject, starts echoes within which will force its most hidden meanings to a revelation. And every such effort gives added strength for the next mental essay. And as surely as the rock is worn by falling waters, and the ice is melted by beams of light, so surely must the most difficult questions make some unfoldings before the persistent thinking of a sincere student.—*Sunday School Times.*

Preaching to Children.

Many a good clerical brother who takes a little daughter on his knee at home and delights her with some simple story, cannot be persuaded to carry the same style and the same power into his church, or even the lecture room. We believe there is no pastor who cannot, if he will give himself to the work in earnest, and in the love of souls, come down to the level, win the delighted interest of every child of common intelligence in his congregation. And they who raise this complaint of incapacity are the very men who most need, for themselves and the people at large, the benefit of the work. It would infuse new life and freshness into the stiff propriety of their discourses. It would give flexibility and vivacity to their whole address. It would increase the practice of illustration in sermonizing. It would, indirectly, greatly aid the Sabbath school. It would more deeply interest parents in the spiritual welfare of their children, and suggest to them interesting modes of conveying truth. Any pastor who will, by collecting facts and anecdotes from the newspapers and from his general reading, gather materials for this labor, will be surprised to find how little labor will enable him to interest an audience of children. The writer has as large an attendance at the Sabbath evening service for children as at any other during the day; while, with the aid of a well-stocked scrap-book, his preparation for that service is often made in an hour. It is, moreover, the testimony of every pastor engaged in this work, that the most intelligent adults in his congregation are not less interested in these simple and fully illustrated addresses than the children. It is noteworthy, that our Lord, when discoursing to the scribes and learned doctors of the law, made hardly less use of parables than when instructing the common people. "A good illustration of argument;" and it is also a *power* to force the truth irresistibly home.

If any pastor would multiply the strong ties between himself and his people, if he would extend his influence over them, if he would win the gratitude of every parent in his charge, and, above all, fulfill the Master's solemn injunction, "Feed my lambs," we should urge him to enter at once, and in earnest, on this most delightful and rewarding work.—*Congregationalist.*

Mr. Spurgeon.

The influence of the Rev. Mr. Spurgeon is constantly increasing in London, notwithstanding the sneers of the Saturday Review and the contemptuousness of all would-be fashionables. His congregation averages 8,000 persons, and is not composed, as are most other congregations, chiefly of ladies, but has a preponderance of men. The secret of his power is earnestness and truthfulness. When we attended his church, he simply told his hearers that they were wicked, and that, notwithstanding their attendance at his place of worship on Sunday, they would be wicked again on Monday. Every one was struck by the unquestionable truthfulness of this statement. He then repeated it, and repeated it again, and again, and again, until the people were worked up to a high state of excitement. There was the utmost silence in the church. The eight thousand auditors were awe-stricken. For some time nothing was heard but the preacher's words, "You are wicked—you know you are—and you will not change." He repeated this sentence at least fifty times, interpolated with comments, but terminating with the fatal verdict. Then came a pause, and the eight thousand people sat there in a sort of trance, as if the crack of doom had come, so overpowering was the earnestness and the truthfulness of the preacher, and so magnetic the electricity of the simultaneous quailing of the eight thousand consciences. Mr. Spurgeon was quite successful on that occasion. As the people left the church, there was a resolution expressed upon many countenances indicative of a determination to mend their ways. Though very effective, Mr. Spurgeon is far inferior to Mr. Beecher. Mr. Beecher's power tells upon all classes, high and low, but Mr. Spurgeon lacks the many-sided genius requisite for universal influence. But with those whose intelligence is adapted to his limited power, his earnestness and truth work miracles; hence his growing popularity with the masses of London.—*American Paper.*

George Whitefield.

There was a bright, rosy boy, with the blue apron, in an inn, struggling with the confusion of great thoughts within him, which he could neither exclude nor comprehend. There was the poor servitor of Pembroke College choosing the meanest drudgery, wearing the coarsest clothing, eating the worst of food and but little of it, standing in the biting frost until he had no feeling in his feet or fingers, and trying hard to fast the whole forty days of Lent. These were the glimpses they had of the childhood and youth of George Whitefield, who afterwards became an evangelist such as the world had never known since Peter the fisher preached at Pentecost. Roused from self-righteousness, and opening his heart to the love of the Saviour, he went on his first work of preaching. Church after church was closed against him, but he went into the open air and proclaimed to listening thousands the unsearchable riches of Christ. The effects which followed were extraordinary. As he stood forth his young, manly countenance seemed to bespeak hearing; and, when once his voice was heard, so exquisitely was it tuned, and so successfully was it wielded, that high and low were subject to its spell. Add to his eloquence the earnestness which the heat of holy passion kindled, and they would not wonder at his influence. His powers of description must have been marvellous. Men saw the scenes he painted. David Hume was held enchained by his eloquence until he forgot to sneer. The philosophic Franklin was moved like a common man; and the artificial Chesterfield was startled for once into an impulse of real feeling, and sprang forward to arrest the fall of the blind beggar whom the speaker pictured on the cliff. Alone he went to Bartholomew fair, and commenced to preach. The showmen gave up their pursuits. A deaf old woman, who had at first obstructed him, was found clambering up the pulpit stairs, that she might not lose a syllable of the sermon. The persons who heard him wept and trembled. The tears made little rills of cleanness down the cheeks of the Kingswood colliers. Children hung upon his lips with loving, earnest eyes; but perhaps the most touching illustration of his influence was the case of a little boy who sickened after he had heard him preach, and whose soul cried out, in the pauses of pain, "Let me go to Mr. Whitefield's God." This was not the power of what was called the pocket-handkerchief, nor dissembled tears. Whitefield could not help being an orator, but he aimed to be an evangel, and so great was his success that he was said in one week to have had a thousand letters from persons who had [illegible] his ministry. His work was [illegible] knew it. The physicians [illegible] him a perpetual blister. He [illegible] perpetual preaching, and [illegible] well. When winter came to [illegible] he mourned over it like a [illegible] when spring returned he [illegible] loved labor. He said he hoped [illegible] pulpit, or at least soon after [illegible] After thirty-four years of [illegible] evangel gathered himself up [illegible] course. The people listened [illegible] knew that for another Elijah [illegible] riot of fire. He then requested [illegible] to speak to them, and with the [illegible] was ascending the stairs, but [illegible] as if with a sense of [illegible] ing, and of moments more [illegible] and addressed them from the [illegible] dle burned down into the [illegible] his hand. The next morning [illegible] the night the messenger [illegible] Master, he ascended from a [illegible] Such was George Whitefield, [illegible] born, as they read the [illegible] God for that prince of [illegible] grandest emblem of the [illegible] in the midst of heaven with [illegible] pel of peace.—*Punshon's Lectures and his Times.*"

Jubilee of the Wesleyan Missionary Society.

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Class-Rooms.

"THESE TIMES WANT OTHER [illegible]

For the past few years there has been a growing sentiment in the Methodist Church that the class-meeting was an institution in consonance with the early days of Methodism than the present; that it did very well in the days of Wesley and some years after; but that at the present time the school and the Church does not require it. How far does this sentiment obtain that the last Conference re-affirmed the rule in the Discipline that attendance upon class-meeting should be a test of Church membership. The Conference also adopted a recommendation that children of Church members should be admitted into the classes.

In view of these facts—that every member of the Church is required to attend class, and that their children also should be encouraged to attend them—there is great need that the standard of grace should be improved and raised to the standard of the age; and that it needs renovation to begin with. Many of the class-room may startle many who are attentive to their classes, and who would gladly spend time together unnecessary to spend, or expense, to beautify and make attractive the place where they go for the sole purpose of feeding their souls; but they have been accustomed to attend regularly this class, and learned to love them for the spiritual good they receive, that they gave attention were paid to their comfort, induce others to attend, and [illegible] dren there also, besides bright [illegible] enjoyment.

The religion of the Lord Jesus is a beautiful religion, and all its surroundings should be full of harmony and beauty. We make our homes cheerful and [illegible] pend a great deal of precious time and thought in furnishing them; we think of carpet shall be upon the floor, what in the rooms, and the decorations. We strive by every means in our [illegible] aid of art, and the exercise of taste and skill, to make our homes [illegible] beautiful. And now what our [illegible] room is in our homes, the class-room is in the Church. In the first it is sweet intercourse together, [illegible] children, brothers and sisters [illegible] and where the friends of all are [illegible] entertained. In the latter our [illegible] meets his children; Christian brothers and sisters open their hearts to each other; [illegible] our blessed Saviour and his friend is the welcome guest of all. A distinguished [illegible] well said: "God's Church is God's [illegible] God's house is our home, and [illegible] ought to be bright, cheerful, and [illegible] God is the entertainer of his people [illegible] no man for "dim, religious light." [illegible] forth the flowers, and extinguish [illegible] hope and joy in the sanctuary."

Everything in and around [illegible] should be neat, tasteful, [illegible] beautiful. It need not be expensive, but all its appointments should be expressly adapted to the purpose they are used. The carpet, if [illegible] neat and clean; the seats comfortable; dust and moths; the light, [illegible] the walls, if plain, purely white, [illegible] much the better; if adorned with [illegible] signs to rest the eye upon, [illegible] warming of the room in winter [illegible] ly done, and the temperature at all time be higher than sixty-five [illegible] If a stove is used for that purpose [illegible] moved by all means in summer. The element of ventilation should be [illegible] of the first importance.

I have been in class-rooms which [illegible] up to my ideal, and I have been in [illegible] were the opposite in almost [illegible] and I am satisfied that if the rooms were better attended [illegible] visited by many who now have [illegible] others would be induced to go [illegible] pleasant place; children would [illegible]

TIGHT BINDING