

streamers contracting; a hazy brightness in NW to height of 45°; auroral clouds WNW as high as 60°; streamers almost gone at 7.45. 14th, at 6.55 p.m., auroral arch from W to E horizon; highest point 2° or 3° N of Z, 2° in width, uniform throughout; at 7 p.m. the arch reached Z; an appearance of streamers in E at 40° elevation; part of a smaller arch appeared in E at same time; at 7.12 two other arches appeared in N, one 15° high, the other 35°, these seemed stationary, but at 7.25 the lower disappeared, and afterward the higher. 15th, first change of foliage of hard maple. 28th, leaves of the pollonia crisped with the frost. Frost 24th, 26th, 27th. Storms of wind on 2nd, 2nd, 9th, 12th, 13th, 14th, 18th, 20th, 23rd. Rain on 3rd, 5th, 9th, 11th, 16th, 18th, 20th.

PRMSBROKE.—On 6th, heavy thunder, lightning and rain storm, wind 6. 13th, shooting star in N, altitude 30°; eclipse of moon; sky clear; beautiful aurora. 20th, two shooting stars. 21st, two shooting stars; auroral arch 1° in width at Z, from NW to SE. Frost on 2nd, 11th, 16th, 23rd, 30th. Storms of wind 6th, 10th, 25th, 27th. Fogs 2nd, 27th. Rain 1st, 3rd, 6th, 9th, 13th, 16th, 18th, 20th, 25th, 29th.

PETERBOROUGH.—On 2nd and 3rd, silent lightning in the evening. 7th, a few light auroral streamers. 6th, lightning, thunder and rain. 7th, at 7 a.m. and 1 p.m., three separate currents of air simultaneously indicated by the clouds. 17th, lightning; thunder. 18th, lightning, thunder, and rain between 1 and 3.30 p.m. 20th, thunder. 25th, lightning, thunder and rain. 29th, thunder and rain. Frost on 2nd, 11th, 14th, 15th, 24th, 27th, 28th. Fogs on 2nd, 11th, 17th, 24th, 28th. Rain on 1st, 3rd, 6th, 9th, 13th, 18th, 20th, 22nd, 25th, 29th. Cloudiness unusually small. Weather favourable for farming operations.

SIMCOE.—On 3rd, lightning, thunder and rain. 6th, lightning and thunder. 13th, thunder; lunar eclipse. 14th, at 7.30 p.m., a singular appearance of long streamer-like clouds, radiated from a point near the moon in various directions, chiefly N and W. 16th, lightning and rain; nearly 1½ inches of rain in six hours. 21st, aurora very brilliant at times through the night with streamers extending 20° or 30° from arc. 25th, very beautiful aurora, the most brilliant seen at this station for many months; two splendid arcs from E to NW, the crest of the upper arc some 25° or 30° above the horizon; space between the arcs dark purple, and segment of sky below the lower arc almost black occasionally; streamers darted up from the horizon to the concave of the lower arc, while smaller streamers were seen to radiate from the upper arc towards the pole; the light was a bright yellow. 27th, fog in morning at 6. Rain on 2nd, 13th, 16th, 23rd.

STRATFORD.—On 13th, eclipse of moon visible; thunder from 6.30 to 7.30 a.m. 14th, ice on sidewalks. 30th, vegetables injured by frost. Frost on 2nd, 11th, 14th, 27th, 30th. Fogs on 3rd, 4th, 5th, 6th, 27th. Rain on 3rd, 9th, 13th, 16th, 18th, 20th.

WINDSOR.—On the 6th and 15th, lightning, thunder and rain. 16th, lightning and thunder. 22nd, three meteors from Z to NH. 29th, storm of wind. Fogs on 4th, 24th, 27th, 28th. Rain on 3rd, 6th, 9th, 13th, 15th, 18th.

V. Correspondence of the Journal.

1. A KIND HINT TO MINISTERS, WITH THE OBJECT OF REMINDING THEM OF THEIR NEGLECT OF DUTY IN VISITING.

(For the Journal of Education.)

As ministers as well as other men are not infallible, and as they are therefore liable to err, by the non-performance of those duties which God has assigned them, it might neither be out of place, injudicious, nor yet assuming, to give them a kind hint with respect to the same. The duties of a minister are so numerous, that it would be tedious to numerate them: however, it is not our object at this time to comment on those duties in full, nor would we think such a course prudent, but rather, in an humble manner, to pass a few observations upon one of them, in which at present we are deeply concerned, viz:—the visiting of schools. While in conversation with many who have been engaged as instructors of the youth of our land, we were not a little surprised to hear some of them relate the fact, that during their several periods of teaching, of two, three, and even five years, they were never encouraged or upheld in their arduous task, by being favoured with a visit from a minister of the gospel, except by one who chanced to hold the office of Local Superintendent. And there are yet many more belonging to the same laborious profession as the above, who have stated similar facts in our hearing, and at the same time have given utterance to expressions of surprise, that ministers should neglect, or overlook such an all-important duty! Now, that such a state of affairs should exist, in such an age as this, is it not lamentable? Is it to be wondered at then, when we say *laborious profession*, for it is not the inculcation of right principles—the training of the child morally and otherwise, in many instances, left almost exclusively to the teacher? It is a fact and one to be deplored, that while many parents may neglect the instruction of their children at home, (in a scriptural point of view), the minister, who, merely one day in seven, holds forth the word of life to his congregation, seldom if ever, pays a visit to the school-room during the week, with the design of offering its *little occupants* a few words of advice and religious instruction—words which would tend to promote their progress spiritually as well as temporally—words which, if made suitable to their

capacity, might sink deep in their young and tender hearts, and so being indelibly stamped, might in the future, bring forth glorious results—words the reminiscence of which, as old age rolled in upon their hoary heads, might cause them, even in the *eleventh hour*, to reflect upon their eternal welfare. But alas! the poor teacher has got to bear all the burden and heat of the day, for there are none to help, none to lessen the burden, all are vanished away, and here he is left to stand alone, with the responsibility of the lives of *future men and women* resting upon his shoulders! Permit me then, to say to the minister of Christ, you should consider the *greater part* of this responsibility as resting upon you, therefore you should try and make a sacrifice, by devoting some of your time to the lessening the burden of the teacher—by your frequent visits to the school-room—by your encouraging and kind exhortations to the tutor, and fervent admonition and seasonable words of instruction to those under his care. With respect to the visiting of schools, you have a *wide field* in which to labour during the week, *your part* of which, at present, is *growing wild* for want of cultivation. The question is then, which is the best mode of procedure to get rid of the *tares* which you have *permitted* to grow in *your part* of this great harvest field? The solution of the question will be made manifest by the following:—The congregation over which you preside is divided into two classes—parents and children. It is reasonable to suppose, that the parents can read and understand for themselves, while the children may or may not be capable of doing either, at least to a certain degree. Is it rational that you should spend six days in the constructing of a lengthy discourse for the edification of the former, while you wholly neglect the administering to the wants of the latter? Or should you supply the parents with an over-abundance of bread, while at the same time you allow their children to starve? I trow not. If you make a practice of visiting the house of each member of your congregation, (say once a month) with the object of meeting with the younger members of the family, your object by this means will have little or no effect, for your object of meeting with them in their several homes may be thwarted to a certain degree, as some of them on hearing of your arrival, may avoid your presence, while others of necessity may be absent. Whereas on the contrary, if you pay two visits to the school-room, which were intended for the good of the children in their several places of abode, the fruits of your labours, will in consequence, be increased ten fold: and though they should be attended with less frequency, yet the ten fold increase will be obvious, for in the school room *all the little happy faces* are congregated together, and *all* are in the mood for receiving ministerial instruction and retaining the same. But it may be that the minister does not regard it as being his duty to visit the schools, its being on his part, entirely out of place; and perhaps he may try to *get rid of the burden*, by alleging that it is rather, the duty of Local Superintendents, School Trustees, Municipal Councillors, Magistrates, Judges and M.P.'s, and other persons, some of whom derive pecuniary advantage from the same. Then, those men of the world—Municipal Councillors, Magistrates, Judges, M.P.'s, &c., &c.—have got to fill the place of the *holy man* of God, by reading and expounding a portion of the scriptures to the children, and praying for their spiritual advancement? Solomon himself would marvel at such, and be forced to exclaim with emotions of surprise—this is verily, a new thing under the sun! Yes indeed, well might Solomon wonder, to see Magistrates and M.P.'s (who are understood to be men of the world) kneel down and invoke the blessings of heaven to rest upon *those little ones*. The office of a Superintendent (though a minister) does not permit him to spend the time in religious exercise, for it must of necessity, be occupied with that of a secular nature. This being the case, what then is going to be done; is the minister bound to leave his *little flock* to perish for want of spiritual food? But as there is no effect without a cause, and as money seems to be the God of the nineteenth century, perhaps the minister, as well as other professional men, will not work except he be handsomely rewarded for his labour. How unlike the apostle Paul, who worked with his *own hands* for the gospel's sake, and that he might not be a *burden* to the Churches. If ministers would try to follow the example of the apostle, the poor as well as the rich, the young as well as the old, would, without exception, hear the "glad tidings of great joy." The *cot of the peasant* would be as much the object of his care, as the stately palaces. Your are commissioned by the Most High, to preach the gospel to every creature: are not children included? Are they not the object of your mission? There are no bounds to the field in which you have to labour, for your commission is wide and extended to all—the rich, the poor, the young, the old—every creature. It is also unlimited with respect to time, for it requires that you should be as diligent in *prosecuting the cause* of your Lord and Master during the week, as on His *holy Sabbath*: nor, is the time in which you are to be engaged in your heavenly mission, to be reduced to the fraction of one-seventh of a week, of a year, nor of that of a life-time. Your period of doing good, is neither to