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REV. I. E. BILL, RELIGIOUS AND DENOMINATIONAL EDITOR.

"Glory to God in the highest, and on earth peace, good will toward men."

THOMAS McHENRY, SECULAR EDITOR AND MANAGER.

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SELF-IMPROVEMENT, AND THE MANAGEMENT OF CHILDREN.

BY PROF. O. E. POWELL.

Excelsior is the motto of universal nature. Earth and its productions are perpetually re-improving. We luxuriate in fruits, in everything far better than did our ancestors. And this law of progress will furnish our children with still better fruits. Human life is one triumphant progress from lower to higher in size, aspirations, talents, pleasures, everything. Self-improvement is man's strongest aspiration, and happiness his next—but both are one, for all enjoyment improves, but misery impairs our powers. Natural talents must be cultivated to be available. Our highest glory and enjoyment consist in self-improvement, which is life's great end. Superior children constitute another. They try and thus cultivate our patience, intellect, generosity, and all our powers. Those who have none must remain but poorly developed. While good ones render parents presumably happy, bad ones make them most miserable. As property, too, they excel all other kinds, create all human interests, and are nature's greatest and best production. Their right rearing is therefore important. It has its science, its right and wrong, which all parents should know. These three ends this article expounds.

All self-improvement, all happiness, all right management of children consist in the right exercise of our natural powers. Physiology unfolds all our animal, Phrenology all our mental powers, and thereby these three ends of life.

Animal power is the first condition of all our functions. To make those darling boys great or good men—first make them vigorous animals. To this end, their proper feeding is second only to breathing. Before they can put forth good functions they must have good organs, and therefore be supplied with suitable food. The organic tissues are formed mainly of jelly. This abounds mostly in wheat, which boiled, is their best diet. But they must have bone material, which abounds in its bran part. Hence the value of unbolled flour bread; and unleavened, is still better, for leaving it sour it before it is eaten, and this hastens its fermentation in the stomach before it has time to digest. Over 300,000, or one half of all our children in the States die annually, and 48,000 in three cities! What a slaughter! How great a loss, public and private! We cannot afford it. Half of all the productions of the nation buried! It is unnecessary. They die mainly of alimentary difficulties; because badly fed. Oatmeal gruel, too, I may add, is excellent, but cakes and candies, and warm saleratus bread and tea had better be bad.

Juvenile growth has three functions and periods:—the vital, from birth till their seventh year; the motive, from seven to fourteen; and growth from fourteen to twenty; the failure of either of which spoils their whole lives. They usually manufacture but little vitality, yet consume that little in study or in passion. As we must first catch the chicken before cooking it, so they must first make brain before we try to discipline it. Let them grow first, then study. Mothers should educate them every hour at home, and by conversation. Hence woman's long tongue, of which hereafter. Keep your children out of the doctor's hands by observing the health laws. Here most of all, "an ounce of prevention is worth one hundred pounds of cure."

All our functions have two modes of action—the normal, or natural and right, and the abnormal, or perverted and wrong. The normal, applied to the body, is health; the abnormal, sickness. As applied to the mind, the normal is happy and virtuous; the abnormal painful and sinful. In the main, consist the human virtues and vices. Shame, irritability, fright, compunction, &c., are examples of this perversion. Physical ailments prevent and vitiate the mental faculties. Dyspepsia and nervousness cause crossness and hatefulness. To cure these and other vices, first cure their physical causes. Many children are whipped because bad, but had because ailing. And so of adults. We should learn and cherish this normal action of all our organs and faculties.

We should also train our faculties to act in concert, not in opposition. Their co-ordinating action, as conscience against mirth, is painful and paralytic.

The moral and intellectual should guide and sanctify the passions. They being highest in the head, as the head is in man, shows their natural supremacy. All passionate action, governed by the moral and intellectual, is virtuous; not thus governed, becomes vicious.

Proportionate action is also a natural requisite. Both body and head should be in proportion to each other, and each function of each to all those of the others. As far as any one organ declines, it drags down all others to its level. Many live a wretched, inert, invalid, wretched life, only because someone organ is impaired, while they doctor all but the right one. Then first ascertain the weak one, and by reviving it, revive all. All efforts to improve all the others, are futile till these weakly ones are restored.

So of the mental. Those in whom the propensities predominate over their moral and intellectual faculties, are vicious sinners; the animal and intellectual, over the moral, talented rascals; the intellectual over the animal, talented ninny; the moral over the animal, good indeed; but so good as to be good for nothing; but

when all are large, the person is powerful, great and good; self-esteem over talents and worth, conceited ignoramus; talents and worth over self-trust, marble in the quarry, &c. Those who have uneven heads are inconsistent, and "a house divided against itself," but those who have even ones, are consistent, happy, and successful.

Then can the small organs be so cultivated as to perfect the character? They can. All know how wonderfully the vigorous daily exercise of the lungs, muscles, &c., strengthens them. The brain is governed by this same law of increased power by exercise. The whole brain grows till thirty. Of course, any special parts of it can also grow always. I have watched this point over thirty years, and fearlessly assert that the exercise of special faculties enlarges their organs. This obviates the objection that Phrenology favors fatalism, by allowing all to make their heads good after they become old enough to know how.

The first step is to learn our developments. This gives self-knowledge, with a certainty. Phrenology is the most useful of all modern discoveries, because it puts the finger of science upon the very organs that need special culture, and then shows just how to cultivate each and all, viz., by telling us just what will excite each faculty to action. We shall follow out this point more in detail, and show how to cultivate each faculty.

Phrenology tells parents just what facilities here require training in each child, and exactly what will daily and hourly cherish their weak organs, and restrain excessive ones. Nor can they, especially mothers, afford to forego its aid.

This child can be governed by this motive, but not by that, while another can be induced to mind by another motive, but not by this; and Phrenology tells which by, and not by which. Shall their wills be subdued by corporal punishment? No, never! Love and duty are ten times more efficient than fear. The two motives are antagonistic. Will needs culture as much as reason, memory, music, conscience, &c. Why subdue it more than them? All successful men succeed more by powerful will than great talents. Strong minds with a subdued will, amount to nothing.

The educational art, is not to break their wills, but to guide them, to induce them to will right, by putting their wills under the control of their conscience. God governs us by letting us govern ourselves, after telling us what is right and wrong, and we should govern children by the same means. This course also develops conscience,—that great restrainer of all the passions and promoter of a right life. A child made to mind implicitly, grows up incapable of self-government, and hence becomes an easy prey to evil associates and passions. Teach children to choose the right, and eschew the wrong, for itself, and they will choose it when grown; but dictating to them lets conscience sleep, and this, like an unused limb, dwells in. Conscience, once awakened and enlightened, is all powerful, and enforces obedience, more effectually than the whip, besides redoubling its power for all subsequent times. If Solomon says, "use the whip," Christ says, "overcome evil with good," that is, subdue your children's badness, by your own and their goodness. The moral sentiments and intellect are the natural governors of the propensities. Then rely on them, not on the whip.

Children often learn to lie by being lied to. Fulfill all promises; but never bribe them to do their duty, but make it a conscience with them. Children and all pattern most after those they love best. Then get their love, and set them good examples, and they will do as they see you do. Then first correct yourselves.

Let home influences be right, and it matters little whether they mingle with bad or good outside, for they will revolt at the bad, which makes them all the better.

But how came they by their bad traits? Honesty of course. Often hereditarily. And many parents whip their children for being just what they themselves made them. This is double cruelty, double injustice. And parents should learn and obey those hereditary laws by which they can render their children constitutionally good. To entail bad traits on them is an unmitigated wickedness. Yet this first parental duty is almost wholly ignored.

Finally: Nature's only bond principle between parents and children is unalloyed love. Take example from the parental treatment of nearly all animals. Behold the hen tenderly clucking and scratching from morning till night, and fondly brooding from night till morning, without one cross act or note, and then go and be as much more perfectly loving and lovely towards your children than she, as you are above the hen.

Correspondence.

For the "Visitor." This country abounds in the most beautiful variety of scenery. Go up our rivers—the River St. John especially, and you have the most fertile interval stretching for miles before your gaze, with the magnificent river unwinding her pendulous curls thro' the laughing meadows. No country can boast of a superior. If that is too tame for your taste, take a trip to St. Martins, and there you can enjoy the wild and picturesque in nature, even to the romantic—rearing brooks hemmed in by rugged rocks in some places of about 200 feet high, and almost perpendicular, covered with trees, rising one above the other in amphitheatrical grandeur. Here and there a small interval for variety. Winding cow-paths entirely covered by evergreens, making them exceedingly secluded, and cool when the sun is hottest. Between the branches of the trees the blue waters of the rivulet sparkle in the bright sun-beams, as it leaps over the rocks, on its onward course to the ocean, and its murmurings set as a charm in such a lovely spot. Many and various are such scenes, but we shall leave the reader to judge of the whole by this small picture. Again in company with the persevering agent of the Union Society we went on an exploring expedition to the top of a high rock overlooking the open sea, and also giving us a good view of St. Martins—which is very pleasantly situated along the shore. The bay forms a perfect crescent, and there is an excellent beach. If such a place was in England it would at once become a noted watering place, where thousands would congregate to enjoy the luxury of a sea bathing, and the romantic walks over hill and dale.

One thing I noticed in which St. Martins is very deficient, and that is a good Hotel. On my arrival I inquired for one, but found that there was none worthy of the name. I would recommend the inhabitants not to speak so disparagingly of their lovely home when away, as I was under the impression from information received that I was going to the world's end. But most delightfully was I disappointed. The inhabitants are very hospitable, (as all the "Blue Noses" are said to be, and truthfully so) they seem as if they could not do too much for strangers. I was most hospitably entertained by J. Moran, Esq., and lady, whose kindness will not be soon forgotten, and no doubt had I been introduced to other families there, we should have received the same welcome, from the kindness and attention we received otherwise.

PICTURE. Last Wednesday at 2 P. M. the Sabbath School picnic was held in a beautiful little grove, behind the residence of the before named gentleman. Tables were fixed and every arrangement made complete, the tops of the trees decorated with flags, giving the place quite a gay appearance. From this grove a fine view of the bay is obtained. About half past two the Company, quite a numerous one, had gathered, and the tables laden with good things, so much provision had been brought that there was not room enough for all. And when I mention that only three days notice was given them to prepare, it will give you some idea what they can do at St. Martins when they try. It strikes me rather forcibly that the association had an eye for the good things of this life, when the appointment was made that it should be held here next year. After everybody had been supplied with the necessities and delicacies of life, we enjoyed some singing, accompanied by a melody, which sounded exceedingly well among the trees. Then the meeting was called to order by the chairman, — Lockhart Esq., prayer was offered by Father Masters, and appropriate addresses by Rev. J. Rowe, the pastor, and others. Again we enjoyed the singing, while the company dispersed in groups to enjoy themselves in various ways, the children having a good time in their way, the young men and young ladies in theirs. All seemed to enjoy themselves so well that it was with reluctance they separated when the hour for dispersing had arrived. Next year they say that they are determined to begin at 10 A. M.

May this gathering prove a blessing to young and old, and advance the interest of the Sabbath school. Ere I close this hasty scribble let me give an advice to the young men. When you ascend the high hills of St. Martins be careful your heads do not turn, as some have, and experience a fearful fall. DIDYMUS.

SPURGEON'S TABERNACLE.

We learn from the "British Standard," that this wonderful structure, was on Tuesday, the 21st inst., the scene of a deeply interesting meeting. The roof was on, the windows in, the frame of the pulpit up, and by using the galleries, and the immense area of the floor for temporary seats, arrangements were readily effected for accommodating a large assembly. The day was very favorable to attendance. The object of the assembly was to raise £1,000, to aid in the completion of the chapel, which is estimated to cost £30,000, or \$150,000. The condition of admission formed a pretty severe test of popular zeal, with a style of freedom peculiarly English, the assembly was advertised as "free to all donors of five shillings," about a dollar and a quarter of our money. The assembly was however, very large and would have crowded most edifices.

After the opening services, Mr. Spurgeon gave a very graphic description of the edifice, setting forth all its appliances, seen and unseen, fully intimating that among the latter was a baptist ry just under the platform, which like the gates of Heaven was to be always open. The report of the Treasurer was then read, after which, with an ease and good nature peculiarly his own, Mr. Spurgeon intimated that contributions would forth be received. The stream of donations flowed in briskly, and by varied strokes of pleasant, short addresses &c., it was kept up until it was announced that the thousand pounds had not only been realized, but fifty more! Concerning the edifice itself the "Standard" says: "Nothing, we believe, now extant, admits of comparison with it. The maximum of utility has fairly been attained. It is not easy to conceive any substantial advancement on it, but to be at all understood it must be examined. Everything is vast, and yet that vastness is so condensed as to give it an air of special compactness. The spectacle excites in the beholder feelings of

intense satisfaction; it is a wonderful creation of practical genius; and the skillful builder, it seems to us, well deserves the glowing eulogium pronounced on him by Mr. Spurgeon."

UNEASY SPIRITS IN THE CHURCH.

There are in every church persons who may be called uneasy spirits, faultfinders, croakers, always in unrest, captious critics, whom no action of church or society ever can conciliate. These troublers in Israel, no of Israel, must have some vent to the fermentation of their disturbed spirits. The pastor is generally the object of their animadversions. He does not preach to suit them, or visit as he should, or conduct the meetings of the church in a proper manner, or discipline with vigor; he is too social or too reserved, too popular or too unpopular, too rigid or too liberal. Let the poor man do the best he can, they are always seeking to disturb his peace of mind, to depreciate his worth, or abridge his influence. And this, bad as it is, is not the worst of their conduct. In time they drive him from his people, who perhaps are attached to him, but who, strong as their attachment may be, will allow him to depart, rather than have division and wrong spirit in the church. Many a church is kept in a constant state of uneasiness on account of these scarping spirits, and rendered feeble by their mischief-making.

I recently visited a church, the pastor of which resigned his office. The church has had three pastors within about as many years. "But why did your pastor leave?" I asked.

"Because a few individuals were dissatisfied," was the answer.

"Were the people, as a whole, united in him?"

"Yes, very much so, and these same men drove away our former pastor, whom we all liked."

"But how came you to permit so unjust a thing?"

"O, some of these men paid a pretty heavy tax, and such men, you know, can unsettle a minister, if they set out for it." Now, for the mischievous, ruinous work which this class of persons are doing in our churches, there is a remedy. It is in the church, and let it be applied. Let the church conclude that they can get along without their aid, which they certainly can, for such members are assuredly a damage to the church pecuniarily. Let the church give these members to understand that their unreasonableness, querulous dissatisfaction shall not drive from them a pastor in whom they are generally and happily united, and if one of the two parties must go, they, and not the pastor, had better ask for a letter of dismission.

And while the church is thus decided, let the pastor be faithful and affectionate. Let him not be driven from his post by those few troublesome members. If they annoy him, let him bear it. He will, in his best condition, be annoyed from some source or other, and he may as well be annoyed from some source as from any. Let him go right on, treating those brethren as well as God's grace will permit him; preach the gospel and live by it, and God will take good care of him, and in time, the right care of them. They will be found occupying their own place.

Pastors, around whom your people as a body are gathering, don't quit your post for a few James and Jambres.

THE GOOD PASTOR.

A man full of charity, of humility, and all the examples of a virtuous pastor. Without pride, without arrogance, and without hypocrisy, there is a beautiful simplicity in his life and actions, a kindness, a gentleness, a forbearance, harmoniously combined with a bold zeal, a never-tiring industry in doing good to all, that marked him out as one of those chosen shepherds sent by heaven as a blessing to some chosen flock. Cheerful without levity, he joined in all the innocent amusements of his simple parishioners, and happy himself in the consciousness of a useful and virtuous life, as well as in the rational anticipation of a blissful eternity, he walked among his people, not as a shadow darkening all around, but as the sun, cheering, animating, blessing those who had basked in his smiles.

Careless of his rest and his personal labors, he was ready at all times, by day and by night, to go forth to comfort the afflicted, relieve the sick, and soothe the dying. He asked nothing for himself, and gave everything to others, labored not in his own vineyard, but in that of his Master, and the fruits of his exertions soon became visible to every eye. A cheerful innocent gaiety began to appear again in the village; the people went forth to their daily occupations with smiling hopes that caused all to exert themselves in their various pursuits. Begging took refuge in the labors of his own hands, and found its reward in the comforts of independence, and the approving smile of the excellent pastor, who never lost an opportunity of rebuking the idle, or applauding the industrious, for well he knew that among all classes of mankind, and especially the laborers, idleness is but another name for sin and misery.

In short blessed by such an example, and led by such a guide, it was not long before Elmburgh became the model of a virtuous and happy village; and it might be said with truth, that neither poverty nor vice was any longer known among its inhabitants. Such are the benefits of a good example combined with good precepts, and such the blessings of a pious shepherd, who fulfills his duty to his Maker, to his creatures, and to the holy calling by which he is sanctioned and enabled.—[James K. Spaulding.]

A PICTURE OF LONDON.

"Kirwan," the well known correspondent of the "New York Observer," furnishes to that paper a picture of the great Metropolis, from which we take the following:

This London is a great, vast city, and nobody save those who have spent weeks in traversing its "magnificent distances," in walking its broad and narrow streets, in viewing the evidences, everywhere to be met, of its great wealth, and equal poverty, and who have pushed their wretched way by day and by night along its crowded thoroughfares, and over its great bridges, can have any sufficient idea of the adjectives great and vast, as applied to it. It is as large as three cities like New York. Its palaces are splendid. Its princely mansions are very many, as the aristocracy have their residences here, in order to bask in the light and sunshine of the Court. Its merchants and bankers are many, wealthy, and generous in their benefactions. Its churches are numerous, and range from St.

Paul's and Westminster Abbey to the most unpretending chapel of the Wesleyans, in which God is worshipped with less pomp but with equal acceptance. Its humane and philanthropic institutions are numberless, in which provisions are made for the ignorant, the poor, the fatherless, the widow, the degraded, the vicious; and there are those who work and manage them with true hearted loyalty to God and to man. Nor can you stand on London Bridge for half an hour between the noon of day and the noon of night, without having passed before you the evidence that it is one of the great centers, if not the great center of the world. You will see, crowding over its arches, the Jew, the Turk, the Arab, the Persian, the African, the Hindoo, the Chinese, indeed, the representative of every nation under heaven known to the world of commerce. It was our great privilege and joy to spend a Communion Sabbath with Dr. Hamilton, in his church on Regent Square, and he told us after the service that there were at the Lord's table, that morning, Jews and Gentiles, Greeks and Italians, Hirdoes and Kurds, English, Irish, Scotch, and Anglo-Saxons from America, all taking of the same bread and wine, and looking to the same Saviour for salvation! And it made us feel as if the day of Pentecost had returned—the day when there were assembled in Jerusalem Parthians and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus and Asia, Phrygia and Pamphylia, in Egypt and in the parts of Lybia about Cyrene, strangers of Rome, Jews and proselytes, and when they all heard, in their own tongues, the wonderful works of God, it was a mingling on earth, like unto that mingling of the saints in heaven, redeemed from every nation and kindred and tongue, and people, who have washed their robes and made them white in the blood of the Lamb!

And if we superadd to all this the moral and religious influence going forth from London into all the earth, our ideas of its greatness and vastness will be yet more extended. I have before me the schedule of the "Anniversaries of Religious and Benevolent Institutions for 1860," and from the 18th of April to the 24th of May, there were one hundred anniversary meetings held in one day, six on another, and on many days five and four, it was impossible to attend them all; but if we might infer from those that we did attend, the influence of those we did not, they must have been powerful for good. Through the Bible, tract, missionary, educational, and reformatory institutions located here, there is an influence going forth from London which reaches from shore to shore, and from the river to the ends of the earth.

MR. SPURGEON IN SCARBOROUGH.

The Correspondent of the New York Chronicle thus speaks of Spurgeon's popularity:

Mr. Spurgeon has been with us since Monday, and preaching twice a day here, and in the small towns around us. I need not describe the man. Many of your own countrymen have tried it, and in former numbers of the "Chronicle" I have given an opinion. More intimate intercourse does not modify it. I had arranged a series of meetings for him in this district, after each of which he had a collection for his new tabernacle. On Tuesday, the largest place of worship in the town was well filled. Probably more than 2,500 people were gathered within the walls. From miles around they came. By steamboats and by rail they came, and it was interesting to stand and see them, all anxiety, wending their way to the place of worship. It was so in other places. We produced quite a sensation, as we stopped at the railway station. Groups stood gazing and pointing out the man, and as he entered the town, the tradesmen and others stood at their doors, and I could hear them as I passed by saying, "that is he,"—"that's he."

It would be difficult to convey to the minds of your readers the impressions produced by this extraordinary man. I walked with him on Monday evening, on our principal promenade. It was thronged with fashion and beauty—and the exciting notes of the band were in full play. Attention was soon excited. From the music, multiitudes turned and fixed their eyes on us, while the whisper went from group to group, "That is Spurgeon!" He tells me that his new place is in such a forward state that he proposes holding the first service in it on Tuesday. Only the floor of the first gallery is laid, and still unpewed. Five shillings each will be charged for admission, and by this he hopes to realize about £2000. He still wants some £8000, but is very sanguine that he shall be able to open it free from debt. The effort will be a glorious one. The cost will not, I think, exceed £21,000. I mean for the building. Altogether about 30,000 will be the entire cost.

SPIRITUAL GUIDES.

How fearful the responsibility of those who in any way may guide souls! Greater never rested upon an angel of God. Gabriel was never entrusted with a more important work than this committed to the minister of Christ. To affect a soul—a soul whose life time is as the life-time of God!—a soul that is either to rest for eternal ages in the bosom of God; or upon which the hot thunderbolts of Jehovah's wrath are to blaze through all eternity!—to affect for good or evil one such soul, is a work of stupendous magnitude—a work that would make an angel tremble; a responsibility, that fully realized, might crush the heart of an Archangel of God! And from this responsibility the pastor cannot be released.—He cannot throw it upon one seeking admission to the church. He cannot throw it upon his friends. He cannot throw it upon the applicant with all prudence and patience in relation to the nature of the new birth, the deceitfulness of the human heart, the wiles of Satan and the great danger of self-deception.

This is his appointed work. Shall the minister of Christ then regard as of little moment interests so valuable that they required a divine Sacrifice to secure them? Shall he neglect to instruct a being of such exalted character? Shall he trifle with such a priceless soul? What must be the guilt of that man who, from considerations of personal ease, or from motives of policy, and under the most frivolous pretexts, neglects these most important duties, and leaves the ignorant and anxious soul all exposed to the imminent peril surrounding it? Nay; what must be the guilt of that man who, for the sake of human applause—to gain the reputation of a successful minister—will prematurely introduce men into

the Church, encourage a false hope, and thus jeopardize immortal souls? What must be his doom, who thus builds up a reputation on the ruins of lost souls? "Better that a mill-stone were hanged about his neck and be cast into the depths of the sea," than that he should continue such unholy work. "It were good for that man he had never been born."—Rev. Mr. Pory, a Premature Church Membership.

GOOD FRUITS IN IRELAND.

The correspondent of the New York Evangelist thus speaks in a late letter of the marvelous work of God in Ireland:

"I have been in some of the less visited parts of this country. The revival is universal. Religion is the great business of the people. Prayer meetings and Sabbath schools embrace the great bulk of young and old. Tents, in shaded spots, are erected where the outskirts of congregations touch to catch the outlying, many ministers preach every evening, and pious laymen supplement their labors. Ministers say they are as much astonished at the tone of spirituality that pervades the people as they used to be distressed at their indifference.

"And as to hearing, the people employ all the fragments of time, that they may get leisure to attend preaching. 'Diligent in business, fervent in spirit, serving the Lord.' They have learned how to combine them.—They never tire listening if only the preaching be expository, practical, and affectionately earnest.

"I preached ten sermons, in as many days, in places in three counties, and I never saw such listeners. No need to apologize for length. They never tire; and the ministers say there is no fear of overfeeding.—They delight as much in pondering and conversing as in hearing. Such people are the true soldiers of the cross."

JERUSALEM.

Bishop Gobat writes from Jerusalem that he has under his superintendence two Scripture readers, who are very active and successful among the numerous pilgrims. Hundreds of the pilgrims hear the Scriptures read daily from these readers. The gospel is preached within and without the city, in the streets and lanes. Many resort to a large school house without the city, where the Scripture readers live, to be more fully instructed in the way of salvation. In a short time, these pilgrims will be scattered to their distant homes, where the seed sown in Jerusalem will, doubtless, be reaped. Several, both Greeks and Armenians, during the last two months, have openly embraced the gospel and declared themselves Protestants. There is an immense stir in the Armenian monastery. The scripture readers and those who have professed Protestantism, are not allowed to enter the monastery; but a great number of others, half convinced of the truth, introduce the subject of religion into all their conversation, make objections to the errors of the church, which awakens opposition, and the Word of God is appealed to, to decide. At Nazareth, Nabulus and the mountains of Samaria, there are many persons desirous of being taught the Word of God.

AN ACTIVE BISHOP.—The Bishop of London has commenced a series of sermons in the open air to the working classes. On the evening of Saturday, August 4th, he preached to between 15,000 and 16,000 working men and children, in one of the most uncivilized portions of the outskirts of the metropolis. On the Wednesday evening following, he addressed a congregation, composed of a similar class of persons, in the court-yard of his Episcopal Palace, at Fulham. Notwithstanding threatening weather, between 300 and 400 persons assembled, most of them working people in their working clothes.

INFLUENCE OF FAMILY PRAYER.

A few years ago, a man travelling in Ireland, being benighted, opened a cabin door and requested permission to lodge there, which was granted. The poor man who inhabited the house was, according to the usual customs, reading a chapter of the Bible to his family. When the stranger was seated, he resumed his reading, and having prayed, the family retired to rest. In the morning the same thing again took place, which seemed to attract the attention of the stranger. On rising from their knees, the stranger thanked his kind host for his hospitality, and informed him that he had travelled into that part of the country in order to attend a fair, for the wretched purpose of passing bad money; that he brought with him base coin to the amount of four pounds; that this was the first time he had taken up such a practice, but that what he had heard in the cabin had made such an impression on his mind that he resolved it should be the last. He then took out of his pocket a small bag containing the counterfeit, and threw it into the fire.—[Ladies' Repository.]

The second Adventists claim to have six hundred preachers, of whom three hundred and sixty-five are classified as believers in literal life and death, and the utter and final destruction of the wicked world.

Jews.—The "N. Y. Chronicle" says.—The wealthy Jews of this city are just completing one of the largest and probably the most elegant and costly synagogues on this continent. It is in the neighborhood of opulence and fashion; it is built of the Nova Scotia stone, some eight feet in depth and width, with imposing columns in front, even beyond the first story.

The Missionary Herald says there can be no more missionary work done in Syria outside of Beirut, and perhaps Acheh, and possibly Tripoli, until there is a government worthy of the name. Now there is a literal anarchy. Where or when this fiendish work is to be arrested, no man can tell. We are exceedingly anxious with regard to our brethren in the vicinity of Aleppo, as the news of the rising in Damascus may produce a general exultation of Mahometan fanaticism through the empire.