

SELECTED.

How to Live Happy.

Harmony in the married state is the first thing to be aimed at. Nothing can preserve affections uninterrupted but a firm resolution never to differ in will, and a determination in each to consider the love of others of more value than any object whatever on which a wish had been fixed. How light, in fact, is the sacrifice of any other wish, when weighed against the affections of one with whom we are to pass our whole life! And though opposition in a single instance will hardly of itself produce alienation, yet everyone has his pouch, into which all these little oppositions are put; while this is filling the alienation is insensibly going on, and when filled it is complete. It would puzzle either to say why; because no one difference of opinion has been marked enough to produce a serious effect by itself.

Other sources of discontent, very common indeed, are the little cross purposes of husband and wife in common conversation; a disposition in either to criticise and question whatever the other says, a desire always to demonstrate, and make him feel himself in the wrong, especially in company. Nothing is so goading. It is much better, therefore, if our companion views a thing in a different light from what we do, to leave him in quiet possession of his views. What is the use of rectifying him if the thing be unimportant? Let it pass for the present, and wait a softer moment and more conciliatory occasions of rehearsing the subject together. It is wonderful how many persons are rendered unhappy by inattention to these rules of prudence.

A Place of Rest.

Happy is the wife whose husband regards his home as a place of rest. The drawback of home life, its contained possibilities of insipidity, sameness, and consequent weariness, is never present to such a man. He no more tires of his wife than of his own happier moods. He is no more bored with home than with sleep. He is no more plagued with his children than with his own lighter thoughts. All the monotony and weariness of life he encounters outside. It is the pleasure-loving man, the merry companion, who requires constant excitement, and finds home life unendurable. He soon grows weary of it, and considers everything so very tame that it is impossible for him not only to be happy, but to feel that he is less unhappy there than elsewhere. We do not mean that the domestic man in the wife's sense, will be always at home. The man always at home has not half the chance of the man whose duty is outside it, for he must sometimes be in the way. The point for the wife is, that he should like home while he is there; and that liking, we contend, belongs, first of all, to the active and strong, and deeply engaged, and not to the lounging, or even the easy-minded man. The husband who when at home enjoys mental repose, is the best partner in life a woman can choose.

HOME GOVERNMENT—WHAT IS IT?

It is not to watch children with a suspicious eye, to frown at the merry outbursts of innocent hilarity, to suppress their joyous laughter, and to mould them into melancholy little models of octogenarian gravity. And when they have been in fault, it is not simply to punish them on account of the personal injury that you have chanced to suffer in consequence of their fault, while disobedience unattended by inconvenience to yourself, passes without rebuke.

Nor is it to overwhelm the little culprit with angry words; to call him by hard names, which do not express his misdeeds; to load him with epithets which would be extravagant if applied to a fault of tenfold enormity; or to declare, with passionate vehemence, that he is "the worst child in the world," and destined for the gallows.

But it is to watch anxiously for the first risings of sin, and to repress them; to counteract the earliest workings of selfishness; to repress the first beginnings of rebellion against rightful authority; to teach an implicit and unquestioning obedience to the parent, as the best preparation for a future allegiance to the requirements of the civil magistrate, and

the laws of the great Ruler and Father in heaven.

It is to punish a fault because it is a fault, because it is sinful, and contrary to the command of God, without reference to whether it may or may not have been productive of immediate injury to the parent or others. It is to reprove with calmness and composure, and not with angry irritation,—in a few words, fitly chosen, and not with a torrent of abuse; to punish as often as you threaten, and threaten only when you intend and can remember to perform; to say what you mean, and infallibly do as you say.

It is to govern your family as in the sight of Him who gave you authority, and who will reward your strict fidelity with such blessings as He bestowed on Abraham, or punish your criminal neglect with such curses as He visited on Eli.

—*Mother's Treasury.*

JOHN KNOX'S COURTSHIP:

HOW THE GREAT SCOTTISH REFORMER GOT HIS WIFE.

John Knox, before the light of the reformation broke, travelled among several honest families in the west of Scotland, who were converts to the Protestant religion. Particularly he often visited Steward Lord Ochiltree's family, preaching the gospel privately to those who were willing to receive it. The lady and some of the family were converts. Her ladyship had a chamber table, stool, and candlestick for the prophet, and one night she said to him, "Mr. Knox, I think that you are at a loss by want of a wife." To which he said, "Madam, I think nobody will take such a wanderer as I." To which she replied, "Sir, if that be your objection, I'll make inquiry to find an answer against our next meeting."

The lady accordingly addressed herself to her eldest daughter, telling her she might be very happy if she could marry Mr. Knox, who would be a great reformer and credit to the church; but she despised the proposal, hoping her ladyship wished her better than to marry a poor wanderer. Then the lady addressed her second daughter, who answered as the eldest. Then the lady spoke to her third daughter, about nineteen years of age who very faintly said, "Madam, I'll be very willing to marry him, but I fear he'll not take me." To which the lady replied, "If that be all your objection, I'll soon get you an answer."

Next night at supper the lady said, "Sir, I have been considering upon a wife for you, and find one very willing." To which Knox inquired, "Who is it, madam?" She answered, "My youngest daughter, sitting by your side at the table." Then, addressing himself to the young lady, he said, "My bird, are you willing to marry me?" She answered, "Yes, sir; only I fear you will not be willing to take me." He said, "My bird, if you be willing to take me, you must take your venture of God's providence as I do. I go through the country, sometimes on foot, with a wallet on my arm and a Bible in it. You may put some things in for yourself, and if I bid you take the wallet you must do it, and go where I go, and lodge where I lodge." "Sir," said she, "I'll do all this." "Will you be as good as your word?" "Yes, I will." Upon which the marriage was concluded.

She went with him to Geneva, and as he was ascending a hill she got up to the top of it before him, and took the wallet on her arm, and sitting down, said, "Now, good man, am I not as good as my word?"

UNCHARITABLE JUDGMENTS.—Mr. Lecky says that "the great majority of uncharitable judgments in the world, may be traced to a deficiency of imagination." The respectable man, surrounded by every incentive to virtue, and beset by few temptations to gross vice or crimes, does not enter into the state of mind of the drunkard or the violent man of passions, the housebreaker or the forger. He witnesses with just displeasure their actions—these he comprehends and rightly condemns—but he has no adequate idea of their real guiltiness, for he cannot stand in their place, feel their emotions, endure their temptations, realize their condition. Thus he estimates their culpability by what his own would be in committing a similar crime, and in so doing he usually does them great injustice. In the same manner the old often misjudge the young and the young misapprehend the old, the rich and the poor censure each other undeservedly, and antagonistic parties indulge in unqualified disapproval and unmerited abuse.