

Family Circle.

KNOWLEDGE AND PIETY WOMAN'S BEST DOWRY.

A HINT TO YOUNG MEN.

There is no sight so truly pitiable as that afforded by a rising family of children under the guardianship of an ignorant mother. I would be understood, in the use of the term ignorant, as wishing to convey the picture of a mother whose maiden days were devoted to the acquirement of fashionable accomplishments, to the exclusion of solid mental culture and virtues.

The following remarks by Hannah More are so just and weighty, that I cannot withhold them:

"When a man of sense comes to marry, it is a companion whom he wants, not an artist. It is not merely a creature who can paint and play, sing and dance; it is a being who can comfort and counsel him—one who can reason and reflect, and feel and judge, and discourse and discriminate—one who can assist him in his affairs, and lighten his sorrows, purify his joys, strengthen his principles, and educate his children. Such is the woman who is fit for a mother; and the mistress of a family. A woman of the former description may occasionally figure in the drawing-room, and attract the admiration of the company, but she is entirely unfit for a helpmate to a man, and to train up a child in the way it should go."

The foregoing remarks hold good respecting society at large, apart from the high considerations of religion. But mere intellectual culture is not enough to constitute the sex proper companions for the sons of God; his Daughters only are suitable.

No deliberation or circumspection, therefore, can be too great in a transaction of such importance as the choice of a partner for life. An error here leads to the most awful consequences. It is fatal and irremediable. The Christian is concerned, in a particular manner, to proceed with peculiar caution in forming this delicate and important connection. No personal attractions, no brilliancy of talents, no elegance of manners, no polish of education, should induce him to form such a connection till he has unquestionable evidence that these pleasing qualities are connected with real and genuine piety—this is the gem which sparkles with undiminished lustre in the darkest seasons of adversity and in the broad sunshine of prosperity; which illumines the cottage, and adorns the palace; which outshines the greatest diamonds upon earth; and which will emit eternal splendour from the crown of glory in heaven. The possession of the "pearl of great price" is essentially requisite to the enjoyment of conjugal felicity; but an abundance, "of this world's goods" is far from being requisite. Such abundance generally increases the cares and anxieties of life, but seldom, if ever, adds to its real comfort. All who enter into the marriage state from mercenary motives, though they may enlarge their possessions, and increase their fortune, live in splendid misery, and find that they have bartered happiness for wealth. The connection which is truly desirable, is pure and disinterested; it unites hearts and hands in the bonds of mutual love. Human life has few enjoyments so exquisite as that of loving and being loved. No pleasures are comparable to pleasures which affect the heart. Such, in a peculiar manner, are the pleasures which are found in the sweet retirement of domestic life. They are simple they are innocent, they are virtuous.

MAY WE EXPECT THE CONVERSION OF CHILDREN.

From the Montreal Witness.

It is important that Christian parents should pray and labor for the early conversion of their children. Indeed, it seems strange that they can do otherwise, for feeling as they must do the unspeakable worth of the souls entrusted to their charge, and the fearful evil of sin, we should imagine that they would labour unceasingly, and pray importunately, that even from infancy these cherished objects of solicitude and affection should be securely lodged in the ark of safety. Yet, do we not find many, who, in seeking the salvation of their children, are laboring only for a distant good, whose

ly, ready to submit to the fancied necessity that these beloved ones must pass, at least, sixteen or twenty years of their short lives, alienated from Christ, laying up material for future repentance, and in fearful jeopardy of the loss of their souls? Is it true, then, that the gospel can only be embraced and obeyed by those whose minds are matured? Are its invitations and promises addressed exclusively to such?—While it becomes us to be reverent when we speak of the purposes of the infinite Jehovah, yet, may we not ask—Does He give us any intimation that he is unwilling to renew and sanctify the little child? On the contrary Do not the promises and declarations of Scripture make it evident that "out of the mouths of babes and sucklings he hath perfected praise?" and may not the truths of the gospel savingly affect the heart, and govern the life of one whose infantile capacity cannot comprehend many of the sublime and difficult truths of revelation? Why, then, should parents hesitate to bring their babes to Jesus, seeking and expecting his blessing on them as such? It is because few comparatively give evidence of conversion in childhood? Perhaps the number who do so is greater than many imagine, but if not, the apathy and faithlessness of parents may be one great cause why such is not more generally the case. If they believed that their little ones, even in their tender years, might be born in the family of God, would not a hope so precious arouse them to more frequent and fervent prayer, more earnest effort, and more diligent self-control, lest they should, by unhallowed example, prevent so blessed an issue?

Once-born of a mother, all of whose children were hopefully converted at a very early age, who, on being asked—What was the peculiarity of their training that might be supposed to have a bearing on this happy issue? replied, That she knew of none, unless it were this.—That having ever been fully persuaded that childhood was the period in which, humanly speaking, they would be most likely to yield their hearts to God, she has been led to earnest prayer and effort for their conversion during this season. How often do we see a contrary feeling cherished, and any evidence of piety in childhood viewed with manifest distrust, and tried by more rigid tests that are applied to those of mature age.

Though we doubtless, see instances in which the promising appearances of childhood fade away before the evil influence of worldly allurements, and corrupt companionship, yet are there not more instances, than we at first sight may conclude, of true piety, at an early age? For as it has been well said—"Though Christians, they will still be children: thus in the case of the sickly, who are, in their earliest years, separated from those of their own age, and who, as they cannot engage in childish sports, cease to have a relish for them; if a work of grace exists, its displays will be powerfully affected by circumstances of such a nature. But the good seed may take root in children, where no such external influences prevail to urge it to a precocious ripeness."

In some cases, parents take such a view of the doctrine of Divine sovereignty, as paralyzes their efforts. The youthful daughter of a faithful minister of the gospel, was under deep religious impressions; a friend who became acquainted with the state of her mind, requested her father to converse with her on the subject of her soul's interests; but he replied—"No, if it is God's work, he will carry it on without human aid; if it is not, all my efforts will be useless." Is such the true—the Scripture view of God's sovereignty? If so, why was the ministry instituted? Why is it perpetuated? In the natural world, any one who should act on such views, would earn, and would well merit the appellation of madman. Suppose the husband man should say, as he surveys his fields in the spring—"Why should I sow seed, and till the ground; if God be pleased to grant me a harvest, he will do so without my exertions, if not my labor will be in vain. Would you not doubt, and most justly, too, the man's sanity? And yet, it is no less true that the blessing of God is indispensable to the success of the husbandman's efforts, than it is that unless he renew and sanctify the hearts of the children, all the parent's efforts will be futile. But in both cases He has connected the means with the end, and it is equally presumptuous to expect His blessing without the use of appropriate and Divinely appointed means, as to expect success by unaided human effort. The true duty of the parent seems to consist in faithful, judicious, prayerful efforts, as though all depended on his labors united to a spirit of absolute dependence on God, a deep prevailing conviction of human helplessness, and God's almightiness in the work of salvation.

Montreal, March 21, 1848. MARIAN.

FAMILIES IN HEAVEN.—What a pleasing ideal! Space may have severed and the rule of death ushered into eternity the several members of that domestic group. But they have escaped the pollution of the world; they have triumphed over death, and in yonder "blissful station," free from sorrow and parting they dwell forever with the Lord. We ask not "shall they recognize each other?" The cold shroud may propound such chilling interrogations, but the intelligent Christian entertains no doubt on the subject.—Ed.

Geographic and Historic.

NIGHT SCENE IN THE HOLY LAND.

The broad moon lingers on the summit of Mount Olivet, but its beam has long left the garden of Gethsemane and the tomb of Absalom, the waters of Kedron and the dark abyss of Josaphat. Full falls its splendor, lower on the opposite city, vivid and defined in its silver blaze. A lofty wall, with turrets and towers and frequent gables, undulates with the unequal ground which it covers, as it encircles the lost capital of Jehovah. It is a city of hills, far more famous than those of Rome, for all Europe has heard of Zion and Calvary, while the Arab and the Assyrian, and the tribes and nations beyond, are as ignorant of the Capitoline and Aventine Mounts as they are of the maivern or the Chiter hills. The broad steep of Zion, crowned with the tower of David, nearer still, Mount Moriah, with the gorgeous temple of the God of Abraham, built alas! by the child of Hagar, and not by Sarah's chosen one, close to its cedars and its cypresses, its lofty spires and airy arches, the moonlight falls upon Bethesda's pool, further on entered by the gate of St Stephen, the eye, though 'tis the moon of night, traces with ease the Street of Grief, a long winding ascent to a vast cupola pile that now covers Calvary, called the Street of Grief, because there the most illustrious of the human, as well as of the Hebrew race, the descendant of King David, and the Divine Son of the most favored woman, twice sank under that burden of suffering and shame which is now throughout all Christendom, the emblem of triumph and honor, passing over groups and masses of houses built of stone with terraced roofs or surmounted with small domes, we reach the hill of Salem, where Melchizedek built his mystic citadel, and still remains the hill of Scopus, where Titus gazed upon Jerusalem on the eve of his final assault. This destroyed the Temple. The religion of Judea has in turn subverted the fane which were raised to his father and to himself in their imperial capital, and the God of Abraham, of Isaac, and Jacob, is now worshipped before every altar in Rome—Jerusalem by moonlight! 'Tis a fine spectacle, apart from all its indissoluble associations of awe and beauty. The mitigating fogs softens the austerity of a mountain landscape magnificent in outline, however harsh and severe in detail; and while it retains all its sublimity removes much of the savage sternness of the strange and untrival scene. A fortified city almost surrounded by ravines, and rising in the centre of chains of far-spreading hills, occasionally offering through the rocky gleans the gleams of a distant and richer land! The moon has sunk behind the Mount of Olives, and the stars in the darker sky shine doubly bright over the Sacred city. The all-prevailing stillness is broken by a breeze, that seemed to have travelled over the plain of Sharon from the sea. It wafts among the tombs, and sighs among the cypress groves. The palm-tree trembles as it pauses, as if it were a spirit of woe—is it the breeze that has travelled over the plain of Sharon from the sea? or is it the haunting voice of prophets mourning over the city that they could not save? Their spirits surely would linger on the land where their Creator had deigned to dwell, and over whose impending fate Omnipotence had shed human tears. From this mount who can but believe that, at the midnight hour, from the summit of the ascension, the great departed of Israel assemble to gaze upon the battlements of their mystic city? There might be counted heroes and sages, who need shrink from no rivalry with the brightest and the wisest of other lands; but the lawgiver of the time of the Pharaohs, whose laws are still obeyed; the monarch whose reign has ceased for three thousand years, but whose wisdom is a proverb in all nations of the earth; the teacher whose doctrines have modelled civilized Europe; the greatest of legislators, the greatest of administrators, and the greatest of reformers—what race, extinct or living, can produce three men such as these? The last light is extinguished in the village of Bethany. The wailing breeze has become a moaning wind; a white film spreads over the purple sky; the stars are veiled, the stars are hid; all becomes as dark as the waters of Kedron and the valley of Josaphat. The tower of David is merged into obscurity; no longer glitter the minarets of the mosque of Omar; Bethesda's angelic waters, the gate of Stephen, the street of sacred sorrow, the hill of Salem and the heights of Scopus can no longer be discerned. Alone in the increasing darkness, while the very lines of the walls gradually elude the eye, the church of the Holy Sepulcher is a beacon light—D'Israeli's Tancred.

ZEPHYRS FROM ITALY.

THE PEASANTRY OF POMPEII

The ruined city of Pompeii is surrounded by an embankment formed of the ashes and earth removed in effecting the excavation of its remains. It is provided with several gates of entrance, which are guarded by soldiers, and no person can enter within the walls unless accompanied by a guide under government. The country around Pompeii is under a high state of cultivation, abounding with vineyards, plantations of cotton, and fields rich with harvests of fruit and grain. The peasantry are

chiefly engaged in the pursuit of agriculture, and although very poor, are industrious and happy, as there are no beggars about the place. Every body appears to be engaged in some useful calling, and apparently accustomed to depend upon personal exertions for the procurement of a livelihood. As soon as the sun rises I meet the peasantry upon the road with well polished implements of husbandry upon their backs, cheerfully traveling to the fields to commence the avocations of the day—offering as they pass along, the respectful salutations, sometimes raising, sometimes removing, their cone crowned hats. It is healthful (independent of the benefit from air and exercise) to walk about in the dawn of the morning and experience from a class so useful and honorable such friendly marks of consideration.

The tails of the lay they are accustomed to relieve by the enlivening influence of vocal melody and the mutual interchange of every kindly office. Pursuing their avocations in a spirit so laudable and commendable, the shades of evening find them without a cloud upon their brows, peacefully retiring to their habitations. How reviving at that interesting hour to experience the benefit of their welcome gratulations, falling like music upon the ear and imparting a satisfaction to the soul as enduring as the pleasures of memory. They love to employ in their evening salutation "the note," (happy night) a sentiment full of joyful hopes and delighted anticipations. I always repose well-attired, have been blessed with the favorable wishes of these artless laborers of the soil.

The road which passes by Pompeii is the common medium with Naples as well as several important towns intersecting its course; over this road the productions of the country are transported which contributed to the subsistence of the capital and its populous dependencies. The heavy and numerous trains which perpetually rumble along this grand highway give palpable evidence of the agricultural wealth of these interesting plains.

The cheerful and contented disposition of the children of the peasantry has often commanded my highest admiration. They always appear, satisfied in whatever situation circumstances may place them, and readily accommodate themselves to every exigency. During the vernal and Summer seasons the little boys seldom wear any thing beyond a coarse shirt, while the dress of the girls is almost as simple. Accustomed from their infancy to the practice of active and frugal habits and to breathe the balmy air of their favorite fields they naturally possess uninterrupted health with its usual concomitant advantages.

The rustic carriages of the country are provided with a netting suspended beneath the vehicle for the reception of luggage. When the usual accommodations of the conveyance are occupied by persons of riper years, it is no uncommon occurrence to see this humble receptacle filled with children, manifesting by their simple songs the utmost cheerfulness in their obscure and novel situation. I have also observed them contented, when transported in the huge pocket of the panniers which are borne upon the backs of the donkeys.

So peaceful is the air that prevades this lovely region, that the days of the people appear composed of Sabbaths, and their temporal condition, a beautiful exemplification of primeval felicity.

Impressed with the beneficial tendencies of rural occupations, as well as the numerous and exalted advantages arising from habits of communion with the works of an Omnipotent Author, the language of the poet, appeared peculiarly in consonance with the train of my meditations:

Whom Nature's works can charm, with God himself. Hold converse; grow familiar, day by day, With his conceptions; act a-on his plan, And form to his the relish of their souls.

DOUGLASS.

Antiquaries will feel deeply interested in the discovery of vast regions of ancient ruins near San Diego, and within a day's march of the Pacific Ocean at the head of the Gulf of California. Portions of temples, dwellings, lofty pyramids (seven of these within a mile square) and massive granite rings or circular walls, round venerable trees, columns and blocks of hieroglyphics—all speak of some ancient race of men, now forever gone, their history actually unknown to any of the existing families of mankind. In some points, these ruins resemble the recently discovered cities of Palenque, &c., near the Atlantic or Mexican Gulf coast; in others, the ruins of ancient Egypt; in others, again, the monuments of Phœnicia, and yet in many features they differ from all that I have referred to. The discoverers deem them to be antediluvian, while the present Indians have a tradition of a great civilized nation, which their ferocious fore-fathers utterly destroyed. The region of the ruins is called by the Indians "the Valley of Mystery."

The statute book, to the present minute, contains an unrevoked ordinance of the 10th Edward III., sec 3, commanding that no man shall be served at dinner or supper with more than two courses, excepted on great holidays (those specified) at which he may be served with three.