

Family Circle.

TIMES FOR THE RELIGIOUS INSTRUCTION OF OUR CHILDREN.

From the American Mother's Magazine.

The Scriptures point out to us some of the most seasonable opportunities for instructing our children in religious truth. "When thou sittest in thy house." Instruct them by the fire-side, when the family are together. Nor is it a sufficient excuse for the neglect of the mother, that she is so busily employed in domestic matters, that she has no time to attend to their religious instruction. If something must be neglected for want of time, let it be anything else rather than this. If she chooses, she can impart much useful religious instruction, while thus employed. She might as well talk upon profitable religious subjects then, as upon any other. And it is no good excuse for the father, that his business keeps him from his family. Every father is bound to spend some time with them for their comfort and benefit. There is no business so urgent as this. That of the farm, or shop, or store, is second in importance.

Some fathers spend all their evenings away from home, either in their business, or sitting in the shops and stores, when they should be at home, giving to their family their company and their instruction. If the fragments of time thus wasted were devoted to the family, it would cheer, and encourage and aid the companion, and promote the happiness and welfare of the children. Sad is the nightly spectacle in many a village, of the father spending his evenings in taverns and shops, and the mother left alone with those too young to go out, and older children wandering about the streets, and schooling for jerdon. In the family is a choice opportunity for religious instruction. The family circle was formed for this. Let it be connected with all its dearest associations. It makes home happy. And when the wanderer from his father's house, in after times, thinks of home and of childhood, he thinks too of its instructions, of the religion which made it happy, and of the solace of that now aged or departed parent.—From the billows of the ocean, the wanderer, like Newton, thinks of his early home, and the mother who prayed and wept for him. From the new settlements, the thoughts are turned back to the native place, and the impressions of religion are revived. And when a parent, whose instructions and prayers evinced a regard for the soul of a child, has gone home to rest, that which is most fresh in the memory is her pious instructions.

"And when thou walkest by the way." Abroad, as well as at home. In the walks and travels, instruct thy child. Associate with the various objects of his vision, the remembrances of the Great Creator. When he sees the opening flower, let him be reminded that its beauties are the pencilings of the finger of God. When he looks upon the hills, that they were piled up by his powerful arm. When he views the green carpet of nature, that it is the clothing which the hand of Benevolence has spread over her desolations; and when the eye is turned to the starry heavens or the orb of day, that they are reflections of Jehovah's glory. Oh, there is power in such associations to raise us from what is grovelling to the contemplation of God and immortality. And when the youthful mind is thus taught, often "the world thenceforth becomes a temple, and life itself one continued act of adoration."

"When thou liest down." At night, at the close of the day, when the evening shades are spread over the face of nature, and the happiness and brightness that had reigned without, seem to be shut into the precincts of home. Then refresh the mind of thy child with that goodness which has spared him through the day. Then remind him of the obligation to gratitude.—Then tell him that he needs the protection of Him who never slumbers nor sleeps, while himself is locked in slumber. Then impart your evening counsel, whispering in his ear with his evening prayer such instruction as you would have him remember when the night of death shall overtake you.

"And when thou risest up." In the morning, when the sun is rising into the heavens, and the bright beams of a new day shine cheerfully around your habitation. Then remind thy child of the beneficence of that Being who hath preserved him during the night watches, and hath lifted upon him the smiles of the morning. Call his thoughts to his Saviour, when now his spirits are refreshed with rest, and buoyant.—I instruct him when now his mind is clear to perceive, and the memory strong to retain.—Now teach him the truth, the Bible story, the verse, or the answer in the catechism; and let what is solid, and beautiful, and hopeful in religion, be associated with the morning. The precept is, "to begin and end the day in instructing your children. Give them at least a morning and an evening lesson. Make it pleasant and interesting. Neglect not at your peril, the religious instruction of your children. Would you have them rise up to call you blessed, and make you so? Would you find in them a solace when you shall be bowed down in years, or be afflicted with sickness and sorrow? Would you feel comforted when you shall lay you down on your dying bed, and turn your dying eyes upon those whom you watched over in infancy and cared for in childhood?" Oh, then, neglect not

their religious instruction! And as for your children, would you have them intelligent on religious subjects, preserved from the paths of the destroyer converted young, become stable members of the Christian Church and useful in the world? Would you have them cherish in life and death the Christian's hope, and in heaven would you wait for them with confident expectation, until they shall be restored to your society, where tears and separations are unknown? Oh, then be faithful in imparting to them religious instruction!

GIVE YOUR BOYS A TRADE.

Franklin says, "He who has a trade has an estate," and never was a more true or a more useful maxim uttered by that great man.—Many were the rules of conduct laid down by him, and practiced too, through his long life, which if followed by men in all times and ages, would greatly improve the condition and circumstances of the multitude. The above saying is easily to be understood by all, and applicable to all professions or pursuits. A great day will it be for our country when the youth shall be induced or compelled to adopt some calling whether merchantile or what is really mechanical. And a greater day will it be when more of them shall choose the latter—to become respectable mechanics, rather than second-rate lawyers, or doctors, or divines.

The above remarks were suggested by a little anecdote we heard related lately. A young man born heir of a large estate, was, at the age of fifteen, regularly apprenticed to a respectable and scientific mechanic, for the purpose of learning what is sometimes sneeringly called a trade. "There was no necessity of such a step, but the father chooses so to dispose of the education of his son, often repeating it to him, "He who has a trade has an estate." The young man became a master of his trade, and had the supreme happiness—(and earth can offer none more perfect)—of supporting his aged father by his skill and industry; for the great fortune to which he had been born heir, was, by misfortunes all lost. Moreover, while performing this sacred duty, his talents, industry, and integrity, finally won for him both fame and fortune.

INDUSTRY IN FEMALES.

Industry in a female is always an important trait. There is, indeed, so much uncertainty in the voyage of life that no young man can be deemed otherwise than very imprudent, who joins his fate to that of a person whose domestic education and habits of life have been adverse to the practice of this essential virtue. In a career where the utmost prudence is often incompetent to secure success, and where, in nine cases out of ten, the fairest prospects are permanently blighted, and the brightest expectations nipped in their freshest bloom, to enter the domestic relation, and to assume the several responsibilities of husband, father, citizen, with one who is wholly inadequate to sustain shocks of adversity, or to alleviate the burden of misfortune by mutual assistance and support, is not only an evil, but a crime! And yet there are thousands who do so—thousands who annually lead to the altar beings with minds as vacant, as though they had existed from childhood in a mental and moral vacuum—wholly ignorant of ordinary wants, and of the means by which they are hourly supplied.

CHANCES OF SUCCESS.

Every young man in this metropolis if he will only attend to his business, whatever it is, and keep out of scrapes, is a rising man, and has all the prizes and honors of the nation before him, if not for himself or his children, at least for his children's children. There is no reason to complain when this is the case. We have no exclusions of race. Take any dozen men in good circumstances, either at the east or the west end of London; take them in a club in Pall-mall, or in the Exchange, and inquire into their origin. One is an Irishman, another a Scotchman, another is a Welshman. Perhaps half of them can show a Celt in his pedigree. The same number can produce an ancestor driven to this country by the revocation of the edict of Nantes, or a foreigner of still more recent date. So much for race.

As for condition, the great-grandfather of one was a labourer; of another a gentleman's butler, of another a weaver, of another a journeyman blacksmith, of another a hairdresser, and so forth. So far from the trade and commerce of London being at all a monopoly, it is notorious that nearly all the tradesmen of London, or their immediate ancestors, came from the country.—There are persons now at the very head of their trade or profession, who, forty years ago, were country lads, knowing no more of the metropolis than what they had learned from the story of Whittington and his Cat. In the manufacturing districts these examples of successful industry are still more numerous. Manchester, for example, is made out of nothing. The whole city is raised from the dunghill and set among princes.—Times.

How often has the excessive fondness of an imprudent parent prepared the juvenile idol for a career and an end, too horrible to be described! Parents take heed, Titovau, hates idols!

Geographic and Historic.

JACOB'S WELL AND THE SAMARITANS.

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Such was always my view of the matter; and such being my view, it was with indescribable interest that I looked this day upon Mount Gerizim, and remembered that somewhere in the city we were approaching, was treasured that sacred copy of the Samaritan Pentateuch, (Books of Moses,) which the possessors believe to be the true one, and to be 3500 years old. The most learned men among the Christians do not believe it to be near so old as that; but they have a high opinion of its value, and would follow it sooner than any other, I believe, excepting instances where the disputed texts about Ebal and Gerizim are concerned.

The present inhabitants of the city hate the Christians as heartily as the old inhabitants used to hate the Jews. The present inhabitants are Mohammedans of the most bigoted character; and they would admit neither Jews nor Christians within their gates, till within a few years, when the government of the country (then Egyptian) compelled them to better manners. They dared not refuse us admission, but they behaved with great insolence. We had to ride from end to end of the city, our tents being pitched on a green on the other side. Our horses had to go slowly as possible through the narrow street, which would not hold two abreast, and was paved with large slippery stones. As we rode along, one behind another, at this funeral pace, all the people came out to stare, and many to mock.

Three times things were thrown into my face; men and women laughed and sneered, and children thrust out their tongues. I felt what a lesson this was to intolerance about matters of opinion. These people hold a faith which is very noble and beautiful. Few of us know how noble and beautiful is the Mohammedan faith.—And there is no need to say what their visitors thought of the Christian faith as they hold it, and yet, what a scene of hatred and misunderstanding was here! And thus it is, but too often, in the streets of other cities, where men ought to know better than despise each other for worshipping the same God in a different manner.—In the streets of other cities, men take upon themselves to pity and despise one another, with no better knowledge in reality of one another's views and feelings, than these Mohammedans had of ours or we of theirs.

At last we were through! and glad I was to issue from the gate at the farther end. But a sad sight awaited us there. A company of lepers were under the trees, crying out to us for charity, and stretching out their maimed hands. It is a terrible sight, which we see too often in that country. It saddened us at Jerusalem almost every day.

Our tents were pitched on a woody plot of ground, among gardens, orchards, and rippling streams and looking up to Ebal on the one side and Gerizim on the other. Ebal is still the sterner looking mountain of the two; but Gerizim has lost much of its fertility. Both have tombs and votive buildings on them, which show them to have been places of pilgrimage.

After dinner, we ascended a height, past the Mohammedan cemetery, whence we had a fine view, in the last sunlight, of this most beautiful city. It was once the capital of Samaria; and it is still, and must ever be, from its situation, a very striking place. It completely fills the valley, from side to side, and ascends a little way up the skirts of Gerizim. Its houses, with their flat white roofs, are hedged in by the groves which surrounded the town; vines spread from roof to roof and from court to court; two or three palms spring up in the midst, and higher aloft still, a graceful minaret here and there.

Then, to my delight, we descended to seek the Samaritan synagogue. We were guided to it, and I saw nearly all the Samaritans of the place; good-looking people, the men wearing the high helmet-like turban, which we see in the portraits of Josephus, and other old Jews. They said their number were sixty in this place, and about forty more elsewhere; only a hundred in the whole world. They declared their chief priest and the rest of their sect to be at Genoa. They keep three great feasts in the year, going up to Gerizim as the Jews used to go up to the Temple.

The synagogue was a small ordinary-looking chapel, within a curtained recess of which is kept the old copy of the Pentateuch. It was shown to us, after some entreaty on our part; but I found it was impossible that I could be allowed to touch them.

I felt it a great event to have seen it. It is written on a sort of vellum, in the Samaritan text clear, small and even. The vellum is tattered, but it is well mounted on parchment.—The priest himself dare not touch the MS. without careful purification; and he holds it by the ends of the rollers, on which it is fixed as a scroll, like the copies of the Jewish law in synagogues.

We were lighted through the archways of the street on our way home, and down the hill, by a single candle, which burned steadily in the still air.

Our employment this evening was reading aloud the history of the Jewish and Samaritan controversy, and the fourth chapter of the gospel of John. While we were thus reading, in our

tent, the jackal was in full cry on the slopes of Gerizim.

VISITING IN INDIA

I must not give an account of a Mofussil society. We will suppose a married couple going to a new station—as, for instance, my wife and myself coming to Cuttack. Well, we arrived wretched enough about eight o'clock in the morning, after a long dark journey. All that day we were engaged in setting things to rights. The next morning I order my carriage, and go out to make my calls. For in India, unlike England, the stranger calls first. The hours for calling are from half past ten to one, after which time you would not be admitted any where, as it is supposed that the lady of the house is just going tiffin (lunch,) which she takes at two and then goes to sleep for two or three hours. Of course the last person I call on is the commanding officer. I drive in at the gate of the compound and under some trees, up to the house-door, and so under the portico; for every house had a large carriage-portico to protect the horses from the sun. My carriage is phaeton—the britsake, phaeton, and buggy being almost all the vehicles used in India. The britsake does very well for a judge, and the buggy, a sort of carriage for a single man. Mine is a phaeton with two ponies, on the box sits the coachman—dark brown face, large black moustaches, white calico tunic and trousers, white turban turned up with pale blue as livery, and blue and white cummer-band round the waist; except only when it is wet, and then he wears a crimson skull-cap, and a scarlet full cloak with sleeves. A syce or groom runs by the side of the ponies. Arrived at the door, I call out, "Sahib hy?" (Gentleman in?) meaning, Is your master at home? If not I leave a card; if he is I enter the house, and follow the servant who has answered me. I should have told you there are no such things as bells or knockers here. Every door is open, unless in the very hot weather; and here are always six or eight servants lounging about in the verandah. As I step out of the carriage each one of these stoops down touches the ground with the back of his hand, and then pats his forehead three or four times, signifying I suppose, that if I were to order him, he would even throw dirt upon his own head. In reply to the question, "Sahib hy?" one of the men answers, "Hy, kh. Jauram (He is, in representative of God,) at the same time holding his hands together as if he were saying his prayers. He proceeds into the house, still in the same attitude. He sets me a chair, while another man comes in, unfastens the rope of the punkah, and, taking the end of it and very soon falls asleep, still, however, continuing his occupation. Presently in comes the master of the house, dressed in white jacket, black neckerchief, (if any,) white shirt, white trousers, white stockings, and shoes made of some white skin. I should have told you that the servant who shows me in takes my card to his master, with which card his master plays the whole time I am there. In a few minutes in comes the lady, in clothes hanging loosely about her; she probably does not wear stays in the morning; her dress is white muslin, and her face as well as those of her children, if she have any, is of a ghastly pale color. This is universal in India. There is not much conversation at a first visit, so I rise and go to some person to whom I have a letter of introduction, when he at once volunteers to accompany me on the rest of my calls. These first visits are made by the gentlemen only; his wife does not accompany him. In the course of a few days the gentlemen return the call, bringing their wives with them. Daughters were out of the question; beyond the age of six they are a genus unknown in India. They go to England at that age, come out again to India at eighteen, and probably marry in Calcutta, and settle at some four or five months journey from their parents, who have been anxiously looking forward to see them.—Acland's Manners and Customs of India.

MIDDLE-AGED ENGLAND

I observed in England one thing, that people talk less of liberty than we do on the continent but practice it more. This is natural,—when we possess a thing, we mention it less frequently than when we are in search of it. The young men who play so important a part in Germany, and even in France and other countries, be not so in England. It is not for want of spirit in the English youth,—they have even too much; but it is confined in the preparatory sphere of schools and colleges, and does not display itself in public business. Influential institutions satisfy this people. The young men know that their turn will come, and they wait quietly. Among a people deprived of public institutions, vigor is often misplaced; it is forced forward in youth and exhausted in riper years. In England on the contrary, it is discipline in youth and exerted in manhood. On the continent, parental authority is much shaken; in Britain, the parents generally speaking, know how to keep their children at a respectable distance—and this is a great element of strength for a parent. When the bible would pronounce a threat against a people, it says, "babes shall rule over them." This curse has been but too well fulfilled among many nations.—D'Aubigne's Germany England and Scotland.