

Family Circle.

FORECAST.—SOMETHING FOR LADS GOING OUT TO BUSINESS.

Few habits are more valuable than that of forecast; and perhaps no element of character contributes more to happiness, usefulness, and success. Forecast is that anticipation of futurity that calculates against and induces a careful preparation for probable events. It is one distinguished property of reason, which, in penetrating the undeveloped, raises man infinitely above the blind impulses and present gratification of mere instinct. Observe we a few illustrations affecting the bearing of forecast on the every-day concerns of life.

Punctuality.—This virtue is the soul of business. Its exercise is an element of social morality; its violation an outrage upon society. And yet, while few transgressions are more mischievous and commonly practised, few errors are more readily excused and accounted of more lightly. Whoso is guilty in this matter, let him cultivate forecast, and he will reap a rich reward. He will find few helps in his way more timely and effectual.

Engagements.—Treachery is severely reprobated by Divine and human laws. Violated engagements frequently arise from inability rather than indisposition. Unexpected pressure of business, unforeseen contingencies of various kinds are referred to; and all may be correctly pleaded. The evil lies not in the performance, it lurks in the omission, not in the procedure of the eleventh hour, but in the neglect of the preceding ones. Attentive forecast would, in the cases, "foresee the evil," and escape it.

Self-improvement.—This is an indispensable necessity of the age. Incompetency must now file off to the left, and post itself on the background. Forecast a large ingredient in personal advancement. Its operation is immediate rather than remote. Self-culture requires such forecast in regard to the imployment of time, the limitation of effort, the course of study, and the tracing of effects from existing or supposed causes, that no great measure of excellence was ever probably arrived at without its vigorous exercise.

Peace of mind.—Who has not felt the sharpness of all stings—those of self-reproach; the offspring of that fruitful parent, neglected duty. And wherefore neglected? Very frequently from being unexpected, because unthought of; culpably unforeseen, and therefore unprovided for. A much greater portion of our every-day disquietude than our philosophy dreams of, may be traced—if the scrutiny be honest and severe—to spirits ill at ease from this cause. Need we adduce the inference.

The foregoing analysis regards chiefly the "life that now is." No phase of neglected forecast, however, is so obnoxious to sound reason or so fatal in its consequences, as that of disregarding—we speak practically—the existence of a future state of being.

"Of man's miraculous mistakes this bears the palm."

Beings sentient and rational, to whom all things within, around, proclaim their immortality, live as if no such consciousness existed as if no indications of a state other than the present ever presented themselves. Such indications are unheeded by their very familiarity. Perception is turned aside, feeling is petrified, the understanding blinded, the will paralyzed, by this awful perversion. "Oh! that they were wise; that they understood these things; that they considered their latter end!"

THE YOUNG MEN

No position is more critical than that of a young man entering upon business, and beginning to acquire property. If he does not narrowly watch and jealously guard against the influences and tendencies which are then operating upon him, they may gain the ascendancy and become predominant, in spite of his better feelings, perhaps even of his sincere intentions. Man is a creature subject almost mechanically to certain laws; and no law is of greater force and operates with greater certainty, than the law of habit; but it is impossible to come under the power of two opposite habits at the same time. If a man suffer the habit of acquisition to predominate and prevail over him,—as it must predominate and prevail unless carefully held in check, and resolutely counteracted—he may become, before he is aware, a miserable victim of "the pitiful passion for accumulation." Hence the immense importance of early forming and diligently cultivating, the habit of liberality; of beginning to give as soon as a man begins to get; and increasing the amount of his givings in proportion to his gains. One of the greatest deceptions which men are too apt to practice upon themselves is, to defer being bountiful till their means have greatly increased. This is, indeed, a striking proof of what our Lord calls "the deceitfulness of riches." There is much sound sense and Christian philosophy in the homely rhymes of George Herbert:—

"Yet in thy thriving still misdoubt some evil,
Lost gain'g gain on thee, and make thee d'n
To all things else. Wealth is the conjuror's devil,
Whom when he thinks he hath, the devil hath him.
Gold thou mayest safely touch; but if it stick
Unto thy hands, it woun'th to the quick."

If a young and thriving tradesman do not consecrate his increase unto the Lord, he may expect to gain nothing but harm and loss, base and filthy lucre, which will prove his bane and poison. His position is one full of danger, and it becomes him diligently to consider what hath said, "No man can serve two masters." "Ye cannot serve God and Mammon." Neutrality is impossible; and he must choose, and choose speedily, whether of these two will he serve. If he does not resolve in the strength of Divine grace, vigorously to resist what may be called the tradesman's peculiar temptation, to "lay up for himself treasures upon earth," under the specious pretence of providing for his family, he will, in all probability, become, in process of time, one of the votaries of Mammon.—(Life of T. Wilson, by his son)

DOMESTIC PEACE.

Nothing in the wide world is so pleasant to behold as a loving family. This was intended to be the happiest place on earth. When our first parents were formed it was to make each other happy; and when children were given to them, it was to increase their happiness by sharing with others who were bone of their bone and flesh of their flesh. God has chosen the family relation to represent his kingdom. He speaks of himself as our father, and tells us, when we pray to him, to say, "Our Father which art in heaven!" He speaks of those who love and obey him as his children—his sons and daughters—adopted into his family, and made his heirs. He teaches us to regard our fellow-men as brethren, and heaven as our final and happy home. In all these descriptions, however, it must be that a peaceful as well as a happy home is meant. We have seen houses or rooms in which a father, and mother, and brothers, and sisters lived, whose temper and conduct towards each other would lead us to think of anything rather than happiness. Loud and harsh, and sometimes profane words; sullen looks, selfish and cruel acts, cries and blows; these and other things like them, remind us of that dreadful place to which all the wicked will go at last, and where no kind word, or look, or thought, will ever enter! Is your home as happy as you wish it to be, young friend? If not can you not do something to make it happier!

THE SENSE OF JUSTICE.

The boys attending one of our public schools, of the average age of seven years, had, in their play of bat and ball, broken one of the neighbour's windows; but no clue of the offender could be obtained, as he would not confess, nor would any of his associates expose him.

The case troubled the Governess; and on the occasion of a gentleman visiting the school, she privately and briefly stated the circumstance, and wished him, in some remarks to the school, to advert to the principle involved in the case.

The address to the school had reference, principally to the conduct of boys in the streets and in their sports. The principles of rectitude and indness which should govern them everywhere—even when alone, and when they thought no eye could see, and there was no one present to observe. The school seemed deeply interested in the remarks.

A very short time after the visitor left the school, a little boy arose in his seat, and said: "Miss L—, I batted the ball that broke Mr —'s window. Another boy threw the ball; but I batted it, and struck the window. I am willing to pay for it."

There was a death-like silence in the school as the boy was speaking, and it continued a minute after he had closed.

"But it won't be right for—to pay the whole for the glass," said another boy, rising in his seat; "all of us that were playing should pay something, because we were all engaged alike in the play; I'll pay my part!"

"And I."

"And I."

A thrill of pleasure seemed to run through the school at this display of correct feeling. The teacher's heart was touched, and she felt more than ever the responsibility of her charge.

INDUSTRY.

Every young man should remember that the world has and always will honor industry. The vulgar and useless idler whose energies of mind and body are rusting for the want of exercise, the mistaken being who pursues amusement as relief to his enervated muscles, or engages in exercises that produce no useful end, may look with scorn on the labourer engaged in his toil; but his scorn is praise; his contempt is honour. Honest industry will secure the respect of the wise and the good among men, and yield the rich fruit of an easy conscience, and give that hearty self-respect which is above all price.—Toil on, then, young men and young women. Be diligent in business. Improve the heart and the mind, and you will find "the well-spring of enjoyment in your own souls," and secure the confidence and respect of all those whose respect is worth an effort to obtain.

NEVER EAVES-DROP.—Little boys and girls, are any of you eaves-droppers? Do any of you stand at a door, window, or anywhere, to listen to the conversation of others? O shame, shame! how mean, how very mean! It is

said of eaves-droppers, that they seldom hear any good of themselves, and doubtless this is true, for any one guilty of eaves-dropping is a very suspicious character, they are suspicious of themselves, and others are suspicious of them.—Golden Rule

Geographic and Historic.

JACOB'S WELL AND THE SAMARITANS.

BY HARRIET MARTINEAU.

Continued from Page 226.

From my earliest youth, I had always taken a strong interest in this old quarrel, feeling sympathy with both parties, and a keen delight in the wise and soothing words of Jesus concerning it. What a truth it was for both parties to hear, that God was now to be worshipped every where; and that all places were henceforth to be as sacred as the Jerusalem temple, or the mount of Syccher! And what a lesson in liberality it was to the Jews when he gave honor to scribble interest that I looked this day upon Mount Gerizim, and remembered that some where 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 Mahomedans 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 as slowly as possible through the narrow street, which would not hold two abreast, and was paved with large slippery stones. As we road 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 Mahomedan faith. And there is no need to say what their visitors thought of the Christian faith as they hold it; and yet what a sense 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 of one another's views and feelings, than those Mahomedans 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 streets, 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 Mahomedan 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 in the skirts of Gerizim. Its house, with their white flat roofs, are hedged in by the groves which surround 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 was sixty in this place and about forty elsewhere; only a hundred in the whole world. They declared their chief 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 the Temple.

The synagogue was a small ordinary looking chapel with a certain 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 it.

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, dares 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 Jarkal was in full cry on the slopes of Gerizim.

CENTRAL AMERICA.

Central America consists of five States, Nicaragua, Costa Rica, San Salvador, Guatemala and Honduras. The first has a population of 250,000, though capable of supporting millions. Costa Rica has been free from anarchy for many years, and is steadily advancing in prosperity. San Salvador has a population of only 250,000, and is situated upon the Pacific. Her chief production is indigo. Honduras has a population of 230,000 and is chiefly remarkable as a mining district. Gold and silver, lead and copper, as well as opals, emerald and cinnabar, abound there. Vast herds of cattle range over her pastures, and mahogany and dye-woods are abundant in her forests. Guatemala has a population of 600,000. The finest field for European or American emigration is found here, owing to the salubrity of the climate and the extent and fertility of available lands. The mineral and agricultural wealth of Central America is unlimited. Copper and silver ore of great richness abound in several districts. The soil produces in the utmost abundance, grass, grain, maize, cocoa, indigo, rice, sugarcane and cotton, while the forests abound in mahogany, cedar, and pine. There are farms on the Eastern side of Lake Nicaragua on which are herds of from 10, to 40,000 cattle.—Horses, mules and sheep are raised in great numbers. Sugar, where labor is abundant, can be produced at one fourth its cost in the West Indies.—Albany Express.

MR MOFFATT, THE AFRICAN MISSIONARY.

"On the following day we reached Kuruman or New Latakoo, a lovely green spot in the wilderness, strongly contrasting with the sterile and inhospitable regions by which it is surrounded. I was here kindly welcomed and hospitably entertained by Mr Moffatt and Mr Hamilton, both missionaries of the London Society, and also by Mr Mume, an old trader, long resident at Kuruman; the gardens here are extremely fertile. Besides corn and vegetables they contained a great variety of fruits, amongst which were vines, peach trees, nectarines, apple, orange, and lemon trees, all of which in their seasons, bear a profusion of most delicious fruit. These gardens are irrigated with the most liberal supply of water from a powerful fountain which gushes forth, at once forming a little river, from a subterraneous cave, which has several low, narrow mouths, but within is lofty and extensive. This cave is stated by the natives to extend a very great distance underground. The natives about Kuruman and the surrounding districts generally embrace the Christian religion. Mr Moffatt kindly showed me through his printing establishment, church and school rooms, which were lofty and well-built, and altogether on a scale which would not have disgraced one of the towns of the more enlightened colony. It was Mr Moffatt who reduced the Bechuana language to writing and printing; since which he has printed thousands of Bechuana Testaments, as also tracts and hymns, which were now eagerly purchased by the converted natives. Mr Moffatt is a person admirably calculated to excel in his important calling; Together with a noble and athletic frame, he possesses a face on which forbearance and Christian charity are very plainly written and his mental and bodily attainments are great. Minister, gardener, blacksmith, gunsmith, mason, carpenter, glazier, every hour of the day finds this worthy pastor engaged in some useful employment; setting by his own exemplary piety and industrious habits, a good example to others to go and do likewise."—R. Gordon Cumming.

HOW THE ARABS LOAD THEIR CAMELS.—

The hire of a camel to cross the desert is about twelve shillings, and his load seldom or never more than two packages; one on each side. A lady, therefore, with a heavy portmanteau and two large paper boxes, might be called upon to pay a camel and a-half, whilst her husband, with two enormous and weighty bullock's trunks, would probably pay but for one camel. The Bedouins have no idea of balancing a load, and I have frequently seen a heavy iron-bound trunk, counterpoised by a huge, but light paper bonnet-box, or a colossal carpet-bag and a bird-cage in ludicrous contraposition.—Sand and Canvas.