

The Family

CHRISTIAN INFLUENCE.

Hearing a sermon recently on the use of different gifts, the preacher remarked, that not only the most brilliant were God given, but the least pretensions, the less showy were, too, of Divine origin, such as amiability, energy, patience, etc.

The thought came again that has so often before. Did any one realize just how much of light they shed on the path of other people? Even now diagonally to me at a lady who might always bring to mind the text "Let your moderation be known to all," etc. Her wealth is consecrated to God, but as "every good and perfect gift cometh from him, she enjoys in a wise and judicious way what he gives.

The dress says, I conform to fashion as is befitting my position and influence. This is free from show in its richness (though I'll allow there may be no principle involved in that), in simplicity not varying with every mode of fashion, that it all the while asserts something else occupies the thought, something else is the chief end in life.

And then I turned to one who felt much the limitations of life, but who quietly, uncomplainingly, walked forward till the daybreak. How many hidden ones there are doing God's work who cannot dream to what uses or offices in heaven such an earthly training has prepared them to fill.

How she wondered, and thought, and prayed over the interests of that religious society! and how a large purse opened to its wants.

In my childhood I used to wonder how so much of interest could be created about anything so intangible. For after telling my minister father of any change in the neighborhood since his last visit, she would put her whole soul into the interests of that society, and such hair splitting as befell its theology would have been worthy of Dr. Emmons himself.

Of herself she used to say when a very little girl, "I did like to be by my mother's almoner;" and from her own ingrained character, I could well believe her mother sat up all night in our American Revolution to cast ballots for the soldiers.

We speak of heriots of value, of inheritance of gold, but not character something like? One is reminded of Dr. Holmes' theory of the influence of ancestors on one's life.

Better still. There are "living epistles," and this surely was one. Death shadowed her threshold many times, but the strong will bent like the plant o'er to the will of God.

The face was as placid as in its youth. Age had the beauty which only such a life can give. There was no uncertain sound in it. Though long since passed away, I hear its echo still.

And are we not often reminded by the chance word of thought? When conversation is at the flood-tide, "not as if raised by mere mechanic powers, but when it has all interest, and all charm, a word dropped used as an illustration to a little incident mayhap—why, it is just like an arrow shot at a venture?" that pierces the joints of your armor.

by the true or false coloring you give to life's work. And in truth, reader, how much a little unthought-of kindness touched you. Perhaps a very reticent or closed up heart turned toward you, or some one says, I've missed you so much, I needed you; or a book sent, or a ride offered, or anything in fact that expressed human interest.

And to all this the Holy Spirit gives warmth and coloring. And how true the words of a writer: "If divine life pervade their own soul, everything that touched them will feel the electric spark, though they themselves may be unconscious of being charged therewith."—Christian Union.

Some time since a writer for Harper's Bazar penned a paragraph which should not cease to go the rounds of the press until the lesson is learned and put in practice in every American home. No people, remarks the writer, have such an attachment for money; none lay such an emphasis of generous pride and pleasure upon its advantages; and none indulge in such an outlay of thought and money to obtain the very maximum of its comforts and joys.

The passion for home is the chief strength of our civilization. It is growing, too, but not growing as wisely as it should, for we are neglecting that domestic provision for the nurture of intellect, which, next to good morals, is the surest sign of a substantial civilization. In this respect we have degenerated. Our fathers read more, thought more, talked more about the fireside than we do, and thereby contributed more to the real progress of the age than we can boast of doing.

Recently, however, a signal change has been exhibited. The demand for home reading has increased, and as respects the class of publications designed to meet this specific want, never did such an abundance exist. Fireside culture is evidently increasing, and as this culture takes deeper root and spreads more widely around, we may safely calculate that social, foreign, native or exotic, will be starved out of our profile.

A part, and a vital part of education belongs wholly to the parent, and can safely be entrusted to no other—namely, the imparting of religious and moral principle, and the endeavor to lead the young spirit to act in all things according to that rule. But the part of education which comes before the eyes of others, and which must in a great degree be confined to others—mental discipline and instruction—is also of the deepest importance. There is a close connection between these two portions of education, for there is a harmony between all good things. Mental power has an affinity with moral power; and though the connection is not by any means invariable, still we have a right to assume that the one will prove an effectual aid to the other.

Dr. ARNOLD, speaking of his pupils, said: "I have still found that folly and thoughtlessness have gone to evil. I am sure that the temptations of intelligence are not comparable with the temptations of dullness." Sound thought and right feeling are complementary to one another, and in nothing more so than on the subject of religion, and its application as the basis of action in common life. Educational reformers may therefore justly hope that, while improving and strengthening the intellectual in the nature, they are also adding solidity, certainty, clearness, and practicality to the religious belief already accepted, and assisting it to take sure hold of life.

MARRIAGE MAXIMS. The following marriage maxims are worthy of more than a hasty reading. Husbands need not pass them by, for they are designed for wives; and wives should not despise them, for they are addressed to husbands.

The very nearest approach to domestic happiness on earth is in the cultivation on both sides of absolute selfishness. Never talk to one another, either alone or in company. Never speak loud to one another, unless the house is on fire.

Never find fault unless it is perfectly certain that a fault has been committed; and always speak lovingly. Never tangle with a past mistake. Neglect the whole world besides rather than one another.

Never make a remark at the expense of each other; it is a meanness. Never part for a day without loving words to think of during absence. Never meet without a loving welcome. Never let the sun go down upon any anger or grievance.

Never let any fault you have committed go by until you have frankly confessed it and asked forgiveness. Never forget the happy hours of early love. Never sigh over what might have been, but make the best of what is.

THE LAND OF DISORDER. "Johnny," said his mother, "do come back and put up your books." "Johnny," cried his sister, "here are your shoes that I found on the stairs."

"Jack," said his father, "I am sorry to see that you are a very careless boy." "When will you ever learn," added his grandmother, "that you should have a place for everything and everything in its place?"

Johnny did not dare to answer; but he was so angry that he went out and sat on a bank, and kicked his feet as hard as he could. "I wish," said he, "that I could go to some place where such a thing as a place for everything had never been heard of."

Just then, what should he see walking up the road but his old dog eared spelling book, that was never in its place, like all the rest of Johnny's belongings. "Hallo! where are you going?" asked Johnny, a little afraid, and a good deal more astonished.

"Why, the fact is," returned the spelling book, that I am so tired of the fuss every body makes about you and me, that I am going to the land of disorder, where everybody and everything is hit or miss, and nobody need be pestered out of their life about order and system."

"I declare! that must be the very place for me," answered Johnny, "I will go along too." So he and the spelling-book set out together for the land of disorder, though certainly no one could ever have supposed that Johnny would be on good terms with his spelling-book; and they walked till they saw the grass growing roots up.

"This must be the place," said the spelling-book. "Look at that grass, and look at that oak-tree. Ha! ha! ha!" "What are you laughing at?" asked the oak-tree.

"Why, at you," said the spelling-book. "You look so funny with some of your branches where your roots should be, and your roots on top, and your acorns, sticking on your bark, and your leaves growing across each other."

"I don't see anything in that," replied the oak. "In this land, we don't come up according to rule and measure, as in your stupid country, but just as it suits us, which is much the best way."

Johnny said nothing, but he thought if coming up anyhow made an oak look like that, it was not the best way." They went on, however; and as Johnny was getting hungry, they stepped in at a baker's shop to buy some ginger-nuts.

"Ginger-nuts?" said the baker searching around; "why yes, I have some ginger-nuts, but dear me!—tumbling over a great heap of bread and biscuit—I can't find them just now."

"Why don't you have a place for them?" asked Johnny. "A place!" repeated the baker; "O, that would be too much trouble." So Johnny went out in disgust, and asked where he could find another baker's shop.

Provincial Wesleyan Almanac. JULY, 1870. First Quarter, 6th day, 6h. 16m. morning. Full Moon, 12th day, 6h. 21m. afternoon. Last Quarter, 20th day, 10h. 3m. morning. New Moon, 28th day, 7h. 4m. morning.

Table with columns for Day, SUN, MOON, and H. Tide. Rows include 1F, 2Sa, 3Su, 4M, 5T, 6W, 7Th, 8F, 9Sa, 10Su, 11M, 12T, 13W, 14Th, 15F, 16Sa, 17Su, 18M, 19T, 20W, 21Th, 22F, 23Sa, 24Su, 25M, 26T, 27W, 28Th, 29F, 30Sa.

The Tides.—The column of the Moon's Southings shows the time of high water at Farnborough, Cornwall, Horton, Hantsport, Windsor, Newport, and Truro.

High water at Ficon and Cape Tormentine, 2 hours and 30 minutes later at Halifax. At Annapolis, St. John, N. B., and Portland Maine, 3 hours and 44 minutes later, and at St. John's, 4 hours and 10 minutes later.

For the LENGTH of the DAY.—Add 15 hours to the time of the sun's setting, and from the sum subtract the time of rising.

For the LENGTH of the NIGHT.—Subtract the time of the sun's rising from 24 hours, and to the remainder add the time of rising next morning.

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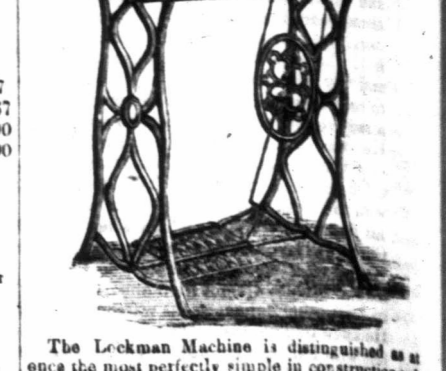
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