

Family Circle.

PARENTAL DISCIPLINE.

"This regards the treatment of offences. For it must needs be that offences will come, and what is to be done with them? Here are two extremes to be avoided. The one is severity. You are not to magnify trifles into serious evils, and instead of a cheerful countenance, to wear a gloom, and instead of commending, to be always finding fault, and instead of enlightening everything around you like the weather in spring, to be a constant dropping in a rainy winter-day. Instead of making home repulsive, let it possess every attraction, and abound with every indulgence and allowance the exhortations of Scripture do not forbid. Instead of making a child tremble and retreat, gain his confidence and love, and let him run into your arms—'Fathers,' says the apostle, '(in this fault lies mostly with you sex.)' Fathers, provoke not your children to wrath, lest they be discouraged.' The other is indulgence—a foolish fondness, or connivance at things actually wrong, or pregnant with evil. This often shows itself with regard to favorites. And here, ye mothers, let not your good be evil spoken of. Do not smother your darlings to death with kisses, and let not your tender bosom be an asylum for delinquents appealing from the deserved censures of the father. The success of such appeals, with kind but weak minds, is very mischievous. It makes preferences where there should be an evenness of regard, and tends to check and discourage wholesome reproof, and 'he that spar eth the rod hateth his son, but he that loveth him chasteneth him be stripes.' Chasten thy son while there is hope, and let not thy soul spare for his crying.' Here Eli failed; 'His sons made themselves vile, and he restrained them not.' Here also David erred; he had not displeased Achish at any time in saying, 'Why hast thou done so?' When the head of a family cannot prevent the introduction of improper books, the visits of mild or profane companions, the indulgence of ensnaring usages and indecent discourse, the putting forth of pretensions above his rank, the incurring of expenses beyond his income,—does he bear rule in his own house? Is it thus that he puts away evil from his tabernacle? Is it thus that he blesses his household?

"For what is Abraham commended? 'I know him, that he will command his children and his household after him, and they shall keep the ways of the Lord, to do justice and judgment.' Not that he was a tyrant, and terrified his family with the blackness of his frown, or the roughness of his voice. We no more admire a despot in the house than in the state; but he was decided and firm, not only telling his servants and children what they were to perform, but requiring and enforcing obedience by the authority of his station.

"Always bear in mind that your children are immortal spirits, whom God hath for a time intrusted to your care, that you may train them up in all holiness, and fit them for the enjoyment of God in all eternity. This is a glorious and important trust; seeing one soul is of more value than all the world besides. Every child, therefore, you are to watch with the strict care, that when you are called to give an account of each to the Father of spirits, you may give your account with joy and not with grief.

"Religious education should begin in the dawn of childhood. The earliest days, after intelligence is fairly formed in the mind, are incomparably the best for this purpose. The child should be taught as soon as he is capable of comprehending the instructions which are to be communicated. Nothing should be suffered to pre-occupy the place which is destined for truth.

"If the intellect is not filled with sound instruction, as fast as it is capable of receiving it, the enemy, who never neglects to sow tares when parents are asleep, will imperceptibly fill it with dangerous and noxious growth.

"The great truths of religion should be taught so early, that the mind should never remember when it began to learn, or when it was without this knowledge. Whenever it turns a retrospective view upon the preceding periods of its existence, these truths should always seem to have been in its possession; to have the character of innate principles, to have been inwoven in its nature, and to constitute a part of all its current thinking."

MINOR MORALS.

From the British Mother's Magazine.

Where a good old rule prevades the family, of "a place for everything and everything in its place," there is opportunity for feeding the beggar with the crumbs which fall from the rich man's table, ere they be wasted by the process of the natural decay. The naked may be clothed in the refuse of the wardrobe, and the tattered book impart precious lore, such as has been the first stimulants to some of our greatest authors. Even the broken toys will minister to the happiness and beguile the sufferings of some indigent child of affliction. The mental powers, unimpaired by fruitless toil, are ready to derive instruction from every favorable source, and the thoughts, free to plan the mode of benefiting others, may promptly embrace every desirable opening for usefulness.

But how are we to teach children to be neat? First, by setting them a good example in our own practice. Secondly, follow up your precepts by enforcing them kindly and pleasantly, as well as firmly.

"I am tired of playing with these things, what shall I do now, mamma?" said little Jamie, jumbling his rattle together.

"You shall go for a walk with me presently," replied Mrs. Merton, "when I have put away all my work."

"I am afraid you will be a long time doing that, mamma, you have such a number of things spread out."

"True, I have been cutting out shirts, and pinafores, and frocks, but I shall have found places for them all by the time you have put your sheep and cows neatly into the box. You would not leave the poor things out of their homes, surely. Perhaps they would get lost or broken, and then you could not play with them another time."

"Oh! mamma, it is so troublesome to put them away."

"People must not mind a little trouble, my dear, especially if it is for their own good, and to save them greater trouble in the end."

Jamie did not much relish this doctrine, however, as he watched his mamma fold up each shirt and pinafore into a nice little bundle, and then arrange them in her work drawer. He rose and thought he would sort out his play things, and put the pigs into one corner of the box, and the horses into another, and he soon became so deeply interested in packing them up neatly, that he felt almost sorry to come to the last, till his mamma, shutting her basket, said, "Now, my boy, we will go."

"See how nice my box looks, like your drawer, does it not, mamma?"

"Yes, and how the room looks, and bed too, that grandmamma could not say she thought an untidy little boy had been at play here."

The housemaid tapped at the school room door—"If you please, Miss H.," she said modestly, "may Miss Marianne come and put away the things she has left about her bedroom. Her mamma desired me not to touch them, and as I am going to sweep they will be spoiled by the dust."

Marianne blushed as her governess gave her permission to be absent for "ten minutes only," and on her return remarked, "I fear, my dear girl, this disorder will soon be productive of more mischief than untidy rooms and work boxes. Your hair and your dress are beginning to proclaim the habits of a slattern, and where such outward signs are visible, I am afraid the mind will soon exhibit a counterpart of heterogeneous rubbish likely to bury the few solid acquisitions you have gained."

"I hope not, Miss H., but I do certainly feel confused in my thoughts, and cannot learn my lessons so quickly, or remember them half so well, now my drawers and shelves are so untidy."

"Then I would advise you to try the experiment of setting them all to rights directly after school hours, and then keep them in order for the future."

"I wonder what made you so neat, Miss H.; but some people are naturally tidy."

"When I was a little girl, my dear, I despised neatness and order as much as you do, and often felt vexed and teased that so much was said about it at school. One day as we returned from a walk, our governess sent word she wished to speak to us in the schoolroom. We obeyed her summons, wondering what it was about, and in some trouble that we could not find sundry articles we had been using just before we went. The silence was profound as the door opened, and a large covered basket was brought in and placed upon the table. Presently, our governess appeared, and said she had felt so much confidence in our obedience to her rules, and she had so seldom found this confidence abused, that when some ladies called and wished to see the apartments devoted to her pupils' use, she had unhesitatingly conducted them round; but what was her mortification to find that every bed, chair, and table, bore evidence of our unwonted carelessness. She apologized for us, and since the visitors' departure gathered all together for us to recognize and own 'To our infinite dismay each one had been guilty of this unkind breach of our governess's trust.'"

"What did you all say, Miss H.?"

"We all expressed our sorrow, and willingness to endure any appointed penance; but she returned the stray articles to us, declining any punishment but the consciousness that she could not trust us again till we had proved our sincerity by a steady course of attention to her orders in future."

"How vexed you must have felt."

"Yes, but when our kind governess went on to explain and illustrate the reasons why she was so particular upon this point, and the influence it would have upon our characters and conduct in after life, we felt still more touched by her forbearance, and I am happy to say gave her no more occasion for the repetition of so serious a lecture."

"Gather up the fragments that nothing be lost," was one of the Saviour's axioms of wisdom in common life; and while so many of our fellow-creatures are perishing around us, it is criminal to waste an atom that can mitigate the distress of "him that needeth."

Geographic and Historic.

TYRE.

Tyre was the most celebrated city of Phœnicia and the ancient emporium of the world. Its colonies were numerous and extensive. "It was the theatre of an immense commerce and navigation—the nursery of arts and science, and the city of, perhaps the most industrious and active people ever known." The kingdom of Carthage, the rival of Rome, was one of the colonies of Tyre. While this mart of nations was in the height of its opulence and power, and at least one hundred and twenty-five years before the destruction of old Tyre, Isaiah pronounced its irrevocable fall. Tyre on the island succeeded to the more ancient city on the continent and—being inhabited by the same people, retaining the same name, being removed but a little space, and, perhaps, occupying in part the same ground—the fate of both is included in the prophecy. The pride and wickedness of the Tyrians, their exultation over the calamities of the Israelites, and their cruelty in and selling them into slavery are assigned as the reasons of the judgements that were to overtake them, or as the causes of the revelation of the destiny of their city. And the whole fate of Tyre was foretold.

Bishop Newton shows, at length, how the following prophecies were all exactly fulfilled, as well as clearly foretold, viz. that Tyre was to be taken and destroyed by the Chaldeans, who were, at the delivery of the prophecy, an inconsiderable people, and particularly by Nebuchadnezzar, king of Babylon,—that the inhabitants should fly over the Mediterranean into the islands and countrys adjoining, and even then should not find a quiet settlement;—that the city should be restored after seventy years, and return to her gain and merchandize;—that the people should in time forsake their idolatry, and become converts to the true religion and worship of God;—and, finally, that the city should be totally destroyed, and become a place only for fishers to spread their nets upon.

But, instead of receiving the whole of these, a few of the most striking predictions which were accomplished after the era of the last of the Old Testament prophets, and the fulfilment of which rests on the most unexceptionable testimony, shall be selected.

One of the most singular events in history was the manner in which the siege of Tyre was conducted by Alexander the Great. Irritated that a single city should alone oppose his victorious march, enraged at the murder of some of his soldiers, and fearful for his fame,—even his army's departing of success could not deter him from the siege. And Tyre was taken in a manner the success of which was more wonderful than the design was daring; for it was surrounded by a wall one hundred and fifty feet in height, and situated on an island half a mile distant from the shore. A mound was formed from the continent to the island; and the ruins of old Tyre, two hundred and forty years after its demolition, afforded ready materials for the purpose. Such was the work, that the attempts at first defeated the power of an Alexander. The enemy consumed and the storm destroyed it. But its remains, buried beneath the water, formed a barrier which rendered successful his renewed efforts. A vast mass of additional matter was requisite. The soil and the very rubbish were gathered and heaped. And the mighty conqueror, who afterward failed in raising again any of the ruins of Babylon, cast these of Tyre into the sea, and took her very dust from off her. He left not a remnant of a ruin—and the site of ancient Tyre is now unknown. Who then taught the prophet to say of Tyre,—"They shall lay thy stones, and thy timber, and thy dust in the midst of the water—I will also scrape her dust from her. I will make thee a terror, and thou shalt be no more: Thou shalt be sought for, yet thou shalt never be found again?"

After the capture of Tyre, the conqueror ordered it to be set on fire. Fifteen thousand of the Tyrians escaped in ships. And, exclusive of multitudes that were cruelly slain, thirty thousand were sold into slavery. Each of these facts had been announced for centuries:—"Behold the Lord will cast her out—he will smite her power in the sea, and she shall be devoured with fire—I will bring forth a fire from the midst of thee—I will bring thee to ashes upon the earth. Pass ye over to Tarshish—pass over to Chilion. The isles that are in the sea shall be troubled at thy departure—Thou shalt die the death of them that are slain in the midst of the sea. The children of Israel also, and the children of Juda, have ye sold. I will return the recompense upon your own head."

But it was also prophesied of the greatest commercial city of the world, whose merchants were princes,—whose traffickers were the honourable of the earth,—"I will make her like the top of a rock. Thou shalt be a place to spread nets upon." The same prediction is repeated with

an assurance of its truth.—I will make her like the top of a rock; it shall be a place for the spreading of nets in the midst of the sea, for I have spoken it."

Tyre, though deprived of its former inhabitants, soon revived as a city, and greatly regained its commerce. It was populous and flourishing at the beginning of the Christian era. It contained many disciples of Jesus, in the days of the apostles. An elegant temple and many churches were afterwards built there. It was the see of the first archbishop under the patriarch of Jerusalem. Her merchandise and her hire, according to the prophecy, were holiness to the Lord. In the seventh century Tyre was taken by the Saracens. In the twelfth by the Crusaders—at which period it was a great city. The Mamelukes succeeded as its masters; and it has now remained for three hundred years in possession of the Turks. But it was not excluded from among the multitude of cities and of countries whose ruins and devastation, as accomplished by the cruelties and ravages of Turkish barbarity and despotism, were foretold nearly two thousand years before the existence of that nation of plunderers. And although it has more lately, by a brief respite from the great oppression, risen somewhat from its ruins, the last of the predictions respecting it has been literally fulfilled, according to the testimony of many witnesses. But that of Maundrell, Shaw, Volney, and Bruce may suffice:—

"You find here the similitude of that glory for which it was so renowned in ancient time. You see nothing here but a mere Babel of broken walls, pillars, vaults, &c. Its present inhabitants are only a few poor wretches, harbouring themselves in the vaults, and subsisting chiefly upon fishing, who seem to be preserved in this place by Divine Providence, as a visible argument how God fulfilled his word concerning Tyre." "The port of Tyre, small as it is at present, is choked up to that degree with sand and rubbish, that the boats of those fishermen who now and then visit this once renowned emporium, and dry their nets upon its rocks and ruins, can with great difficulty only be admitted." And even Volney, after quoting the description of the destruction of the city, and the annihilation of its commerce, a knowledge that 'the vicissitudes of time, or rather the barbarism of the Greeks of the Lower Empire and the Mahometans, have accomplished this prediction.—Instead of that ancient commerce, so active and so extensive, Sour (Tyre), reduced to a miserable village, has no other trade than the exportation of a few sacks of corn and raw cotton, nor any merchant but a single Greek factor, in the service of the French of Saïde, who scarcely makes sufficient profit to maintain his family.' But though he overlooks the fulfilment of minute prophecies, he relates facts more valuable than any opinion, and more corroborative of their truth:—"The whole village of Tyre contains only fifty or sixty poor families, who live obscurely on the produce of their little ground and a trifling fishery. The houses they occupy are no longer, as in the time of Strabo, edifices of three or four stories high—but wretched huts, ready to crumble into ruins." Bruce describes Tyre as "a rock whereon fishers dry their nets."

It matters not by what means these prophecies have been verified; for that were as inscrutable, and as impossible to have been foreseen by man as the event. The fact is beyond a doubt that they have been literally fulfilled—and, therefore the PROPHECIES ARE TRUE. They may be overlooked—but no ingenuity can pervert them. No facts could have been more unluckily or striking—and no predictions respecting them could have been more clear.—Keith on Prophecy.

SUPERSTITION OF THE NATIVE INDIANS.

All castes have a superstitious dread of the hooting of an owl. The house we occupied at Nundidroog was very large, and as there was rather a scarcity of houses to accommodate all the officers, we gave up some detached rooms to two of them, Lieutenants S—and B—the latter whom was only doing duty with our regiment. We had several nights been disturbed by owls, and B—determined, if possible, to shoot one. Accordingly, in the evening, as soon as they began their melancholy note, he went forth with his gun and shot one in the leg. The poor thing was brought to me, and as I wished to tame it, he gave it to me. I placed it in a spare lumber-room; but it refused every kind of food, and seemed to be fast drooping. In the course of the day my butler, followed by the rest of the servants, came to me, and begged that the owl might be sent away; declaring that no luck would happen to me, or to any one, who kept such a bird; that heavy misfortunes would follow: that master and mistress and all would surely die. It was in vain to reason with them; they one and all determined to leave my service, if I kept the owl another hour. I therefore thought it best to comply with their wish, as I saw their minds were made up to go; so I sent in to Mr. S—to beg him to shoot the poor bird; it seemed evident that it was in misery, and could not live, even if set at liberty. Thus order was now restored in my establishment; the natives still, however, persisted in saying that some one would die in the house, and most likely Mr. S—, who had shot the bird.

• Volney's Travels, v. ii. p. 210. Steph. Dic. p. 2039. Mars. Can. Ch. p. 304, &c.—Strabo. † Magna vis saxorum ad manum erat, Tyro vetere presente.—Quint. Cur. lib. iv. c. 7—19. ‡ Humus aggerabatur.—Ibid. cap. 11. Arrian. de. Ex. Al. lib. ii. c. 21—24. Quint. Cur. lib. iv. c. 7—19. § Volney's Travels, vol. ii. Pocock's Description of the East, b. i. c. 20. ¶ Ezek. xxvi. 4. 12 21.