

that I shall not dwell upon them here.

"All that I can ask is—something different from the usual cry of elevating the working classes—whether it be not possible to arouse in them the desire to elevate themselves? Every growth of nature begins less in the external force applied than the vital principle asserting itself within. It is

the undercurrent that helps to break up the ice; the sap, as well as the sunshine, that brings out the green leaves of spring. I doubt if any class can be really elevated, unless it has first indicated the power to raise itself; and the first thing to make it worthy of respect, is, to teach it to respect itself." —*English Journal of Education.*

## Twelve Golden Maxims for Families.

I. *Health must be regarded.*—This demands the first attention, and unceasing regard. The laws of health must be observed, and those wise and efficient means must be uniformly employed, by which, in connection with the divine blessing, the health of the various members of the family may be secured. It is deeply to be regretted that so many families disregard the laws of health; we cannot wonder that illness so often prevails—that death so prematurely ensues.

II. *Education must be earnestly attended to.*—The mind must be early cultivated: acquisitions, varied and important, must be continually gained. The faculties must be wisely and vigorously disciplined, not only from the consideration of the happiness which will be secured, and the true respectability which will be attained, but from the conviction that, at the present period, a good sound education will be essential to the members of our households in future life—that they will be worth comparatively nothing without it.

III. *Amiable tempers must be cherished.*—The kindly dispositions in our families are not only desirable, but indispensable; there is no domestic happiness without them. One must be bland, courteous, and amiable to another. The law of kindness must be the rule—governing, moulding, harmonizing the family. There must be nothing, hard, stern, or unyielding; but mutual concessions, mutual tenderness, mutual love.

IV. *Industrious habits must be formed.*—Nothing is more essential. Unless active habits are cultivated, and cultivated from principle, no progress can be made in anything that is valuable; no respectability, intellectual,

social, or moral, can be gained; no confidence on the part of others can be realized; no blessing from heaven can be vouchsafed. Indolent apathetic families, habitually sluggish, and indisposed to labour, are ignorant, unhappy, immoral. This may be regarded as an indisputable fact.

V. *Mutual confidence must be reposed.*—There must be no shyness of each other. There must be no jealousy, no undue caution, no distrust. If these feelings may be manifested in the family circle, there will be no comfort, there will be a canker worm at the root of domestic love and happiness; and this want of confidence will increase, until everything that is petulant and malicious will be discovered.

VI. *A continual desire for domestic tranquility must be cherished.*—What can be more desirable than peace in our dwellings?—that peace which is the result of love—which springs from mutual respect and forbearance—which is associated with principle,—which is the consequence of the fear of God—which is identified with filial and unwavering trust in Him. A tranquil, happy home is the very emblem of heaven.

VII. *The Parental character must be highly respected.*—There will be no domestic blessing without this. There will be no true dignity in the family without this. There will be no real prosperity at home without this. Parents must occupy their appropriate place: they are the heads of families, and they must be regarded as such. There must be no neglect; no disrespect must be shown them. There must be no contempt of their authority, no indisposition to render obedience.—Children must value and