

tarian belief are excluded from being objects of the charities of that deed. The property in question is about half a million of dollars."

THE FAMILY CIRCLE.

FAMILY PRAYER.—In binding a family together in peace and love, there is no human influence like that of domestic prayer. Uniting them in a common object, it unites their sympathies and their desires. Raising their hearts to heaven, it brings them altogether in the presence of God. The family altar is an asylum to which they repair from the care and toils of this life. Reminding them of the rest reserved in heaven, it unites them in efforts of faith and obedience for its attainment. Earth has no holier spot than a house thus sanctified by prayer; where the voice of supplication and thanksgiving consecrates every day, where the word of God is devoutly read, and all unite to show forth all his praise. It may be humble, but it is holy, and, therefore, heavenly. Poverty may be there, and sorrow; but its inmates are rich in faith, and joyous in the Holy Ghost. Sickness and death may enter it; but they will come as angels of peace and mercy, and the spirits whom they release from the imprisonment of flesh, shall be united free and happy, to worship forever, as earth did not permit them, a family in heaven.

WOMAN'S INFLUENCE.

The question is often asked, "Has woman more influence in society than man?" I am inclined to the opinion that she has; nor did I come to this conclusion till I had weighed well the subject. "Woman is the mother of man," and it is in her power to form his character in a measure as she pleases. In infancy and early youth, the child looks up to his dear mother for every thing he needs. Nature teaches him that he is dependent on her for all that makes his life comfortable. Her solicitude and tenderness are well calculated to make a deep, a lasting impression on his tender mind.

The mother is the child's first teacher; from her he receives the rudiments of his education. If these are of a virtuous and moral character, the child, when he becomes a man, will be distinguished for his devotion to God, to the welfare of the community in which he lives, and for the active part he will take in all the benevolent enterprises of the day. The love of gold will not be the leading principle of his life, nor will the love of ease or pleasure detain him from his duty.—He will be prompt in fulfilling his engagements. A man will carry the gentle impressions he received from his mother through his whole life. He may forget when and where he received them, but he will obey their whisperings till he goes down to death. Whenever you see a man of good moral habits, honest in all his dealings with his fellow men, patronising the benevolent enterprises of the day, a friend to the poor, an enemy to oppression, under whatever form it may exist, and using his influence to eradicate vice, you may set it down as an unquestionable fact, that he became what he is from the example of his mother.

Woman lends a charm to every scene on earth. There is no rank, however elevated, to which a zest is not given by the society of woman—and many a young man has been rescued from the vortex of ruin by her influence.

Ladies, remember that your influence is great. If you are a wife, labour to promote his happiness whom you are bound to love. If you are a mother, remember that great responsibility rests upon you, and endeavour to bring up your children in the fear of the Lord. If you are an elder sister, remember that the younger members of the family are moulding their characters by your example, and let it be such as you can look back upon with satisfaction after a few more years have passed away.

INDUSTRY OF FEMALES.

As then you would secure the well being of your daughters, and of all with whom they have to do, be sure to train them to industry. Never allow them to think that their hands are too good to perform any useful work, or that any task is too laborious for their perseverance to accomplish, or any study or art too hard for their minds and their industry to master. Let them early learn and ever remember the motto, "Labor pertinet omnia vin-

cit;" and let the great motives and encouragements to industry be kept constantly before them. With carefulness never to overtax their powers, let the hours of every day be sacredly appropriated; let not a single hour be lost. Let them rise early and enter directly upon the assigned duties of the day, and pass with the most exact economy of time, through the successive hours for domestic duties, study giving or receiving necessary calls, exercise, miscellaneous reading, devotions, &c. Let them learn to do all with the utmost fidelity, diligence and despatch—and always before retiring, let them call themselves to strict account for the manner in which they have spent the day.

For all this industry they will find sufficient occasion, in securing a thorough knowledge of the various domestic duties, and in discharging those duties; in disciplining their minds, and storing them with knowledge; in cultivating their moral powers and affections; in training and educating their children; in administering relief to the needy and sympathy to the afflicted; in promoting religion by their assistance in Sabbath schools, by their intelligent Christian conversation, by their prayers and cheering sympathy; in a word, in securing and sustaining the elevated character and influence requisite for their successful promotion of the noblest and most valuable interests of our existence. Without this, therefore, they fail to rise to the dignity and glory of their sex.

Mothers, in the name of religion and humanity, I charge you, teach your daughters industry! No matter how much of wealth and beauty and refined accomplishments they have; without this virtue, they are unfit to be either wives, or mothers, or members of society;—without this, their husbands, their children, the society of which they are to be members, will suffer a greater loss in respect to them than can be atoned for—greater than my pen shall attempt to describe.—*Rev. Mr. Winslow's "Woman as she should be."*

MISCELLANEOUS.

LUTHER AND ERASMUS.—A stronger contrast could not be furnished than that which these two names suggest. Luther was an ardent lover and impetuous defender of the truth; Erasmus was a wily courtier, who in all things studied his own ease and reputation; the one believed the truth heartily, and reposed on it exclusively, being taught it by the Holy Ghost; the other, although he was persuaded of the corruptions of the papacy, yet had no proper understanding of the great doctrines of the reformation, and evinced in his whole life that they had made no saving impression on his heart. His views of the doctrines of grace were erroneous, and while he seemed to admit the doctrine of free salvation, yet in his work on the Freedom of the Will, his arguments all evidently are designed to prove that man himself is the great agent in his own salvation. Luther most triumphantly refuted the time-serving philosopher, and his treatise had such an effect on the usually placid Erasmus, that he lost his temper, and poured forth his feeble invectives. On this D'Aubigne remarks: "Erasmus was conquered. Moderation had, till this occasion, been his strength; and now this left him. Anger was the only weapon he could oppose to Luther's energy. The wisdom of the philosopher on this occasion failed him. He replied publicly in his *Hyperapistes*, in which he accuses the Reformer of barbarism, falsehood, and blasphemy. The philosopher even ventured on prophecy: 'I predict,' said he, 'that no name under heaven will hereafter be more execrated than Luther's.' The Jubilee of 1817, has replied to this prophecy, after a lapse of three centuries, by the enthusiasm, and acclamation of the entire Protestant world."—*Presbyterian.*

RICHARD REYNOLDS.—The late Richard Reynolds, of Bristol, who had amassed a princely fortune in the iron trade, looked upon himself merely as the steward of the Almighty. His entire income, after deducting the moderate expenses of his family, was devoted to benevolence: and he devoted his time likewise. He deprived himself of slumbering to watch beside the bed of sickness and pain, and to administer consolation to the heart bruised with affliction.

On one occasion, he wrote to a friend in London, requesting to know what object of charity remained; stating that he had not spent the whole

of his income. His friend informed him of a number of persons confined in prison for debts. He paid the whole, and swept the miserable mansion of its distressed tenants. Most of his donations were enclosed in blank covers, bearing the modest signature of "A Friend."

A lady once applied to him in behalf of an orphan, saying, "when he is old enough, I will teach him to name and thank his benefactor."

"Nay," replied the good man, "thou art wrong. We do not thank the clouds for rain. Teach him to look higher, and to thank Him who giveth both the clouds and the rain. My talent is the meanness of all talents—a little sordid dust; but as the man in the parable was accountable for his one talent, so am I accountable to the great Lord of all."

EMANCIPATION IN TUNIS.—It was announced some time ago, that the slave trade had been abolished by the Bey of Tunis. It now appears that slavery is fast coming to an end there. A letter from Malta, dated March 22d, 1842, says:—

"I went, whilst in Tunis, to see the demolished slave market. I felt deeply when I saw the ruin of this crying iniquity. Hundreds of years human beings had been exposed for sale in that place, like cattle! How strange, that a Mussulman State should tear down that den of traffic for the bodies and souls of men, while in Christian America this foul system still flourishes in such vigor! How dreadful the responsibility of the Americans!

I made many inquiries as to the feeling of the Moors on this subject. I am most happy to say that the greater part are in favor of the Bey, while all obey. If slaves now are sold in Tunis, it is contraband, and with the greatest secrecy. It is now only exchange—one proprietor giving his slave to another proprietor for his. But all this is done in darkness. No slave can be bought and sold by the laws of the country. The prohibition is complete and absolute. And many of the courtiers of the Bey, following his noble example, are liberating their slaves—*forever!*"—*Vermont Chronicle.*

We may talk about education forever—about the importance of physical and intellectual, and the necessity of moral education—we may get a stereotype set of words and phrases, and pass them from mouth to mouth, and from lecture to lecture, and report to report—but unless we study the springs of action in the human mind, the laws of mental growth, the modes of stimulating intellect to activity, our talking and lecturing, and reporting will be in vain.

PETER the I., King of Portugal, to restrain luxury, and to prevent the ruin of families, absolutely forbade all his subjects to buy or sell any of their commodities, without immediate payment, and made the second commission of that offence death!

NO PROFIT IN SIN.—Walking in the country, (says the Rev. Mr. Jay,) I went into a barn, where I found a thresher at his work. I addressed him in the words of Solomon.—"My friend, 'in all labour there is profit.'" Leaning upon his flail, and with much energy, he answered, "No sir; that is the truth, but there is one exception to it:—I have long labored in the service of Sin, but I got no profit by my labor."—"Then you know somewhat of the Apostle's meaning, when he asked, 'what fruit had ye in those things whereof ye are now ashamed?'" "Thank God, said he, 'I do; and also know that now, being freed from sin, and having become a servant unto righteousness, I have my fruit unto holiness, and the end everlasting life.'"

WORKING OUT SALVATION.—The Emperor and Empress of Germany are required by the Jesuits, on Maunday-Thursdays of each year, to wash the feet of twelve poor old men, and as many women, as a good work by which they merit the favor of God! The oldest woman thus washed this year is 104, and the oldest man 108.

BEAUTY.—Beauty, without the graces of the mind, will have no power over the hearts of the wise and good. Beauty is a flower which soon withers, health changes, and strength abates, but innocency is immortal, and a comfort both in life and death.