

Poetry.

A FATHER TO HIS DAUGHTER,

ON PRESENTING HER A BIBLE.

No diamond bright, nor ruby rare,
To grace thy neck, adorn thy hair,
My dearest child, I give;
These are vain toys that please awhile,
But, like the rainbow's transient smile,
Their beauty cannot live.

This Sacred Treasure, far more dear,
Than diamond, pearl, or ruby clear,
This living gift divine,
A father's love presents to thee;
Oh, may it to thy spirit be,
What it has been to mine!

A solace, hope, unerring guide,
Companion constant at thy side,
To check the wrong desire;
A faithful monitor to warn,
Its purity thy soul adorn,
Its promises inspire.

The Family.

HOME.

One of the great advantages of Home for the inculcation of religion is, that its instructions begin early. Long before the teacher or the minister can gain access, the parent is in daily contact with God's immortal gift. Though our nature is corrupt, even unto death, the arrangement of Providence which gives a faithful parent the opportunity to bring God, and truth, and duty, before the dawning mind, is a most precious and weighty compensation. A great deal can be done by early training to secure spiritual blessings. The promises of God, like the angels who welcomed the infant Redeemer, are a heavenly host, bright-shining, and glorious witnesses of the fulfilment of the covenant. God has connected the means with the end: Whilst the blessing in with the Spirit, the agency is with his people. That agency primarily consists in home nurture, early and piously at work, resting upon divine promises, and therefore industrious in elaborating the comprehensive and mysterious means. "I will be a God to thee and to thy seed after thee." "Train up a child in the way he should go; and when he is old, he will not depart from it." The raising of the seed is God's stipulation in the covenant; and the promise of the man is in the training of the child. The early nurture of home is of unspeakable advantage in maturing the true ends of education. The mysterious power of a right beginning is never more clearly exemplified than in the great work of training the human soul for "glory, honor, and immortality."—*Presbyterian Magazine.*

INFLUENCE OF EXAMPLE IN EDUCATION.

Example is of great importance in the education of children, in consequence of their natural propensity to imitation. The influence of this propensity is not sufficiently attended to by parents and teachers. Dugald Stewart has very ably treated this subject and shown its great importance in education. Not only should the propensity of youth to imitation be regarded in teaching "accomplishments and every thing connected with grace," but in forming the moral character also. Every person knows "that the imitation of any expression strongly marked by the countenance and gestures of another person, has a tendency to excite in some degree, the corresponding passion in our own minds;" and when it is considered how prone children are to imitate, we shall feel the importance of habitually exhibiting, both in looks and actions, only such feelings as we wish them to exhibit. Parents who are constantly manifesting fretful and unhappy dispositions, will do much towards producing like dispositions in their children. From these observations, those who have the care of educating children, cannot fail to see the importance of the example they set them; they will also reflect that whatever is inculcated upon children is of trifling consequence compared with that which they learn by example, and if they wish their children to possess a spirit of benevolence, kindness, and humility, they must cherish and cultivate these virtues in themselves, and be particularly careful not to let any contradiction exist between their expressed opinions of the value of these dispositions and their own habitual exercise of them.—*Mass. Teacher.*

A DROP OF INK.

A drop of ink has fallen upon my desk, spread upon my papers, and bids fair to roll over and find lodgment on the carpet. I put up my hand to stay it; my fingers are foul with its impression; hastily removing them, in the act a sheet of unsullied paper is pushed towards it, and ruined for ever. Some valuable document is effaced; it has streamed over the page of a fairly written letter; the gilding on this beautiful book is nearly spoiled; this delicate embroidery has but touched it, and see how it spreads! besides, it has made an ineffaceable stain upon the polished mahogany, and discolored its soft lining.

Now it is removed; but, alas! what a wreck, has it made! every thing near it is contaminated, purity sallied, and beauty defaced, no matter what it cost.

What shall I liken it to, that one drop of ink? Is it like a soiling word from a corrupt heart? It is spoken in haste; the cheek of woman turns scarlet with resentment; the child speaks it innocently till it becomes familiar, till his heart knows sin, and learns how to apply that guilty word. The youth repeats it to imitate the man, and the servant, because his master did.—The sister tolerates it in others; she is accustomed to hear it from the lips of her brother, the Christian is distressed, love is weakened, crime is strengthened, it is the drop of ink that blackens whatever it touches.—[Olive Branch.]

INDEPENDENCE OF FRANKLIN.

The following anecdote of Dr. Franklin, extracted from Watson's *Annals of Philadelphia*, honors its subject, and presents a fine example to writers for the press. Not a few of our readers will be reminded of the distinguished English patriot, Andrew Marvel, to whom Franklin, in various respects, bore a remarkable resemblance.

Not long after Benjamin Franklin had commenced editor of a newspaper, he noticed, with considerable freedom, the public conduct of one or two influential persons in Philadelphia. This circumstance was regarded by some of his patrons with disapprobation, and induced one of them to convey to Franklin the opinion of his friends with regard to it. The Doctor listened with patience to the reproof, and begged the favor of his friend's company at supper, on an evening which he named; at the same time requesting that the gentlemen who were dissatisfied with him should attend. The Doctor received his guests cordially, his editorial conduct was canvassed, and some advice given. Supper was at last announced, and the guests were invited to an adjoining room. The table was only supplied with two puddings, and a stone pitcher filled with water; all were helped; none could eat but the Doctor. He partook freely of the pudding, and urged his friends to do the same, but it was out of the question, they tasted and tried in vain. When their host saw the difficulty was unconquerable, he rose and addressed.—"My friends, anyone who can subsist upon saw-dust pudding and water, as I can, needs no man's patronage."

A WISE JUDGE.

A certain merchant left in his last testament seventeen horses, to be divided among his three sons according to the following proportion:—The first was to receive one half, the second one third, and the youngest a ninth part of the whole. But when they came to comply with the terms of the will, without sacrificing one or more of the animals, was impossible. Puzzled in the extreme, they went to the Cadi, who, having read the will, observed that such a difficult question required time for deliberation, and commanded them to return after two days. When they made their appearance the judge said—

"I have considered carefully your case, and I find that I can make such a division of the horses among you as will give each more than his strict share, and yet not one of the animals shall be injured. Are you content?" "We are, O judge," was the reply. "Bring forth the seventeen horses and let them be placed in the court," said the Cadi. The animals were brought and the judge ordered his groom to place his own horse with them. He bade the eldest brother count the horses. "They are eighteen in number, O judge," he said. "I will now make the division," observed the Cadi. "You, the eldest are entitled to half; take, then, nine of the horses. You, the second son, are to receive one third; take, therefore, six; while to you, the youngest, belongs the ninth part, namely, two. Thus the

seventeen horses are divided among you; you have each more than your share, and I may now take my own steed back again." "Mashallah!" exclaimed the brothers, with delight, "O Cadi, your wisdom equals that of our Lord, Saleiman Ibn Daoud."

[Notes from Ninevah.]

Instruct your son well, or others will instruct him ill. No child goes altogether untaught. Send him to the school of wisdom, or he will go of himself to a rival academy kept by the lady with the cap and bells. There is always teaching going on of some sort, just as in fields—vegetation is never idle.

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