

regulated for the comfort and profit of these lowly little ones, though they regard it reverently because they cannot comprehend it. They may not know of all this—how their guardian bends over their pillow nightly, and lets no word of their careless talk drop unheeded, huils every brightening gleam of reason, and records every sob of infant grief, and every chirp of childish glee—they may not know this, because they could not understand it aright, and each little heart would be inflamed with pride, each little mind would lose the grace and purity of its unconscioussness; but the guardianship is not the less real, constant and tender, for its being unrecognized by its objects. As the spirit expands, and perceives that it is one of an innumerable family, it would be in danger of sinking into the despair of loneliness if it were not capable of

"Belief
In mercy carries infinite degrees
Beyond the tenderness of human hearts,"

while the very circumstance of multitude obviates the danger of undue elation. But, though it is good to be lowly, it behoves every one to be sensible of the guardianship of which so many evidences are around all who breathe. While the world and life roll on and on, the feeble reason of the child of Providence may be at times overpowered with the vastness of the system amidst which he lives; but his faith will smile upon his fear, rebuke him for averting his eyes, and inspire him with the thought "nothing can crush me, for I am made for eternity. I will do, suffer and enjoy, as my Father wills: and let the world and life roll on.—Miss Martineau.

Etymology of the names of Countries.

The following countries were named by the Phœnicians, the greatest commercial people in the ancient world. These names, in the Phœnician language, signify something characteristic of the places which they designate.

Europe signifies a country of white complexion—so named because the inhabitants there were of a lighter complexion than those of either Asia or Africa.

Asia signifies between, or in the middle—from the fact that geographers placed it between Europe and Africa.

Africa signifies the land of corn, or ears. It was celebrated for its abundance of corn, and all sorts of grain.

Siberia signifies thirsty or dry—very characteristic of the country.

Spain a country of rabbits or conies. This country was once so infested with these animals, that they sued Augustus for an army to destroy them.

Italy a country of pitch—from its yielding great quantities of black pitch.

Calabria also—for the same reason.

Gaul, modern France, signifies yellow-haired, as yellow hair characterized its first inhabitants.

The English of *Caledonia* is a high hill. This was a rugged mountainous province in Scotland.

Hibernia is utmost, or last habitation; for beyond this, westward, the Phœnicians never extended their voyages.

Britain, the country of tin—as there were great quantities of lead and tin found on the adjacent islands. The Greeks called it Albion, which signifies, in the Phœnician tongue, either white or high mountains, from the whiteness of its shores, or the high rocks on the western coast.

Corsica signifies a woody place.

Sardinia signifies the footstep of man, which it resembles.

Rhodes, serpents or dragons, which it produced in abundance.

Sicily, the country of grapes.

Scylla, the whirlpool of destruction.

Charybdis, the holes of destruction.

Etna signifies furnace, or dark, or smoky.

Syracuse signifies bad savor, called so from the unwholesome marsh upon which it stood.

The above were gathered from a very ancient history of Britain.

Crown the Teacher.

THE faithful teacher, on every plan, has much to do and much to endure. He must be contented to labor and be ill-rewarded; he must be willing to see his pupils increase while he decreases; and even to see the world, whose movement he has accelerated, leaving him behind. No matter;—the school of life lasts not long, and its best rewards are reserved till school is over.

When Jupiter offered the prize of immortality to him who was most useful to mankind, the court of Olympus was crowded with competitors. The warrior boasted of his patriotism, but Jupiter thundered;—the rich man boasted of his munificence, and Jupiter showed him a widow's mite;—the pontiff held up the keys of heaven, and Jupiter pushed the doors wide open;—the painter boasted of his power to give life to inanimate canvasses, and Jupiter breathed aloud in derision;—the sculptor boasted of making gods that contended with the immortals for human homage; Jupiter frowned;—the orator boasted of his power to sway a nation with his voice, and Jupiter marshalled the obedient hosts of heaven with a nod;—the poet spoke of his power to move even the gods by praise; Jupiter blushed;—the musician claimed to practise the only human science that had been transported to heaven; Jupiter hesitated,—when, seeing a venerable man looking with intense interest upon the group of competitors, but presenting no claim,—“What art thou?” said the monarch. “Only a spectator,” said the gray-headed sage; “all these were once my pupils.” “Crown him! crown him!” said Jupiter; “crown the faithful teacher with immortality, and make room for him at my right hand!”

Personal Decorations.

In a short time of universal famine, how many jewels would you give for a single loaf of bread?—in a raging fever, how many diamonds would you sacrifice for a moment's ease?—in a parched desert, how many embroidered robes would you exchange for a cool draught? That these gaudy trifles should be valued at so high a rate, is certainly no small disparagement to the understanding of mankind, and is a sad demonstration of the meanness into which we have sunk by the fall. Compare them with the sublime and stupendous and the lovely objects that every where meet your eye in the creation around you. Can your richest purple excel the violet, or your purest white eclipse the lily of the valley? Can your brightest gems outshine the glory of the sun? Why then should enormous sums be expended in glittering bubbles and sparkling dust? Compare them with your books, your Bible, your souls—all neglected for their sake! Arise at once to correct sentiments and noble aims; make the Bible your looking-glass, the grace of the Spirit your jewels—if you must shine, shine here; here you may shine with advantage in the estimation of the wise and good—in the view and approbation of the holy angels and the eternal God; shine in death when the lustre of the fine gold has become dim and the ray of the diamond extinguished; shine in the celestial hemisphere with saints and seraphs, amid the splendors of the Eternal.

Description of the Sea.

“Thou hast never been on the sea,” said the lady to her waiting-maid, “and knowest nothing of that dread loneliness which settles on the spirit, when the last headlands have disappeared, and one wide waste of tumultuous waters are heaving around, bounded only by the dull and evening sky.—Thou hast not felt that mighty dread which overwhelms the timid wayfarer on the ocean, who watches the little ship stagger from wave to wave, or hears the shrill wind singing through her cordage, until the masts bend like a reed in the storm. Thou hast not looked on the pathless waters, where nothing moved but the black hull on which we stood, and the rolling mountains of waves, the least of which might close over the bark for ever, and leave not a vestige to tell that aught living ever glided above those depths. But more, thou never hadst one whom thou didst love dearer than thine own life, journeying over those perilous paths, and thou far away, dreaming of the death to which he is exposed, or pining to be a partaker of his dangers.”