

untainted with sin and endowed with moral perfection. Such physical evils and inconveniences, as the change of seasons occasionally produces, appear to be only adapted to man in his present state of moral degradation. In the primeval state of the world, it is not unlikely that the axis of the earth had a different direction from what it has at present, and that instead of scorching heats and piercing colds, and the gloom and desolations of winter, there was a more mild and equable temperature, and something approaching very near to what the poets call a "perpetual spring." We are assured from the records of sacred history, that the original constitution of the earth has undergone a considerable change and derangement; its strata were disrupted, "the fountains of the great deep were broken up," and a flood of waters covered the tops of the loftiest mountains; the effects of which are still visible in almost every region of the globe. At that memorable era, it is highly probable those changes were introduced which diversify the seasons, and produce those alarming phenomena and destructive effects we now behold; but as man advances in his moral, intellectual, and religious career, and in proportion as his mental and moral energies are made to bear on the renovation of the world, he has it in his power to counteract or meliorate many of the physical evils which now exist. Were the habitable earth parts of the universally cultivated, its marshes drained, and its desolate wastes reduced to order and vegetable beauty by the hand of art, and replenished with an industrious and enlightened population, there can be little doubt that the seasons would be considerably meliorated, and many physical evils prevented with which we are annoyed. And all this is within the power of man to accomplish, provided he chooses to direct his wealth, and his intellectual and moral energies, into this channel. If these remarks have any foundation in truth, then we ought not to imagine that the earth is a standard by which we are to judge of the state of other planetary worlds, or that they are generally to be viewed as having a diversity of seasons similar to ours.

*Monitory Maxims.*—We read of one who went thrice to Rome, who said. "The first time I saw their fashions and manners, the second time I learned them, and the third time I carried them away." Let, therefore, those be your companions now, whom you would be with for ever.—*James Owen.* The method of our prayers must be first for truth, then for peace; for such is the method of the wisdom which is from above: it is "first pure, then peaceable." James iii, 17.—*Matthew Henry.* Fear not troubles, because he sleeps not that preserves thee; but fear sin, because he sleeps not that observes thee.—*W. Jenkins.* Thiefs never enrich, alms never impoverish, and prayers never hinder work.—*Dutch Proverb.*

*End of the World.*—In the tenth century, there was a prevalent, nay, almost universal idea, that the end of the world was approaching. Many charters began with these words. "As the world is now drawing to its close." An army marching under the emperor Otho I., was so terrified by an eclipse of the sun, which it conceived to announce this consumation, as to disperse hastily on all sides.

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