

marriages tend to save young men from habits of extravagance and dissipation, to call into wholesome exercise their mental and physical powers, and to fix them in habits of usefulness. They are calculated to avert evil, and to produce good. Young people can more easily conform to each other's habits, and correct their faults, than old ones. The common objection against early marriages, that a man is not yet able to support a family in the style he wishes, is a fallacious one. Let your beginning be humble, not ostentatious, what ever be your means; for it is easier to advance, as your ability and prudence will permit, than to retrench, when you find you have graduated your expenses too high. Begin to live upon a small income, and you will soon acquire the means of living upon a larger one—if you desire it.

In choosing a wife, consult judgment before passion; for if the latter gets the rein, discretion is generally disregarded, in matrimonial as in other concerns of life. Choose your wife as you would your farm, on which you design to spend your days—not for the gaudy exterior of the buildings, but for the intrinsic good qualities of the soil, for the good it is likely to produce you—not for beauty and wealth so much—though these are considerations not to be disregarded—as for the abiding good qualities of the mind, and the ability and disposition to perform with fidelity the duties of domestic life. If these qualities were in higher demand by young men, they would be more cultivated by young women. Look for a partner who will bring to the common stock at least her share of industry, prudence and good nature. Seek qualities in a wife which will wear well at home, and with which you can be content to bed and board, in good fortune and in bad. And having gained your wishes, by honourable means, take care to fulfil your part of the bargain—and to justify the reasonable expectations which you have raised. Use the same assiduity to preserve that you employed to win, the affections of your partner. It is dishonourable in a young man to raise expectations, before marriage, which he cannot fulfil after marriage—and possessing the power to fulfil them, he is doubly in fault if he does not exert it habitually in the performance of his plighted faith. You are to look for happiness at home, and if you do not realise it there, you will seek it

in vain elsewhere. Hence the temporary surrender of an opinion, or the relinquishment of a cherished habit, are trivial sacrifices when put in competition with a life of domestic enjoyment. Matrimonial jars are like fire—the more they are fed the fiercer they burn. Take care that they are never lighted upon your domestic altar. Bad passions and propensities may be overcome or eradicated when in the bud, but indulged, they acquire the firmness of the knarled oak, and corrode the best feelings that enable human nature. On this point you are particularly called upon as the head, to teach, by example, those whom Providence may consign to your care.

Beware of the intoxicating influence of prosperity. "O, my son," is the exclamation of Shekh Al Mohdi, "it is not the power of satisfying our desires, but the courage to suppress them, that insures felicity. The heart of man is insatiable—the accomplishment of one wish leads to the formation of a thousand, these are the pregnant sources of evil, like the small kernel that in an almost imperceptible space contains an immense tree, which will soon raise its head to the clouds and destroy all the vegetation under its shade, and whose branches will one day or other break the heads of the children of him by whom it was planted. Moderation in our desire, and contentment with what we possess, constitute the only imperishable wealth.

THE IMPORTANCE OF OBTAINING CORRECT PRINCIPLES IN EARLY LIFE.

The following account of a Quaker of Falmouth, England, is taken from M'Donald's life of the Rev. J. Benson.

This man, unknown to his family & friends, joined with some others in fitting out a privateer to act against the French, who had allied themselves to the American States while in arms against Great Britain. The privateer was successful, and when peace was concluded, there was a considerable dividend for the proprietors. The Quaker received his share among the rest; but his conscience reproached him for what he had done. He considered himself guilty of robbery. About this time he was brought by affliction to the gates of death, which greatly increased his distress. He frequently exclaimed, "Oh that ill-gotten money!" Neither his wife nor his friends knew what he meant. At length it