

if detailed, plead most eloquently for correct system of female education.—*Golden Rule.*

### Mutual Dependence of Men.

(From Dr. Hutton's Discourse on Free Trade.)

It must be obvious to every one who considers for a moment the state of things as it is, that God never intended any body of men, any more than any individual man, to be self-dependent. He has separated obviously that He might unite us. He has made our wants and our means of supplying them various, that we might supply each other. He has portioned the earth among us, and variously tempered the atmosphere and soil of each separate district, that each, rejoicing in its peculiar productions, might have its acceptable contribution to make to the common store of all. Look at your tables covered with food conveyed to you from every various region of the world, even the poorest amongst you seasoning their humble meal with condiments from different lands, refreshing themselves occasionally with foreign fruits, sending to the Indies for their sugar, and to China for their tea. Consider your clothing, often wrought for you by foreign artisans, or, even when native hands have wrought in the native looms, fabricated nevertheless from materials of foreign growth. But, so far as the absolute necessities of life are concerned, some one may, perhaps, inquire, May not, and ought not, nations to be independent—can we not always draw our bread at least, the staff of life, from our own soil? Let us not be too certain that we can. The God of the seasons may not be always willing that we should. He may withhold the early or the latter rain; He may send His mildew or His blight, and reward our self-confidence with famine. Admirably has it been said by an enlightened statesman that, "To confine the consumer of corn to the produce of his own country, is to refuse to ourselves the benefit of that provision which Providence itself has made for equalizing to man the variations of season and of climate."

If the great families of the earth will live together in peace and love, in friendly and familiar intercourse, absolute destitution need never come on any; for the hand of God, mercy-restrained, smites only partially, and He loves to see us ministering for each other to the sorrows He has sent, healing for each other the wounds that He has inflicted.

### Advantages of a Book.

Of all the amusement which can possibly be imagined for a hard-working man, after his daily toil, or in its intervals, there is nothing like reading an entertaining book—supposing him to have a book to read. It calls for no bodily exertion, of which he has had enough, or too much. It relieves his home of its dullness and sameness, which, in nine cases out of ten, is what drives him out to the alehouse, to his own ruin and his family's. It transports him into a lovelier, and gayer, and more diversified and interesting scene; and while he enjoys himself there, he may forget the evils of the present moment, fully as much as if he were ever so drunk, with the great advantage of finding himself the next day with his money in his pocket, or, at least, laid out in real necessities and comforts for himself and his family, and without a headache. Nay, it accompanies him to his next day's work, and if the book he has been reading be anything above the very idlest and lightest, gives him something to think of besides the mere mechanical drudgery of his every-day occupation—something he can enjoy while absent, and look forward with pleasure to return to. But supposing him to have been fortunate in the choice of his book, and to have alighted upon one really good and of a good class, what a source of domestic enjoyment is laid open! What a bond of family union! He may read it aloud, or make his wife read it, or his eldest boy or girl, or pass it round from hand to hand. All have the benefit of it—all contribute to the gratification of the rest, and a feeling of common interest and pleasure is excited. Nothing unites people like companionship in intellectual enjoyment. It does more—it gives them mutual respect and to each among them self-respect—that corner-stone of all virtue. It furnishes to each the master key by which he may avail himself of his privilege as an intellectual being, to

Enter the sacred temple of his breast,  
And gaze and wander there a ravished guest—  
Wander through all the glories of the mind,  
Gaze upon all the treasures he shall find.

And while thus leading him to look within his own bosom for the ultimate sources of his happiness, warns him at the same time to be cautious how he defiles and desecrates that inward and most glorious of temples.—*Sir John Herschel.*

AN ANECDOTE OF WAR.—A regiment ordered to march into a small town and take it, I think it was in the Tyrol; but, wherever it was, it chanced that the place was settled by a colony who believed the Gospel of Christ, and proved their faith by works. A courier from a neighbouring village informed them that troops were advancing to take the town. They quietly answered, "If they will take it, they must." Soldiers soon came riding in, with colours flying, and fifes piping their shrill defiance. They looked around for an enemy, and saw the farmer at his plough, the blacksmith at his anvil, and the women at their churns and spinning-wheels. Babies crowded to hear the music, and the boys ran out to see the pretty trainers, with feathers and bright buttons, "the harlequins of the nineteenth century." Of course none of these were in a proper position to be shot at. "Where are your soldiers?" they asked. "We have none," was the brief reply. "But we have come to take the town." "Well friends, it lies before you." "But is there nobody here to fight?" "No; we are all Christians." Here was an emergency altogether unprovided for; a sort of resistance which no bullet could hit; a fortress perfectly bomb-proof. The commander was perplexed. "If there be nobody to fight with, of course we cannot fight," said he. "It is impossible to take such a town as this." So he ordered the horses' heads to be turned about, and they carried the human animals out of the village, as guiltless as they entered, and perchance somewhat wiser. This experiment on a small scale indicates how easily it would be to dispense with armies and navies, if men only had faith in the religion they profess to believe. When France lately reduced her army, England immediately did the same; for the existence of one army creates the necessity for another, unless men are safely ensconced in the bomb-proof fortress above mentioned.

BOUNLESSNESS OF THE CREATION.—About the time of the invention of the telescope, another instrument was formed, which laid open a scene no less wonderful, and rewarded the inquisitive spirit of man. This was the microscope. The one led me to see a system in every star; the other leads me to see a world in every atom. The one taught me that this mighty globe, with the whole burden of its people and its countries, is but a grain of sand on the high field of immensity; the other teaches me that every grain of sand may harbour within it the tribes and the families of a busy population. The one told me of the insignificance of the world I tread upon; the other redeems it from all its insignificance; for it tells me that in the leaves of every forest, and in the flowers of every garden, and in the waters of every rivulet, there are worlds teeming with life, and numberless are the glories of the firmament. The one has suggested to me, that beyond and above all that is visible to man, there may be fields of creation which sweep immeasurably along, and carry the impress of the Almighty's hand to the remotest scenes of the universe; the other suggests to me, that within and beneath all that minuteness which the aided eye of man has been able to explore, there may be a region of invisibles; and that, could we draw aside the mysterious curtain which shrouds it from our senses, we might see a theatre of as many wonders as astronomy has unfolded, a universe within the compass of a point so small as to elude all the powers of the microscope; but where the wonder-working God finds room for the exercise of all his attributes, where he can raise another mechanism of worlds, and fill and animate them all with the evidence of his glory.—*Chal.*

GREAT MEN.—In the more enlightened classes of individuals, some now and then rise up, who through a singular force and elevation of soul, obtain a sway over men's minds to which no limits can be prescribed. They speak with a voice which is heard by distant nations, and which goes down to future ages. Their names are repeated with veneration by millions, and millions read, in their lives and writings, a quickening testimony to the greatness of the mind, to its moral strength, to the reality of disinterested virtue. These are the true sovereigns of the earth. They have a greatness which will be more and more felt. The time coming, its signs are visible, when this long mistaken attribute of greatness will be seen to belong eminently, if not exclusively, to these who, by their character, deeds, sufferings, writings, leave imperishable and ennobling traces of themselves on the human mind.