

In conclusion, let none of us overlook the moral as well as physical force which is contained in the subject which I have so imperfectly brought before you. The vocation of the farmer, when intelligently pursued, is of all employments, perhaps, the most favourable to health of body and purity of mind. Surrounded by the beauties and wonders of nature, he becomes, in the performance of his daily duties, a co-operator with God. For if the physical sciences, as we call them, if these familiar names of Geology, Chemistry, Botany, Physiology, and the whole string of kindred studies, each in a greater or less degree, connected with the labours and research of the Agriculturist, be indeed but the multiplied title which we have given to the various but correlative parts of one great machine - if their separate investigation be after all found concentric to the same end and object - the knowledge of His works and mode of action, who has made nothing in vain, nothing deficient, nothing superfluous, may they not begin to assume to our understanding something beyond what we are accustomed by habit to associate with the name of 'physical?' Have they no ultimate purpose or leaving; no mission to mankind beyond the analysis of a soil, the cultivation of a plant, or the filling of a granary or a museum, as 'be-all and the end-all' of human knowledge? Then were the creation that surrounds us but a mockery to the self-conscious mind, that recognizing in these objects the mere pabulum of a material and intellectual lip, is sensible of an existence and an aim, to which these are still the subsidiary faculties.

"We look around and find ourselves amidst a great and harmonious system, whose laws are ever pressing around us; more and more clearly the knowledge breaks upon us, that we are a constituted and essential part of that system, in which, under the guidance of unerring wisdom, the humblest even of the material parts have each their appointed purpose and connection with the rest, and as the subjects of human labour and intelligence become pregnant with results which carry on, far beyond our own ephemeral plans and purposes. It is at this point of view that the material and moral world begin to blend together in one mind and reasoning. Causes and effects which we once regarded as purely physical and temporary, begin to assume a wider aspect, a permanence and moral fixity of purpose, which, when regarded by themselves, we had never attached to them. The sustenance, the comforts, the conveniences of life achieved by art and science, are no longer the mere utilitarian objects of human ingenuity, nor the matter from which they are struck out, nor the minds that struck them out, things to contemplate independently, or for their own sake alone. Physical things, and the sciences which relate to them, begin to be invested with a garment of meaning and of purpose altogether new. The drained morass, the fresh-turned fallow, the waving corn-field, the meadow, with its herbage interspersed with flowers, no longer stand separately before us as things of mere labour, utility, or beauty, our relation to them the accident of a day. 'Day unto day uttereth speech, and night unto night giveth knowledge,' - but that speech and knowledge are not the mere 'profane history' of nature. A higher ordinance and appointment, enveloped within their teaching, becomes gradually but irresistibly revealed, binding and disposing all to work together to the greatest ends, not of the undivided only, but of the whole family of man; not of his physical necessities or intellectual pursuits alone, but of his whole relation to that highest wisdom, whose evidences and attributes are engraven upon the fabric of nature, in characters not of power or knowledge only, but of universal and inexhaustible beneficence."

THE ALPHABET.—Which are the most industrious letters?—The Bees. What are the most extensive letters?—The Seas. Which are the most fond of comfort?—The Ease. Which are the most egotistical letters?—The Is. Which are the noisiest letters?—The J's. Which are the longest letters?—The Ells. Which are the poorest letters?—The O's. Which are the leguminous letters?—The Peas. Which are the greatest bores?—The Teas. Which are the sensible letters?—The Wise.

RELIEVE misfortune quickly. A man is like an egg, the longer he is kept in hot water, the harder he is when he is taken out.