

your Boy?

Yes, to be forget my the mighty ve, in a mo- s?" Well, and get a on: the ac- read it, and

ons crowd f a mother's y — moun- terrene be. it we heard not be ob- rry. Sick- ly suffered, gly become

yet at the to mother's rich thrills to awaken reaten? — anticipate, have been answered. 7 illustrated ten sailor, coast-towns, mother. In a dreadful army Cape.' n's arrival iting, with alone can the storm, when the ous place, swept the tem of her, she com- . At this el was lost. man, had, silence, but r observed, o does all bdued and ended her ible voice, full heart, spread her but not to e morning, f their lost ng came— ocean lay i fury had more. At ut of their The door heir loved vessel had harbours The father r, already My, child. said the sun-burnt e home!" ilor's mo- knowledg- ms he was d that he ly mother answered, reflection, gue, gave ved effort gained.— God for reeked on ets blast- ed bends e saved."

ng around following a broken heart, O en a tiny into her am, our rison for l broken eplied,— e world, He was, he would

suffer in this world, and feared the reproach- es of his fellow beings; he was not, perhaps, really contrite for his sins. The broken heart that God will not despise, is that which is sorrow for its sins, and determines to forsake them; then God sends his Holy Spirit into that heart, and makes the person happy." The little fellow made no remark at the time; but, a few nights afterwards, when arising from his prayers, he said, (while the tears were streaming down his cheeks,) "If you please, ma'am, my heart is beginning to break now—I feel sorry for my sins." Mothers! teachers! how im- portant that you should yourselves be taught by God's Spirit, that you may be enabled faithfully to discharge the command of your risen Lord, once given to the erring Peter. —"Feed my LAMBS."

#### A Thoughtful Character.

Accustom a child, as soon as it can speak, to narrate his little experiences, his chapter of accidents; his griefs, his fears, his hopes; to communicate what he has noticed in the world without, and what he feels struggling in the world within. Anxious to have something to narrate, he will be induced to give attention to objects around him, and what is passing in the sphere of his instruction; and to observe and note events will become one of his first pleasures. This is the groundwork of a thoughtful character.

#### Is your House a Home?

How important that you make your house a home. A house is a mere skeleton of bricks, laths, plaster, and wood. A home is the residence not merely of the body, but of the heart; a place for the affections to unfold and develop themselves; for little children to love, and learn, and play in; for young people to grow in earthly and heavenly wisdom; for husband and wife to labour smilingly together to make life a blessing, and secure a better home beyond the grave. A house where the wife is a slattern and a sloven, and a busy-body in other people's matters, cannot be a home. A house where there is no happy fireside—no book—above all, no religion, no Bible—how can that be a home? A house where the husband is a drunkard cannot be a home; nor can there be a home where there is no love—love to God and love to man.

### General Miscellany.

#### The Caterpillar,

ITS WONDERFUL TRANSFORMATIONS.

The observer of natural history sees in the varied transformations of this insect or worm the most wonderful powers. To a common and unobserving mind there is nothing strange in all this. Yet we have no hesitation in saying, in the instance before us, nature displays powers which are at the same time truly beautiful and astonishing. One almost believes the invisible hand of God is at work. The caterpillar proceeds from an egg deposited upon the leaf of a tree by some kind of a fly. The June sun warms it into life, and we see proceed from the egg, loathsome black grubs covered with black hair and feelers, eating up the leaves of the trees and huddled together, thousands on one branch. It grows to the length of three-fourths of an inch, and in a week or two falls to the ground. It then crawls to some dry branch or the fence, and hangs by its head or beak to the fence until it changes its form from a grub to a different shape, losing its feelers and its black hair and swelling in size. A substance of a yellowish appearance oozes out of its body and surrounds it until it is covered. This yellow oily substance dries and turns to a tough woolly sort of cloth or paper in which the worm is completely enveloped. Inside you will find a live worm of a greenish appearance denuded of hair and almost of all appearance of skin; yet exhibiting active signs of life, although almost shapeless. All this time the grub, or what was the caterpillar, is hanging mechanically to the fence by a thread or glue from its mouth. In this state it remains until in the course of a month or two, according to the season, it is again transformed into a butterfly, sailing on the air, and dancing in the sun with its varied

tints of gold and other colours. If it is fall when it assumes the enveloped shape, it remains so until spring. On the other hand if it is early in the summer it will turn to a butterfly at once. Who is there that does not, and what child is there that does not feel delighted and pleased to count the various kinds of butterflies that sport over the meadows, the gardens and flower-beds of our country! How glorious are their different colours, only excelled by the flowers of which they are the living figures. When we see a beautiful golden butterfly with its little beak sucking in the honey of a lovely flower, we think we see the living shadow of what is inanimate. The little humming bird is one step higher; yet they are all flowers together!! But we have to inquire what power causes these involuntary changes? The worm has no more to do with them than the grain of wheat has with its growth. The earth nor the air, nor yet the water does not cause them. We see the changes take place as if by the unseen hand of some mechanist!! What can we say, but that all around us is strange and miraculous!! If we turn to the heavens and gaze upwards at the fixed stars can we find any limits? No. The Almighty then is mysterious in small and great things. Man may reason on earth until he is gray and about to fall into the grave and he will then be but upon the first step of the ladder to perfect knowledge!! — *Literary Gem.*

#### Universal Education.

The idea of universal education is the grand central idea of the age. Upon this broad and comprehensive basis, all the experience of the past, all the crowding phenomena of the present, and all our hopes and aspirations for the future, must rest. Our forefathers have transmitted to us a noble inheritance of national, intellectual, moral, and religious freedom. They have confided our destiny as a people into our own hands. Upon our individual and combined intelligence, virtue, and patriotism, rests the solution of the great problem of self-government. We should be untrue to ourselves, untrue to the memory of our statesmen and patriots, untrue to the cause of liberty, of civilization and humanity, if we neglected the assiduous cultivation of those means, by which alone we can secure the realization of the hopes we have excited. Those means are the *universal education of our future citizens*, without discrimination or distinction. Wherever in our midst, a human being exists, with capacities and faculties to be developed, improved, cultivated and directed, the avenues of knowledge should be freely opened and facility afforded to their unrestricted entrance. Ignorance should no more be countenanced than vice and crime. The one leads almost inevitably to the other. Banish ignorance, and in its stead introduce intelligence, science, knowledge, and increasing wisdom and enlightenment, and you remove in most cases, all those incentives to idleness, vice and crime, which now produce such a fruitful harvest of retribution, misery and wretchedness. Educate every child, to the "top of his faculties," and you not only secure the community against the depredations of the ignorant, and the criminal, but you bestow upon it, instead, productive artizans, good citizens, upright jurors and magistrates, enlightened statesmen, scientific discoverers and inventors, and the dispensers of a pervading influence in favour of honesty, virtue and true goodness. Educate every child, physically, morally, and intellectually, from the age of four to twenty-one, and many of your prisons, penitentiaries and almshouses will be converted into schools of industry and temples of science; and the immense amount now contributed for their maintenance and support will be diverted into far more profitable channels. Educate every child—not superficially—not partially—but thoroughly—develop equally and healthily every faculty of his nature—every capability of his being—and you infuse a new and invigorating element into the very life blood of civilization—an element which will diffuse itself through every vein and artery of the social political system, purifying, strengthening and regenerating all its impulses, elevating its aspirations, and clothing it with a power equal to every demand upon its vast energies and resources.— *New York School Report.*

#### The Charms of Life.

There are a thousand things in this world to afflict and sadden, but O! how many that are beautiful and good! The world teems with beauty—with objects that gladden the eye and warm the heart. We might be happy if we would. There are ills we cannot escape; the approach of disease and death; of misfortune; the sundering of early ties; and the canker-worm of grief; but a vast majority of the evils that beset us might be avoided. The course of intemperance, interwoven as it is with all the ligaments of society, is one which never strikes but to destroy. There is not one bright page upon the record of its progress; nothing to shield it from the heartiest execration of the human race. It should not exist; it must not. Do away with all this—let wars come to an end; and let friendship, love, charity, purity and kindness, mark the intercourse between man and man. We are too selfish, as if the world was made for us alone.—How much happier would we be were we to labour more earnestly to promote each other's good. God has blessed us with a home which is not all dark. There is sunshine everywhere—in the sky, upon the earth—there would be in most hearts if we would look around us. The storms die away and a bright sun shines out. Summer drops her tinted curtain upon the earth, which is very beautiful, even when autumn breathes her changing breath upon it. God reigns in heaven. Murmur not at a Being, so bountiful, and we can live happier than we do.

#### Keep Your Back Warm.

About twenty years ago, I read a medical treatise which stated "that the back is the most valuable part of the human system through which most of the cold enters."

Recollecting that when I took cold suddenly, I noticed that my back was generally cold, I had my waistcoat cushioned along the back, six or eight inches wide, since which time I have not taken cold one-quarter as often as before. Several who have tried the experiment at my suggestion, have informed me that in their opinion they have been materially benefitted thereby.

The philosophy of it is, that by putting more clothing along the spine than elsewhere, other parts get chilly first, and warn us to guard against taking cold, while the increased clothing at the same time prevents such a sudden change of temperature. Take care—coming from the back is generally too late, the cold has already become seated.

I hold that cold and damp feet cause many colds, because they induce to chill the back more than because they cool the extremities.

None of the lower animals the Lord has clothed has less clothing on the back than upon other parts of the body. It looks frightful to see so many delicate persons go with their backs and feet half clothed. But while hosts are cracking up for agricultural societies and bureaus to improve the breed of our domestic animals, the favoured of the people are worshipping the great Moloch of fashion, and sacrificing upon his shrine multitudes of the choicest portions of our race.

### Literary.

#### Mental Science.

NO IX.

Mental Science is of vast importance in the whole of *political* life. In every nation, properly constituted, there are laws, as rules of human action; a government to enforce these laws; and subjects amenable to them. The whole of these have respect to man as a rational, intelligent, accountable, and social being. He is ever treated as a free agent. The science of mind or intellect appears throughout all the systems of political government; and without it they would present a mass of the utmost absurdity. Political laws denote the rules by which mental beings are to regulate their conduct as members of the commonwealth. These laws presuppose agents, or persons possessed of mind to enforce them; or they are only the mode according to which such agents proceed. They imply power, or ability to act; for they are the order, according to which that power acts. Without these agents, without this power, which are both distinct from themselves, laws do nothing, are nothing. But these laws, administered by intellectual beings, are designed for the benefit of those who are ra-

tional, and therefore capable of distinguishing good from evil, right from wrong; and without this faculty, no creature is deserving either praise or blame, reward or punishment. Man, however, is a moral agent, and is treated, in his political character, as an accountable being. That he is thus a free agent, and an accountable creature, may be legitimately inferred from the constitution of his intellectual and moral nature, and from the relation which he bears to his fellow-men, and to the omniscient Judge of human conduct. As a member of the State, he is as to be regulated by laws, by which he may decide between what is proper or improper, lawful or unlawful; for "where there is no law, there is no transgression." There must exist rules for both good and evil, or there can be no ground for rewards or punishments. To these laws, therefore, he is responsible. Hence he is not a mere material combination of animated matter; but he is a being endowed with a soul, perfectly distinct from the body, and which was infused into him, by the great Author of his existence, after he had created a perfect physical organized vehicle for its reception. The inspired narrative assures that after "the Lord God formed" the body of "man of the dust of the ground, he breathed into his nostrils the breath of life, and he became a LIVING SOUL."

Mental science, therefore, is next to religion, the most sublime subject of any in the whole circle of arts and sciences. In fact, all other sciences are dependent upon it, and without it they could have no existence. Were it not for man's mental nature and abilities, he would not be able to study or comprehend any science, whether human or divine. If he were not rational, he could only be guided by mere instinct; and so appear on a level with the animal creation. But how vastly different is man: he is endowed with intellect, the power of perception, reason and judgment; and, by the suitable exercise of his prodigious capabilities, he can obtain a knowledge of the arts and sciences. "Man is ennobled by understanding and reason. These form the first and chief ground of his distinction and his superiority. These exalt him far above all other creatures of the earth. By these he is related with spiritual beings; by these he takes flight to the regions above, and soars to the seat of God. He is neither altogether material, nor altogether spiritual; not like the beasts of the field, attached to the earth; not, incapable, like them, of resisting the impression of external things. He can lift his eyes on high and roam in spirit above terrestrial and visible objects: he can investigate himself; distinguish himself from everything around him, and separate his thoughts from that which thinks within him; can discriminate the past, the present, and the future, in the conceptions of his capacious mind; has an inward and clear consciousness of his existence and his actions; can inquire into the causes and motives of events, investigate their proportion and affinity to each other, view their connections and consequences; and from what he knows and sees, can judge in a thousand cases of what he knows and sees not yet. How comprehensive is his intellect! How far does his reason venture, and how often does he succeed, in his boldest speculations! Who can compute the multitude, the numberless multitude of ideas, judgments, conclusions, remarks and observations which arise, which associate, and interweave themselves in the human mind, during its short sojourn on the terrestrial globe, and supply it with matter for everlasting reflection? What is there in the heaven above, or in the earth beneath, in the sea, and in all deep places, in the visible and the invisible world," in the regions of possibility and action, in the obscurity of the past, and in the night of the future, what is there that the curiosity of the human mind does not strive to possess, that does not employ its faculties, that it does not endeavour to know, to fathom, to explain, to compare, or to combine with what it already knows?

Such then is man; such his spirituality, rationality, and accountability; such his immortality and immateriality; such his faculties and powers; such his mighty grasp of intellect; so exalted his vocation, his dignity; so stupendous, beneficent, and extensive are the effects which his understanding, his freedom and his activity, produce! Who, then, can fully comprehend the mind of man?—How sublime must be that science which treats of man's mental nature!—And such is the being we are contemplating!—Well might Addison say—

"Why shrinks the soul Back on herself, and startles at destruction? 'Tis the divinity that stirs within us; 'Tis Heaven itself that points out an hereafter, And intimates eternity to man: Eternity! Thou pleasing, dreadful thought! Through what variety of untried being, Through what new scenes and changes must we pass? The wide, the unbounded prospect lies before me; But shadows, clouds, and darkness rest upon it."

Though shadows, clouds, and darkness, now, to a considerable extent, rest upon the human mind, and prevent man from fully tracing his own capacities, properties, and powers; still eternity,—that eternity to which he is hastening,—will soon dispel these obscurities, and ever open to his astonished mind, new prospects, new scenes, new or more perfect conceptions of his mighty mind, and new sources of knowledge in the un-