

then on the stairs, and the next moment she was clasped in her husband's arms.

"You have been very ill," said a voice, faltering with emotion, "but, thank God, you are safe now, my Margaret."

"Oh, yes, I am safe indeed now," said Margaret's heart.

In that hour, all was made clear between them. With new resolves for the future, with a deeper love for each other, and a prayer for strength, another page of life was turned for them.

Years afterwards, Margaret, a proud and happy wife, wrote, "I cannot tell you all he has been to me—my guide when I was ignorant, my strength when I faltered, my best earthly friend, always. What do I not owe you for revealing the mistake which had almost wrecked the happiness of both.—*National Era*."

EDUCATE THYSELF.

PHYSICALLY, morally and intellectually.—Physically,—for unless the encasement of the soul is preserved, such is the intimate relation between the body and the mind that the latter must inevitably suffer. As to the moral education, there was a time when mind needed no cultivation. Its moral purity was perfect. In the primitive days of man's creation, mind like matter, was a lovely garden, in which the beautiful flowers of innocence and love had a spontaneous growth,—or if you please, a casket filled with diadems that insured the possessor wealth as enduring, and beauty as lasting, as duration infinite,—it was a statue, fresh from the Omniscient Artist's hand,—bearing in every feature the impress of Divinity.

Milton says, that through envy, Sin desired the fall of Eden's pair. Indeed, it was a state to be envied, and Time led captive Earth's fairest daughter to pay her homage to the tyrant, Sin. Guilt has stripped the luxuriant garden of its fragrant herbage; the beautiful casket is broken by the rebellious hand of disobedience, and that symmetrical statue is marred by the tyrant's relentless power.—Thou hast a work to do, O Man! Thou art fallen from thy "high estate." The lovely statue lies crushed at thy feet, and thou art to raise it from the dust. "Have faith, and doubt not," for when the King of all the Earth shall come, clothed in power and majesty, with His holy Angels, then shall the New Jerusalem descend, and man, clothed in immortality, shall go over the river to that land where there is no sin, and where the Lamb is the light thereof.

The mind is capable of moral improvement. In its darkness it is an undeveloped germ, and like the little seed of the earth, it bears within a hidden flower, which, if tilled by the faithful hand of Education, and moistened by the pure waters of Love, may go on expanding in power and capacity, ever approaching, but never arriving at infinite wisdom. We are not able to determine how barren would be the waste—how great the death of the mind would be in its fallen state, were it never visited by any refining or elevating influences.

The mind is worthy to be educated, or why was it made capable of improvement? Would not an omniscient being frame anything un-

worthy of its author? Look upon the earth. Is it not a work worthy of a God? Yes, it is material. Then shall not the mind be a thing of worth, which is immaterial. He that studies the workings of his soul admires the formation of its parts in proportion as he understands its ways. Then how infinitely beautiful must it appear to "Him who formed the heart, for He can understand." It is like a book in which each page reveals to the reader some new and thrilling truth. It is a splendid combination of parts, so complete as to far exceed in harmony of action and adaptation to end any mechanism man can ever produce. Its worth can only be measured with endless duration, and He only knows its worth who understands eternity.

Educate thyself intellectually. The facilities for education are now ample, and no one, however indigent in circumstances need be deprived of a good education. Although many of the avenues to knowledge are obstructed by the languages, and ancient philosophy and literature are bound up in this formidable difficulty, it is fully met by other considerations. The student is not compelled to fathom all the depths of knowledge for himself, he has the aid of the many researches which have been made by giant minds before him. He has history and biography as examples from which to choose that which he himself will follow. He has the ablest instructors, and printing has placed within his reach a sea of literature. Science and Art have advanced to such a degree of perfection that he need not entertain contracted views of man's power and genius, or the degree to which discovery may be carried, and he has the Bible to direct him to the fountain of all knowledge. Why should not the whole man be educated? There are reasons why. 1st. The purpose of education is often mistaken—Many seem not to think that they are created for any other world than this, and that education is to raise them from the dust of the grovelling earth to the heights of a holy heaven. The young lady who seeks what is termed an education merely for her advancement in the fashionable circle, errs in her purpose. The young man who pursues his college course because his standing in society demands it, errs in his purpose; and those who pass their time in school merely because others do, err in their purpose, or rather in having none at all. 2nd. They have no self-education. Education may be divided into two classes—that which we give ourselves, and that which we receive from other sources. Without the first, the second is nearly impossible. The house must be founded upon the rock, or the floods will overwhelm it, and the fall will be great. A splendid ruin is a useless mind. How many noble intellects have been worse than ruined, because of no self-discipline. Bacon says that knowledge is power. If a man is self-educated, learning reigns nobly on such a throne: but give to bad men knowledge, and it is like putting a sword into the hands of a maniac.

Dr. Franklin was a self-made man. Madame Tussaud, in her Memoirs of the French Revolution, speaking of him in Paris, says—

"The richest embroidered suit was an object of insipidity, and passed unnoticed, while the simple garb of Franklin was the theme of aoration." It was doubtless the mind which made his attire seem so beautiful. We always take pleasure in the society of the educated. There is a satisfaction in that conversation which makes us forget the speaker's attire however coarse, and makes the plainest face look handsome.

The self-educated mind is like a monument which stands erect, though it stands alone. Sorrow may plunge it into the furnace of affliction, but like gold, it comes forth unscathed, seven times purified. Such a mind can only be attained through a just appreciation of its value, energy and perseverance, firmness and decision. A constant effort is necessary to unite wisdom with discretion, exerting a faithful watch-care over the heart, to pluck out noxious weeds, and plant the beautiful flowers which we may cull from a sinless garden.—Educate thyself; for,

"Ignorance is the curse of God,
Knowledge, the wing wherewith we fly to
[heaven]."

(From the *Scientific American*)

ATMOSPHERIC CIRCULATION AND AERIAL NAVIGATION.

MR. EDITORS:—That we have "trade winds" blowing from the northeast in the northern equinoctial belt, and from the southeast in the southern equinoctial belt, is a fact long known to mariners, and equally well known to all students of Nature. That these currents are piled up, rarified and made to rush toward the west by the compound force of the two streams and the calorifying power of the torrid zone, is all rational enough in itself; that is to say, the uprising and westward moving of the atmosphere of this equinoctial belt is a necessary consequence to the following condition of the trade winds. Now where does this wind, i. e. atmosphere, come from? And where does it go? It has an inlet here, and it must have an outlet here, also. Maury says it goes to the poles in the southwest "passage winds" in the northern hemisphere, and the northwest passage winds in the southern hemisphere. These are facts known to mariners. But how do they make their circuits back? Mariners cannot tell. They only feel their courses on the surface of the sea. Maury deduces theoretically that they return by upper currents from the northwest in the northern hemisphere, and from the southeast in the southern half of the globe. I shall not in this brief statement, follow Maury's theory for their return, profound though it may be, because the facts as elicited respecting the upper currents of the atmosphere show the return current in our latitude to come from the northwest. In my twenty five years' balloon sailing, I have always found two currents of air. One from the southwest—another higher up, from the northwest. Between these two currents, an eddy-current is found moving toward the east. This northwest current is drawn into the equatorial vortex, where it becomes the northeast trade wind known to mariners.