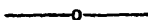


For this reason all the apostles who proclaimed that Jesus is the Christ, and even the prophets, who spake beforehand of his coming, are called foundations; while Jesus himself is designated "the chief corner-stone," because "the word began to be spoken by the Lord." "Ye are built upon the foundation of the apostles and the prophets, Jesus himself being the chief corner-stone. (Eph. II. 20.) To the same purpose we read in the Apocalypse that the wall of the city (New Jerusalem, or the Christian Church) hath twelve foundations, and in them the names of the twelve apostles of the Lamb." (Rev. XXI. 14.) No one will doubt that in these passages the apostles are styled *foundations*, because they were the original workmen by whom the Church was built upon that which they emphatically tell us was its only basis. So Paul describes himself as "a prudent master-builder." (Cor. III.) He says of Peter and James that "they were esteemed pillars," (Gal. II. 9.) being very prominent assertors of the Messiahship of Jesus; and of the Church itself, as being the society which was organized to maintain this fact, against all Jews and heathens who impugned it, the same apostle declares that it is "the pillar and stay of the truth;" i. e., the Messiahship of Jesus, the words immediately following show. (Tim. III. 15.)

The supremacy of the Pope, derived, as they dream, by the primacy conferred by these words of our Lord on St. Peter, is the foundation of Popery. So they themselves anxiously assert. But if so, Popery and Christianity are quite different systems; for Christianity knows nothing of such a foundation.



#### STRAY WAIFS FROM A WAGGON.

"Thoughts are the children of the soul," some of them are good and beautiful, some bad and hideous, but like the human family they are all immortal, and propagate their kind. Around each as a centre, revolve a group of satellites, multiplying and rolling evermore. The idea has often given to a whole nation a character, its prosperity, and status,—and expanded into a progressive series, it reverberates through the whole world. How cherished is the warp and woof of eternity! Every thread of thought of every hue, is manufactured into robes of purity, or of shame,—the dress of freemen or the dress of slaves.—Numerous are the streamlets of the soul, and they all discharge themselves to the fathomless ocean of eternity; and the ocean is not full. To produce, thoughts is almost to create; and hence we rank of the creations of the poet and the inter. New and startling forms of life and vividly forth in the song of the one to the canvass of the other. The hidden moods of nature, coy and shy, are restored to

their companions amid the congratulations of the wise. They existed before, but they were lost to us. "There is nothing new under the sun" but ignorance is, if we may so speak, a wide unpeopled nothing to those who are ignorant. They do not see in the dark. To reproduce and restore, is then to see the invisible and expiscate the treasures of the deep. The thoughts of past generations blossom and produce other thoughts,—the labors of others become the cords and stays of ours; and the "bread cast upon the waters is found after many days."

Every thinking mind is moulded and engaged by the circumstances of its being, or the school in which it is educated; climate affects it, society affects it, solitude affects it, locomotion affects it. The numberless positions in which it may be placed afford scope for its outgoings and food for its rumination. The observation and study of nature, instincts, traditions, manners, &c., &c., present to us a variety of topics independently of books and universities. Colleges and books and professors are very good when they train to habits of thought. When they do not, they are worse than useless. There were well trained and well educated minds before colleges and books and professors existed. Education is not necessarily what is called a *liberal* education. It is not learning by rote, but learning by observation and experience. It is not only storing up the gems and treasures that others bequeathed to posterity, but excavating for ourselves; and adding to the mass already secured, for our benefit at least, if not for the benefit of others. A man is ambitious of being an author. He ransacks his library and forth comes a book, the paternity of which is very dubious. A resurrectionist of this nature may well stand in awe of apparitions, if he is any way superstitious, particularly if he happens to be benighted in the forest, for he may encounter the angry form of some old giant of the good old age of originality, one dash of whose pen would brand him a plagiarist for ever. The *Sic vos non vobis* principle, or in plain English "one soweth and another reapeth" is illustrated in authorship every day. There is a lucrative traffic in old rags, the traffic in relics and dead men's bones is still more remunerative, but it is dishonest.

We have said that every position of life excites some imaginings peculiar to itself. Let us see how this is borne out by locomotion. Pedestrianism was the first mode of travelling, it is also in our opinion, the best for sober and penetrative thought. The traveller on foot has leisure to think, soliloquise, and moralise on the way. He is shrewd and observant on his journey, and learns the useful lesson of patience and resignation. Of all modes of locomotion, it tends most to humble the proud aspirant, to correct the truant disposition, and promote keen sagacity. The contemplative Christian finds, that per-