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borhood of the cells to unite with the contents of the cells, chemically. This chemical action sets free electricity. By this liberation of electricity in the cortical cells of the cerebrum, they become positively electrified. The ganglionic portion of the brain is now in a positive electrical state. Now this condition is that condition which enables the cortical cells to impinge the medium between the brain and mind, something as vibrations in a sonorous body is the state that enables it to impress itself upon the impressible atmosphere. And these changes established in the innermost medium by the electrical state of the cortical cells of the cerebrum being as numerous and as diversified as the physical objects, are straightway born to Perception, and it, being its nature, intelligently perceives these changes or modifications in the spirit medium, and the being, conscious of these spiritual impingements and perceptive actions, instantly, by habit, considers every change an object in the mundane world. Perception does not perceive the object at the physical sense—at the eye, ear and finger, but at its own home in the soul. All facts are made to pass through ingeniously contrived mediums, commencing at the material object and terminating at the perceptive intellect, located in the dome of the soul.

The true man—the immortal man—the man that never loses his identity, even in this life, has a truly spiritual existence.—He is safely removed from matter. Spirit pervades his soul and connects his soul to his body. He even moves his own flesh, blood and bones by spirit. It—the spirit of the soul—is the obedient servant of the Will, and also of that most divine force of man—Life; a force which dwells in the very penetralia of the soul, and which reaches back for its support, power, and skill to the inexpressible.

If the activity of Perception is understood, its inactivity may be readily comprehended. Opposite conditions will secure its sleep. The Spirit is the servant of the Will; as it nods so the spirit obeys. It lies in the power of an efficient will to remove the spirit from perception; not only so, but it naturally recedes from perception whenever the body is exhausted and requires renovation and nutrition.—The great force, Life, flows into the body by the aid of this medium, and when it is called upon to recuperate or preserve the body, it demands the aid of its me-

dium, and this absorption of the spirit to itself vacates the mental chamber of the spirit, and a corresponding inaction follows. At night-time—the time for vital action—does the principle of life call to itself the spirit, will is robbed of it, and hence is Perception torpid—is sleep upon the mind.

Psychology, we repeat, does not assert nor imply that the mind is material, or that it cannot exist and act separately from the body, it employs material organs for its manifestation. It is impossible to define the nature of the soul, or to decide upon its duration merely by philosophic research. Would we know the truth on these recondite subjects, we must consult a higher source, and by faith in divine revelation, we may have our desires gratified in the most satisfactory manner in *Matth., 10th chap., 28th verse.*

Our views of things at present are, in a measure, obscure, imperfect, partial, and liable to error; but when we arrive at the realms of everlasting light, the clouds that shadowed our understanding will be removed; we shall in all probability behold, with amazing clearness, the attributes, ways and works of God,—shall perceive more distinctly the design of his dispensations,—shall trace with rapture the wonders of nature and become acquainted with a thousand glorious objects, of which the finite mind can as yet have no conception. *Vide Romans, chap. II., 33rd verse; also, Eccl. III., 11th verse.*

Hereby I intend to stop my metaphysical musings or meditations. Many of the foregoing remarks have been desultory; but when strictly viewed in connection with late investigations in the sciences of Phrenology, Physiology, Psychology, and the Word of God, they will bear, I trust, very good inspection.

The weakest living creature, by concentrating his powers on a single object, can accomplish something; the strongest, by dispersing his over many, may fail to accomplish anything. The drop, by continuing falling, bores a passage through the hardest rock; the hasty torrent rushes over it with hideous uproar, and leaves no trace behind.

How many words do we use? The common vocabulary in all languages is limited. An agricultural laborer employs about three hundred words; an eloquent speaker often uses ten thousand: The Bible six thousand. Milton uses eight thousand, Shakspeare fifteen thousand.

BURY ME IN THE MORNING.

Bury me in the morning, mother,
Oh, let me have the light
Of one bright day on my grave, mother,
Ere you leave me alone with the night
Alone in the night of the grave, mother,
'Tis a thought of terrible fear.
And you will be her alone, mother,
And the suns will be shining here;
So bury me in the morning, mother,
And let me have the light
Of one bright day on my grave, mother,
Ere I'm alone with the night.

You tell of a Saviour's love, mother,
I feel it is in my heart;
But, oh! from this beautiful world, mother,
'Tis hard for the young to part.
Forever to part when he e, mother,
The soul is fain to stay;
For the grave is deep and dark,
And Heaven seems far away.
Then bury me in the morning, mother,
And let me have the light
Of one bright day on my grave, mother,
Ere I'm alone with the night.

SCHOOL IN THE HOUSE.

Every family is a school. All its members are teachers, all are scholars. Without text-books all study, and by instinct all learn. Looks, smiles, frowns, caresses, reproaches, shrugs, words, deeds, make up daily household lessons, from which each learner derives, first impressions, next convictions, and then character.

What the school in the house *should be* may oftentimes be best known by noticing what it is *not*. If domestic courtesy, and family politeness, and mutual forbearance, and considerate patience, and benefitting love are not in the house, there will be in their stead, rudeness and selfishness, and impatience and strife. These last are scorpions whose deadly venom is sure destruction of domestic peace, concord and happiness. Christian parents, you are teachers at home! Let your children learn what practical piety is from the benignity of your tempers and the blamelessness of your examples.

"Jeems, my lad, keep away from the gals. Ven you see one coming, dodge. Just such a critter as that young 'un cleaning the door-step, t'other side of the street, fooled yer poor dad; Jimmy. If it hadn't been for her, you and yer dad might ha' been in Californy huntin' dimuns, my son."

If your sister, while engaged with her sweetheart asks you to bring a glass of water from an adjoining room, start on the errand, but you need not return. You will not be missed. Don't forget this, little boys.

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