

Again we stood beside that mound, To breathe a last farewell ; Love's flowers were planted on the soil, And o'er it seemed a spell.

'Twas hard to part ! we ne'er again, Might view that much-loved spot ; Yet wandering in far distant lands, It could not be forgot.

Sad thoughts came crowding thick and fast, Thrilling our hearts with grief; But Hope dispell'd the lowering cloud, And brought a sweet relief.

We trust that from her dreamless bed, Our Sister's dust shall rise : And, in immortal beauty bloom, Forever in the skies L THERESE. Chatham.

Invation of Future Punishment-

The license of modern speculation renders nishment appears conceivable with compara- bring it; and all your self-forgiven weakit imperaits to lift up a warning voice, not only against the errors into which uncaution-be seen to enter into the course of natural prove their real nature; and even as by the be seen to enter into the course of natural prove their real nature; and even as by the ed minds are apt to be drawn, but likewise, justice, and become directly proportional to contemplation of God (as His inspired serand not less emphatically, against the modes the guilt they avenge. This view which I vants tell us) the blassed "are changed into of reasoning which are employed in vindi- am about to present seems to me to cast a the same image, from glury to glory,"or reasoning which are employed in vining real though a fearfal light upon the horrors "like Him, because seeing Him as He is," alarming to find writers of some mark plead- of this doom, making them at once more in- -so, doubtless, by the presence, and the anarming to find writers of some mark plead-ing that time must modify our theological creed, and that "reverence for the Divine It cannot then be doubted, that the cha-wretched, irresolute disciple, not wholly perfection" demands that we be guided not racter of ungodliness with which the lost saved, and therefore wholly lost, rapidly in by the letter, but by the spirit; of the written spirit leaves this world is perpetuated to the that dread abode darkens into the likeness word. He who ventures on this ground as- state of being that follows it. But much he contemplates, loses each faint fading ray sumes a power to comprehend " the Divine more than this is too awfully probable. _ of good, _ assimilated at length and ab perfection," and to grasp the entire subject The aggravating effects of mutual associa- sorbed into the hopeless, heartless misery on which he declaims. He is chargeable tions in vice, the corrupting example of ma. that surrounds him for evermore. with a fallacy, moreover, in taking it for tured and hardened wickedness, and, above And here let me close a theme which no granted that there exists a discord between all, the desolating influence of utter despair, man can approach without reluctance or the letter and the spirit of the infallible re- or facts notorious in the present world,leave without relief. But those terrors cord. Granted, that the language in which miserably notorious in our own prisons and which the great Physician amid all His tenmen bave set forth their formularies and de- penal settlements ; but which must be exhiderness deemed needful for the treatment finitions may be often modified with advan. bited on a gigantic scale in the region of of our disease, let us, His Ministers, beware tage : not so, however, any part of that Scripture which is given by the inspiration of with fear and trembling, I now dare to salutary awe receive. And as he who deli-God," and which "liveth and abideth for speak. The total absence of all Divine vers these truths is, after all, himself, quite Theologians have spoken of man's grace, leaving every evil propensity to rank as much as others, a bearer of his own mesever." "intinite offence," and of the "natural and luxuriance, the presence of all the accursed sage, so must he feel and acknowledge a necessary immortality of the soul:" but, stimulants to desperate impiety, must surely deep peril, lest, in the very act of investiwhatever may come of these phrases, or of combine to make the sinner, the punished gating and methodizing such truths, he bethe theories to which they point, (for neither sinner of this life, progressively, unceasingcome too familiar for reverence, and lose in of which is it needful to contend.) the Bible- ly, the everlasting sinner of the life that sucteaching in regard to future and endless mi- ceeds it. In this way of conceiving them, degree of that holy fear which they who, sery is untouched. No fair criticism will the punishments of hell are but the perpetual without reasoning, retain, are happier far evade the force of the terms, "everlasting. vengeance that accompanies the sins of hell. than mere reasoning could ever make them. punishment," " eternal judgment," " the ven- An eternity of wickedness brings with it an And therefore, whatever be the fate of geals of elernal fire ;" or pretend to discohuman speculations on this tremendous topic, ver in them a reference to disciplinary in- everlasting, but it is because the sin itself be it ours to cultivate the simplicity of faith is as everlasting as the suffering. flictions only, on the one hand, or to pains that shall find a limit on the other, A wide-ly different sense will occur to the candid the very connection (of moral and phyrebuke our feeble reason, let it stand in the reader of God's word; and, as he pursues sical evil) we all believe to be realized here. naked simplicity of fact, -a TEUTH great, and terrible, and certain; planted deep in Nor can any objection to its probability or his inquiry in this unsetting and unchanging his inquiry in this unsetting and unchanging light, he will find the just import of the terms in question harmonious with all other parts of the great system of truth. "Are to the idea of punishment at all. The sup-position on which it turns the narrow the narrow the narrow the narrow the terms in question harmonious with all other parts of the great system of truth. "Are to the idea of punishment at all. The supwe a race of respited criminals," inquires position on which it turns-the perpetuation simplest and strongest feelings of man, his an eminent northern Preacher, "over whom of sin itself in the world of suffering-is so dread of pain, his horror of shame, and the righteous sentence of the holy and right- far from requiring proof, that proof would misery, and death ; meeting him at every eous God is suspended, that a dispensation really be required to establish the contrary. turn to evil, and casting a fearful shadow of mercy may run its appointed and limited They who start at the disproportion of an across those pleasures that are not of 'God, course? If this view of our present state is eternal punishment to a temporary sin, canand those glories where God's glory is forthe true one, (and Scripture must be read not deny the proportion when the sin and gotten; meeting you, my younger brethren, backwards, or written over again,-nay the the punishment are alike eternal,-when at the first fatal steps upon that course universal conscience of mankind must be anwhich ends in the abyss of woe it denounces, niversal conscience of many indication and a it has chosen (a principle universally recog-and warning you at once to flee the bondage thing is it to let any vague and general rea- nized in Scriptnre) is made the direct puof seductions which grow as they are obeyed sonings of ours, about what we think should nishment of all its earthly choice, and all be the ultimate issue of things, interfere with the urgent work of persuading the to be the under the temporal results of sin—the tioned penalty: while, if it be urged—wild-shame of detection, the loss of reputation guilty criminals, whose respite is so precari-ous, rather to embrace the offered merey ated, and so the miserable bond of wickedthe ruin of prospects, the destruction of health, the early grave-all are but shadows ous, rather to embrace the offered mercy ness and woe dissolved for ever, we reply, of the overwhelming penalty it brings, when than remain under the old condemnation. the mercy which still restrains to these So too he might never have existed. At aggravated as it must be by the fresh guilt of the rejected amnesty and mercy! Show any moment you select in the countless ages limits the fulness of Divine vengeance shall of the rejected amnesty and mercy! Show me one hint in all the Bible of an offer of grace, or any opportunity of salvation, be-yond the limits of this present life; and I try to calculate chances for myself and my to have existed at all? fellow-sinners. But if you cannot, stand to have existed at all? become themselves alike eternal! There are one or two reasons why this aside, and I also will stand aside. Let us

take in all the indirect results of human sides. I actually escape; but what, were action, may be styled literally endless. In-these removed, and I alone with only my hard heart was untouched; there was in it heart was untouched; there was in it heart was untouched; there was in it heart was too dism, that we have introduced this article. deed, that even upon the merest trifles im- faith and fear of God to control me, I would mense results perpetually depend, is prover- overcome. In this view sudden temptation bial. Take one dozen great names-names sometimes effects frightful disclosures. It less indifference? Listen, mothers, and from of men whose birth was itself the merest is commonly said, that such temptations are contingency; blot those twelve names from eminently excusable, because temporary a lesson. This lovely young lady was, at a the annals of mankind-twelve out of count- surprises, isolated facts, that have no inless millions; and you alter, perhaps re- fluence on, and give little indication of, our verse, the whole history of the world. Not, average state. I doubt this position. More blow divelopments of religion, and the arrows of conviction lay :--- But what is that faith by which we open, explicit declaration of entire sanctifier of religion. And hence all is however, to press this, we cannot on the frequently are they disclosures of what has whole fail to see how the principle of brief all along been our state, latent from lack of exertion, determining immense results of opportunity, but now suddenly starting into happiness or misery, constantly applies to our own daily life. The soul if it ha indeed and is the instant the appropriate is affect at the instant is affect. The instant is affect at the instant is affec our own daily life. The soul, if it be indeed occasion is offered. It is this that justiimmortal, must be of some character and fies, I fear, to the full, those delineations of human corruption which are so often chargsome destiny, both dependent on some determining cause; and no possible reason can ed with exaggeration. The true test and be assigned why that character and that des- estimate of man is not what he does, but tiny may not be finally determined now, at what with his present principles he would least as well as at any other period of its do. The petty corruption you dismiss as endless existence. venial is so far a preference of evil to good; But there is a point of view from which the deadliest sin is no more. But take this

the whole of this awful dispensation of pu- petty corruption with you from the world;

prayed most earnestly for her, but her hard heart was untouched; there was in it

What was the cause of her cold and care-Do you ask with a recent writer. her who, 'being dead, yet speaketh,' learn very early period in her life, deeply and seriously impressed with the awful importance were lastened in her heart. 'My mother,' said she, 'sent me to the dancing-school, in the world." Reader, do you now think that dancing is

you call anything innocent which resulted ness or fitness in the person he is pleased to more of his being beguiled by these Satanic of directions about sacraments and praises of in the damnation of an immortal soul? Do you now suppose that " there is a time to dance?" If there is a time to dance, God if ye will hear his voice, harden not your grant that I may never see it. Think of it! hearts.' 'Behold all things are now ready, Oh! think of it! an immortal soul went come in unto the marriage.'

down to perdition by a dancing school. Christian parents, I beseech you, do not and willing to sanctify us now there needs permit your children to go much less send to be added yet one thing more, a divine then to the dancing school. They may gain evidence and conviction that he doeth it. an earthly accomplishment by it, but they In that hour it is done. God says to the will lose, in all probability, their souls. Be- inmost soul, According to thy faith be it ware of the dancing school 1.

How to Spend the Sabbath.

And it is to bring you, in common with Mr. Wesley on this cardinal doctrine of Methoblessing four or five times before, but I lost When does God require us to believe that He Sanctifies us Wholly.

God require me to believe he sanctifies me enemy offered his bait under various colors, solemn services and a constant round of wholly at some particular time, and promise to keep me from a public declaration.' If so. where? Hear the answer from Mr. Wes-sort of bait Satan used to keep him from an ed in the pulpit. The Lamb of God is not are sanctified, saved from sin, and perfected in love? It is a divine evidence and con-as have been publicly urged recently, and wrong. viction that he is able to do it now. And been made the occasion of many losing the worship. They are not apostolical. They same as a thousand years? He cannot want Suffice it to say, that after he had received

nothing but an innocent amusement? Dare he cannot want, or stay for any more worthi- had learned this bait of Satan, we hear no everything except the cross. They are full honor. We may boldly say, at any point, Now is the day of Salvation.' 'To-day, steady profession to the last. Mr. Wesley, on p. 450. Vol iv., of his

Journal, speaks with regret of the fact, that To this confidence that God is both able Methodism in certain quarters had gained no ground, and then gives as a reason : The preachers had given up Methodist

done unto thee.' Then the soul is pure from in general terms, without urging believers every spot of sin; it is clean from all un- to go on to perfection, and to expect it every righteousness.' moment. And where this is not earnestly In the work of Conversion and entire done, the work of God does not prosper

it, by not observing the order of God, who in this day, in which there is everything alhas told us. 'With the heart man believeth most except the cross. There is carved oak unto righteousness, and with the mouth, con- and sculptured stone. There is stained fession is made unto salvation.' But the glass and brilliant painting. There are ordinances. But the real cross of Christ is He then goes on at length to specify what not there. Jesus crucified is not proclaimcation; but as the baits are much the same not freely proclaimed. And hence all is

There are thousands of religious books more to accomplish what is his will. And builte it to say, that after he had received published in our times, in which there is sophistries into the loss of the blessing; and the church. They abound in exhortations we have reason to believe he maintained a about holy living, and rules for the attainment of perfection. They have plenty of

sirs,

ionis and crosses both inside and outside .----But the real cross of Christ is left out. The Saviour and his dying love are either not mentioned, or mentioned in an unscriptural way. And hence they are worse than usetestimony. Either they did not speak of less. Reader beware of such books. They perfection at all, (the peculiar doctrine com- are not apostolical. They would never have

mitted to our trust,) or they spoke of it only satisfied St. Paul. Reader, St. Paul gloried in nothing but the cross. Strive to be like him. Set Jesus crucified fully before the eyes of our soul. Listen not to any teachings which would inrpose anything between you and him. Do not fall into the old Galatian error .--Think not that any one in this day is a better perfection has been little insisted on ; and guide than the Apostles. Do not be ashamed of the old paths, in which men walked who were inspired by the Holy Ghost.-Let not the vague talk of men, who speak great swelling words about catholicity, and the church, and the ministry, disturb your peace, and make you loose your hands from the cross. Churches, ministers, and sacraments, are all useful in their way, but they are not Christ crucified. Do not give Christ's honor to another. " He that glorieth, let him glory in the Lord."-Rev. J.

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For the sin which deserved but temporal

mode of conceiving the dreadful subject before us seems to me to be eminently imair round Bethlehem with the soft song of pressive and practical :-

There was once a caravan crossing. In the first place, it strongly illustrates his own Son, reveal the inevitable certainty (what so often perplexes good and pious think, the north of India, and numbering in His own Son, reveal the inevitable certainty (what so often perplexes good and protes that here its company a godly and devout missionary. of retribution—the unsearchable riches of men) the tremendous doom of the merely its company a godly and devout missionary. grace." Not less explicit are the paragraphs fol- rative in Luke xvi. 19-31. For it must in overcome by the heat and labors of the jourlowing, which may be taken as representing the solemn judgment of another class of di-manifestation or development of earthly on the road. The missionary saw him, and wickedness is at all needed to produce the kneeling down at his side, when the rest fessor of Moral Philosophy in the Universi-ty of Dublin.

punishment, a created nature might atone; his portion, the deadness to celestial mo- ished at the answer; and in the calm and tempted here, as we write for those who a Divine expiation infers a boundless guilt tives, the mind that is after the flesh. Such peaceful appearance of the man, he felt as admit its adaptation to man's utter depenand a boundless demerit: so that, terrific as a man has in substance made his election. sured he had died in Christ. How, or dency, and perhaps who pray themselves. is the dreadful truth we preach, it is most He who dies with this predisposition of the where, he thought, could this man, seeming. We ask no other reason for calling upon the manifest that the herman of the reason of the finde command manifest that the harmony of the revealed inward moral state is plainly unfit for hea- ly a heathen, have got his hope? And as name of the Lord than the single command and is this profession particularly helpful in system is utterly lost without it. These are mysteries indeed, but mysteries mutually re-lated, and that suppose and demand each other: these are deptils, no doubt; but even so, "deep calleth unto deep." hind directly deserving of eternal surprise and detailing its in secret; and thy Father, which of the section of the work of the base in the containing the first episte of the first episte of the first episte of the first episte of the base in the containing the first episte of the first episte of the first episte of the first episte of the base of the first episte of the first episte. When the follow atter full salvation, ' 'I' little dream-like moment of this preliminary climate of perpetual sin present and active, found the gospel.

Value of One Leaf.

1. Rise early. God requires one-seventh part of your time. The Sabbath is just as long as any other day. If you indulge in ation and the work of entire sanctification it last October. One reason is, Christian Sabbath morning one or two hours are not simultaneously wrought in the heart? sleep iater than usual, you rob God and your own Mr. Wesley will answer in his sermon on soul of so much holy time; and if you begin the 'Scripture Way of Salvation.' the day by robbing God, you can not expect

he will bless you. vousnesness of the seemingly innocent opin-2. Pray for your minister. He will then ion, that there is no sin in a believer; that suffered much by not having the doctrine of preach better, and you will be better pre- all sin is destroyed, root and branch, the pared to profit by his preaching. He needs moment a man is justified. Also Vol. i, p, your prayers. He has tasked his energies 405: The new birth is not the same with

o prepare good sermons to interest and sancification. This is a part of sanctificainstruct you. Exhausted by the labours of tiun, not the whole; it is the gate to it, the the week, and trembling under his awful entrance into it.' Again he says, Vol. ni, responsibility, he will be cheered and en- p, 154: He differs from some of the clergy couraged if he believes he is remembered in of the Church of England, because 'they speak of justification either as the same reads thus-

your prayers. 3. Pray that the preaching may be blessed thing with sanctification, or as something to your soul. He is a foolish man who consequent upon it. I believe justification sows his seed before he breaks up the soil. to be wholly distinct from sanctification, and You are more foolish if you expect a bless- necessarily antecedent to it.'

worth asking for, do not complain if it is not bestowed.

4. Do not indulge in secular conversation. To spend the interval between the services which is independent of them. Even though in its vastness and mystery it continue to be a supervised of the sanctuary in talking about business, or pleasure, or politics, is not remembering the pleasure, or politics, is not remembering the Sabbath-day to keep it holy. If you spend your intermission in this manner, you must not wonder if in the afternoon you feel

sleepy, and the preacher seems dull. 5. Banish worldly thoughts. You must not on the Sabbath "think your own thoughts." If your thoughts are allowed to wander unrestrained over the business of the past week, or the plans for the week to come, you will suffer for it. God will leave you in darkness, your love will be cold, your prayers formal, and you will be disqualified to engage profitably in the services of the

sanctuary. 6. Do not criticise the performance of your minister. If he has preached a poor sermon, make the best of it : if a good one, be thankful and improve it. Your praise or censure can do no good either to him or yourself, but may do hurt to both. You will profit far more by praying over the sermon, and applying it to yourself, than by

criticising it. 7. Spend every Sabbath as though were your last. Your last Sabbath will soon come. Perhaps the next will be your last. Spend it then as you will wish you had done, when you will review it millions of ages hence. If you knew it would be. you would be much in prayer, you would banish worldly thoughts and conversation, you would read the Bible, you would medi-

tate much on divine things, and examine the foundation of your hope for eternity. Do this, and your Sabbath will not be spent in vain.

Private Praver.

"Philosophy," said the good and great Richard Watson, "asks a reason for the terrible results I speak of, any more than it had passed along, whispered in his ear, offering of prayer, and, waiting for an anfrom the pen of the late accomplished Pro- is necessary that in any ordinary case a "Brother, what is your hope?" The dying swer, never prays at all. Religion hears fully bends the knee, touches the golden it is quite enough that there be in film the all sin l" and immediately expired with the sceptre, and bears away the blessing." An God, a faith." of this world and its common corruptions as effort. The missionary was greatly aston-

divinity, the Sermon on the Mount.

tification wrought Simultaneously. 'I examined the society, and was surprised Do you ask whether the work of regener- to find fifty members fewer in it than I left in where this is not done, be the preachers ever so eloquent, there is but little increase either in the number or grace of the hearers. . Hence may appear the extreme mischie-Vol. iv, p. 120. 'Perceiving that they had perfection clearly explained and strongly

enforced. I preached expressly to that head Vol. iv, p. 557. We have a letter before us. written but one year before Mr. Wesley's decease, bearing directly on these subjects, and with C. Ryle, B. A. which we will close this long communication. It is to the Rev. Dr. Adam Clarke, and

> LONDON, Nov. 20th, 1790. DEAR ADAM,-The account you send me of the continuance of the great work of

> > Benefits of Praver.

God in Jersey, gives me great satisfaction. ing without asking for it, or preparing your heart to receive it. If a blessing is not tification be attained? than to gain it: hardly one in three does Do you, then, on being assured that you this. And this should be strongly and ex-

are not wholly sanctified at the moment of plicitly urged on all who have tasted of perconversion, ask how soon you may expect to fect love. If you can prove that any of our have that work wrought? Mr. Wesley an- preachers or leaders, directly or indirectly, speak against it, let him be a preacher or swers :---'Now, with God one day as a thousand leader no longer. I doubt whether he

years. It plainly follows that the quantity should continue in the society. Because of time is nothing to him. Centuries, years, be that could speak thus in our congremonths, weeks, days, hours and minutes are gations cannot be an honest man.

'I wish sister Clarke to do what she can, exactly the same. Consequently he can as well sanctify in a day after we are justified but no more than she can. Betsy Ritchie, as in a hundred years. Accordingly we see Mrs. Johnson, and M. Clarke are women n fact there is no difference, that some of after my own heart. Last week I had an the most unquestionable witnesses of sancti- excellent letter from Mrs. Pawson, (a glofying grace were sanctified within a few rious witness of full salvation,) showing how days after they were justified.' He, as was impossible it is to retain pure love without his custom, illustrates his views by various growing therein.' Vol. vii, p. 206 .- The experiences, and says: 'I spoke to these Author of the Way of Holiaess.

forty in all, one-by-one. Some of these said they received the blessing ten days. some seven: some four : some three days after they found peace with God, and two one day with God is as a thousand years. for their intellectual growth, for the depth

May holiness of heart be received by one act of their researches, and the value of their of Faith ?

the soul can be wholly sanctified instantane- the father of lights for assistance in his eighteen hundred years old, and the dew of ously, and by one act of faith? Hear Mr. philosophical inquiries. A prayer preserv-Wesley's views on the subject :--- Not trust- ed in the preface to his Novum Organum, ing to the testimony of others, I carefully "the Christian simplicity of which is very examined the most of these myself, and in touching in so great a man, afterwards be-London alone found six hundred-and-fifty- came," says 'Chauteaubriand, "his habitual two members of our society who were ex- prayer when he addressed himself to study." ceedingly clear in their experience, and of We quote a portion of it :

exception, either in Great Britain or Ire- unlocking of the gates of sense, and the is vanity and vexation of spirit. There is land, but had declared that his deliverance kindling of a greater natural light, anything a rest for your souls ; but it is not in those was wrought in a moment.' * * In the in our mind toward divine mysteries. But pursuing. You seek it from the earth : but same connexion he goes on to say, 'What rather that by our mind thoroughly cleansed the earth says, "It is not in me." You

in us? Believe in the Lord Jesus Christ, yet subject and perfectly given up to the riches, from friendship, from praise, but and all his wisdom, power, and faithfulness divine oracles, there may be given up to praise, friendship, riches, fashiou, pleasure, are engaged on thy side. In this, as in all fairh the things that are faith's. And, lastly, other instances, by grace we are saved, that being freed from the poison of know-through faith. Sanctification is not of works, ledge intused into it by the serpent, and thing in creation will say, "It is not in me." lest any man should buast. It is the gift of with which the soul is swollen and puffed You must seek it above and beyond crea-God, and is to be received by plain, simple up, we may neither be too protoundly nor tion; for there is no rest for your souls till

Must this blessing be professed in order to charity. Amen." be retained?

But is it important after receiving this blessing that I profess it in Scriptural terms,

A Religion for Man Everywhere.

Christianity, like the Sabbath, is perfectly adapted to the nature, relations, and desti nies of man everywhere. It is a religion that will never grow old. Other religions become sickly exotics when you transplant them from their birth-place; change of climate is fatal to their constitution. Christianity roots in every soil; it flourishes in every climate. You cannot plant Mohammedanism in China, or Confucianism in Turkey. The subtle system of Hindooism will not do for the untutored mind of the African. But, thank God, Christianity is alike adapted to them all. Other systems are content to slumber within their own territory; they make no attempt to acquire dominion over that which is a proper sphere of religion, the kingdom of mind; Christianity aims at and avows its intention of completing the conquest of the world. In distant parts of the earth its banner is now waving, of hope to the nations; and still its watchword is, "Farther, still farther ! Onward, while there is a spot of earth unexplored, or a child of man unconverted." Other religions, after they exist for a century or two, give signs of inanition and feeble-Some of the greatest men of the world ness; the frailty of age is upon them : of them the next day. What marvel, since have been men of prayer-men distinguished whereas, the strength of Christianity grows with its years ; it is not subject to the wast-

ing influence of time; age brings with it no discoveries in philosophy. Bacon, the father feebleness; centuries, aye, centuries of centu-Do you say that you cannot conceive how of inductive philosophy, was wont to look to ries, write no wrinkles on its brow. It is

Delight Thyself in God.

O, labouring and heavily laden souls, the reatlessness which you take so many differwhose testimony I could see no reason to doubt; • • * and every one of these, after beg, that human things may not prejudice ing so much as by the want of God. While ent ways to alleviate, is occasioned by nothmost careful inquiry, I have not found one such as are divine; neither that, from the you are living without Him, all that you do from sin was instantaneous, that the change of credulity cr intellectual night may arise things which you have been so earnestly. shall we do that this work may be wrought and purged from fancy and vanities, and seek it from pleasure, from fashion, from each of them say, "It is not in me." immoderately wise, but worship truth in you come and seek it where it is to be found. in the bosom of God's everlasting love .----

its head, filling heaven with incense, and

"I thank thee, Lord and Creator, for the shedding its fragrance from India to the

- Hewitson.

ROSE OF SHARON -Some flowers yield the most fervid devotion, indicating that their tragrance only when bruised. See the

Kepler, on the completion of his chief work, poured out his feelings of thankful-

ness, supplication and humility, in strains of

