

royal palace, all covered with marble, adorned with statues of the gods. 5th. The Pharos of Alexandria, a tower built by order of Ptolemy Philadelphus, in year 282 B. C. It was erected for a lighthouse, and contained eight magnificent galleries of marble—a large lantern at the top, the light of which was seen near a hundred miles off. Mirrors of enormous size were fixed around the galleries reflecting everywhere on the sea. A common tower is now erected in its place.—6th. The walls of Babylon, built by order of Semiramis, or Nebuchadnezzar, and finished by 200,000 men in one year. They were of great thickness. 7th.—The Temple of Diana, at Ephesus completed in the reign of Servius, sixth King of Rome, it was 450 feet long, 300 broad, and supported by 126 marble pillars, 70 feet high. The beams and doors were of cedar, the rest of cypress timber. It was destroyed by fire B. C. 356.

THE WARNINGS OF DIVINE PROVIDENCE.—As a boatman stood at the wheel of a steamer, and guided her down the deep and narrow Cumberland, he saw directly in the Channel a light. It was regarded as the signal of a small craft, which seemed to be at anchor. The first impulse was to run the steamer directly over the signal and the bark it protected. But as the vessel bore down upon the "signal fire," a voice was heard, with a corresponding wave of the hand, "Keep off! Keep off!" After a moment's struggle with his own feelings, the pilot passed around the light. He was very angry, and poured forth a torrent of imprecations upon the crew of the supposed craft. But when he reached the port below, he was informed that a huge rock had separated from the mountain summit which hung over the margin of the beautiful river and lodged directly in the channel; that the "signal fire," and the "voice of warning" proceeded from a sentinel stationed there by some benevolent persons, who regarded the lives and property of their fellows.

Infinite goodness has lit up the fire of truth, and utters a warning voice to mariners on every rock that lifts its head in the storm of life. We are often turned and saved from shipwreck, by the kind Providence of God, while that Providence is mysterious to us.—And not till we reach the port in safety, will we fully appreciate the motive that prompted it.

PUNCTUALITY.—I do not mean the merely being in time for lectures, dinners, &c., but mean that spirit out of which punctuality grows—that love of accuracy, precision and vigor, which makes efficient men and women—the determination that what you have to do shall be done in spite of petty obstacles, and finished off at once and finally.

I believe I have told you the story of Nelson and his coachmaker, but you must hear it again. When he was on the point of departure for one of his great expeditions the coachmaker said to him, "the carriage shall be at the door punctually at six o'clock."

"A quarter before," said Nelson. "I have always been a quarter of an hour before my time, and it has made a man of me."

The punctuality which I desire for you, involves and comprehends an exact arrangement of your time. It is a matter on which much depends. Fix how much time you must spend on each object, and keep all obstinately to your plan. "Method," says Cecil, "is like packing things in a box—a good packer will get in half as much again as a bad one."

ROBERT OWEN, of Scotland, once of New Harmony, Indiana, has addressed "all governments and all peoples" on the subject of spiritualism. This man, after devoting the prime of his life and vigor of his reason to skepticism; having rejected for years, till his head is white with age, a written revelation, becomes a disciple of the Rapping delusion! Poor human reason! Its imperfection has long been a favorite theme with the New Lanark philosopher. We recollect a conversation with him in 1826, at his social establishment on the Wabash; among many strange things set forth, during several interviews of a visit of two days; one was, that society in this country would be universally remodelled on the plan of Socialism, before the expiration of five years! Those five years came and went, but before the first had expired, the favorite model of New Harmony was broken and scattered in every direction. Five times five years have fled since that prediction, and where now is the world-renowned philosopher? Chasing the merest phantom man was ever known to follow—well illustrating the perfectibility of mere reason, unsanctified by revelation.

COMMANDS OF GOD.—"When God commands us, to be holy as he is holy, he enjoins that as our duty which is, at the same time, our highest possible privilege. He bids us be like the angels, and begin our heaven upon earth."

"What was his grand end in creating and governing the world? Why, look! what end is he like to obtain, when the whole scheme is finished, and the day of judgment past, and heaven and hell filled with all their proper inhabitants. . . . Why, in all he will exert and display every one of his perfections to the life, and so, by all, will exhibit a perfect and most exact image of himself."

"So long as God is infinitely lovely, we shall necessarily be under infinite obligations to love him with all our heart and with all our strength; and it will necessarily be infinitely wrong not to do so."

"If men love God, they would be disposed to love his law and governments, which express his nature."

"This sense of the infinite glory of God, which thus lays the lowest foundation of true religion, is entirely left out of all false religion. And by this, true religion stands distinguished, as something specifically different from all the false religions in the world."

GOD'S PROMISES IN CHRIST.—Believer! from Jesus every promise is derived—in Jesus every promise centres! Pardon, peace, adoption, consolation, eternal life—all in Him! In Him you are "chosen," "called," "justified," "sanctified," "glorified." You have in possession all the blessings of present grace; you have in reversion all the happiness of coming glory: and "He is faithful that promised!" And where do these promises beam most brightly? Like the stars, it is in the night. In the midnight of trial—when the sun of earthly prosperity has set—when deep is calling unto deep, when tempted, bereaved, beaten down with "a great fight of afflictions," the spiritual firmament, with its galaxy of promises, will be highest and clearest!

"Then sorrow touched by Thee, grows bright,
With more than rapture's ray:
As darkness shows us worlds of light
We never saw by day!"

FEMALE CHARACTER.—Daughters should thoroughly acquaint themselves with the business and cares of a family. These are among the first objects of woman's creation: they ought to be among the first branches of her education. She was made for a mother. They should learn neatness, economy, industry and sobriety. These will constitute their ornaments. Nature will appear in all her loveliness of proportion, of beauty: and modesty, unaffected gentleness of manner, will render them amiable in the kitchen and dining room, and ornaments in the sitting-room, and parlor. Everything domestic or social, depends on female character. As daughters and sisters they decide the character of the family. As wives, they emphatically decide the character of their husbands, and their condition also.—It has been not unmeaningly said, that the husband may ask the wife whether he may be respected. He certainly must enquire at the altar whether he may be prosperous and happy. As mothers they decide the character of their children. Nature has constructed them the early guardians and instructors of their children, and clothed them with sympathies suited to this end.

"**THOU ART THE SAME.**"—What a fountain of comfort is to be found in the thought of the immortality of God! "Change is our portion here!" "They shall perish," is the brief chronicle regarding everything on this side of heaven. The firmament above us, the earth beneath us, "all these things shall be dissolved." Scenes of hallowed pleasure—they are fled! Friends who sweetened our pilgrimage with their presence—they are gone! But here is a sure and safe anchorage amid the world's heaving ocean of vicissitudes, "Thou art the same." All is changing but the Unchanging One! The earthly scaffolding may give way, but the living Temple remains. The reed may bend to the blast, but the living Rock spurns and outlives the storm.

TRUE WISDOM.—It is not "how much a man may know," but to what end and purpose he knows it, that constitutes the value. There may be a man who has a perfectly well-constituted and disciplined mind, and who yet does not know one letter of the alphabet; and so may there be men whose minds may be unstable and good for nothing, although they have "gone through" all the courses of education at all the schools and colleges.

RELiance ON MAN.—Anxious sinners are often kept from Christ by their reliance on man. A great amount of religious conversation often diminishes the impressions. It tends to blunt the edge of truth. It keeps the heart in a kind of reliance on man. All that man can do is contained in two things—to make sinners understand God's truth, and make its impression on the heart as deep as possible. If they aim at anything more they are just trying to do the work of the Holy Spirit. No man can preach as powerfully as the Holy Spirit. It is vastly important to know when to stop. The divine writers understood this. They are perfect examples: their silence is to be imitated as well as their utterance.—*Pastor's Sketches.*

NONE TOO SMALL TO BE USELESS.—One kernel is felt in a hoghead; one drop of water helps to swell the ocean; a spark of fire helps to give light to the world. You are a small man; passing amid the crowd you are hardly noticed; but you have a drop, a spark within you, that may be felt through eternity. Do you believe it? Set that drop in motion, give wings to the spark, and behold the results. It may renovate the world. None are too small, too poor, too feeble, to be of service. Think of this and act. Life is no trifle. Great hearts, like the ocean, never congeal.—*Bourne.*

HOW TO GIVE ADVICE.—Advice and reprehension require the utmost delicacy; and painful truths should be delivered in the softest terms, and expressed no further, than is necessary to produce their due effect. A courteous man will mix what is conciliating with what is offensive: praise with censure, deference and respect with the authority of admonition, so far as can be done in consistence with probity and honor. For the mind revolts against all censorian power, which displays pride or pleasure in finding fault: and is wounded by the bare suspicion of such disgraceful tyranny. But advice, divested of harshness, and yet retaining the honest warmth of truth "is like honey put round the brim of a vessel filled with wormwood."

Thorns grow everywhere, and from all things below: and from a soul transplanted out of itself, into the root of Jesse, peace grows everywhere too, from Him who is called our peace, and whom we still find the more to be so, the more entirely we live in Him, being dead to the world and self and all things beside Him. Oh when shall it be.—*Leighton.*

THE MALICIOUSNESS OF SIN.—The heinousness of any sin is not to be judged of by the magnitude of the object about which it is conversant, or the grossness of the outward action. When the Lord expressly says, "Thou shalt not," and his rational creature says, "I will," whether the contest be about "an apple," or a kingdom, it is stubbornness and rebellion.

THE CHRISTIAN.—There is a vast and vital difference betwixt the Christian and the mere religionist, though the two are so often confounded. Each revolves round his own centre. The religionist's centre is self, hence his cheerless gloom. The Christian's centre is Christ: hence his light and genial warmth.—*Hewitson.*

FAITH.—The eye of faith regards Christ sitting on the summit of the cross as in a triumphal chariot: the devil bound to the lowest part of the same cross, and trodden under the feet of Christ.—*Davenant on Colossians.*

LITTLE THINGS.—Life is made up, not of great sacrifices or duties, but of little things, in which smiles and kindnesses, and small obligations, given habitually, are what win and preserve the heart and secure comfort.

A SERENE TEMPER.—Our happiness is a sacred deposit, for which we must give account. A serene and amiable temper is among its most efficient preservatives.

BE PROMPT.—"How do you accomplish so much in so short a time?" said a friend to Sir Walter Raleigh. "When I have anything to do, I go and do it," was the reply.

WHO ARE THOSE WHO ARE WEARY OF LIFE?—Those who have lived to no purpose; who have rather breathed than lived.

A CAUTION FOR THE TONGUE.—Remember a word cuts deeper than a sharper weapon, and the wound it makes is longer curing.

THE GOSPEL OF CHRIST.—In Christ's humiliation stands our exaltation; in his weakness stands our strength: in his ignominy our glory: in his death our life.—*Cudworth.*