

where truth and error, and virtue and vice, are so strangely blended, as to baffie the most acute and powerful discrimination, is one of his most fearful and efficient auxiliaries. Of this character are the moral romances and religious tales, so eagerly sought after, and so widely circulated; but in perusing these writings, how often does the professed sentiment escape our notice, and the tale only presents us with the trials of a monastic recluse, or the adventures of some shameless hypocrite.

Who can doubt that such authors are included among the "deceitful workers," against whom the apostle warns us; and who, after the example of Satan, are clad in the shining attire of angels, and transformed as the ministers of righteousness?

With such adversaries, it becomes us, to be constantly on our guard, and promptly to resist the first, the slightest encroachment. In the language of caution, addressed to the archangel—

"—— I forwarn thee, shun  
Their deadly arrows; neither vainly hope  
To be invulnerable in those bright arms,  
Though tempered heavenly; for that fatal dint,  
Save him who reigns above, none can resist."

O, let us look to it well, dear Christian friends!—Let us look to it well, that we be not beguiled by these subtle influences, and overcome by these artful and deadly devices!

We close with one remark—*prize above every other book, the volume of inspiration.* Independent of its unquestionable claim to the highest authority, it stands forth acknowledged by the strongest intellects, and revered by the holiest hearts, as the Book of books. For all that is venerable in antiquity, and beautiful in morals, and sublime in truth, it remains unrivalled. Its lessons are taught in the purest language, and its instructions suited to every circumstance of life. It is, at once, the foundation of history, the standard of morals, a book of biography, a volume of poetry, and the basis of all true philosophy. In it are hid all the treasures of wisdom and knowledge; and "In comparison, Byron loses his fire, Milton his soarings, Gray his beauties, and Homer his grandeur and figures. No eye like rapt Isaiah's ever pierced the veil of the future; no tongue ever reasoned like sainted Job's; no poet ever sung like Israel's shepherd King, and God never made a wiser man than Solomon. The words of the Bible are pictures of immortality; dew from the tree of Knowledge; pearls from the river of Life; and gems of celestial thought. As the moaning shell whispers of the sea, so the Bible breathes of love in Heaven, the Home of angels and joys too pure to die." It is our guide to virtue and happiness; and by its holy teachings we may be made "wise unto salvation through faith which is in Christ Jesus." It is, in a word—

"—— the Everlasting Monument  
Of God to mortals, on whose front the beams  
Flash glory-breathing day—our lights ye are  
To the dark Bourne beyond; in you are sent  
The types of Truths whose life is *TUE TO COME*;  
In you soars up the Adam from the fall;  
In you the *FUTURE* as the *PAST* is given—  
E'en in our death ye bid us hail our birth;—  
Unfold these pages, and behold the Heaven,  
Without one grave-stone left upon the Earth!"

• "The souls of Books."

**AN ACCOMPLISHED SOMNAMBULIST.**—A curious circumstance has been related by a highly-beneficed member of the Roman Catholic Church. In the college where he was educated was a young seminarist who habitually walked in his sleep; and while in a state of somnambulism, used to sit down to his desk and compose the most eloquent sermons; scrupulously erasing, effacing, or interlining, whenever an incorrect expression had fallen from his pen. Though his eyes were apparently fixed upon the paper when he wrote, it was clear that they exercised no optical functions; for he wrote just as well when an opaque substance was interposed between them and the sheet of the paper. Sometimes an attempt was made to remove the paper, in the idea that he would write upon the desk beneath. But it was

observed that he instantly discerned the change, and sought an other sheet of paper, as nearly as possible resembling the former one. At other times a blank sheet of paper was substituted by the bystanders for the one on which he had been writing; in which case, on reading over, as it were, his composition, he was sure to place the corrections, suggested by the porusal, at precisely the same intervals they would have occupied in the original sheet of manuscript. This young priest, moreover, was an able musician; and was seen to compose several pieces of music while in a state of somnambulism, drawing the lines of the music paper for the purpose with a ruler and pen and ink, and filling the spaces with his notes with the utmost precision, besides a careful adaptation of the words, in vocal pieces. On one occasion the somnambulist dreamed that he sprang into a river to save a drowning child; and, on his bed, he was seen to imitate the movement of swimming. Seizing the pillow, he appeared to snatch it from the waves and lay it on the shore. The night was intensely cold; and so severely did he appear affected by the imaginary chill of the river, as to tremble in every limb; and his state of cold and exhaustion, when roused, was so alarming, that it was judged necessary to administer wine and other restoratives.—*Poyntz's World of Wonders.*

#### Pleasing Others.

BY D. C. COLLESWORTHY.

We should study to please—to please everybody, rich and poor, the agreeable and the repulsive, the saint and the sinner, the elevated and the humble. No matter how disagreeable a person may appear at first sight, we should not turn him away with a short word or an indifferent air. He may possess rare jewels in his bosom. Looks are often deceptive. An intimate acquaintance with persons who, at first sight, struck us with disgust, has changed the whole feelings of our souls. Hatred has been turned into love. Scores of such instances appear in the lives of those who study to please. They have learned this fact—that the outward appearance is not a true index to the heart—and so they may make themselves agreeable to all. They will be as pleasant to the servant as to the master—to the black as to the white—and be as anxious to accommodate the one as the other.

There is no disposition that needs more cultivation than a pleasant and agreeable one. Study to please, we advise you. Be not cross and crabbed; give no mopish answer to an inquiry, and never hesitate to go a few steps out of your way, if so be you can please and accommodate another. Who will not labor to please?—*Wright's Paper.*

#### Crushed Affections.

How many suffer unrequited affection? They are attached strongly to those who return them cold words, indifferent looks and even avoid their presence. A word that might not otherwise be noticed, often sinks deeply in the heart of one whose whole life is bound up in another. Where an object is cherished, each motion is watched with solicitude, and a smile gives exquisite pleasure, while a frown sends a dagger to the heart. There is no greater sin than to crush those warm affections gushing freely from a generous heart. It dries up the fountain of the soul—fades the smile on the cheek, and casts a shadow over every bright and glorious prospect. Draw near to the heart that loves you, return the favors received, and if you cannot love in return, be careful not to bruise or break it by a careless word—an unkind expression or an air of indifference. Never be cast down by trifles. If a spider breaks his thread twenty times, he mends it again. Make up a mind to do a thing and you will do it. Fear not if a trouble comes upon you; keep up your spirits, though the day be a dark one.

"Troubles do not stop forever,  
The darkest day will pass away.—*Wright's Paper.*