

wilfully set themselves against this law of Bible expansion," expansion of the unicorn into the tribe of Manasseh, probably. Our illuminator proceeds to take a flight among the stars, and tells us, on the way, that the language of Job is "beautifully astronomical;" from thence he descends to the ordinary ideas of "the pit," in order to ridicule which, he draws a picture too horrible for reproduction. We find him subsequently meandering through conflicting modes of interpreting Scripture, and then arriving at the subject of the flood, in relation to which he decides that "God will not run a probationary world," when the lost exceed the saved. Persons of a mercantile turn of mind will appreciate the idea of the Almighty "running a probationary world." Once more we are plunged into the obscurities of the past, for we learn that "geology teaches that at least six greater catastrophes than the flood have taken place in and on this earth," we are therefore in a position to assent to the sentiment which follows—"a man *wants* faith, great faith, and much faith in the miraculous if he would be a good geologist;" we have already learned that Dr. Wild "excels in geology." By the aid of the illumination just extended to us we are said to "see that the Noahic visitation is a simple and small event in comparison to some brought to our notice by geology." The second-sight of our Seer enables him to declare that "the Nephilim and the Nephilim Gibborim were entirely destroyed by the flood. *They survived as spiritual beings only*, and as such they wandered about the earth till Christ conquered them, &c." Trading as this man habitually does on the ignorance of his dupes, he tells them that "the use of this word *replenish* implies that the earth had been populated before; even the frequenters of the Bond-St. Congregational are probably aware that the Bible was not written in English. This "finished logician" also finds it convenient to use the word "doubtless" as a foundation on which to erect his card-castles; "it is doubtless a correct supposition to

suppose that the Nephilim tempted Eve, &c." There are other illustrations of his falsification of Scripture in this production, which is supposed to relate to "the men before Adam," but it would be a waste of time to dilate further on them; suffice it to observe that "engineering" among sloughs of popular credulity will sooner or later be found by Joseph the Second to be a dangerous game to play, as it was discovered to be by the prophet Joe Smith, and by that other aspirant for distinction, the Tichborne claimant.

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[The lady who has produced the subjoined poem will contribute thereby to impress those who read it with the desirability of removing all restraints on feminine culture. It is probably beyond the power of any living preacher to proclaim truth so effectively.]

THE NAME.

BY MRS. S. M. I. HENRY.

God's name is Love!
He wrote His name in stars; and from the
shining throng,
And from the heavens, there rolled a swelling
tide of song.
The earth, which from the Hand Divine to
motion sprung,
And quivering 'mid' the hosts of heaven, in
floods of glory hung,
Had not an eye to read the name; for
praises had not tongue.

God's name is Love!
He wrote His name again in every changing
hue,
And set it high upon the clouds, a promise
great as true;
Men saw the ensign, but forgot the wondrous
name it bore;
The earth beneath the archway swept, forgetful
as before,
And yet God kept the hues, and wrote that
one name o'er and o'er.

God's name is Love!
He wrote it yet again o'er all the meadows
fair,
In grass, and rose, and lily-bells, that man
might read it there.