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Hurrying On.

Harrying on, hurrying on ! Says a voice that speaks from the works of God. And the rolling spheres, as they flame along O'er the glorious paths of the great untrod Take up the sound and the strain prolong ;

Hurrying on, hurrying on ! Says the voice of time ; and his stealing feet Are crossing the threshold, unbid, unse And urging us on at each pulse's beat From the past to the future :- the pause be

Is the fleeting now-the feverish dream Of the life that is hurrying on.

Hurrying on, hurrying on ! The busy throng of city and town, The peaceful tiller of rural glades, The warrior thirsting for bloody renown, The prince and the beggar however arrayed, Together approaching the solemn shade, Are hurrying, hurrying on !

Hurrying on, hurrying on ! The myriads that walk on this busy stage With youth's gay trip, with man's firm tread, And the trembling steps of hoary age, In untroubled sleep to lay their head With the ghostly tribes, the slumbering dead

MY DEAR FRIEND,-I resume the sub. miracle, which fully established the claim will readily recal the train of thought which has been evoked in your mind by my for-Bible is divine. mer letters. You will remember that I am making an effort to remove from your path to Jesus of Nazareth the objections which effectually preventing your advance. Oh, enquiry. Eternal life depends on your de-The whole period of the public ministry

of the Son of God was occupied in drawing may add or diminish aught. These two the life of Isaac when peace and plenty were mulitudes around him ;- they became in- points being admitted, it follows that he who multitudes around him; -- they became in-terested in his words. His wondrous death presents us with doctrines purporting to confirmed by oath between him and a neighdeepened this interest. Those who were come from God, whether the person so prebrought to study his words, life and death, senting them be an angel or a man, a prolearned his design, viz: to lead men to the phet or a priest, he presents us with that Father. As to this secret purpose of his which we are called upon to reject. They soul, Jesus lived and died without revealing are of human or of diabolical origin. They Not even to his beloved disciples did bear the stamp of falsehood.

be filled with love.

second gospel-

ion extending itself tion from Shakespeare,-wins attention by he rose up

I said that I would be brief. I will try whichever way it be accounted for, there is Wesley at Cornwall, England. children, spent! They did not want the The Bible Style of Preaching, aspirings over the summits of all that reveand redeem my pledge. I will endeavour, no connection between the statements put also, to reason closely. I wish to satisfy forth by the Spirit-theologians and the preyour judgment, not to excite your feelings. At the same time, I repeat what I have elsewhere said, that, whilst I demonstrate the truth to the approval of your intellect, is is the office of the Holy Spirit to awaken of the mold are manded and the pre-always been maintained by true miracles. Heavenly doctrines have elsewhere said, that, whilst I demonstrate the soffice of the Holy Spirit to awaken of the mold are manded and the pre-the truth to the approval of your intellect, is a software are when the software of the Holy Spirit to awaken of the mold are manded and the pre-the truth to the approval of your intellect, is a software are when the software of the Holy Spirit to awaken of the mold are monored by the truth to the approval of your intellect, is a software are without a software the whole representation of the Holy Spirit to awaken of the mold are monored by the truth to the approval of your intellect, is a the office of the Holy Spirit to awaken of the mold are monored by the truth to the approval of your intellect. The office of the Holy Spirit to awaken of the monored by the truth to the approval of your intellect. The office of the Holy Spirit to awaken of the monored by true miracles. The monored the northern clan to their plaid-the truth to the approval of your intellect. The office of the Holy Spirit to awaken of the monored the truth to the approval to the truth to the approval to the truth to the approval of your intellect. The office of the Holy Spirit to awaken of the monored the truth to the approval to the truth the truth the truth the truth the truth to the approval to the truth to the truth Nor cease they from chanting the mighty song ! We are hurrying, hurrying on ! We are hurrying hurrying on ! We are hurrying hurrying on ! Interfect in the other how will the angels it is the office of the Holy Spirit to awaken of knowledge was unable to communicate hastened onward to the spot. The mother rejoice, and the family of heaven be glad ! your heart. Oh, if your mind is being knowledge to man, and that through the bore her children along distant and rugged on the spot. The mother spot. The mother is the spot. The spot is the spot. The spot is the spot. The spot is the spot is the spot is the spot is the spot filled with light, pray that your heart may agency of angels, spirits, or prophets, would paths, while groups of every age, sex, and to heaven, your fathers and mothers, bro-

be the greatest absurdity possible. But on rank, passed eagerly on, when the minister thers and sisters, will welcome you, and say, I will pursue the subject in the following the other hand, to credit the testimony of was seen to arrive.

order of thought: 1. Show that the Gos- man or of angels, without the evidence of At the moment he appeared there was come ! welcome !" You will not go there pel of Jesus Christ is divinely inspired. 2. miracle, would be an absurdity of equal neither murmur nor sound of exultation, but like the boy with a cap and clothes of which Show that from its direct statements, we magnitude. Further, to believe the lying are warranted to believe that no second gos- wonders of the priests of Egypt, in face of look rested on his with an expression of unpel shall be afforded under the present dis- the real miracles wrought by Moses, would speakable reverence and expectation; and that fade not away. And what must you perstant de anorded under the present dis the real mitacles wrought by bloses, would presence might well command this feel- do to be ready to enter heaven when you Spiritualism professes to be "another Gos- ful belief in error, and rejection of the truth. ing; few that ever gazed on that fine, ma- die? Think what it is; and then do it. pel." Hence it cannot be true. This argu- Equally absurd and guilty would he appear, jestic countenance could afterward banish it But remember the great multitude of ment resolves itself into a syllogism : 1. The Gospel is inspired : hence it is 2. The Gospel asserts that no second

Gospel will be afforded; 3. But Spiritualism professes to be a I have shown that the Gospel is sufficient scorned; but to the salvation of others gave you have pitied him! Then suppose you for salvation,— that any other revelation purporting to come from God must be ne-4 Hence it is untrue. I. The Bible is a revelation from the Facessarily untrue. And herein let us rejoice.

earthly change it has maintained its claim no such proof as that afforded by the system though not strong, was perfectly clear and gone home, how sad you would have felt ! to divinity. It is the pillar and ground of of Spiritualists. We know that we are im- articulate, and in the deep silence always No "pleasant bread" could you have eaten Burn every commentary-de- mortal, but we know it on the testimony of preserved, was heard in the remotest part that night. But all the children in heathen the truth. stroy every creed-silence every priest or the Son of God, not the word of man. Be preacher-and the Bible still would remain it yours, my friend, to obtain the assurance gathered to the hill-side, where it sloped you tell whither?-The Dayspring. the pole-star of the world - the beacon of His favor. Approach him boldly .- gradually down to the shore, or on a beach, which leads to the Saviour of men. This Adore His divinity-plead for His Spirit- amid rocks and the murmur of waves. fact has already been established. In my rely upon His sacrificial blood,-and be fourth letter, evidence was adduced from forever happy in His love. W. McK. the concurrent testimony of prophecy and

MY DEAR FRIEND,-I resume the sub-ject on which I jast addressed you. You of the Scriptures to inspiration. It need Memorable Mornings in Scripnot that we refer to that evidence further. ture. You can read it at leisure. Hence the

There are some very remarkable Mornings recorded in Scripture which are wor-II. The Bible expressly asserts that no thy of attention. It was a morning long to further revelation shall be given, under the be remembered in which the angels hastened may have suggested themselves, hitherto present dispensation. Gal. 1, viii.-"But Lot and led him and his family out of Sothough an angel from heaven preach any dom. The sun rose before he entered my friend, be earnest in prosecuting the other gospel unto you than that which we Zoar; and when Abraham got up early and have preached, let him be accursed." The sacred canon is closed—the holy book seal-smoke of the country went up as the smoke ed; and until time shall be no more no man of a furnace. It was a happy morning in

bouring king, to perform which they rose betimes in the morning. It was a morning sacred in memory with Jacob and his posterity, when after his dream of a frame

mourning. The father could say with Jacob, His name was like the gathering cry that "It is enough : my son is yet alive."

from their memory. His large gray eye heathen children, who have never heard a who rejected the evidences of Christianity and received the theory of the Spiritualists. had no fire of carthly passion, but, always word about heaven, and who do not know Here I shall close. Let me entreat of more solemn, shed forth terror upon the Suppose you had seen the Liverpool boy have demonstrated that Spiritualism is false. heads of the guilty. The love of riches he carried out to sea by the tide. How would

out beyond the reach of human help. How His hair, white as silver, fell gracefully would your spirit have died within you !-ther of the spirits of all flesh. Amid every The doctrine of man's immortality, requires over his forehead and shoulders; his voice, When you should have turned away and of the congregation. They were oftener lands are drifting hopelessly onward-can

> And here, when the sun gave his parting The Bible—An Extract, beams to the scene of that silent multitude, "What is the Bible? Momentous quesmoveless, entranced, and awed by that look tion ! Inspiration would say, the Bible is which told only, and that voice of a silver truth-essential truth. If it be asked, then, in continuance, what is truth, the journey tal, it seemed as if they mutely stood on the like the sea spread far at their feet, was

open and present to their view. An Incident with a Moral.

verge of earthly things, and that eternity, and the answer given, at least in a general union, binding the two worlds together in the of all things infinite. A company of travellers set out one bright Son of God, in whom it declares itself to be sugny day on a journey which led them the power of God unto salvation to every

across the summit of a high mountain. The one that believeth : to the Jew first and difficulties of their toilsome journey were also to the Greek." relieved by the beauties of the scenery "Behold yon stately column standing around them. But before they had reached amid monumental ruins widely scattered on the summit, the sky became suddenly over- every side. How magnificent and harmoncast, and with scarcely a moment's warning, ious are its fair proportions, and how high they were in the midst of a terrible storm. it litts its head into the heavens above! Its The rain fell in torrents, and the darkness base-broad, firm, and immoveable-seems of midnight obscured their pathway. But al nost to cover the whole earth. Its noble they urged their way on and up through the shaft-than which no adamant was ever with steps opening a passage from the earth clouds and darkness which surrounded them more endurable, nor Parian marble more to the temple of the King of kings, graced -on and up until gradually the storm began pure and spotless-penetrates to the upper it. Not even to his beloved disciples did he make known the one cherished idea of his life. He had always before his soul's ist does. He comes before us with a quota-his life. State of the comes before us with a quota-to the temple of the King of Kings, graced with heavenly officers going up and down to teach him the doctrine of Providence; the sun shone in all its beauty upon them, the super teach of the s the sun shone in all its beauty upon them. the sunbeams, seem i s gorgeous drapery. They were above the region of storms .- Around its summit there rests a crown-work dedicated both the place and himself to They looked back down the mountain side of inimitable sculptures heavier than the upon the storm, still raging; they saw the Roman and more glorious than the Corinvivid lightning flash, and heard the mutter- thian; while above appears resting upon it wrestled with him until the breaking of the ing of the distant thunder, but it was all an illuminated sphere, or globe, which seems day: "Let me go," said one, for the day beneath them, and they were conscious that to gather and give to the scenes below an This incident beautifully illustrates the solemn contrast, are the broken remembranclife and death ought to be a manufestation of his desire to win men to study Christ.— Yes, as Jesus led men to the Father, so the New memory and movements originated. "Facts," he demanded liberty for his nation! What a sun of happiness is often obscured. Often mythological statuary of the ancient. Ninenight was that in which the Israelites pass-the darkness of midnight gathers around vite and Babylonian-all mingling back to ed through the sea, and what a morning him, while the rude storm of affliction beats their original constituency again in undiasucceeded when Moses stretched out his upon his defenceless soul. God is leading tinguishable ruins. And yet this princely hand, and the tide rolled back with the him in a way which he knows not. While column stands, invincible and impervious to dawning of the day, and floated the car-he contrasts his adversity, with the prosper- the attacks of adversaries, the influence of dawning of the day, and notice the of the cases of the Egyptians to the feet of the ity of the wicked God's way appear to be the elements, or the march of time. to the unsoundness of the Unitarian doc-tion. The Spiritualist says, "To suppose the cloud was taken the cloud was taken to be the elements, or the march of time. The wild boar of infidelity, from the time to the the elements of the elem morning for forty years the cloud was taken "whom the Lord loveth he chasteneth."- wilderness of sin, came forth and gnashed up and the manna fell. What an honour-Though thy way is dark, though the storm upon it, thinking to destroy; but with the able morning was that for Daniel when a be fierce; be encouraged, for just above thee contact his tusk crumbled, his frame trembthere absurd in the supposition that there great king visited him in the lion's den! lies the region of eternal sunshine. "There led, he fell, and he died. While his bones And to mention no more, that was a morn- shall be no night there, and they need no bleached upon the earth around it, the personal knowledge of the present day, theology, so popular at the present day, known as Spiritualism. I invite you to path forth your hand and grasp the rotten tramework of that delusion. If you will do raise spirit of candid enquiry after truth, d_{1} there be a substance which we perceive to be distinct from matter, because of its tramework of that delusion. If you will do reise a spirit of candid enquiry after truth, d_{2} the value for matter? Ab, vain sophist! And to mention no more, that was a more that the anxious Mary resorted to the tomb the assisting flames, instead of the Sabhath as it the present day, d_{2} the value of the substance to the assisting flames, instead of destroy-but the aspiring flames, instead of the Sabhath as it the aspiring flames, instead of purification

In Rev. William Arthur's "Tongue of

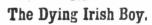
ing language, any metaphorical illustrations. or any masculine argument, can have ori-"I am delighted to see you safe. Wel- ginated, one would be at a loss to learn, were the Bible alone-Old Testament and New-the source of our information .----There we see the power of the Holy Spirit, not allying itself with one order of mind, or with one stamp of composition, tamed down to a standard of properness, consecrated by the asthetics of some small and proper men, but using every faculty that God ever gave to the human soul-every faculty of thought, fire all genius, all life, and all nature, touching every thing and illuminating every thing; so that there is not one scene of doouter world, to which the tongue of the preach the gospel. A woe ringing in his himself, has not given a voice, and made it speak to us in sacred poetry. From the grass beneath the mower's scythe, or the lily that a child has plucked-from the bridegroom's beaming face, or the nursing mother's bosom-up to the lightning, the sun, and the stars, every thing is hallowed by a ray from the Bible, and is hung round by its sacred associations. We cannot but believe that this is the intentional model, and that men of all orders, with talent of every possible shade, are for labourers in the Lord's harvest; and meant to be employed in God's holy ministry; and that, therefore, any narrower view, the gifts that God may bestow; as well of the circle might be made with propriety, minent example in one class of preaching, as noeral provision and cultures in qualifyon the taste of a given age or on any notion ing themselves for the work to which they sense, truth is the Bible. It is the mirror whatever of classic style and propriety, is

> On the other hand, that which now-a-days is called intellectualism does not appear to lie so much in the possession and exercise of superior powers, as in the art of casting common things in elaborate molds, and robuse their best endeavors, first to clear their church. At this time a man called on the

lation has made known to him. - Dr. Clai

Why there are Few Ministers.

It is an observation by Isaac Taylor that a religious body, within which there is vitality, will ordinarily supply itself with an adequate proportion of ministers." Beyond question there is truth in this language of that able and sagacious writer. The young convert to Christianity naturally takes upon himself the type of piety borne by the Church into which he troduced. If that is highly spiritual, he remains spiritually-minded; if the reverse, he will almost surely sink to the same low evel. Now, it is the measure of holy love in the soul, that determines, to some extent. to the human soul—every faculty of thought, illustration, and speech—hallowing by its free all gamins all life and all nature touch ministry. If the deep principles and strong emotions of a truly devoted soul obtain, the individual will find it exceedingly difficult, mestic life, and not one object of God's if not impossible to resist the call of God to psalmist or prophet, or the Great Teacher his resting satisfied with any other pursuit than that of the ministry of reconciliation .--A stream that is full and rapid in its current, is not readily diverted from the deepened channel. And so, if there were depth and force in the piety of our young men, neither the attractions of worldly pursuits on the one hand, nor the discouragements of the ministry on the other, could turn them from the path of duty. Moreover, when the piety of the churches is what it ought to be, there will be much and earnest prayer also a diligent watching and searching for as liberal provision and encouragement for are called. It is, therefore, true, if there image and the purpose of the Divine pre-that which must everlastingly be free-the exist any serious deficiency in the number be vitality in the church, there will not long utterance of men who come to speak to us of good ministers of Jesus Christ.



A clergyman had for some weeks seen a little ragged boy come evey Sabbath, and bing every familiar truth, which, in a plain place himself in the centre of the aisle, digarb, all would recognize as an old friend, rectly before the pulpit, where he seemed in such array that those who do not look very attentive to the service, as if eating up closely may take it for a distinguished his words. He was desirous of knowing stranger. It is true, that thoughts which who the child was; but he never could see outgrow the ordinary stature will naturally drape themselves nobly; but all haze or was over, and no one knew whence he came, extravagance in the style of wise men, will or anything about him. At length the boy be in spite of themselves. They will ever was missed from his usual place in the

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They are hurrying, hurrying on ! (FOR THE PROVINCIAL WESLEYAN.) To an Unconverted Friend. LETTER XL SPIRITUALISM

beyond the horizon which skirted the men- exclaiming, tal vision of his followers. He taught in public-he expounded in private; but the

"There are more things in heaven and earth, Than are dreamed of in your philosophy,"

secrets of his Spirit were God's ;--with and then asserts, "There is no separation them a stranger intermeddled not. It should between spirit and matter. What is called secrets of his Spirit were course, it should between spirit and matter. What is cared them a stranger intermeddled not. It should spirit is only refined matter, or to employ be so with the true Christian. Surely, his bis own jargon, "matter sublimated." Hence day the other, "unless thou bless me." they were perfectly safe. This incident beautiful his desire to win men to study Christ. gross matter and refined matter may come declares, "are in keeping with this theory. my purpose. I desire, most earnestly, I Departed spirits have communicated with on to become interested in the per-

son and doctrines of Jesus Christ. Already It remains for those medium spirits to do has it been shown that this wondrous Being But it is assuming the very point that. edly you cannot have a doubt remaining as which should be proved. It is the arguto the unsoundness of the Unitarian doc. ment petitio principii, or begging the quesyour path to the Saviour. It is possible that there is a substance beside matter is that you are now de erred from seeking the absurd." But why is it absurd? What is there absurd in the supposition that there personal knowledge of Him by the false the absurdity in asserting that substance to the separate from matter? Ah, vain sophist! to asserting that substance to be separate from matter? Ah, vain sophist! to asserting that substance to be separate from matter? Ah, vain sophist! to asserting that substance to be separate from matter? Ah, vain sophist! to asserting that substance to be separate from matter? Ah, vain sophist! to asserting that substance to be separate from matter? Ah, vain sophist! to assert the substance to be separate from matter? Ah, vain sophist! to assert the substance to be separate from matter? Ah, vain sophist! to assert the substance to be separate from matter? Ah, vain sophist! to assert the substance to be separate from matter? Ah, vain sophist! to assert the substance to the substance to the substance to assert the substance to the substance to assert the substance to the subs soning of the Spiritualist. "Because mat-ter exists, therefore spirit does not exist." Mark says it was very early in the morning the rising of the sun; John says it was fered. We shall then know that every pain cover it from the world, hung it round with

the objection and the reply into the smallest compass. In order to do so, my line of argument shall be very simple; but I trust it plicity of the gospel! will amount to a demonstration.

Again you will observe the position which Again you will observe the position which you are understood to occupy. You are with-Hence the revelation which they pretend to with a state so degrading and so similar to that of nature's darkness. Since out a right knowledge of the Deity: your mind is perplexed by conflicting opinions. The Lord Jesus Christ, with the authority of plied that the system must not be judged a Divine teacher, has demanded your obedience. You hesitate to approach Him. that the defenders of Spiritualism assert The cause of that hesitation is found in the that the communications, taken together, fact, that speculative men, unenlightened constitute a revelation from the spirit world. by His Spirit, and nainfluenced by His by his Spirit, and uninnuenced by his who are false spirits. Suffice, that the congratulating a friend on having a family doctrines, the divinity of his mission, or the obligation resting on every man to be "born again" by his Spirit. You may remark quoted. "Though an angel from heaven ly government. I have brought up and a cap, another a jacket, another a pair of that these are the peculiar tenets of Socin-ianism. True: but whilst Socinians admit the Scriptures to be inspired in a certain hood. sense -viz., by Nature and Truth - the Spiritualist, with equal ignorance and daring, denies then to be divinely inspired in

any sense : he is willing to set their authority aside at the voice of every frantic "medium" who professes to communicate between the living and the dead. Again, whilst the Unitatian looks upon

the Son of God with reverence and even tion has been given. love, and is willing to exalt Him to the topmost pinnacle of humanity-to own Him as the "tairest born of love and light," to acknowledge him as the "chiefest of ten thou- movement was occasioned by a spirit. I sand, and altogether lovely," and only inferior to God-the Spiritualist perceives ever. You perceive a telegraphic wire nothing more in Jesus than in Pluto. Nay, agitated. Does it follow that a spirit has the modern gnostic has not sufficient admiration for pure morality to institute a comparison between the Son of Mary and the in the assertion, that numbers who subscribe to the tenets of this last excrescence of infidelity would readily exalt the memory of he latter to as hallowed a place in human hearts as that maintained by the Redeemer of the world. A glance at their publications will satisfy you as to the truth of this one body against another, then the whole assertion.

Thus, then, Unitari inism and Spiritual-

Now, this is not declaring another gospel

How weak is the understanding, how dark is very early when it was yet dark.

the heart, when we turn away from the sim-be the light of the world, and declaring that IV. But "mediums" have made state-

receive is not from Heaven. If it is re-lied that the uset m mut not be judged the Holy Scriptures are asking him, let the by the testimony of "lying spirits," I reply of Early Rising. I do not pause to enquire who are true or preach any other gospel than ye have re-

V. But, further .- Even should we admit matter, it does not follow that the statements put forth by "mediums" are capable secret laws of nature, but from thence it of disobedience in your little boys go unno- the clothes belonged. The kind man went cannot surely be deduced that a new revela-ticed, and, unless evidence of repentence be with a sad and heavy heart to break the

Suppose we admit that a table has been moved in an inexplicable manner. A "mewould reply, there is no proof thereto whatmoved it? Let me be still clearer. Let us suppose that the table moves. The medium tells me that the movement is caused the facts. These are.

1. Matter has been put in motion :

9 It has been set in motion by coming in contact with matter, either by the pressure or the influence of surrounding matter. It the movement be caused by the pressure of phenomena of "table turning" is deceptive.

-conceived of infidelity and licentiousness upon matter, it becomes men of science to wrong, you "restrain them not." -forth. Bid him stand at the tribunal and investigate the subject, and ascertain what

early, set up pillar, and memory that other morning when a man

and every sorrow was designed to While Christ is proclaiming himself to

he who followeth him shall not walk in darkness, surely the slumberer will no lon-

Training of Youth.

The oldest son of President Edwards,

who are take epicers with the state- of sons, said to him, with much earnestness, ment of the inspired writer which has been ". Remember there is but one mode of famieducated fourteen boys, two of whom I shoes and so on. ceived, let him be accursed." If the Scrip-brought or suffered to grow up without the tures be inspired, "Spiritualism" is a falserod. One of these was my youngest bro-

manifest, unpunished." dium" who stands beside it declares this as this world is concerned. It is a solemn find the lad to whom they belonged. I alparents and guardians. The Bible lays down four great rules, in ther was wild with sorrow. They caused

cessful religious training of children-pray. was to be had of their dear boy. The er, instruction, example, and restraint.— And it is doubted if a solitary case can be than in Thomas Paine; and there is truth the facts. These are pious parent; while on the other hand, if he telt much.

but one of the four have been neglected it. The lad was taken back in a vessel bound for Liverpool, and arrived on the day less, though we may have been misled by may have been the ruin of the child. Remember, christian parents, it is not the mourning was to be brought home. As enough to pray for, or even with, your soon as he reached Liverpool, he set off tochildren, if you do not instruct them ; and it | ward his father's house. He did not like

-iorin. Bid him stand at the tribunal and be jadged. Answering to what name he jadged. Secondarism, Gnosticism, Spiritualism—it avails not to our purpose. We at a solution to our purpose. We at an only to drive a bridge across that jart is for in the trial, and you will your children shall grow up to serve him, and bless you for your fidelity to your solution what he power of vision, as to carry his courage far surpassing that which carries

the superstitious monkeries of Rome. For years it was lost to the view of time's travelcovering, and ere the hand of the 'Man of

Once there was a boy in Liverpool, who went into the water to bathe, and he was carried out by the tide. Though he strug-gled long and hard, he was not able to swim and the glorious column appeared again, sin' could be stretched forth to save the de-ception from exposure, both 'cowl and cro-sier' fell together in a common conflagration, and the glorious column appeared again, sleeper arise and call upon his God. -Duly went into the water to cancel and the strug- ception from exposure, both contradiction, sleeper arise and call upon his God. -Dulygled long and hard, he was not able to swim and the glorious column appeared again, against the ebbing tide, and he was taken unscathed, to bless the beholder and gladden no other loop-holes of communication be-

far out to sea. He was picked up by a boat the world. belonging to a vessel bound for Dublin. "What is this column? Its base The poor little boy was almost lost. The Truth-mighty truth-which is the Bible sailors were all very kind to him when he was taken into the vessel. One gave him was taken into the vessel. One gave from The shaft, bright and impervious, is Faith -irresistible, indomitable, eternal Faith .-Faith rises out of the truth as a column from

But that evening a gentleman, who was its base. The sculptures around its top are walking near the place where the little boy good works the evidences as well as the ther, and the other Aaran Burr, my sister's had gone into the water, found his clothes adornings of the faith that saves. The illuonly son," both of whom had lost their pa-lying on the shore. He searched and made minated orb is the world, lighted up by the that no distinction exists between spirit and rents in early childhood: "and from both enquiries; but no tidings were to be heard Spirit of God, and resting upon Faith and my observation and experience, I tell you of the poor little boy. He found a piece of Truth. This column shall stand for ever. that a maple sugar government will never paper in the pocket of the boy's coat, by 'The wreck of matter and the crush of of proof. Matter may be operated upon by answer. Beware how you let the first act which he discovered who it was to whom worlds shall not destroy it—nay, When wrapt in fire the realms of ether glow

Lift the lingering heart from earth.

The Lost Found.

And speed its flight above."

news to the parents. He said to the father, then, even then, amid the darkling ruins Of all the sermons I have heard, long or "I am very sorry to tell you that I found this divine column shall appear, like the short, this has been the most useful, so far these clothes on the shore, and could not Israelitish pillar of old, directing each tempest-caught and storm-oppressed wanderer as this world is concerned. It is a solenn most fear he has been drowned." The fa-lesson, to be prayerfully pondered by all most fear he has been drowned." The fa-home to his haven of rest."—Rev. Dr.

ther could bardly speak for grief : the mo- Parsons. volving the four great elements of the suc-It is of great importance that we should

Never Jest with Scripture.

minister, and told him a ideas in their own minds, and then to render them clear to others. Often they will ex. was desirous of seeing him, but added, "I pend much labor in reducing what gushed am ashamed to ask you to go so far ; yet, it from their pregnant thoughts from its origi- is a child of mine, and he refuses to have nal splendor to something more simple and any but you. He is altogether an extraorperspicuous, something, perhaps, less calculated to dazzle, but more calculated to enlighten.

phere of high temperature, within which here, may, in time, be naturalized, and of thousands. It is manifestly the will of his designs, it would certainly seem violently expired. improbable that he should create them only

to fringe with flowers the world's broad and downward way. Some men always treat richness of style as if it were the result of It is only by the critical and minute study effort ; just as if deal, which owes its color of the discourses and sayings of Jesus, that to art, were to say to mahogany, or maple, we learn to do full justice to his character or rosewood, "What labor it must have as a Teacher, and that we gain an impresbeen to produce all these shadings." No sion at all adequate of his spiritual opulence labor whatever; it is all in the grain.

Strangeness of Death.

ler, and the foe rejoiced that it should no is no such fear of unnatural violence between only announces separate ideas of the highmore be seen of man. But a fire from them and their final destiny. It is for man, 'Erfurth' caught in the folds of its corrupt and for aught that appears, it is for man sin' could be stretched forth to save the de- material panorama that surrounds him, the ing with a profound, hard, dense subject, a

appalling of all contemplations, the decay and the dissolution of himself; to think of the time when his now animated frame-work,

every part of which is so sensitive and dear "I warned every man, night and day. to him, shall fall to pieces, when the vital with tears," is a fact of Paul's three years warmth by which it is so thoroughly pervad- preaching in Ephesus, which may, in part, ed shall take its departure, and leave to account for the extraordinary results which coldness and abandonment all that is visible tollowed. This was the fire which kindled of this moving, and acting, and thinking so generally over the Roman world during creature-when those limbs, with which he the first three centuries. Of Christians, at now steps so firmly, and that countenance that period, Athenagoras says, "Among us

terest and provision of which he now labors ing influence of our religion, yet by their parison between the Son of Mary and the Grecian suge. He sees no more in Jesus Would I a solitary case can be there in payientow, including was ordered; Grecian suge. He sees no more in Jesus tal-when all these shall be reduced to a thought which it communicates; for they ent idea to a Scriptural usage, a Scriptural mass of putrefaction, and at length crumble, learn not words by heart, but they show expression, a Scripture text, or a Scripture with the coffin that encloses them, into dust ! good works, they suffer themselves to be name. Nor should we hold ourselves guilt-Why, my brethren, to a being in the full smitten, and smite not; again, when they consciousness and possession of its living are robbed, they do not go to law; they Every person of good taste will avoid reading a parody or a travestie of a beauti. mere negligence or want of reflection. children, if you do not instruct them; and it ward his father's nouse. the did not like reading a parody or a travestie of a beauti-will be in vain to instruct them if your own to be seen in the strange cap and jacket and lacket a will be in vain to instruct them if your own lf, however, the cause exist in some yet vain will be the prayer, the instruction, the indicorrend in flycare exerted by matter in death, that we ought not to shoes which he had on: so he went by the lanes, where he would not meet those who here in the strange cap and jacket and ful poem, because the recollection of the degraded likeness will always obtrude itself the instruction, the in the strange cap and jacket and ful poem, because the recollection of the degraded likeness will always obtrude itself the instruction in the strange cap and jacket and ful poem, because the recollection of the degraded likeness will always obtrude itself the instruction is the strange cap and jacket and shoes which he had on: so he went by the degraded likeness will always obtrude itself the instruction is the strange cap and jacket and shoes which he had on: so he went by the degraded likeness will always obtrude itself itm differ. Let us drag this foul monster in fluence exerted by matter undiscovered in fluence exerted by matter in will be the prayer, the instruction, the lanes, where he would not meet those who used in fluence exerted by matter vain will be the prayer, the instruction, the lanes, where he would not meet those who used in fluence exerted by matter their business to go through, not on the solution of the solu door. He knocked. When the servant pleasure from the contemplation of the ele-door. He knocked. When the servant pleasure from the contemplation of the ele-But let all be found united, and all be opened it, and saw who it was, she scream-

dinary boy, and talks a great deal about things that I do not understand." The clergyman went. The rain poured

Some intellects are among ordinary ones down in torrents; and he had six miles of what a hot house is in a garden-a special rugged mountain to pass. On arriving where he was directed, he found a wretched shrine which receives the beams of heaven, through a medium of crystal, into an atmos-cabin; and the man he had seen in the morning was waiting at the door. He was bloom fruits and flowers that would not grow shown in, and found the inside of the hovel in the ordinary ground-fruits and flowers as miserable as the outside. In a corner, from brighter lands and wondrous in our on a little straw, he beheld a poor creature eyes, which, however, tho' at first nursed stretched out, whom he recognized as the little boy who had so regularly attended his become familiar beauties in the homesteads of thousands. It is manifestly the will of Providence to create such intellects; and his arms, said, "His own right hand hath even had we not the Bible to throw light on gotten him the victory!" and immediately

The Teaching of the Gospels.

and power. His words, even on common occasions, discover a breadth and universality without example; they are always very simple, but profoundly suggestive, some

Angels have no death to undergo; there times of inexhaustible force. Jesus not est value, but his savings may be likened to rich seeds or roots of truth, from which alone, to watch, from the other side of the spring up manifold living growths. In dealtween himself and all that surrounds him itself in a lofty and holy region, where new tween himself and all that surrounds him than the eye and the ear—it is for him to light up in his bosom a lively and realizing sense of the things that eye hath never seen, and ear hath never heard. It is for man, and, perhaps, for man alone, to travel in it d, perhaps, for man alone, to travel in the tween himself and of division of the the tween heard the tween himself and all that surrounds him expanses of light and glory, in all directions break upon his sight; where forms of truth, long familiar, open freshly, and disclose unimagined wonders; and where an over-powering sense of light and glory in all directions powering sense of reality, of living energy, and of division in a lone to travel in powering sense of light and glory in all directions powering sense of reality, of living energy, thought over the ruins of a mighty desola- and of divinity, is created. But this expetion, and beyond the wreck of that present rience cannot be gained without devout, world by which he is encompassed, to con- profound, and close study of the Gospels: ceive that future world on which he is to and as this study, in the becoming temper expatiate for ever. But a harder achieve-ment, perhaps, than any—it is for man, in the exercise of faith, to observe that most

Zeal and Power.

out of which he looks so gracefully, and that you will find ignorant persons, handicraftstongue with which he now speaks so elo- men, and old women, who, although they quently; when that whole body, for the in- could not prove to you, by words, the heal

