

It was very busy—the thing was—moving an arm of polished steel, backward and forward over a frame equally polished, and glittering; as one in thought sitting by a table passes his fingers to and fro along the smooth surface of the mahogany.

We said it was busy, and so it was; busy doing nothing, planed nothing, ground nothing, but just passed its ponderous arm backward and forward. It neither ate nor spake, but there, 'from early morn to dewy eve,' it timed the toil going on, every where around and above it.

There were, indeed, a few men made of flesh, sixty or so, here and there about the establishment, furnishing rather than doing the work.

That thing with the iron arm works the wonder.—It will work more.—Tribune.

THE ASCENT OF PRAYER.—It is a wonderful thought how far prayer can go. Shoot up an arrow into the sky—it will seem to mount very high, but will soon fall back to the earth; its own weight will be sufficient to draw it down. Uncage a lark, and let it fly into the air, let it mount and sing till it is almost out of sight—yet it cannot always rise; the little warbler will soon be baffled and beaten back by the winds, or it will come to an atmosphere which it cannot breathe, and so will sink down with weary wing to the earth again. The eagle may soar skywards; it may mount on its strong pinions, and tower far above the highest mountains; but its daring ascent will soon find its limit, and as certainly as the little lark, it will return back to its nest in the rock. But send up a prayer! send up a true prayer, and nothing can draw it back again. It will rise above the hills, above the clouds, and pierce even to the throne of God.—The man that offered it remains below: he is sunting on his breast like the poor publican, or in prison like the chained Apostle; but his prayer is rising high and rapid on its way; and neither the stars in their courses, nor the prince of the air, can prevent it from reaching the haven of its destination.

Is this the case of all true prayers? Yes, undoubtedly, of all true prayers. Not of those which are formal and lifeless: not of litanies, however solemn, but of all prayers that are true, and humble and earnest, and offered up in the name of Jesus, with faith in the most blessed intercession.

THE POPE IN THE PULPIT.—ROME, Nov. 8.—On Sunday afternoon the Roman Forum presented a spectacle of rare interest and scenic effect, Pio Nono having taken a sudden resolution to hold forth to the assembled multitude from the steps of the Church of San Guiseppe del Falegnami, over the Mamertino Prison, whither the ancient crucifix which has been adored there for many centuries had just been brought back in the midst of a splendid processional train, after its fifteen days' sojourn in the Church of San Carlo al Corso. His Holiness was accompanied by his Court and the Cardinal-Vicar, and took the text of his sermon from the parable of the sower, in the thirteenth chapter of Matthew, and dwelt forcibly upon the verse. "But while men slept, his enemy came and sowed tares among the wheat and went his way." Without making any direct political allusions, his Holiness evidently hinted at the party dissensions represented in his mind by the tares, and the ceaseless insidiousness with which they were sown by the inimicus homo, representing no doubt Republicanism; but the main tendency of his discourse was merely moral, and was delivered with extreme energy of diction and abundance of oratorical gesticulation. Altogether, his Holiness took a very gloomy view of the morals of his subjects, and told them he regretted that they had made so little progress in spiritual reformation since he had last exhorted them to repent from the pulpit of St. Andrea della Valle six years ago; but he trusted to obtain the divine blessing for them, through the intercession of the apostles Peter and Paul, over whose prison he then stood. The Pope then followed the crucifix into the Church, listened to the Ambrosian hymn, and received the blessing of his sacristan Monsignor Castellani; after which, accompanied by the Cardinal-Vicar, his suite, and the Roman municipality, and preceded by the banners of the fourteen rioni or districts of Rome, he slowly ascended the right-hand road to the Capital, turning back once more to give his benediction to the crowd that filled the Forum below from the Temple of Concord to that Antoninus and Faustina, stretching nearly as far as the Arch of Titus. The people, although by no means enthusiastic, were respectful; and the beauty of the day, the richness and variety of the costume,

and, above all, the classic remembrances of the locality, rendered the whole scene extremely impressive.

TABLE-TURNING.—We have had our attention called to the subject of table-turning; and we are, in consequence, induced to offer a few words upon it.

When the very singular effects which most persons have witnessed were first produced, there was much speculation as to the cause of the table's motion. Some were disposed to attribute it to electricity; others contended for involuntary muscular pressure.

The facts are certainly very curious: and it is not surprising that persons were disposed to repeat the experiments, and to watch as far as they were able the results that appeared. We acknowledge that we ourselves were, in more than one instance, persuaded to join a party proposing to lay hands upon a table. The subject has, however, of late assumed a different aspect. Many persons maintain that the phenomena can be accounted for only on the supposition that the spirits of the dead are engaged therein. Two clergymen have published pamphlets in support of this view, and have detailed some marvellous conversations which they have themselves, they say, held with beings from the pit.—We do not enter on the question whether they are right or wrong in this notion. We will only say that it is evident that the answers supposed to be obtained to questions are in accordance with the questioners' own predispositions. For, while the clergymen we have alluded to find a confirmation, in what they believe is told them, of their views of scripture & of life, and get a notion of the date of the downfall, which they expect of papal power, an individual of widely different principles, the notorious Mr. Robert Owen, obtains from the spirit world intelligence of quite a diverse character, viz: mystical hints of spheres and orders and arrangements of incorporeal beings. It is not impossible that a Romanist, did he try it, would derive some addition to his belief that protestants are guilty of heresy.

We do not pretend to explain all the marvels which have been related. But we would take occasion to say that we think that now, while it is maintained by some that evil spirits are the agents, no one is justified in making, through curiosity or otherwise, any such experiments. Be the assertion true or false, we think that a moral pollution has become thereby attached to the practice. Let Christian persons have nothing to do with it.

Of the conduct of the two clergymen who have published their frightful experiments, we can hardly think without a shudder. Either they have lamentably deceived themselves, and have given circulation to a lying wonder, or they have actually held communion with foul and unclean spirits. There appears to us no alternative. Their own belief is that the last named supposition is the true one. And how, with this belief, they could persist in putting their unhallowed questions to the evil being they imagined present—how they could help stopping short in deep abasement before God for having rushed so near the brink of a terrible precipice—how they could go on just doing that which is so energetically and repeatedly denounced in scripture as one of the most awful sins—we confess that we are unable to understand. We would only take from them a warning which we would anxiously impress on others, beseeching all who read these lines to abstain forever from such presumptuous and sinful experiments.—*Ch. of Eng. Mag. Nov. 1853.*

THE ANCIENT LEVITICAL CITIES.—The Rev. Dr. Croly, the well-known author, recently writing on the subject of a park projected for Finsbury, one of the London Boroughs, points out as remarkable, "that in the divine allotment of the cities of Israel, this provision was distinctly made, in the forty-eight cities of the Levites, of a circle of open ground surrounding each city of a thousand cubits breadth, probably for gardens and fruits, and an exterior circle of two thousand cubits more, called the 'fields of the suburbs,' for pasture and, of course, recreation, both forming a large space, which was expressly forbidden to be encroached on in any sale of dwellings or alienation of property. 'That the fields of the suburbs of their cities may not be sold, for it is their perpetual possession.' (Leviticus 25: 34.)

"We are to remember, also, that this especial provision for health was made in the midst of a nation almost wholly agricultural, already 'sitting under its vine and its fig-tree,' and singularly exempted from those drudgeries which in later times shut up men in infected air, and mulet generations of half the life of man."

THINK TWICE.—On one occasion I was much amused by a conversation among my scholars respecting

Noah's ark; in the course of which one of them asserted, that God was in the ark before Noah. To this fact no one objected, but the lad as usual being called upon to produce his proof replied, that God did not say to Noah, 'go in,' but he said, 'come in.' At another time it was stated, that Zacharias was struck deaf and dumb by the angel. It was readily acknowledged that he became dumb, but proof was required that he was deaf. The lad replied, that the fact was proved by the friends making signs to the father how he would have his son called. 'Indeed,' such was the manner in which every thing was brought to the test of sacred truth; but I was obliged to be cautious in what I advanced, and when asked a question, to think twice before I answered it.

WEDDING RING.—A writer in 'Notes and Queries,' gives the following account of the meaning of the wedding ring:

"A ring, whenever used by the Church, signifies, to use the words of liturgical writers, *integritatem fidei*, the perfection of fidelity. Its form, having no beginning and no end, is the emblem of eternity, constancy, integrity, fidelity, &c.; so that the wedding ring symbolizes the eternal or entire fidelity the wife pledges to her husband, and she wears the ring as the badge of this fidelity. Its office, then, is to teach and perpetually remind her of the fidelity she owes to her husband, and sword to him at the marriage ceremony."

A SENSIBLE GIRL.—A young lady at Newport, who was about leaving the 'gay and festive scene' which the parlors of the 'Ocean' presented, with the intention of retiring for the night, turned to her friend and remarked:—'Well, Mary, I've done my duty—I have seen all the clothes, and everybody has seen mine, so I shall now go up stairs. Good night.' What could be more graphic. The very motto of a fashionable watering place—to see, and to be seen.—*Newport Mercury.*

THE RAPPER'S DELUSIONS.—The editor of the Cincinnati Advertiser, who recently visited the State Lunatic Asylum at Columbus, says there are in that institution twenty persons whose insanity is clearly traceable to spirit rappings; and it is stated that there are in the Utica, N. Y., Lunatic Asylum nine victims of the same delusion. The Cleveland Herald says:—'in many minds it seems to finish the work commenced by second Adventism—the fruits being neglect of business, neglect of families, running after visionaries and pretended seers, scouting of Christianity and its institutions, spiritual wifeism, insanity, and in some cases suicide.'

SALARY RAISED.—The Hartford (Ct.) Republican is responsible for the following:

'We heard the other day a good and true story of a Connecticut parson. His country parish raised his salary from \$300 per annum to \$400. The good man objected—for three reasons: 'First, (said he,) because you can't afford to give me more than \$300. Second, because my preaching isn't worth more than \$300. Third, and last, because I have to collect my salary, which heretofore has been the hardest part of my labors among you. If I have to collect an additional hundred, it will kill me!'

THE DIGNITY OF LABOUR.—The day-laborer, who earns, with bony hand and the sweat of his face, coarse food for a wife and children whom he loves, is raised, by this generous motive, to true dignity; and, though wanting the refinements of life, is a nobler being than those who think themselves absolved by wealth from serving others.

BRITANN.—The following odd epitaph is literally copied from a tombstone in the parish churchyard of Wexford, Ireland:

'Here lies the body of lady Looney, great niece of Burke, commonly called the sublime. She was bland, passionate and deeply religious. Also, she painted in water-colors and sent several pictures to the Exhibition. She was own cousin to lady Jones, and of such is the Kingdom of Heaven.'

There are in France 50,000 priests, about the same number of monks and Jesuits, sixty-five bishops, several archbishops, five cardinals—all opposed to the principles of Evangelical religious liberty. It must not be supposed that the increasing power of the Romish clergy at all indicates a personal disposition in their favor on the part of the government, or an increase of confidence on the part of the people. It is a very striking fact that in France, where the power of the Romish hierarchy increases, its influence over the minds of the people decreases. It is a mere engine of political authority, and while they complain of its power, it is itself complaining of internal weakness.