

\* Horatio, Noaa, and Noa.  
Morn salut, early to a fair boy,  
"Mid day, you may have a little sleep;  
She says, but still he doth not sleep, but playing;  
And so, who can tell, what's in his mind?  
What he, all here with a son of mine,  
Dreams not that Morn, sweet Morn, means no  
more.

Noon enough, but the boy, to mankind growing,  
Heads not the time; he sees his sweetest Son,  
One young, sweet face, from bower of jessamine  
growing;  
And all his young heart with kiss is warm;  
So Noa, unseel'd, sees the sun shore,  
And marks to find that Noaa returns no more.

Night tapers bright at a peasant gleaming  
With the thin firelight flickering low and low,  
By which a gypsy-ha'penny is nearly drowning  
Our pleasure gone, as all life's pleasures are;

Night calls him her, and he leaves his door,  
Silent and dark, and eva means no more.

Argueous for the Bible.—There are four grand arguments for the truth of the Bible. The first is the miracles on record; the second the prophecies; the third, the goodness of the doctrine; the fourth, the moral character of the person. The miracles flow from Divine power; the prophecies, from Divine understanding; the excellence of the doctrine, from Divine goodness; the moral character of the person, from Divine purity. Thus, Christianity is built upon these four immovable pillars—the power, the understanding, the goodness, the purity of God. The Bible must be one of these things; either the invention of good men, or good angels, or bad men, or bad angels; or a revelation from God. But it could not be the invention of good men, or angels; for they neither would nor could make a book telling lies, at the same time saying, "Thus saith the Lord," when they knew it all to be their invention. It could not be the invention of wicked men, or devils, for they could not make a book which commands all duty, which forbids all sin, and which condemns their souls to all eternity. The conclusion is irresistible—the Bible must be given by Divine inspiration.—*Bishop Simpson.*

"I will never leave thee nor forsake thee." (Heb. xi. 5.) There are five negatives in the Greek to assure God's people that he will never forsake them.—Five times this precious promise is renewed in the Scripture, that we might have the stronger consolation, and that we might pass and press it again, till we have got all the sweetness out of it.

It was a wise and a Christian speech of Charles the Fifth to the Duke of Valencia, who, when he showed him the glory of his princely palace and earthly paradise, instead of admiring it, or him for it, only rejoiced him this grave and serious moment: "These are the things which make us unwilling to die."

These sins shall never be a Christian's bane; that are now his greatest burden. It is not falling into the water, but lying in the water, that drowns. It is not falling into sin, but lying in sin, that destroys the soul. Hism and thy heart are two, Christ and thy heart are one.

He that drew Alexander whilst he had a spear upon his face, drew him with his finger upon the scar. So when the Lord causes to look upon a poor soul, he lays his finger upon the scar, upon the infirmity, that he may see nothing but grace, which is the beauty and the glory of the soul.

A pipe, like a quick medicine, is worth nothing unless it is puff'd.

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