

class all revolters alike as heretics, whether the reformers or rationalists? and that the rationalists should strive to put down all forms of religion, whether Catholicism or true Christianity. The former, to their minds, was but the essence of the latter. They, therefore, were as ready to learn Luther's Bible, or Melancthon's confession of faith, as any of the catechisms of Rome; this, too, to obliterate what they supposed to be one of the greatest frauds ever imposed on mankind. Hence, the true friends of the Bible found themselves in the contest with two powerful foes to contend against, each of them alike ignorant of their motives as well as their objects, and not less so of their works. From the rationalist the reformers were charged with all the crimes of Rome as a consequence of their faith and practice. I have thought that out of this grew the supposed necessity to make the first creeds of Protestantism, seeing that they were persecuted by all parties, and their real objects and motives known by none. Be this as it may, there is scarcely any ground between Luther and Catholicism that was not occupied by some party, both zealous, and zealous enough to defend its own position to the latter end. Rationalism on the other side was by no means agreed in its positive teaching, negatively they were at every point, from the weakest picket line down to the sandy forts of blind infidelity.

In a few other papers we hope to bring the matter up to the present with at least a canal survey of the present, with reflection upon the probable future.

How to Cure or Prevent Sleeplessness.

A few minutes rest before eating, plenty of time and joke and laughter while eating, and then again a few minutes rest, and we believe you might laugh at dyspepsia.

You might rest while weeding your garden, training your vines, playing with the children, or dipping into some bright work of poetry or fiction. But if sleepy—heed the sign—you are either overtaxed and need rest, or you have eaten too much; you are the best judge of that.

A five minutes nap is often better than half hour's sleep, because you do not wake up with that half-dead feeling which some people complain of when we urge them to rest, and the sleepiness is gone.

Some people find after going to bed that they are hungry. They had a light supper early in the evening, they had been out driving or walking; have been reading aloud or singing, perhaps talking a good deal and unheedful of time; have sat up until it is late. They cannot sleep—nature is calling out for more fuel; they long for something to eat.

"But you know it is very unhealthy to eat at so late an hour."

"Oh! is it? Then by no means yield to the demands of your stomach, however long you lie awake."

What fudge! Are the English a race of dyspeptics? They often have very heavy suppers just before retiring.

The hungrier you are the faster your brain will work, and the harder will throb your head; restlessly you will turn and toss; you will try to quell the hunger, fit by a draught of water; but that won't do, and at last, in despair, you give up the hope of sleep. A cracker or small piece of bread would have hindered all this, and you would have fallen asleep as calmly as a little child does after taking its milk.

Why don't you keep the baby awake after feeding it if it is injurious to sleep on a full stomach? We are tempted to quote from an article we saw the other day, "Sleep following supper."

"Nothing is more absurd than to pretend that it is unhealthy to sleep

after the day's last meals. I not man an animal? Do not animals, without exception, sleep immediately after each meal? Evidently the body yearns for sleep. Exercise immediately after eating is pernicious; rest is healthful. What rest can compare with sleep? which reposes the mind, the lungs, even the heart. See the peasants! No persons enjoy better health than they do. Supper is the best meal of the day. No sooner have they supped than they go to bed."—*Norristown Herald.*

On Early Impressions.

So powerful is the effect of first impressions and habits, that though a man may succeed in freeing his mind from prejudices, they will still retain some power over his imagination and his affections; and, therefore, however well he may speculate, his opinions will lose their power in situations where practical assistance is required; when his temper may be soured by misfortune or ill-health, or when he may be exposed to the contagion of popular errors. How different would be the case were education conducted from the beginning with judgment! Were pains taken to impress truth and virtue on the mind in infancy, what aid would they not receive from the imagination and the heart, trained to conspire with them in the same direction! What advantages might not be derived from a proper attention to early impressions and associations, in giving support to those principles which are connected with human happiness! Let me suppose, the happy period arrived when all the prepossessions of childhood and youth were directed to support the pure and sublime truths of religion and morality: they would assist and fortify our reason against the sceptical suggestions of irreligion, disappointment, and melancholy. Our daily experience may convince us how susceptible the tender mind is of deep impressions; and what important and permanent effects are produced on the characters and happiness of individuals by the casual associations formed in childhood. It is the business of education not to counteract this constitution of nature, but to direct it.

If it be possible for the influence of fashion to veil the native deformity of vice, and to give to low, and sordid, and criminal pursuits, and indulgences the appearance of spirit, of elegance, and of gaiety, can we doubt the possibility of connecting in the tender mind those pleasing associations with pursuits that are truly honorable and noble?—*E.c.*

Responsibilities of Life.

Life is very short and very uncertain. If the years extend to the three score and ten, still they are brief, and yet the large majority pass away before they have reached near half that period. And throughout life whether in the buoyancy of youth, the vigor of middle age, or the decadence of accumulated years, there is but a breath between the living and the dead. A moment's reflection on these truths shows us what shadows we are. But notwithstanding we must confess that we are but the creatures of a day, we live as if our existence here was forever. How the gods must mingle their smiles and pity, as they witness our pride and contemplate our insignificance! How the angels must weep as they see us standing in the face of death, with the scythe suspended above our heads by a single hair, and in our hearts the lines of bitterness, envy, pride, vindictiveness and uncharitableness which scar them as if ridged up by the plow of the demon of Evil! Life is entirely too short to waste in nursing wrath and cherishing ill-will.—There are nobler duties to accomplish than planning how to crush a foe or humble a rival. The heart that is noble and pure sees a work before it in the exaltation of

humanity that calls for all its energies, and it has no time nor task for brooding over malicious schemes or for inventing vile plans to wound an enemy. As immortal beings, destined to stand before the universe with all our thoughts and deeds uncloaked, how we should abhor and avoid all that is hurtful to our fellows or mean in ourselves! Created but little lower than the angels, man should ever feel that he is enshrouded with responsibilities to live a noble and useful life—free from deceit, from malice, from bad example, from everything that may be hurtful to his own dignity or injurious to his neighbor.—*E.c.*

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