

But now I see I was not plucked for nought,
 And after in life's vase
 Of glass set while I might survive,
 But by a kind hand brought
 Alive
 To a strange place.

That stock thus thinned will soon redeem its hours,
 And by another year
 Such as God knows, with freer air,
 More fruits and fairer flowers
 Will bear,
 While I droop here.

H. D. T.

BETTINA!

LIKE an eagle proud and free,
 Here I sit high in the tree,
 Which rocks and swings with me.
 The wind through autumn leaves is rattling,
 The waves with the pebbly shore are battling;
 Spirits of ocean,
 Spirits of air,
 All are in motion
 Everywhere.

You on the tame ground,
 Ever walking round and round,
 Little know what joy 't is to be
 Rocked in the air by a mighty tree.

A little brown bird sate on a stone,
 The sun shone thereon, but he was alone,
 Oh, pretty bird! do you not weary
 Of this gay summer so long and dreary?
 The little bird opened his bright black eyes,
 And looked at me with great surprise;
 Then his joyous song burst forth to say—
 Weary! of what? — I can sing all day.

PROPHECY—TRANSCENDENTALISM—PROGRESS.

ONE of the most philosophical of modern preachers has written, — “The practice of taking a passage of scripture, when one is about to give a discourse, is not always convenient, and seldom answers any very good purpose.” I shall not discuss this proposition, but leave it for the decision of those, whom it more immediately concerns. I have found it convenient thus to preface a lay sermon, a word of “prophecy in the camp;” chiefly in the hope that it will answer the good purpose of bespeaking a favorable consideration of the doctrine it is believed to contain. The passage selected is contained in the 29th verse of the 11th chapter of the 4th book, called Numbers, of the history of the Hebrew nation attributed to Moses.

“WOULD GOD, THAT ALL THE LORD'S PEOPLE WERE PROPHETS.”

I feel warranted in using the term prophet and prophecy in a larger signification than is usually attached to them. In the text, and other places where they occur in the Hebrew scriptures, and the writings of the Christian apostles, they cannot, without violence, be interpreted in the sense of literal prediction. Much unnecessary embarrassment, as it seems to me, has been placed in the way of Christianity, by resting its credibility upon the success of the attempt to establish the strict relation of literal prophecy between particular facts of the Christian history, and passages of the Old Testament. This is to degrade it from a system, bearing within itself the testimony of its divinity, and reposing upon the innate and indestructible convictions of the human mind, to a system of ambiguous authority, depending upon the authenticity of ancient records, and subtleties of verbal interpretation. Instead of being a revelation to the individual mind, it has become a mere inference from historical credibility; a conclusion of logic from certain possibly true premises, instead of a self-evident truth, whose witness is always the same, and always accessible, amid all the ambiguities and mutations of language, the revolutions of literature, and convulsions of empires.