theorems, derived from true philosophy and natural theology; the second rest in part on history and events, and in part on the interpretation of texts, on the genuineness and divinity of our sacred books, and even on ecclesiastical antiquity; in a word, on the sense of the texts." And again: * "We must demonstrate rigorously the truth of natural religion, that is, the existence of a Being supremely powerful and wise, and the immortality of the soul. These two points solidly fixed, there is but one step more to take,—to show, on the one hand, that God could never have left man without a true religion, and on the other, that no known religion can compare with the Christian. The necessity of embracing it is a consequence of these two plain truths. However, that the victory may be still more complete, and the mouth of impiety be shut forever, I cannot forbear hoping, that some man, skilled in history, the tongues, and philosophy, in a word, filled with all sorts of erudition, will exhibit all the harmony and beauty of the Christian religion, and scatter forever the countless objections which may be brought against its dogmas, its books, and its history."

P.

HERZLIEBSTE.

My love for thee hath grown as grow the flowers,
Earthly at first, fast rooted in the earth,
Yet, with the promise of a better birth,
Putting forth shoots of newly wakened powers,
Tender green hopes, dreams which no God makes ours;
And then the stalk, fitted life's frosts to bear,
To brave the wildest tempest's wildest art,
The immovable resolution of the heart
Ready and armed a world of ills to dare;
And then the flower, fairest of things most fair,
The flower divine of love imperishable,
That seeth in thee the sum of things that are,
That hath no eye for aught mean or unstable,
But ever trustful, ever prayerful, feelth
The mysteries the Holy Ghost revealeth.