

bad book without injury. The celebrated John Ryland said, "It is perilous to read any impure book: you will never get it out of your faculties till you are dead. My imagination was tainted young, and I shall never get rid of the taint till I get to heaven."

HOW TO BE MISERABLE.—Think about yourself; about what you want, what you like, what respect people ought to pay you, and then to you nothing will be pure. You will spoil everything you touch; you will make sin and misery for yourself out of everything which God sends you; you will be as wretched as you choose on earth, or in heaven either. In heaven either, I say. For that proud, greedy, selfish, self-seeking spirit would turn heaven into hell. It did turn heaven into hell for the great devil himself. It was by pride, by seeking his own glory—so at least wise men say—that he fell from heaven to hell. He was not content to give up his own will and do God's will like the other angels. He was not content to serve God and rejoice in God's glory. He would be a master himself, and set up for himself, and rejoice in his own glory; and so when he wanted to make a private heaven of his own, he found that he had made a hell. When he wanted to be a little god for himself he lost the life of a true God, to lose which is eternal death. And why? Because his heart was not pure, clean, honest, simple, unselfish. Therefore, he saw God no more, and learned to hate him whose name is love.—*Kingsley.*

THE BIBLE AND SCIENCE.—The thing to be lamented was, that the moment men of science got hold of a fact they instantly began to set it in opposition to God's Word. But the vaunted 'fact' of Tuesday often took another shape on Wednesday, and by Thursday was found to be no fact at all. The truth is that geology, as a science, consists mainly of probable guesses. 'That field of peat,' says Sir Charles Lyell, 'has

probably been 7,000 years in course of formation.'—'No,' replies a friend of his own, in a published criticism, 'I think it quite possible that it has only been 700 years in growing.' A piece of pottery is found in the valley of the Nile, and a geologist immediately argues that it must have lain there more than 20,000 years. But an antiquary soon points out marks upon it which show it to be less than 2,000 years old. Yet it is upon guesses of this kind, which do not amount to a tenth part of a proof, that the Lyells and Owens and Colensos venture boldly to assert that it is clear that Moses knew nothing whatever of the subject on which he was writing. Just in the same spirit do Bunsen and his followers unhesitatingly assert that the growth of languages proves that the world must be more than 20,000 years old. We refer them to the confusion of tongues, described by Moses, which at once dissipates their dream. 'O! but that was a miracle,' they reply, 'and we have made up our minds never to believe a miracle.' Very well, gentlemen, then we must leave you; for men who make up their minds before inquiring are not acting like reasonable beings. A dozen other little juntos are now at work in the same laudable fashion. One set is quite certain that man was 'developed' out of an ape. Well, and what was the ape 'developed' out of? They do not know. Our comfort in all this is, that this influenza will wear itself out like the Tractarian, or like the infidel fashion of the days of Bolingbroke. Men have been striving to get rid of the Bible and its inconvenient morality for nearly these two thousand years, but they were never farther off from their end than they are at present.—*Lord Shaftesbury.*

It is a cold lifeless thing to speak of spiritual things upon mere report; but they that speak of them as their own, as having share and interest in them, and some experience of their sweetness, their discourse of them is enlivened by firm