

pared with cost to arrest the progress of decay in teeth, with a very few exceptions, preserve them in the highest state of organic perfection.—*Scientific Tracts.*

THE HUMAN INTELLECT.

THE vast and capacious powers of the human intellect form a theme on which men always love to dwell. It stirs the spirit of man to be told of the secrets he has extorted from nature; of the stupendous treasures of knowledge which he has heaped up; of the sagacity wherewith he has dived into the abyss of dark and hidden things; of the chariot of fire in which he has ascended to "the brightest heaven of invention." Of all these glories it is his delight to hear. He sits in pride amid the spoils and the riches of countless generations, till he feels a sort of divinity within him, and begins to scorn the earth upon which he treads. And then come the loftiness of countenance, and the perversion of heart, which so often turn his knowledge and his wisdom into a snare and a curse. For what will the Lord of all knowledge say to the creature whom He and He only hath arrayed in all this magnificence and prodigality of endowment,—what will He say, if his own bounties are to be piled up as a tower whereby men may build themselves a name, and exalt their pride unto the heavens? If there be any one thing in the course of this world, which proclaims more loudly than another the power, and the majesty, and the goodness of the Almighty, it is the victorious progress of the mind of man. For what are the triumphs of the human mind but manifestations of that One Supreme and Eternal Mind which contains all truth and wisdom; and from which alone the mind of man derives every particle of its energy, every particle and source of its prodigious mastery? And can any one gravely imagine that these powers were given to man that he might erect himself into a deity, and forget the work of the Lord, and the operations of his hand? The mightiest intellects this world has ever seen have never imagined this. It has been their glory and delight to lay their treasures at the feet of Him who "sitteth enthroned on the riches of the universe." Even those grand and ruling spirits, who shone like burning lights in the dark places of the ancient ignorance,—even they were often impatient to "feel after" the "divinity which stirred within them," and to pay Him the honour and the love which are his righteous due, "if haply they might find him." And of those who have lived in brighter and more glorious times, the greatest and the best have always honoured their Creator with all the powers of the understanding which he gave them. And if this was the crown of rejoicing to those master-spirits, what does their great example say to us? Does it not tell us that our intellect was given us for high and holy purposes; that it is a light kindled within us by Him who dwells in light; and that it is both our glory and reasonable service, so to let this light shine before men that they may glorify our Father which is in heaven?—*Le Bas.*