

Rivers to the ocean, run ;
Nor stay in all thy course ;
Fire, ascending, seeks the sun,
Both speed them to their source.

God is then the object of all our studies, and when we consider that he is the fountain of all knowledge, we are convinced that the nearer we approximate to Him so the more we attain of the object we are pursuing.

All science has a relation and connexion with God ; but in making this remark we must observe the distinction between the evil and the good. The one he merely permits and overrules, the other is his own absolutely ; he originates it, protects it, and calls it by his own name *good*.

Our acquaintance with the first should be slight just sufficient to be instructed in its true character so as to prevent it from injuring us. Just enough as to be led to know its nature, not enough as to be acquainted with all its details. In this world we are waging a warfare with evil in all its forms, and as it is desirable to know the powers and designs of our enemies, so in this it is proper to know just as much as will lead us to hate it and successfully oppose it. But in regard to the other, there is no need of any restriction. In the pursuit after an acquaintance with that which is good we may be assured that the more we know will be the means of increasing our usefulness and happiness.

We may divide this class into two parts, viz : that which refers to the present world and that which is connected with the world that is to come, the distinction is proper although you will perceive that the latter always exert an influence on the former, and the former on the latter. There are no branches of knowledge so purely secular that they have no influence on our future destiny and none so purely heavenly as not to be beneficial to our present interests. The present life and the future are indeed so indissolubly connected together that their concerns are linked in a close embrace. But the distinction to which I have referred will hold good, for there are branches of knowledge here which may have no existence in heaven ; for instance, the study of the various languages which prevail on the earth. Those will give place to one mode of communicating our thoughts whether by language or otherwise.

The science of Animal Physiology will not there be needed for the body, the glorified body will not be composed as at present of flesh and bone, nerve and muscle, for flesh and blood cannot inherit the kingdom of God, neither can corruption inherit incorruption. This science will then give place to another which will have for its object that body of whose nature and qualities we are entirely ignorant. And even Chemistry, that science which analyzes and compounds the various orders of matter, it may not be required in heaven, and some other science will succeed it which will enable the blessed inhabitants to enquire into the divisibility or undivisibility of this or the other thing, spiritual or material, or the practicability of compounding two or more together and thereby forming the most useful and beautiful combinations. And many others might be added which have a peculiar reference to this world, which are studied and used for this world but which yet have an indirect influence on the world to come. The two classes might be more definitely named: the one as that which principally relates to this world, and the other that which chiefly refers to the future world of blessedness. Yet both are of God, and will lead our minds to the knowledge and enjoyment of our maker.

The knowledge which is of use for the present world chiefly, is deserving of our close and persevering attention. We have here a part to act, and unless we strive to prepare ourselves for it we will not be able to discharge our duties as members of the family ; as neighbors and as connected with the community generally. And in regard to an elementary education, how pitiable is the case of those who are unable to read and write, they are dependent for all their information on others ; they are therefore incapable of thinking and acting as free and independent beings ; they are ever conscious of their inferiority, and this conviction leads to great moral as well as mental degradation. Turn to those countries where a common education is confined to the wealthy and influential, and you will find the mass of the community alike incapable of per-

forming their duties either as citizens of the world or as the responsible creatures of Almighty God. They have mental faculties, but these are not informed or directed and they are thus but little raised above the brutes that perish. Look at those countries where an elementary education is generally enjoyed and you find a people industrious, frugal, affluent and happy. You find the existence and free action of those great principles of Constitutional Government which tend to exalt the lowest and to bring down the proud and aspiring, each man thinks for himself and while he strives to secure his own rights, he directs the energies of his mind and body for the accomplishment of objects which tend to the well being of the community among which he dwells. And so well convinced are the governments of the earth of the value of general education, that we see in the present day the greatest efforts made to provide it. Witness in Great Britain, and Ireland ; Prussia, parts of Germany, France, and our beloved country—Canada. It is justly considered that with a press free and unfettered, which is daily pouring forth the streams of knowledge, and in a state of society such as does now exist, it is imperative to raise the masses from their degraded condition, and at least to give them the elements of education. And nothing else can save the world from anarchy and bloodshed. Look at the picture of Europe, the changes and commotions which are there taking place, what can prevent a repetition of the former scenes of war, leading to evils of the most fearful kind, uprooting the foundations of civil society, and transforming man into an incarnate fiend ; but a system of general education, thereby qualifying each man to think, judge, and act for himself. Nothing else can prevent the supremacy of the demagogue, or the domination of the victorious general ; nothing else can secure society from the evils which are connected with both. The only remedy is to enable man individually to exercise his rational powers on any question that may be submitted to him, and the demagogue will in vain use his sophistry to deceive the reason, or his splendid declamation, to inflame and arouse the passions. In vain will the soldier paint the imaginary glories of war, war will appear, in spite of all that may be said to the contrary, irrational, unjust, and destructive of our best interests.

(To be concluded in our next.

The Eternal River.

We have never viewed a grander spectacle than that which the mighty stream, rolling its vast floods along our city to the deep, now presents. The Mississippi even in its mildest moods is *terrible*. When it pours along its dark waters beneath the gentle gleamings of a mid-summer's sunset ; or when its gliding ripples are burnished by the silvery effulgence of the midnight moon, its course is still mighty—fearful—resistless ; and we think of its far lonely journeying, and the scenes it has witnessed, and we look upon its placid surface shadowed by the forests of its banks, and it seems to us in all its majestic magnificence, only as the giant slumbering from his labor.

But when the beautiful spring-time is over, and the balmy moonlit evening of Summer is past, and Autumn's shadowy glory is no more ; when Winter broods over desolated nature, then it is that the terrible Mississippi assumes all its fearfulness of aspect, and we realise that we are gazing upon the mightiest stream, with but a single exception, that flows upon our globe. All then is unmingled grandeur—sublimity—magnificence. Turn your eye even now, reader, over its troubled surface, and what a spectacle of grandeur does that mighty mass of volumed waters present ! The opposite shore is desolate, and bleak, and cheerless—the naked banks rise steep from the rushing stream mantled with ice—the trees are leafless and drear—at intervals through their bare, weatherbeaten trunks you catch a glimpse of an ancient mound upon the smooth prairie, while far away in the blue distance, standing out against the dim eastern horizon, are perceived the long line of white cliffs, or the rounded summits of the bluffs, sweeping away from the view. Bloody Island in the midst of the rushing stream stretches out its barren, sandy shores, sad and gloomy as a grave yard ! ah ! a grave yard ! and when the associations connected with its dark history are permitted to throng the mind, the appellation is no misnomer. A grave yard !—let it bear the title—whatever our view respecting the scenes it has witnessed, the name is appropriate.—*St. Louis Bulletin.*