

his Thoughts, must necessarily be wise. Everything connected with daily life, if his mind be really permeated with these teachings, takes its proper place before him. He sees what has a transient, and what a permanent value, — what is merely temporal, and what eternal ; and so learns to appreciate the relative value of all things. Everything that occurs becomes a subject for his thoughts to work upon, and while working in heavenly light his mind grows in wisdom day by day. This action of Thought will not be confined to events as they occur around him, but whatever is read, all the events of the past, all art and science, are brought under the same analysis. The thoughtless person reads merely for the amusement of the moment, remembers little of what he reads, and that little to no purpose. A fact is, to such a man, a mere fact standing by itself, and having no relation to anything else. However much he may read, the thoughtless man can never be instructed. He is of those who, seeing, perceive not, and who, hearing, do not understand. The thoughtful person, on the contrary, reads everything with a purpose. His mind works upon what he reads, and he is instructed and made intelligent, even though he may see only with the light of this world. His intelligence will, however, be very different and very inferior in degree to that of the man who looks at objects in the light of heaven. He will measure things by an uncertain, varying standard, and will appreciate things only according to their temporal value. He will, therefore, never become truly wise. With those whose minds are nurtured by the words of the Lord, everything is judged by the standard of eternal truth. Whatever is learned is digested by the thoughts, and so the powers of the