

*Child.* (3) "When Prince George" (of Saxony) "saw that his son drew near to the last gasp, and needs must die, then he comforted him with the article of justification by faith in Christ, and did put him in mind only to have regard to the Saviour of the world, and utterly to forget all his own works and deservings; that he should also banish out of his heart the invocation of saints. Now when the son felt great comfort in his conscience by these his father's admonitions, he asked his father why he did not cause the same comfortable doctrine to be preached through all his country? His father answered and said, 'My dear child, we must say these things only to the dying, and not to the sound and healthy.'"

*Father.* And thus it is reported of Bellarmine, that being asked on his death-bed, "To which of the saints wilt thou turn?" his memorable reply was, "It is safest to trust in the merits of Christ." And Father Paul Sarpi, the Venetian, and historian of the Council of Trent, in his mortal illness requested the 25th verse of the third of Romans to be read to him, "Whom God hath set forth to be a propitiation through faith in his blood."

*Child.* Father, cannot *we* have *our* table-talk? We should like to ask your opinion on different subjects, without any particular order. If we obtain any information, we can put it into its proper place in our mind, to be ready for use when occasion calls for it.

*Father.* Very well; let it be so. And sooner than have nothing to say, we can take up a book and open it; and either its general tenor, or some particular passage, will suggest some observation, approbatory, or otherwise. Only, let us keep in view *the actual increase of our stock of knowledge.*

*Child.* But what knowledge?

*Father.* Why, only let it *actually* be knowledge,—that by which we really know something. You must always distinguish between words which possess nothing beyond grammatical arrangement, and words which have their counterpart in some actual existence. The memory may be stored, even to oppression, with the former, but there will be no knowledge.

*Child.* Give us an instance.

*Father.* Take the old axiom,—*Nature abhors a vacuum.* Here you have grammatical correctness, and the proposition expresses its meaning with sufficient clearness. But if you were now told, very solemnly, for the first time, "*Nature abhors a vacuum.*"