

hosts of prejudices which warp and poison the minds of men, causing them to look with jaundiced vision upon their fellows. How many of these, like poisonous night begotten vapours rise from ignorance or misrepresentation. Hasty judgments thus formed, and distorted conclusions thus arrived at, could not stand for a moment before the full exercise of that liberal spirit, which finds expression in the caption of these remarks. Our individual life is touched at every point by the great life of humanity. This surging sea encircles us on every hand. Appeal after appeal comes from the dark depths of human want and distress, seeking to arouse to responsive echoes, the deep notes of sympathy and compassion in our common nature. And how may our natures attain to that unselfish and sympathetic attune, which shall lead us in the application of the broadest charity, to "rejoice with them that do rejoice, and to weep with them that weep." The above maxim points out an all efficient method. These words indicate the formation of an invaluable habit of thought. In the carrying out of this precept is implied a mental process, involving the exercise of one of the most lovely attributes of the human mind, none other than the hat of the imagination.

This seems clear from the form of expression used. Put yourself in his place, must mean nothing more nor less than so taking into consideration the various circumstances in the case of others which render them fit subjects for our charity or forbearance, as to identify ourselves in a measure with their interests, thus enabling ourselves to arrive at just judgments and liberal conclusions. In all this it is evident that imagination must play an important part. We are used to think of this faculty as linked with lofty intellect and soaring into the empyrean of exalted thought, opening the portals of brighter worlds, and discharging to gifted spirits the glories which are hidden from common ken. But while the broad realm of thought has been wondrously enriched by the matchless creations of this rare spirit, let us not think that this is her only sphere. Imagination may be linked with *heart* as well as with pure intellect, indeed have not her grandest achievements been effected in this quarter. May we not say, with all reverence, that in its divine perfectness it moved divinity in the fullness of its finite compassion to stand in the place of outcast man, and does it not exist as an essential element in every broadly sympathetic nature.

Look at the numerous institutions that flourish beneath every enlightened government, expressly for the amelioration of the condition of the poor and needy. Consider the great social reforms that

have taken place resulting in grand upliftings of the race, and has not imagination proved a mighty power to move those leading spirits who by these methods have moved the world, was it not the eye whereby they perceived the magnitude of existing wants, the power which acted upon as it was by the other forces of their strong natures, and acting thereupon in turn enabled them to grasp the broad requirements of their time to effect grand measures for the good of their fellow men, in a word to put themselves in the place of others. Here then is a principle, which if brought into the practical every day life of the great commonalty would have a tendency to smooth away those carplings and asperities which flash so readily from resentful natures, and render our every life an evangel of peace and good will to men. It comes into play in those numerous cases where one is aroused to sudden anger by the seemingly unjust actions of others, leading to the calm and judicious weighing of all the circumstances in the case, and the leaving of a broad and generous margin of allowance for imperfections and seeming incongruities. In the numberless cases that arise in real life, calling for our forbearance or presenting claims upon our sympathy, we shall find abundant room for utilizing the imaginative part of our nature by thus putting ourselves in the place of others.

KNOW THYSELF.

In the various and engrossing affairs of our daily life, we are apt to overlook and neglect the study of our own natures, moral, mental, and physical. How far this is true in respect to our moral nature I will leave for the christian to decide. To diligently apply the mind to the investigation of science and the acquiring of knowledge is to cultivate the mental faculties, but to determine what profession is best adapted to our capacities we must study our mind, we must examine it as a mineralogist would a mineral, or a botanist a plant. But to become acquainted with our physical nature it is necessary to study our physical organization.

Upon a knowledge of the laws relating to our different natures and obedience to them, depend our health and happiness. These laws are fixed and unchangeable and they cannot be obeyed unless they are understood. No man can become an architect unless he obeys the principles of architecture, nor can he obey them unless he studies and understands them. And thus it is with the laws of our physical nature. To obey them we must know them.

God has revealed to us his moral laws in the Bible. The physical laws are revealed through the study of our physical organization. But moral and physical

laws are equally divine and, therefore, should be equally obeyed.

Punishment is the penalty of disobedience. Our legislature enact's laws, and thousands of law books are published annually and sent into all parts of the country in order that the people may know and obey these laws. If they are violated the delinquent is punished, but *not always*: The disobedience of the moral law is followed by the punishment of the offender, but *not always*, for under certain conditions man may escape the punishment due to sin. But if man disregards and violates the laws of his physical nature, he himself must expiate the offence for he can in no way escape the penalty. Would a whole train of cars be entrusted to the care of an engineer who did not understand the working of the engine? Much less can an individual, without fully understanding himself, guide the frail vessel of humanity over the sea of life, through the winds of appetites and passions, over the tempest-tossed and roaring billows of fashion, clear of the rocks and shoals of ignorance. How many a fine and noble-hearted young man has been consigned to an early grave, drawn thither by his appetites and passions. How many a beautiful woman has left vacant spot, torn from those whom she loved through the power of fashion!

I conceive that the principal reasons why the laws of health are violated are ignorance and the want of proper instruction at the right time. Before the young man and young woman leave the paternal roof, they should be made acquainted with the principles of physiology and hygiene, and should become conversant with the laws of health. Then will they be able to act, and act intelligently for themselves. They will then be armed with shield, helmet, breastplate, and greaves. Then, if at any time, knowledge is power. It is true that many will, in defiance of this knowledge yield themselves up, as devotees of fashion or worshippers of Bacchus; nevertheless, I believe a great amount of good may be accomplished by the method which I have suggested.

Health, strength, and length of life are regulated by immutable laws, and what we call the Providences of God are the evolutions of those laws. Is it not surprising that ignorance and superstition should exist in regard to this matter? To every other branch of knowledge attention is paid, but that knowledge, in which man's temporal welfare is most deeply concerned, is neglected, science, history, literature, and the fine arts are most assiduously studied, but that most wonderful mechanism of which the greatest of designers was the fashioner, in which we see a conclusive proof of the existence,