

patience, perseverance, and oftentimes the nature of such becomes clear at a moment least expected.

Indeed, truth would be very promptly seen at all times, were it not for the prejudices and ignorance which obscure the perceptive faculties of men. They take up with sophistry and delude themselves, and seek to delude others, with the notion that they possess the truth, whereas they have only got a thing dressed up in her outer garb.

It is ardently to be wished for, that all parties, however they may differ one from another on some questions, would unite to promote knowledge, art, and science, for until the friends of truth make common cause in the conflict against sophistry and untruth, complete enlightenment or civilization is not possible.

In the form of dialogue has ever been considered the best medium for communicating wisdom; but what dialogue, however reconditely or precisely prepared by mere human means, could ever prove fully adequate to enlighten or create the necessary and the abiding love of truth? Not any. The love of God, and the love of true and wholesome knowledge, are the only means.

True knowledge consists in this:—in viewing things as they are actually in themselves; as they have proceeded from God; as they have received their being from Him; and not as they appear to our outer or gross senses.

How often in science do we not see the marvellous realized, and the previously declared impossible become a patent—a commonplace fact. A few years since, was it not declared an absurdity that steam could be made available to maritime purposes? Surveying by the light of revelation, what has already been achieved in the way of science, must we not consider it as bordering on the supernatural, as, in fact, it really is supernatural, seeing that all truths are imparted by God. To him who believes in divine revelation this matter must be clear, and the sceptic fails signally to overthrow it. Certainly, the first great source of all science, of all truth, has not been in reason, nor in chances as—these are but negatives; which act not of themselves; exist not of themselves; but are affected and

swayed by something independent, certain, eternal, and therefore superior. This one thing positive, certain, self-acting, is the source of all intelligence—truth—and truth is God, and God is truth.
M. J. K.

PAY AS YOU GO.—At such a moment as the present every man who has the money, or can raise it any way, should promptly liquidate his obligations. To refuse or neglect to do so, at any time, would be wrong, but now such neglect or refusal is a double and an inexcusable wrong. One dollar set in motion may pay fifty times that amount of debt by people paying as they should. They have no conscience on the subject. They excuse themselves by saying they are "very busy." Suppose you are busy. You are not too busy to neglect such a moral obligation. "I will attend to it in a day or two." You don't know that, for you may die—your property may be burned, or some other providential circumstances may happen to prevent it. "Oh he doesn't want the money." How do you know that? Who gave you the piece of information? Nothing but the voice or message of your creditor can settle the matter. "He is rich, and doesn't want small sums." Indeed! is that your excuse? How do you know that your neglect to pay him hundreds may cost him thousands? "I can't stand such a high rate of exchange." You are bound to stand it, for while in business you must take all its risks. If you can't stand the exchange, how do you expect your creditors can stand your delinquency? "If he wants money he has only to go to the bank." Well, that will do. When a man lets himself down to such a level, he had better "snuff the candle," and desert the ranks of business men.

To be wise in our own eyes, to be wise in the opinion of the world, and to be wise in the sight of our Creator, are three things so very different, as rarely to coincide.

The external misfortunes of life, disappointments, poverty, and sickness, are light in comparison of those inward distresses of mind, occasioned by folly, by passion, and by guilt.