

intellects of philosophers. Spiritual life, also, has its appointed and appropriate means of sustenance and development. The Christian must be nourished with Gospel food—the corn and wine of heaven; he must breathe the pure and bracing atmosphere of prayer; he must live in the sunlight of the Divine favour; he must frequently repair to the “fountain opened in the house of David, for sin and for uncleanness;” he must practice perseverance in appointed toil, and endurance of allotted suffering, for the Saviour’s sake; and he must experience the recuperative influence of religious meditations and of secret fellowship with God, if he is to develop into fulness and ripeness of Christian character.

Thus Christian growth is, to the Christian, a matter of duty and of privilege; and thus, also, the Christian should neither be satisfied with the extent of his attainments, nor discouraged at their insignificance.

---

“What am I?”

CHARITY, it is said, begins at home, and knowledge in this respect very much resembles it. Yet, “Man know thyself,” is an exhortation which needs frequent repetition. And, indeed, this knowledge is a kind not easily attained by reason of the peculiar difficulties connected with its acquisition. There is a wilful want of clear-sightedness when the mind is turned to view itself. Instead of simple perception there is a creative reproduction, so that a true conception of self is seldom if ever realized.

It is a very difficult matter to have a full conception of any subject or object. The various relations which we sustain to the objects of our research, and the different positions from which we view them, influence our perceptions and materially affect the impressions we receive. Hence the