

The wise man's eyes are in his head—to look backward on time.—Our world has now existed for nearly six thousand years, and it were strange if the history of that period was not fraught with instruction. Man, unlike the inferior animals, has the power of transmitting his advancement in science and art to his successors; and posterity have the advantage of knowing former defects and latter improvements. But, in reference to religious matters, we have a surer testimony than that of man, to which we do well to take heed. In the book of inspiration, which is our only unerring guide, the faults of those that have long since given in their account, are there recorded as beacons set up to warn the unwary of danger; and their works of godliness are there narrated, that their successors in the faith may be taught to follow their example.—Every wise man will, therefore, exercise his faculties in reflecting on the past, that he may learn the wisdom of former ages; but, while he gathers instruction from the history of other men and other times, he will not fail to improve on his own past experience. The revolutions of the seasons as they roll will bring to his mind that revolution in his own existence which must soon pass upon him—a revolution which is fast coming upon all living men. The hours that are gone cannot be recalled. The price of rubies could not buy back a single moment. To make a vigorous improvement of the present time, and progress in preparation for eternity, are thereby taught. “Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord.”

The wise man's eyes are in his head—to look forward to eternity.—An hereafter is on all hands pressed on our minds for consideration. The graves are making ready for us, death is beckoning us away to judgment,

and eternity is stretched before our view; and he is not a wise man that would turn his eyes away from the sight. “Who is wise, and he shall understand these things; prudent, and he shall know them?” Death is a terror to every awakened conscience that is not prepared for it; but it is a messenger of peace to every believing, sanctified mind. The believer knows he must submit to the sentence for sin—“Dust thou art, and unto dust thou shalt return;” but, at the same time, he listens to his Saviour's voice, saying, “I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live.” He can therefore say, in the prospect of leaving his defiled body for the grave, “I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God.” Such a peace and triumph of mind can only be obtained by a sure preparation for eternity—a preparation which must be now, or it will not be made hereafter. There is no middle state; after leaving this world, we must pass immediately either into heaven or hell, where we shall abide, not a year or an age, but for ever and ever. A wise man will, therefore, solemnize his mind by contemplating eternity, exercising faith in his Saviour, and cultivating that holiness, as a meetness for heaven, without which no man shall see the Lord.

E. M.

THREE SOURCES OF IDEAS.

“Our ideas proceed from three sources, the senses, reason, and faith; and these are mutually dependent, though their uses and jurisdiction are different. The senses furnish reason with her materials, and reason furnishes faith with her principles. The senses never rise so high as reason, nor is it proper that reason should