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THE INVESTIGATION OF SELF.

It is one thing to live an observant life to carefully examine into all the minuter and more secret, yet more important influences and forces, that are always at work rebuilding and constructing or tear-

ing down and destroying that edifice within, whether it be magnificent and beautiful or lowly and full of sorrow. It is quite another thing to pass unnoticed that voice or cry for aid, or that word of admonition, which says, "Come and watch for yourself," while the attention is gathered completely by the crowding busy thoroughfare. It is strange that men generally adopt the later plan. They watch the bustling and thronging world without themselves, with intense interest, but take everything for granted that refers to their inward being. They believe the world respecting the things which they themselves can only investigate, yet only believe themselves respecting the world. Is it strange then that we should see men condemning in others exactly the things which they do themselves? Is it strange that men should be led and duped by others? Is it strange that men are not their own masters, but are wheedled and inveigled by every appearance of an argument? Is it strange that men should be tanned by excitement and passion into conditions damning to the soul, and blighting to natural purity? Is it not reasonable to suppose that the world would thus be held in darkness, given to all sorts of infernal practices, duped to all kinds of belief, and blasted by all manner of vice? And do we not find this to be the real condition of things? For what man has candidly weighed the questions: What am I? where am I? Who has answered the questions: What was I? where was I? Then who can answer, better than each one for himself, the questions: What will I be? where will I be? If these questions have in any way been replied to the replies have, without further inquiry, been adopted by the masses. And so, not every man has an answer which will bear examination. And the more each one in-