

the perfection of character, and to this end, charity, love, and peace, were to be practised toward men. Such, then, is what infidels call "buying a soul on credit;" such are the principles which in their opinion are opposed to progress. They do not seem to recognize the law that the more frequently an act is performed, the more easily it is accomplished. We can readily see that a victory over an evil passion will at once strengthen the moral character. Yielding to temptation, on the contrary, weakens the moral faculties, and at the same time increases the power of temptation. This invariable rule, being carried to its legitimate extent, leads to the heaven which the infidel ridicules, and to the hell, for which he would express his contempt with "words of living hate that would hiss and sting like a serpent." Infinite woe is the necessary consequence of constant loss of moral power; of constant yielding to temptation. There must be a point beyond which a return to a right course is impossible. This, then, is hell here, and the here-after is subject to the same unflinching law.

A state of perfection will be attained through the exercise of virtue, and by gaining moral strength. As the influence of evil decreases, moral excellence must increase. By thus advancing we become incapable of turning back, and we cannot help growing in perfection. * *

BE NOT CONTENT WITH PRESENT ATTAINMENTS.

Who can be content with their present attainments, when they see how much there is yet to learn, how many millions of books to be read, how many new branches of philosophy, of science or of art there are to be pursued, how much knowledge there is yet to be gained? And where can we find greater pleasure, than in gaining that knowledge?

Some may think they have ascended the hill of science, and are now resting on the

top of fame's dread mountain, with nothing to do, but to play with the laurels they have gathered, and look down upon the grasping tendrils that are winding their way up rugged recesses.

But alas, how mistaken they are! They do not seem to realize that there are still higher peaks and neighboring hills, which they have not yet climbed.

On the contrary, those who earnestly desire to become wise and good, feel as they advance, that they know so little in comparison to what there is yet to know, that they estimate themselves, not as intellectual giants, but as tyros in science,

Because they have mastered one science or read one hundred volumes of the world of literature, they do not fold their hands as if that were all there was to be learned, but keep reaching out after knowledge. Not that they expect to learn all there is to be learned, but their only contentment is in learning and improving all they can.

Why is it that we have so many and great improvements, in the present age, that they had not in the past? Look at public libraries, aside from the many private libraries, in every city all over the world; and the newspapers, one or more of which are printed in every little town the world over.

Then think of the parchments that used to be the only means of preserving histories. Look at the self-binding reaper of the present day, and then think of the cradle with which grain used to be gathered. Think too of the great telegraphic and post-office systems, and you will see that we are a people of progress and improvement.

It is evident that we enjoy these privileges above our ancestors, because men are not content with their present attainments but are always thinking, reasoning and working for something better and higher.

Let us then, not be content with our present attainments, but press onward and upward and, as we rise higher our minds will expand and become more com-