ncholy historics "Quit you like men, be strong. Strengthened with ed characters, - all might by his Spirit in the inner man. Be strong rsonal wealth of in the Lord, and in the power of his might." If you ations, of brave would "quit you like men," i. e., if you would oud aspirations, faithfully perform the duties, and nobly accomplish ted in the mad the mission, and finally reach the high destiny ns, with God's God has appointed you, as those bearing his "image ving and imperand superscription;" if you are to be MEN, in the way that ends deepest, truest, grandest sense of the designation, i. e., ful ruin of the Christian men, you must be strong-strong, not in your own strength, but "strong in the Lord, and in for your own the power of his might,"-strong, not in bone and side from your brawn, nor yet in brain, nor yet in your native moral should, as soon instincts, but "strengthened with all might by his the sacred and Spirit in the inner man," i. e., a Divine strength with which you implanted in the deepest depths of your Moral Naecountable and TURE. The text, as thus expounded, gives us for the a brief continu-theme of our present discourse-

varp and woof, the STRENGTH THAT ENNOBLES AND ENDURES.

ashion and fix. In discoursing upon this topic, I have two leading for weal or for questions to answer. I. What is the Nature of that uchsafe to me strength? and II. What is its Source?

- and to you the I. WHAT IS ITS NATURE?
- t you need to 1. It is not physical. It is not to excel in muscular power. To be stalwart of frame, strong of arm, ges, either one swift of foot, and tireless in athletic games, may give ntemplated in you notoriety in a community, and even a cosmopolicopiously and tan celebrity. But such a reputation implies no true r which I am dignity. It is the ancient and barbaric notion of personal greatness. It is brute power, in which a