

**CHARACTER.**—"The essence of the character is in the spirit. The sin of an action is not in the outward performance, but in the motive."

**GOD.**—"How great is God! He is the cause, the means, and the end of all things in the universe but sin, and even sin He subordinates to His own high ends."

**LOVE.**—"Love rules the intellect; what the heart loves most the intellect most ruminates. Thought like a conveying angel, will bring the loved one to the soul's eye a thousand miles away. To a true disciple Christ is the grand central theme of thought."

**PERSONAL CHRISTIANITY.**—"Personal Christianity is not a creed, however orthodox; not a ritualism, however scriptural; not a profession, however outwardly consistent, not a service, however seemingly useful, but is Christ in man."

**FIRST IMPRESSIONS.**—"First impressions are the most indelible and influential. The rich man in hell remembered his 'father's house.' The soul strikes its roots deeply into the first scenes of its life, and those roots may be as fine as the finest web, but they are stronger than adamant chain. Nothing can break the mystic fibre. Though a thousand miles away, the soul feels their vibrations."

**THE DEVIL A PREACHER.**—According to a mediæval legend, an evil spirit once entered a monastery, passed his novitiate, and became a full brother. In preaching one Advent to the assembled friars, he spoke of the terrors of hell, and depicted them most graphically, being, of course, eminently qualified for so doing. His discourse produced a profound sensation among his audience, their blood curdled with horror, and some of the weaker brethren

fainted away. When the true character of the friar was discovered, the Superior expressed to him surprise at his want of judgment in preaching a powerful sermon, calculated to terrify the hearers from ever venturing on the road which leads to the place described by the preacher with such reality. But the devil replied, with a hideous sneer, "Think you that my discourse would prevent a single soul from seeking eternal damnation? Not so; the most finished eloquence and the profoundest learning are worthless beside one drop of unction—*there was no unction in my sermon.*—*Sabine Baring-Gould*

**THE SAGACITY OF THE ELEPHANT.**—We saw an account lately of an elephant upon service in India, that, going to drink, fell into the broad, deep tank or well, constructed as a reservoir. To get him out, they threw in great quantities of fascines or hurdles, which the intelligent creature placed under his feet as fast as they were given him, and thus raised himself not only to the level of the water, but to the brink of the well, and moved out without difficulty. Now this is the way to conquer the world and rise above it, when you have fallen into temptation, or into a sea of anxieties, or cares, or pleasures. Instead of being overwhelmed with them, tread them under your feet, and you are soon raised superior to them, by the very means of them. It is for this very purpose that God suffers his children to fall into divers temptations, as a discipline for their good; and if they have a spiritual intuition half as quick and active as the instinct of that sagacious elephant, and desire to get out, rather than play about and dally with the world for their own indulgence, they will count it all joy, knowing that the trial of their faith worketh patience. But patience must have her perfect work, and they shall be perfect and entire, wanting nothing.