

evidence of true inward life, *is everything.*

A man's character is himself. What you like or dislike in him; what you admire or find fault with is not so much his look as his character. He may be very pleasant to look at, and yet very disagreeable to deal with; or he may have no features in all his countenance that you can admire, and yet his presence be acceptable. His character is himself. I do not mean to say that nice looks are not desirable; I know that they go a long way towards gaining acceptance for their owner; but after all, "manners make the man." We know that Satan himself can be transformed into an angel of light, and that a very Joseph can be concealed beneath a rough exterior.

If character, then, be so important in the eyes of men, what must it be with God? He regards the person of no man. When his eyes behold and his eyelids try the children of men, he regards not the strength of the arm, nor the power of the frame, nor the symmetry of the countenance, nor the loveliness of the complexion—but the character. There is not much difference, that I can see, in the way of stating the case for this world and for the next. A wise parent says to a child: "Keep a good character, my child, and you will always have a good place. If you lose your character, you are done for." He might stretch his thoughts beyond the little horizon of a short human existence: he might point to a world that is to dawn on us when this world is done with, and with great reverence he might add: "Keep your character pure, my child, by God's grace: regulate it carefully after God's word, and you will have a good place given you, through the merits of your Saviour, in the world to come. But if you suffer your character, through Satan's wiles, to be spotted and defiled, you will be ruined eternally." Yes, it is quite as true of God as it is of man, that in his sight, character is everything.—*Sunday at Home.*

WILD GOATS.

In the account of Saul's pursuit of David to En-gedi, two circumstances are mentioned which are worthy of a passing remark. The first is, that there were *sheep-cotes* there in connection with the cave into

which Saul retired. I have seen hundreds of them around the mouth of caverns, and, indeed, there is scarcely a cave in the land whose location will admit of being thus occupied, but has such a "cote" in front of it, generally made by piling up loose stones into a circular wall, which is covered with thorns as a further protection against robbers and wild beasts. During cold storms, and in the night, the flocks retreat into the cave, but at other times they remain in this enclosed cote. The cavern may have been full of them when the king entered; nor would his presence have disturbed them—as I have found on many occasions—while their constant tramping about the sleeping Saul would have rendered the approach of David wholly unnoticed. I have heard them step over me when resting in such caves, and have seen them actually tramp on their sleeping shepherd without disturbing his slumbers. Moreover, these caverns are as dark as midnight, and the keenest eye cannot see five paces *inward*; but one who has been long within, and is looking *outward* toward the entrance, can observe with perfect distinctness all that takes place in that direction. David, therefore, could watch Saul as he came in, and notice the exact place where he "covered his feet," while he could see nothing but impenetrable darkness.

The other fact is, that the cliffs about En-gedi were then called the "rocks of the wild goats;" and from them, doubtless, the place received its name, En-gedi (Ain Jidy) the Fountain of the Goats.—Now it is a remarkable and a pleasing circumstance that these bold and hardy dwellers upon the rocks are still found in the wild ravines about Ain Jidy. I have seen the skin and powerful horns of one that was shot there by an Arab hunter.

"AND LO! I AM WITH YOU
ALWAYS."

"And lo! I am with you always," saith our Saviour. Every Christian is beset at times with a sense of fear. The world, the devil, and the flesh, all combine to annoy, distract, and terrify him; and often as he views his vast responsibility—the high stand he has taken, the constant effort and watchfulness required, he is ready to exclaim, "Who is sufficient for