

wounds of a friend." There are enough that will flatter those who love to be flattered, and enough that will criticise, and enough that will be silent and sorrowful. But there are few that will tell a man the very things which it most concerns him to know.

But if a man employs his prosperity as a garner, in which are gathered the seeds of other men's advantage; if when he is lifted up he will often let himself down among those who are struggling; if he will oblige his heart to go out of its own courses, to enter upon the story of other hearts, to think, feel, plan, and achieve for them, he will rob prosperity of its sharpest danger, and put himself into that very school where God teaches us how to be like Christ;—a school in which our Master was once himself a scholar, for "though he was a son, yet LEARNED he obedience by the things which he suffered; and being made perfect, he became the author of ETERNAL salvation unto all them that obey him."—*N. Y. Independent.*

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LET me remember that the great end and object, the *terminus ad quem* of the Christian doctrine, is not that I should believe as a Christian, but that I should do as a Christian; the one is the stepping stone to the other.—*Chalmers.*

THE Heart has its arguments and motives with which the Reason is not acquainted. We feel this in a thousand instances. It is the Heart and not the Reason which has properly the perception of God. *God sensible to the Heart*, is the most compendious description of true and perfect Faith.—*Pascal.*