

Words of the Wise.

NO FLOWER can grow in Paradise that is not transplanted from Gethsemane; no one can taste of the fruit of the Tree of Life that has not tasted of the Tree of Calvary.—*Leigh Richmond.*

THE Scriptures give four names to Christians, taken from the four cardinal graces:—*Saints*, for their holiness; *Believers*, for their faith; *Brethren*, for their love; *Disciples*, for their knowledge.

A RELIGION that never suffices to govern a man, will never suffice to save him. That which does not distinguish him from a sinful world, will never distinguish him from a perishing world.—*John Howe.*

CHRIST descended to us that He might unite us to God; until we have reached that point, we are, as it were, in the middle of the course. We imagine to ourselves but a half Christ, and a mutilated Christ, if He do not lead us to God.—*John Calvin.*

THE general end of both the Old and New Testaments is one, the only difference between them being this, that the Old has made wise by teaching salvation through Christ that should come, and the New by teaching that Christ our Saviour is come.—*Hooker.*

WHEN may a person be charged with cowardice? When he fears to tell the truth; when he insults the weak; when he is afraid to do right; when he shrinks from maintaining that which he knows to be good; when he prevaricates on being detected in error or falsehood; and especially when he knows certain things of himself and is afraid to own it.

I MUST pray to God that somebody else may do whatever I left undone. But I shall not have any right to that prayer unless I do my duty whenever I see it. And oh! to how much duty we are blind and deaf! But at least we may pray that God will lighten our eyes and open our eyes, and I believe a sincere soul was never left with that prayer unanswered.—*Edward Garrat.*

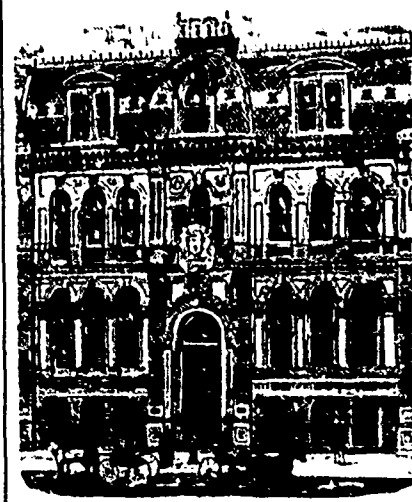
CULTURE when it assumes its proper place illumined by faith, and animated by devout aspirations, acquires a dignity and depth, which of itself it cannot attain. From faith it receives its highest and most worthy objects. It is chastened and purified from self-reference and conceit. It is prized no longer, merely for its own sake, or because it exalts the possessor of it, but because it enables him to be of use to others who have been less fortunate. In a word, it ceases to be self-isolated, and seeks to communicate itself as widely as it may. So culture is transmitted from an intellectual attainment into a spiritual grace.

PHILOSOPHY has sometimes forgotten God; a great people never did. The skepticism of the last century could not uproot Christianity, because it lives in the hearts of the millions. Do you think that infidelity is spreading? Christianity never lived in the hearts of so many millions as at this present moment. The forms under which it is professed may decay, or they, like all that is the work of man's hands, are subject to the changes of moral beings; but the spirit of truth is incorruptible; it may be developed, illustrated, and applied; it never can die; it never can decline. No truth can pass away. The flame is undying, though generations disappear. Wherever moral truth has started into being, humanity claims and guards the bequest.

THE reason why a great many people seem to be always changing their faith, is that they never really have any faith. They have indeed what they call a faith, and are often very positive about it. They have gathered together a number of opinions and fancies, often very ill considered, which they say that they believe, using the deep and sacred Word for a very superficial and frivolous action of their wills. They no more have a faith than a vagrant has a home who sleeps upon a different doorstep every night. And yet he does sleep somewhere every night, and so these wanderers among the creeds, at each given moment are believing something, although that something is forever altering. We do not properly believe what we only think. A thousand speculations come into our heads, and our minds dwell upon them, which are not, therefore, to be put into our creed, however possible they seem. Our creed, our credo, anything which we call by such a sacred name, is not what we have thought, but what our Lord has told us. The true creed must come down from above and not out from within. Have your opinions always, but do not bind yourself to them. Call your opinions your creed and you will change it every week. Make your creed simply and broadly out of the revelation of God and you may keep it to the end.—*Rev. Phillips Brooks.*

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