

eminent for this power, as Paul for his logical tendency and Peter for his executive talents. All had their place ; but we agree with the master in assigning the most honored place to the mind of St. John. He exhibits Christianity on its best ground. He states its historical facts, and traces out their connections and conclusions indeed, yet even in his historical record he constantly points out to us the moral and spiritual principles that must be received by the soul on their own evidence through experience of their living power. These principles are features, elements of the Divine Word, and that action of the soul which accepts them is the action of faith. Faith, — sacred word ! — sadly abused indeed, confounded with blind credulity and dark superstition, yet itself the very spirit of light. We will abide by the loved disciple's definition, although it may condemn our own worldliness. He that believeth is not condemned. " This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." The interior eye opened to the light, — this is faith.

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**QUIET WAY OF BUILDING UP CHARACTER.**—You may dazzle men's eyes with large enterprises in philanthropy, but possess nothing of the philanthropic spirit ; and so you may do nothing wonderful in your whole life, yet from your constant inward striving after holiness, the temple of God may at length stand in all its beauty in your heart. The mighty floods you see holden in mid air went not up with great commotion and fearful display, but ascended in invisible drops upon the sunbeams ; and it is but a slow perspiring from the hills that supplies the earth's exhaustless fountains.—*Bartol.*