

work, a sensitive, conscious substance, is to stand eternally? If the unconscious vegetable life selects ethereal aliment out of heaps of rubbish, with which to grow into such exquisite fashions; on what should I feed, that I may grow into the likeness of the absolute perfections of God? I must have spiritual food.

An inspired writer names the different elements out of which spiritual manhood is to be constructed, when he says, "Whatsoever things are true and pure and lovely or beautiful, and of good report, if there be any virtue, think on these things."

First and preeminent is Truth. It is not only to be the foundation upon which to build a perfect manhood, but it must permeate every muscle and sinew, every vein and nerve. Absolute truth is that perfect fitness of things which constitutes the fundamental law of the Universe. For an individual to be true is to be conformed to that fitness of things, and to be in perfect accord with it. Exact conformity to our relations, physical, social and spiritual, and to have all our powers attuned to perfect harmony, is the ideal. It is easy to state what truth is in general terms; it is difficult to trace it in its minutia.

What is truth? Within the range in which we are acting is a question of momentous import. To solve it is the main business of life. The saying floating about in our literature and conversation, "It matters little what we believe, if only sincere," is a pernicious falsehood. Whatever of error we may gather about our structures must be consumed as hay, wood and stubble. However sincere we may have been in using such materials we shall suffer loss. All accumulations of error, however spacious and imposing, are to be burned up, and the time and energy devoted to gathering and piling them are wasted.

We may make a distinction between error and falsehood. Error may be unconsciously gathered, falsehood cannot be. Perfect sincerity is required of us,

perfect knowledge is not. Falsehood enters into a character and viciates it; errors are rubbish gathered about it, and may be destroyed without necessitating its destruction.

The next element which enters into this grand building is Purity. Purity of heart is that quick and sensitive delicacy to which even the very conception of sin is offensive. It is that disposition which turns instinctively from the very appearance of evil. We may beautify it by thinking on whatsoever is lovely.

The Lode of beauty is in the nature of God. His care of the beautiful is exhibited in all His works. Beauty adorns everything He has made. The grandest, most awful revelations of His Omnipotence are fringed and studded with beauty.

As we shudder on the verge of the awful chasm into which Niagara with thundering roar plunges its waters, we see the ineffable iris and flashing foam combining to crown this gulf with radiant beauty. Emotions of awe and dread thrill us, while sweet emotions of loveliness bless us.

Loveliness is the robe and crown of a holy character. Things of good report, an unstained reputation, is the fragrance of a beautiful life. *Truth, nobility, justice, and purity*, make up the substance of a character we all may build. Loveliness is the outward adornment, a good report is its savor. Character is summed up in the strong term, *virtue*. Its adornment and fragrance are expressed in the term praise.

"As a man thinketh, so is he." Never was a truer saying than this, which has become a proverb. It is by thinking that the spirit feeds. Every person is what their thoughts have made them. Genius is power to think closely and persistently. Thought has made all the difference of intellectual growth, and achievements so marked in human history. The disparity of moral character and conduct exhibited by mankind can all be traced to the same source. Low, ignoble things attract thought, as the deceitful cup at-