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no assistance. The water was deep, and

water, and for a little while succeeded

continued until he is taken to join the church

in heaven, where his blindness will be done

away, and he shall "see the King in His

The lovefeast is closed by that most

solemn and impressive service, the Renew-

of evening have down around the lowly place of worship. The rapidly-increasing darkness renders it necessary to dismiss the

Whole No. 441.

"Looking Unto Jesus."

Hebrews xii. 2. BY LUCY MOORE.

Look unto Jesus, when before the throne Of mercy thou dost pour thy soul in praye He is the great High Priest, through whom alor Thou may'st have hope to find accepta

No other name or merita will avail; But for the sake of Christ thou shalt prevail.

Look unto Jesus, when thine aching heart Is with remembrance of its sin opprest; He careth for thee: weary as thou art. And heavy-laden, he will give thee rest. Look to thy Saviour : he has ransom'd thee, And paid thy debt of sin of Calvary.

Art thou alone, without a friend to cheer Thy path with the sweet voice of sympati Look unto Jesus. He is ever near; He will support, and guide, and comfort Angels unseen are witnessing the strife. The painful conflict of thy daily life.

O murmur not, however rough the road : Be not dishearten'd at its weary length; Thy path of suffering Christ himself hath trod Look unto him; and he will give thee strengt Remember, in thine hour of agony, All this, and more, thy Saviour bore

Look unto Jesus: with the loving eye Of tond devotion gaze upon thy Lord, Until thy kindling spirit mount on high, Eager to do his will, to hear his word, And rise with him to endless joys above.

The Need of Jesus.

"Unto you who believe He is precious."-1 Par. ii. 7 I need Thee, precious Jesus! for I am full o

My soul is dark and guilty, my heart is dead within-: I need the cleansing

always flee-The blood of Christ most precious, the sin ner's perfect plea.

I need Thee, precious Jesus!

To guide my doubting footsteps, to be my strength and stay.

I need thee, precious Jesus! for I am A week and foolish

To guide me safe to glory, where I shall se

I need Thee, precious Jesus! I need Thee day by day,
To fill me with Thy fulness, to lead me

my way:
I need Thy Holy Spirit to teach me what I am

To show me more of Jesus, to point me I need Thee, precious Jesus! and hope to se

Encircl'd with the rainbow, and seated or

Thy throne : There with Thy blood-bought children my ion

shall ever be To sing Thy praises, Jesus!-to gaze, my

A Christmas Holiday.

Slowly ascending a mountain path, the dreaching rains of the tropics, a solitary equestrian pursues his way beneath a lofty archway of living green, extending for several miles, and formed by branches of the plume-like, magnificent bamboo, which shoot up to the height of thirty or forty feet from at which he dismounts lies a few yards from the public road; but no stranger, as he looked upon it in passing, would suppose that the humble, mean-looking building is a place consecrated to the worship of Jehovah. It is an old and delapidated house of two stories; and during the ordinary days of the week, the sounds that issues from and the forge; while in the piazza, and story is divided, there is nothing to show three small rooms into which the that the building is ever used for any other purpose than the residence of the blackith and his family. But if the passing traveller should happen to inquire what pur pose the rude awning of cocoa-nut branches brown out from the building to the distance of some yards in front, is to serve; or if, perchance, he should cast his eye upon the rough benches and temporary pulpit semblance to the park scenery of England his sight, which rendered him incapable of

stowed away in a small outbuilding; then he may ascertain that this is a Missionary station, where Christian Negroes assemble to worship God, and hear words-whereby they may be saved.

when spring adorns it with its richest beauworking at his trade as a carpenter, and made him useless to the estate; and he scattered innumerable orange-trees, left believes that the Lord brought him into this standing there to shelter the cattle from the burning heat during the day; and now, all the sale trade as a carpenter, and made him useless to the estate; and he standing there to shelter the cattle from the burning heat during the day; and now, all the sale trade as a carpenter, and made him useless to the estate; and he standing there to shelter the cattle from the burning heat during the day; and now, all the sale trade as a carpenter, and made him useless to the estate; and he standing there to shelter the cattle from the burning heat during the day; and now, all the sale trade as a carpenter.

lay in a town on the south side of the island, had just arrived and sent away his horse, land had just arrived-become the interestloth, after a ride of nearly twenty miles; to partake of it. Liberal, indeed, is the provision; for here it is the custom for the classes of Christian negroes, forming the Society, to provide in turn for the refreshment of those who come to minister to them in holy things; and they vie with each other in showing kindness and honor to those who dispense to them the bread of life. The ment described and complex presents are persons already saved, by God's blessing on Missionary labors; and others just emerging from a spiritual bond-dispense to them the bread of life. The ment described and complex presents are persons already saved, by God's blessing on Missionary labors; and other in the bread of life. The age infinitely worse than that slavery which His prayer was heard; for, while struggling meal despatched, and family prayer and thanksgiving offered to God, the people are beginning to assemble for public worship.—
Look out in whatever direction you will, you may see men, women, and children, in you may see men, women, and children, in their bodies the marks of the Lord Jesus;"

age inninitely worse than that stavery which makes them goods and chattels. Some of their for dear life, and his strength nearly exhausted by the effort, he was enabled, almost miraculously, to seize hold on a very small projecting substance, and for some their bodies the marks of the Lord Jesus;"

beginning to assemble for public worship.—

Look out in whatever direction you will, you may see men, women, and children, in their bodies the marks of the Lord Jesus;"

beginning to assemble for public worship.—

their religion at the Apostle Paul, "bear in their bodies the marks of the Lord Jesus;"

there have suffered much on account of exhausted by the effort, he was enabled, almost miraculously, to seize hold on a very small projecting substance, and for some their bodies the marks of the Lord Jesus;" their clean light dresses, gathering towards a common centre; and that centre is the house of prayer. Some carry chairs, and others stools and short benches, on their heads,—for Negroes carry almost everything on their heads, and they have suffered with unmurmuring the heads,—for Negroes carry almost everything on their heads and continued to the continued to t thing on their head; and, as they draw sufficiently near to render the countenance quite visible, many a dark face seems full they said unto me, Let me go into the house of the Lord." The hour for comencing the service has arrived; and when the Ministers have succeeded in threading their way through the crowd to the pulpit, raised only a few inches above the floor, most interesting and impressive is the scene that meets their gaze. The iron, new and old, the blacksmith's implements of toil, the ashes and coals, have all been carefully removed,-everything, except the anvil and the forge,-and the place made as clean as the forge,—and the place made as clean as bly advanced, when the people are assembleare and labor could make it; for this duty, ed again in and around the house of prayer. also, the several classes cheerfully take upon them in succession. Standing on the fire-place, with their heads touching the

ceiling, are two men, the one brown, the other black,—the latter being an intelligent young slave belonging to the adjoining estate. These are the leaders of the choir; and their helpers, chiefly black boys and girls, are around them, some half concealed up the chimney, to the great detriment of the clean white holiday-clothes in which they are attired. At the back of the forge, seated on the large bellows, or on the slope of the chimney, one row above the other up awning of cocoa-nut leaves in front, and at every open door and window-place, there is dense crowd consisting of seven or eight hundred persons, nearly all black, but here and there exhibiting a skin of lighter hue. The hymn of praise is sung, and devout and hearty are the responses of the congrega-tion, while one of the Missionaries reads the abridgment of the admirable service of the Church of England. The "Morning Serters the pulpit, and after singing and prayer amounces the text, "For this purpose the Son of God was manifested, that He might destroy the works of the devil." (1 John The sermon, plain, simple and carnest, is heard with profound attention; and many a moistened cheek, and many an audible response, tells how deep an interest

andible response, tells how deep an interest is felt by that assemply of slaves in the story of redemption. The discourse is soon finished, other duties requiring that it should be brief. But after a short pause the Minister's voice is again heard. The redemption of the soul is not now the theme; and yet every eye is riveted on the speaker.—What is that subject to which he is now referring, and in which that audience feels such an absorbing concern? Freedom is the word that is now on the Preacher's lips.

It is a subject to which, even in a spiritual of the Gospel, and making them partakers of the above sketch refers the whole neighbour-hood for miles was ravaged by insurrection-ary war, which caused the destruction of much property, and the sacrifice of many, lives. But so well was the counsel of the Pastors followed, that not one of the members of that communion could be prevailed on to take part with the insurgent slaves, although their refusal nearly cost several of them their lives. One of the Class-Leaders, named John Spence, who boldly ventured to remonstrate with the misguided people when they were about to apply the torch to It is a subject to which, even in a spiritual sense, allusion is not often made in the pul-pit in that land of slaves; and powerful and pressing, indeed, must be the motive which induces him to touch upon a topic, the discussion of which is pregnant with danger both to himself and to his audience. He far advanced, and it is a time of year with which, in more nothern latitudes, we are acvery generally, among the white people, of customed to associate the ideas of frost and snow, and the comfort of the warm fireing the holidays; and intimates that he and side; for it is the day succeeding Christmas- his brother Minister have received intelli-

day. But most grateful to that Missionary traveller is the protection afforded by the umbrageous foliage from the scorching sun, which there, through all the months of the year, pours down a full tide of heat and year.

his counsel of the like pacific tendency.

The public service ended, some of the congregation, and nearly all the children, old in sin. For several years he has gone are seen wending their way in various di-rections towards their homes. But the eye hear the Missionaries preach; and has often is speedily arrested by a scene of lively interest. All around that forge the land is devoted to pasturage, divided into large fields by stone walls. Studded with clumps of trees, the growth of centuries and almost the many than the many th

though it is the month of December, those sion made upon his mind by this grievous are laden with delicious fruit, whose golden calamity soon passed away, and he continued hues present a brilliant contrast to the deep- to be as wicked in his heart as ever, although as the traveller rides into the yard; and it green foliage which surrounds it, and im- he had been favoured for some time with might be gathered from their mutual salu-tation that they have met at this place in accordance with a previous arrangement.—

green to the extended landscape an indescrib-able glory. Beneath the shade of the orange-trees near the place of worship are his way about the estate alone, he fell into Cordial greetings, and "the news from gathered small groups of people, each conhome"—for the monthly packet from Engthe men and women in separate groups. ing topic for conversation as the two friends stroll leisurely down the road. After a ed on the ground, except two individuals in He struggled hard to keep his head above brief delay, breakfast is announced; and, re- each party: one of these is the Class-Leader, turning to the house, they sit down, nothing and the other is the member to whom the Then it was that with amazing rapidity the

happiness, though bedewed with tears, while he speaks to those about him concerning the things of God; who, having already resisted Lord Jesus Christ." It is his earnest deunto blood, is destined ere long to endure a sire to devote the life which God has thus martyr's sufferings, and fill a martyr's grave.

The whole scene is one for the heart of a Christian philanthropist to rejoice over. One after another, the classes are summoned into the place of worship; for there the Missionaries are engaged in renewing the quarterly tickets of the members; and each member receives, with the token of Christian fellowship, suitable advice and admonition. Several hours have been occu- ing of the Covenant. And now the shades pied in this, for the afternoon is considera-

The company is smaller than at the forenoon service; for it consists now only of cabin church-members, or those who are on trial for membership. These parties are invited to tell them "that fear God" what he has done for their souls." Statements characterized by greater elegance and accuracy of diction may be heard in European congregations; but none more scriptural, or more to the Missionary came to reside among them. clearly descriptive of a genuine work of are the Class-Leaders. Although mostly grace in the heart. There, amongst those slaves, belonging to the adjacent plantations

and, after having attended the services at

six o'clock in the morning, and also in the forenoon, to walk home again on the Sun-

repudiating their claim to humanity, may be found that capability of knowing and loving God, and enjoying communion with him, which, amongst all the tenants of this lower creation, belongs to man alone.—

May they feel that forever the light of thy face Makes radiant with glory, as Tabor, the place, And rejoicing in hope, ever-blessing and blest, May it be, as of old, still the place of Thy rest.

St. Johns, Dec. 7.

ISABELLA.

List is surprising how some preachers can be contented to go on, year after year, without any evidences of conversion, and with the discover, how unlike him we are selfishness has penetrated our inmost out any evidences of their we discover, how unlike him we are selfishness has penetrated our inmost out any evidences of their we discover, how unlike him we are selfishness has penetrated our inmost out any evidences of their we discover, how unlike him we are selfishness has penetrated our inmost out any evidences. Ought they not to institute of usefulness. And there may be witnessed those contrite influence, from being betrayed into wrong and gracious emotions which are of the doing during those trying times which, it is operations of the Holy Spirit:— "The godly fear, the pleasing smart, The melting of a broken heart, The tears that tell of sins forgiven, The sighs that waft the soul to heaven."

beauty.

A meal no less bountiful than that of the grateful people, and is thankfully enjoyed; There is one name that occurs often in the after which the holy Scriptures are read, simple narratives related by the sable mem-bers of that Christian church. It is that of at the blacksmith's family-altar. Then on James Malcolm,—a slave belonging to a rude and humble couch, notwithstanding neighboring property, whose strongly marked fresh rumours of insurrection and impending African features may be seen beaming with trouble, the Missionaries find welcome and

African features may be seen beaming with benignity and enjoyment; as one and another rise up to tell of the goodness of the Lord in bringing them under the influence of the Gospel, and making them partakers the distribution of the Gospel, and the Go Others, still referring to James Malcolm, tell how, years before, he had spoken to them of the comforts of religion, and invited but three times the muskets presented at them to go with him to the chapel at Mon-tego-Bay, where they heard truths by which doned their sanguinary purpose, concluding they were saved; and how, ever since, until that John Spence was the joyful day when the forge was opened for the worship of God, they had been accustomed to walk eighteen or twenty miles during the Saturday night to hear the truth,

The Lasting Sunshine.

"Why art thou cast down, O my soul? and why a

umbrageous foliage from the scoreining sun, which there, through all the months of the people have been heard to declare that the year, pours down a full tide of heat and splendor, with little perceptible variation; making these beautiful islands of the Carribean sea a region of perpetual summers. Having been thrice engaged in the service of the sanctuary on the preceding day, at a town on the southern coast of the island, he is proceeding to the inferior, where other duties await him; and he was crossing the savannah in the direction of the mountains, long before the faintest streak of light in the eastern sky announced the coming dawn, that he might avoid as much as possible the fatigue and exhaustion of horseback-exercise during the heat of the day. A journey somewhat exceeding four hours in duration (for the Missionary was somewhat indifferently mounted) has brought him to the scene of his immediate labors. The house of command, and to bring certain ruin on all streets of the scene of his immediate labors. The house of command, and to bring certain ruin on all streets are command, and to bring certain ruin on all streets are command, and to bring certain ruin on all streets are command, and to bring certain ruin on all streets are command, and to bring certain ruin on all streets are command, and to bring certain ruin on all streets are commanded. King David had been sorely temp African parentage; but there is a peculiarcommand, and to bring certain ruin on all
implicated. He entreats them, as they value
their lives, and regard their families, and the
honor of Christ's cause, to be no parties to
any violent or illegal proceeding; but patiently and prayerfully to await the issue of
events, until the Lord in His providence
should give the boon they so ardently desire. The other Missionary in a brief addirect confirms what has been said, and adds
his counsel of the like pacific tendency.

The public service ended, some of the
congregation, and nearly all the children,

African parentage; but there is a peculiar
ity of countenance which attracts observaity of countenance with the sinners. "God is love."
Christ Jesus came into the world to save sinners. "Whosoever believeth him shall not perish." These great truths rise above
of peril. But we rest on certain great unsinifiting, unchanging facts. "God is love."

Christ Jesus never quench one beam of all that blessed sun-light. Earth—or, rather, our little nest upon it—may be in shadow, but the spacious firmament is flooded with a sea of light; and, remember, clouds are in their very nature movable and evanescent.

His love is constant as the sun,

SUGGESTED BY THE DEDICATION OF THE NEW

WESLEYAN CHURCH AT ST JOHN'S, N. F. Lord, hallow Thy temple! We've raised it to And humbly present it on low-bended knee;

Most gratefully, Lord, do we give Thee thine And pray Thee to make it thine Altar

morning and evening, a sweet sacrifice,

make it Thy Throne! May Thy kingdom hundreds shall bow to Thy sway, Prince they come to Thy footstool in peace

Till translated from earth to Thy kingdom May thy Spirit o'ershadow benignly the place, with the sweet consolations of grace;

May its influence, softening, like sunshine show'r, Make Thy people still willing in the day of Thy pow'r.

O, give to Thy servants, who minister here, Thy meekness and holiness, blessing and fear; such their hearts and their lips with the ligh of Thy love, above.

Thy glory, May they linger in love on Redemption's glad

story; May they wrestle

Inspire every heart with the praises they sing, Make holier the holiest wishes they bring; May Israel's Shekinah for ever be there To charm from God's servants earth's shadov

congregation; and the people retire to their cabins, not only gratified, but instructed and edified also, by the hallowed engagements of the day.—so different from the heathen-No matter how weary, no matter how worn They come to Thy house, let them joyful return

> Make glorious the place of thy Spirit's abode, Till with grateful emotion and hallowing fear

St. Johns, Dec. 7. ISABELLA.

The Refiner.

And he shall sit as a refiner and purifier of silver.-Some time ago a few ladies, who met toonly the same image, and intended to conopinion another of the ladies differed, ob-

She went, and, without telling him the object of her visit, begged to know the prom. Their trials do not come at

As the lady was about leaving, to return sions. Then, and then only, do we obtain the chief end of our ministry, when these are effected. The grand design of the gosriew, the silversmith called her back, and said that he had forgotten to mention one pel in regard to man, being their conver-thing that he knew the process of purifying sion to God and what follows it, the primary thing that he knew the process of purifying was complete, only by seeing his own image

When Christ sees his own image in his purpose.

Emanuel, the Mighty God, the Everlastin Father, the Prince of Peace, the Good Physician, the Saviour of the lost. Search and look if in the whole compass of human distress you can find one grief this fellowship will not assuage. "This man receiveth this for hours, for you will find exhaustles

The Great End of the Christian to reconcile unto himself guilty and condemned man. Uniting in himself the divine Ministry.

of necessity, be identical with that of the in sacrifice on Calvary? The glory of God is in the eternal salvation of immortal souls. himself betwixt God and us on the cross.the church may be in harmony; there may be much liberality in the support of the public institutions: the shepherd and the flock may be satisfied with each other-but this be all-if conversion be not effected and souls are not saved—the end of the

to God, is the ultimate design of the min-

On the manner of preaching, he makes

the following remarks: 'A deplorable want of directness chaacacterizes much of the preaching of the present day. The earnest appeal; the startling remark; the pointed and pithy observation; the pathetic expostulation; the awakening interrogation; the careful discrimination. which, as Mr. Hall says, "shall enable every individual to know where to class himhand of the preacher searching it;' these things, which characterized so strongly the preaching of Whitfield and Wesley, and the early Methodists, and which must characterize all useful preaching, are, to a consider-

and have been succeeded, it is admitted, by a more elaborate and ornate style of comsition ; but it is a cold and heartless exhibiplays like fire-works round the imagination, from heaven We wonder not that some of

Thy saints shall declare, " It is good to be here." der if they were.

derstand the design of their office, and at the gether for Christian fellowship and mutual edification, read the third chapter of Malachi. On coming to the second verse, one them gave it as her opinion, that the "fuler's soap" and the "refiner's fire" were trations from the error of their ways?-What ! go carelessly and constantly forward, while the souls of their hearers are perishence of the grace of Christ. From this ing in their sins, and while their own ministry is a savor of death unto death to them? serving that there was something remarkable in the expression in the third verse, "He the salvation of the souls of his hearers, and who mourns not with bitter grief and shall sit as a refiner and purifier of silver."
To this they all assented, and as the lady was going into the town, she promised to see a silversmith and report to them what quire into the causes of his failure, pretend to have the mind of Christ or any sympathy with him in his tears and agonies, and cess of refining silver, which he fully described to her. "But do you not sit, sir?" of braggarts, or he holds a commission, "O yes, madam, I must sit, with my eye steadily fixed on the furnace; since, if the lit, furnishes one of the darkest proofs and silver remain too long, it is sure to be injur-ed." She at once saw the beauty, and the comfort, too, of the expression, "He shall sit wildest extravagance, or it is the most solit as a refiner and purifier of silver." Christ emn and weighty of human endowments. sees it needful to put his children into the furnace; but he is seated at the side of it. His eye is steadily intent on the work of purifying; and his wisdom and his love are engaged to do all in the best man- our minds, hearts, and consciences? we really believe the principles we profess random, but are the wise and gracious appointments of their heavenly Father; and and damnation? If so, let us act up to our the very "hairs of their heads are all num- principles, and be anx ious, restless, and laborious for direct and palpable conver-

> element in the usefulness of its ministers must consist in the accomplishment of this 'All my experience as a preacher and pastor for fifty years, connected with some extensive observation and special opportu-nities, deepen in my soul every way the

conviction of the cardinal importance of the ministry, richly, ably, and abundantly scripexpect the dew of heave in to fall in its richness. It is here that we expect the blessing, even life for evermore. Dr. Spencer's Pas-

The Great Mediator. We have learned from the Bible—which the inspired word of God, and whose testing dews, and her bright but troubled frest and deviated the inspired word of God, and whose testing dews, and her bright but troubled frest and deviated the size of the s the inspired word of God, and whose testimony is as superior to all human reasoning as Divine authority is superior to human authority-that God, seeing that all men were under condemnation on account of hailed with "kulting songs the ascending their works, and that none of them "no, not Star of Bethlebe." one," could appear before him without being sent forth his Son, made of a woman, made under the law." It is he, it is this Son of God, who by an incomparable mystery, is also Son of Man, whom God has ordained dead leaped to life at his a wech! That

and human natures; possessing at once the The end of the Christian Ministry must perfections of the former and the infirmities of the latter; eternal as God, mediation of Christ. The cross and the born and dying as man; powerful as God, pulpit, as to their design, must be in har- subject to fatigue and suffering as man; holy What an ineffable honour does this as God, tempted as man. In fine "Emupon the minister of the gospel, by manuel," that is, " God with us;" he placbringing him into direct fellowship with the ed himself betwixt God and us, to be con-Son of God in his great redeeming work! demned in our stead, and thus to merit our But this dignity is secured only by keeping absolution. He began by living as a man the end perpetually in view. For what, then, did the Son of God offer himself up law, as we must have fulfilled it to merit eternal life by our works. Then he placed In that sublime purpose is the end of the There he took upon himself our sins. It Christian Ministry. Where this is not ac- was on him that the law inflicted those complished—where souls are not converted stripes which our sins had rendered inevitaand saved—the chief end of the ministry is not gained. There may be much sound and clear exposition of the Word of God, and much eloquent descant upon religious For the Mediator does not remain in the truth; a large congregation may be gather-ed, full of admiration for the talents and God thus declares that he acknowledges affection for the person of the preacher; him for his son, and that he accepts his sacrifices as an expistion of our sins. Then he ascends into heaven; he is seated at the right hand of God; and keeps, by his intercession, those whom he has redeemed by his death. Such is the work that Jesus Christ has accomplished as Mediator beministry is not gained. The great object of ween God and men, as it is written: God preaching is lost in every soul that is not regenerated and redeemed.

Again he says: Let it be written in letters of light, that who knew no sin; that we might be made the righteousness of God in him."—Adolphe

The Image of Christ. The image of Christ, drawn by the pen-

our aims, is painted in such colors, that it is impossible often to contemplate it without its irresistibly affecting the heart. As the bodily eye that has looked long at the sun, which, as Mr. Hall says, "shall enable retains a bright image of it, so the spiritual eye, that gazes steadfastly upon the face of Christ, is filled with light. We carry this image with us wherever we go, and it blends with all our thoughts and actions. It never ceases to be a study to us, ever growing more bright and beautiful as we gaze upon it, revealing in contrast, more and more, the darkness of our own hearts. I have said it is with us at conversion, as it is in spring, when the sun melts the snow in the fields and on the mountain-side, but upon the highest peaks and in the deepest valleys, patches of it still remain. So the rays of but enters not the heart and conscience, to the spiritual sun may penetrate our souls, purify them with the fire that comes down and still there remain in each heart heights and depths, where yet all is cold and hard. the preachers of the gospel are useful in How much must still be melted away, he is the conversion of souls. It would be a wonself to the dicipline of Scripture. The we discover, how unlike him we are, how or userumess. Ought they not to institute a most rigid inquiry into their ministerial and pastoral habits, in order to ascertain whether there is anything in their mode of preaching or in their official conduct, which hinders their success? Can they really understable and pastoral the decimal their success. unconscious, it is pouring its light. Paul has expressed this in a rich passage in his letter to the Corinthians.—He says: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." A wonderbehold ourselves in a metallic mirror, he would say, it spreads over us its own efful-gence, so we Christians looking with unvailed face at Christ, as into the mirror of true humanity, are adorned with his light, made partakers of his Spirit, changed as from glory to glory into the same resplendent image. And how the most diverse indivi-dualities are alike transformed into this image. Women, for example, might seem to need a special ideal, and so the Catholics death for souls? "A minister is either have found such a one in Mary. But is she of whom at the most we know so little, other than a gentle moon which borrows her light from the sun? Therefore, she does not warm us, but both men and women, as all degrees of culture, are warmed the flowers of the soul, even to their innermost fibers, are filled with its light .- Tho

A Beautiful Thought.

It was night. Jerusalem slept as quietits mother. The noiseless sentinel stood like a statue at his post, and the philoso-pher's lamp burnt dimly in the recess of

But, O, dark night was abroad upon the earth. A moral darkness involved the nations in its benighted shadows. Reason shed a faint glimmering over the minds of men, like the cold inefficient shining of a distant star. The immortality of man's spiritual nature was unknown, his relations heaven undiscovered, and his future destiny obscured in a cloud of mystery.

It was at this period, two forms of ether eal mold hovered over the land of God's

the earth on some embassy of love. The one was of majestic stature, and well-formed limbs, which her snowy drapery hardly concealed in an impressive gesture upward, where night appeared to have placed her darkest pavilion, while on her left reposed her delicate companion, in form and countenance the contrast of the other, for she

free canned the air with ardent, varying eyes sanned the air with ardent, varying glances. Suddenly a light like the sun flashed out from heaven, and faith and hope

Years rolled aw 'y, and a stranger was inevitably destroyed by his holy law, conceived, in order to justify man before his suming man, whose happiness seemed to own tribunal, a plan, wherein we know not which is the most to be admired, the ineffable mercy or the profound wisdom that is there displayed. He has appointed a Medistributed for a most to be admired, the ineffathere displayed. He has appointed a Medistributed for a most to be admired, the ineffathere displayed. He has appointed a Medistributed for a most to be admired for a most to be admired, the ineffato consist in acts of benevol most to the human race. There were deep traces of sorrow on his countenance, though no one knew why he grieved, for he lived in the practice diator betwixt himself and man. "He has of every virtue and was loved by all the