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CHRISTIAN INFLUENCE.

It has been said, "A Christian is the highest style of man." The assumption of the name, through birth, nationality, fashion or ceremony, does not secure to him that wears it, the honor, far less the influence of a true Christian. To be a Christian in verity, invests with a sacred character, and clothes with a holy influence. The smile of even a babe in Christ is akin to the calm serenity of heaven. Has it no meaning?—has it no power? The stagnant pond and the running brook do not awaken the same emotions in the beholder, nor spread the same influence in their neighbourhoods. A dead, stagnant Christianity is a curse; while a living and acting Christianity is a stream that diffuses fertility and gladness in its ever widening course. A man that truly belongs to Christ, has life in him. A stone and a living heart are widely different;—need we ask which is an influence for good? The stone is a dead weight; the living heart is linked in heart to the heart of God, and gathers from that sympathy and union a godlike power to bless. A destitution of all likeness to Christ, shows an individual to be none of His. A copy, however imperfect it may be, of the perfect character of Jesus, is not without an influence on the world. Men take knowledge of those who wear the image of Jesus, that they have been with Him: as scented clay receives from the rose its fragrance, so those who have been with the Redeemer diffuse in their spheres a Christ-like influence. A nominal, formal, or hypocritical religion, is without that mighty power, which blesses and saves the souls of men. Its influence is for evil. Nothing has so much fostered in the minds of men indifference to the truth, as the lack of a fair and consistent life on the part of the professed followers of Christ. Appeals to the undecided, are met by the answer, that there is little difference between the Christians they know and other men. In point of honor, fair trading, and manly openness of character, preference is given to some of their acquaintance who make no pretensions to piety. The abstract truths of Christianity, they do not much understand—the heights of a mysterious pietism they have no wish to scale; but the ordinary pursuits of life, transactions between man and man, they can comprehend, and therefore pronounce the coin of religious profession spurious when it wears an opaque and sinister look. And so it is the true metal. Failing to remember that though it is not all gold that glitters, there is nevertheless real gold, they say, "Nail it down." Away with it—crucify Him! Shame to the man, bearing Christ's name, who lays Christianity open to such reproach! The inconsistent lives of nominal Christians is also the