

ng this important matter than the inconsistencies of some who assume the Christian name. When worldly men see that not a few of those who make high profession of religion, and talk perhaps very fluently and plausibly of their Christian experience, differ so little in personal character from themselves,—when they find these high-sounding professors of Christianity just as self-seeking in their aims, as ambitious and covetous in their disposition, as narrow-minded and uncharitable in their sentiments, as fretful and peevish in their tempers, or as frivolous in their pleasures and gratifications as others who make no serious profession at all ;—they are led to think that men in their natural state cannot surely be so very far from the kingdom of God as the Scriptures represent ;—they are apt to set down all that the Bible teaches regarding a “new creation,” or a “resurrection from death in sin,” to the account of poetical licence or oriental figure, or, it may be, of fanatical exaggeration and extravagance ; or at all events, they are tempted to conclude that the application of such strong statements must be confined to the case of men who, like the primitive converts, have been recently turned from the abominations of heathenism, and that a very great deduction must be made from them when applied to such as have been born and educated in a Christian land.

Such is the not unnatural inference of worldly men when witnessing the inconsistencies and grievous shortcomings of many nominal Christians. But let them once be brought into close contact with those who are Christians in sincerity and truth,—let them but peruse the characters of those who may truly be entitled Epistles of Jesus Christ,—and then, how different is the impression that is made upon them ! They now see that there is a reality and a power in the work of Divine grace which they never before imagined. They now see

that there is a mighty and most essential difference between the children of light and the children of this world, of which they had formerly no adequate conception. To be a Christian,—when they look at these fair though still imperfect patterns of what a Christian ought to be, is not now in their eyes so simple a matter as they once thought it. It is not the mere assumption of a name, however honourable, or the mere assent to a creed, however sound, or the mere observance of a round of forms, however solemn, or the mere utterance of certain conventional phrases, however expressive. They now see, that to be a Christian is nothing less than to be a man renewed after the image of Christ,—to have the likeness of Christ imprinted on the soul, and the life of Christ manifested in the mortal body,—to be of the same mind that was in Christ Jesus—thinking as He thought—loving as He loved—going about, as He did, doing good,—learning of Him to be meek and lowly in heart,—taking up His cross, denying self, and following Him. They now find that the character of a true Christian, with all the imperfections that cleave to it in this life, is one with which they themselves have no real sympathy or fellowship ; and hence, that they must be much more incapable, until some very great change has been wrought in them, of holding fellowship with the spirits of the just made perfect. And thus are the words of Christ brought home to them, and far more powerfully impressed upon their hearts than they could be by the most forcible verbal demonstrations, “Verily, verily, I say unto you, “Except a man be born again, he cannot see the kingdom of God.”

The Presbyterian body of Charlotte-town are collecting subscription for a new kirk on the site of the old one on Pownal street. \$14,000 have been raised.