MHOLE NUMBE

L. Line ALEMAN TO

1 15 C. A.

THE DYING CHARGE. A young man's last words to his father, mother, brother, and three sisters, all of whom were mibantized and unconcerned about their souls, were "Meet me, meet me before the throne." " Sleet me, meet me before the throne !"

Thus he spake and the spirit was flown; Thus he spake to his dearest kin, Just as he left the bounds of sin ; Thus he spake, the dying saint, For his words were few and his voice was faint

They laid him in the lone church yard, And the place of his rest was cold and hard. And the winter winds were sweeping by, In the midst of their untained revelry; But ranght to him was the stormy blow, He stood by the heavenly fountain's flow.

Spring came on with her wreaths of flowers, Her blos, amed tree and her leafy bowers, When there came to the village chancel low, A little hand in the garb of wo; They stood in the light of the morning sun, The mourning kin of the parted one.

There was the father with heavy bair, There was the mother, with pensive cir, There was the brother, of noble mien, And there the sisters three were seen : They have looked on their lost and loved o And have come to give their hearts to God.

The water is poured on each bending head,

The cross is signed and the prayer is said ; And methinks I see an angel face Lacking down on that holy place, And methinks I hear his gentle tone, "Meet me, meet me bessee the throne." Yes! sainted one! they are coming now,

For each has taken the solemn you; Thy dying charge was unnorget. It has brought them all to this spored spar; And they trust, dirongo the neight of a Saviour fove.

To meet thee before the throne above.
C. W. THOMPSON

THOSE WHOM THE LORD OWNS AS BRETHREN. " I will declare thy name unto my bre-

thren: in the midet of the congregation wid I praise thee." Paatst Nail, 22.

How marable, how lovely, does the Lord appear to the Christian's apprehension, when he time speaks ! He is still the same kind Privad that he was before our sins piercod itim. He uses the same gracious term as formerly. He has not forgotten as. His samual resurrection being accomplished. the first name he inters is, " My brethren." After his literal resurrection he did the same. When Macy met him near the sepulches, he said, " Go to my brethren, and say unto them, I ascend unto my Father, and your Father, and to my God, and your God,' John xx. 17.

Grammis Saviour, how full of love thou net ! What condescension is in thy nature! What tenderness to thy words ! Thou dost unite us so with God, that our timed hearts are comforted, our consciences are quieted. What we could not venture to hopo, thou teachest us to believe. We know thy Sonship, and we doubt our own. Yet in one breath thou callest God thy Father, and ours also; as if thou wouldst prove, beyond all doubt, that in thee he is ours, and that through thee, we are his. It is so of a truth We behold God in thee, and are glad; God beholds our nature in thee, and is satisfied. Glorious Reconciler, in thy single person our form, and we will aspire to be conformed to thine image, that thou mayest be the first-born among many brethren, Rom. viii. 29. Blessed art thou, infinitely more blessed in giving the name of brethren, than in receiving that of brother! We hesitate to call thee so, because it seems to do thee a dishonour. Yet thou art not ashamed to call its brethren, as if to do so were thy glory, Heb. ii. 11. Well mayest thou ask, "Who are my brethren?" for whosoever shall do the will of thy Father, which is in heaven. the same only is thy brother, Matt. xii. 48. 50. O help us then to live as ought the "brethren of the Holy One." Let this be a name of power within us. Let it kindle in us all brotherly affections and kindred desires. Let it influence us to live worthy of thy name. May we, who have already Inid enough of sin on thy devoted head, hence forth east it from us and from thee! Like the brethren of Joseph, may we live on the fulness, and rejoice in the brotherhood of Him whom we stripped and sold! This will delight thy heart. Thou shalt see of the travail of thy soul, and shall be satisfied the midst of the congregation will thou praise him. Teach us to learn, and help us to ring thy song. Send the Spirit of love and has mony into our hearts, that we may catch

in strains of the angelic choirs;
Where jointly all the harpers round,
In mind unite, with solomn sound, And strokes upon the highest string, Make, all the heavenly arches ring. Ring loud with hallelnjahs high, To him that sent his Son to die, And to the worthy Lamb of God,

is That loved and washed them in his blood," The same Spirit that animates the redecined before the throne, must inspire the redeemed before the footstool. To both the same beautiful and everlasting song belongs: and to both there is but one and the same Leader, even Jesus, the first-born among

many brethren, Rom. viii. 29. The "congregation" spoken of in this twenty second verse is explained by the apostle in his Epistle to the Hobrews, who diffice this passing, and thus applies it to the Church, "Fur both he that sanctifieth, and they who are sanctified, are all of one; for which cause he is not ashained to call name unto my brethron? in the imidst of the Church will I sing praise unto thee," Heb. minded men. It were too long to gather

this present to our minds! Christ looks from his cross to his Church. The gratitude of his heart is to be uttered in the assembly of his saints. "Where two or three are met together in his name, there is he in the midst of them," Matt. xviii. 20. He puts his own Spirit within them, that they may participate in his sentiments. As he entered bodily into the room where his disciples were assembled, so is he spiritually, but really, present in every company of his faithful people. He meets with them. He blesses them while they are blessing God. When they pray for his Spirit he hears them; and while they are yet speaking, he sends him into their hearts. The petitions which they offer, he presents to his Father in his own name. He has a full right to do so, for he makes one in the midst of their assembly. As the elder brother of every sincere worshipper, all prayers and praises ascend in his name. Christ came to glorify the Father. The Spirit comes to glorify the Son. And the sanctification of the Church is the glory of the Spirit. The three Persons of the Godhend obtain the triple honour of creation, redemption, and sanctification. The Church is the object of threefold love, and care, and power.

It is to his Church that Christ declares

the name of the Father. He reveals it by the instrumentality of his written word, and of his faithful ministers. He gathered his disciples one by one around him; he instructed them how to regard God, and how to address him as a Father. He had but small companies of twelve, and seventy, and one hundred and twenty, who steadfastly proclaim it to others. For this purpose he endowed them with power from on high, and immediately three thousand souls were added to the number of his professed worshippers. From that time, the churches, walking in the far of the Lord, and in the comfort of the Holy Ghost, were multiplied, Acts ix. 31. At the present day they are found in every quarter of the earth. The promise that was made to the first small company, shall not fail to sustain or to contfor the list. "Lo, I am with you always, even to the end of the world." Time shall fail, but not the promises. The end of this world, but not of Christ's word, shall arrive. He will be better than his word, for he will he with them not only to the end of the world, but also throughout eternity. "Reolving in the habitable parts of the earth, Christ rejoices more in the habitable hearts. He seeks to dwell in men by his. Spirit. We are individually "temples;" collectively, a "temple." Jesus is our High Priest. He prays in us, as living temples of the Holy Ghost. He prays with us, as his younger brethren of the "royal priesthood," I Pet. ii. 9. He prays for us, as our Advocate and Intercessor in the court above. He within our hearts, and inspires the members and as proud as Lucifer may be in outward of his body, to offer up the same petitions with their Head. His praises also ascend with ours. He inspires us with his own from a thing of so bad a nature can other hath been fain to make wounds medicinable; the Godhead and the manhood are for ever gratitude, and expresses by our lips his heart- than suitable fruits be looked for. What to cure by vice where virtue hath stricken: mysterious name, "I am that I am, thus explains, in characters written with ness of servants, untractableness in them, his own blood, "God is love." Having who, although they otherwise may rule, yet and selfishness, he sits in the midst of our their sex he also subject; whatsoever, by concentrated affections, and praises. God strife amongst men combined in the fellowwith us in our closet. When congregations ship of greater societies, by tyranny of potentheir Head present. Though unseen, he is in the midst of them. His Spirit animates name the mother which brought them forth, their hearts. In their psalms, and hymns, and spiritual songs, he praises the great Deliverer-his Father and their Father, his is there that can overthrow or disturb the God and their God I

Gratitude is a noble and a generous sentiment! It elevates man above the beasts that perish. It unites him to the superior intelligences; and, as it were, repays the benefactor with an acceptable interest, Gratitude is one of the fairest plants in the garden of the heart. It is the sun-flower of the soul. Roused by the first gift of light, it follows the whole course of the solar orb. With drooping head it mourns his absence, and with upraised gratitude welcomes his Thou wilt glorify thy Father. Thou wilt return. Let this be the emblem of our souls. magnify his name with thanksgivings. In The Christian's heart should blossom with perpetual gratitude. Looking unto Jesus with glowing feelings, we should mark his course, and follow it with thankfulness. Shall he declare to us the paternal name by and gratitude of which our hearts are capable ?- Stevenson, Christ on the cross.

> THE EVIL AND THE REMEDY OF PRIDE. From the judicious Hooker's sermon on Ha

bakkuk II. 4. There is in the heart of every proud man, first, an error of understanding, a vain opiniand by reason thereof his worthiness of estimation, regard, and honour, to be greater than in truth it is. This maketh him in all his affections accordingly to raise up himself; and by his inward affections his outward nets are fashioned. Which if you list to have exemplified, you may, either by calling to mind things spoken of them whom God himself hath in Scripture especially noted with this fault; or by presenting to your them brethren, soying, I will declare thy secret cogliations that which you daily behold in the odious lives and manners of high-

in this kind as the sacred Scriptures affordeth. That which we drink in at our eardoth not so piercingly enter, as that which the mind doth conceive by sight. Is there any thing written concerning the Assyrian monarch in the tenth of Esay, of his swelling mind, his haughty looks, his great and presumptuous vaunts; "By the power of mine own hand I have done all things, and by mine own wisdom I have subdued the world .;" any thing concerning the dames of Sion, in the third of the prophet Esay, of their stretched-out necks, their immodest eyes, their pageant-like, stately and pompous gait; any thing concerning the practices of Core, Dathan, and Abiron, of their impatience to live in subjection, their mutinous repining at lawful authority, their and civil; anything concerning pride in any sort or sect, which the present face of the world doth not, as a glass, represent to the view of all men's beholding? So that if as long as the manners of men retain the estate they are in; for him which observeth, how after that men have once conceived an over-weening of themselves, it maketh them in all their affections to swell; how deadly their hatred, how heavy their displeasure, how unappeasable their indignation and wrath is above other men's. in what manper they compose themselves to be as Heterorlites, without the compass of all such rules as the common sort are measured by; how the oaths which religious hearts do tremble at, they affect as principal graces of speech what felicity they take to see the enormity attended his personal ministry. To them he of their crimes above the reach of laws and declared this name of God, and told them to punishments; how much it delighteth them when they are able to appal with the cloudiness of their look; how far they exceed the terms wherewith man's nature should be limited; how high they bear their heads over others; how they browbeat all men which do not receive their sentences as oracles, with marvellous applause and approbation; how they look upon no man but ence, have acknowledged, Lord I was even with an indirect countenance, nor hear any at the point of clean forgetting myself, and thing, saving their own praises with patience nor speak without scornfulness and disdain; hath been my reformer; it hath been good how they use their servants as if they were beasts, their inferiors as servants, their equals that I have been with sorrow troubled: if as inferiors, and as for superiors, acknowledge none; how they admire themselves as venerable, puissant, wise, circumspect, provident, every way great, taking all men besides themselves for cliphers, poor inglorious silly creatures, needless burthens of the earth, off-scourings, nothing: in a word, for hun which marketh how irregular and exorbitant they are in all things, it can be no hard thing hereby to gather, that pride is nothing but an inordinate elation of the mind, proceeding from a false conceit of men's excellency in things honoured, which accordingly frameth also their deeds and behaviour, unless there be cunning to conceal it; for prays by us, when he puts his own desires a foul scar may be covered with a fair cloth,

appearance lowly. No man expecteth grapes of thistles; nor " he eth by disobedience of children, stubborncleansed the temple of our hearts from fear should in consideration of the imparity of assemble, he condescends to meet with tates, ambition of nobles, rebellion of subthem. Where his members are, there is jects in civil states; by heresies, schisms, divisions in the Church ; naming pride, we and the only nurse that feedeth them. Give me the hearts of all men humbled; and what peace of the world? wherein many things are cause of much evil; but pride of all.

To declaim of the swarms of evils issuing out of pride, is an easy labour. I rather wish that I could exactly prescribe and persuade effectually the remedies, whereby a sore so grievous might be cured, the means how the pride of swelling minds might be taken down. Whereunto so much we have already gained, that the evidence of the cause which breedeth it, pointeth directly unto the likeliest and fittest help to take it away. Diseases that come of fullness, emptiness must remove. Pride is not cured but by abating the error which causeth the mind to swell. Then seeing that they swell by misconceit of their own excellency; for this cause, all which tendeth to the beating down which we may address Jehovah? and shall of their pride, whether it be advertisement we not vry Abba Father, with all the love from men, or from God himself chastisement it then maketh them cease to be proud, when it causeth them to see their error in oversecing the thing they were proud of. At this mark Job, in his apology unto his eloquent friends, nimeth. For perceiving how much they delighted to hear themselves talk, as if they had given their poor afflicted familiar a schooling of marvellous deep and rare instruc-tion, as if they had taught him more than all on whereby he thinketh his own excellency, the world besides could acquaint him with; his answer was to this effect: Ye swell as though ye had conceived some great matter; but as for that which ye are delivered of, who knoweth it not? Is any man ignorant of these things?, At the same mark the blessed Apostle driveth: † "Ye abound in all things, ye are rich, ye reign, and would to Christ would'd reign with you : ! , but boast not: for what have, yo, or are yo of yourselves? To this mark all those humble confessions are referred, which have been al-

• [Ver. 13]. | 1 Cor. iv. 8,

ii. 11, 12. What a delightful view does t together so plentiful an harvest of examples I ways frequent in the mouths of saints, truly t holding of this glory changes the heholder wading in the trial of themselves; as that into its own image. This is a thing mos of the prophet: "We are nothing but astonishing to which there is nothing resemsoreness, and festered corruption;" our very blant in nature. No other object changes fight is darkness, and our rightcourness itself unrighteousness; that of Gregory, "Let no The image in a mirror is formed from the man ever put confidence in his own deserts; object before it, and is changed or modified, sordet in conspectu Judicis, quod fulget in conspectit operantis,' in the sight of that supposed to be seen in the mirror gives its dreadful Judge, it is noisome, which in the door's judgment maketh a beautiful show:" that of Anselm: "Indore thee, I bless thee, God of heaven and Redeemer of the world, with all the power, ability, and strength of my heart and soul, for thy goodness so unmeasureably extended; not in regard of my merits, whereunto only torments were due, but of thy mere unproduced benignity." It figure the regulating principle is the object these Fathers should be raised again from before the mirror; in the thing illustrated grudging against their superiors, ecclesiastical the dust, and have the books laid open be- the regulating principle is the image in the fore them, wherein such sentences are found as this: "Works no other than the value, desert, price, and worth of the joys of the kingdom of heaven; heaven in relabooks, both profane and holy, were all lost, tion to our works, as the very stipend, which the hired labourer covenanteth to have of him whose work he doeth, a thing equally and justly answering unto the time and weight of his travalls, rather than a voluntary or bountiful gift † "-if, I say, those reverend fore-rehearsed Fathers, whose books are so full of sentences witnessing their Christian humility, should be raised from the dead, and behold with their eyes such things written; would they not plainly pronounce of the authors of such writ, that they were tuller of Lucifer than of Christ, that they were proud-hearted men, and carried more swelling minds than sincerely and feelingly

known Christianity can tolerate? But as unruly children, with whom wholesome admonition prevaileth little, are notwithstanding brought to fear that ever after which they have once well smarted for; so the mind which falleth not with instruction, yet under the rod of divine chastisement ceaseth to swell. If, therefore, the As he is holy, he commands them to be prophet David, instructed by good experiof ‡ straying from my right mind, but thy rod for me, even as much as my soul is worth, the blessed Apostle did need the corrosive of sharp and bitter strokes, lest his heart should swell with too great abundance of heavenly revelations : surely, upon us whatsoever God in this world doth or shall inflict, it cannot seem more than our pride doth exact, not only by way of revenge, but of remedy So hard it is to cure a sore of such quality as pride is, inasmuch as that which rooteth out other vices, causeth this; and (which is even above all conceit) if we were clean from all spot and blemish both of other faults and of pride, the fall of angels doth make it almost a question, whether we might not need a preservative still, lest we should haply wax proud, that we are not proud. What is virtue but medicine, and vice but a wound? Yet we have so often deeply wounded ourselves with medicines, that God ed, he may be taught what power it was which upheld him standing. I am not a-fraid to affirm it boldly, with St. Augustine, Lam not athat men pulled up through a proud opinion of their own sanctity and holiness, receive a benefit at the hands of God, and are assisted with his grace, when with his grace they are not asisted, but permitted, and that grievously, to transgress; whereby, as they were in the ears of men, if the trumpet of the in over-great liking of themselves supplanted, judgment were sounding its summons to apthem may establish them afterwards the surer. Ask the very soul of Peter, and it shall nodoubtedly make you itself this answer: My eager protestations, made in the glory of my ghostly strength. I am ashamed or; but those crystal tears, wherewith my sin and weakness was bewailed, have procured my end. less joy; my strength hath been my ruin. and my fall my stay.

TRANSFORMING POWER OF THE GOSPEL. II. Con. iii, 18.

From "The knowledge of Jesus the most ex-cellent of the Sciences," by Alexander Car-son, A. M. Christians, if you are permitted the high privilege of beholding the God of glory with an unveiled face, will it not be disgraceful. as well as injurious, to you, if you make not progress in the knowledge of God? You have God before you in all his glory in the gospel; you have the Spirit of God as your great teacher; you are commanded, if you lack wisdom, to ask of him who giveth libeand difficulties, and privations, to promote it? And shall the children of God neglect o propagate that science that is salvation i Here it is not possible to have too much zeal. Here it is not possible to overvalue the science in the study of which we are engaged. Here it is not possible to be too devoted to its interests and progress in the

Not only is the glory of the Lord to be, seen in the mirror of his word, but the be-

• Isalah i. 6. | Annot. Rhem. in I Cor. iii. 8. Psalm exix. 71. 1 2 Cor, xii, 7,

This is a thing most those who behold it into its own likeness. But in the object to be illustrated, the image likeness to the object that looks at it; and in proportion as the image in the mirror is clearly discerned, the object before it becomes more and more like it. The like conformation between beholder and image s seen both in the figure and the thing to be illustrated by the figure. But the regulating principle of likeness is reversed. In the mirror. Here, then, there is likeness with perfect contrariety. In the mirror there is an image which conforms itself to the object before the mirror: in the gospel there is an image of Christ which conforms the beholder to itself.

Some seek to find the correspondence beween the figure and the object by which it is illustrated, from the fact that a mirror of netal sheds a lustre on the face of him who ooks into it. But this effect it has only in a trifling degree and in some situations. Be-sides, this will not answer at all. The beholder is changed by the image in the glass into the same image. This is comformity of features, not merely illumination of face.

The glory on the face of Moses illustrates this subject. When he looked at the divine glory, his face became glorious. In like manner, when any one looks at Christ in the glass of the word, he is changed into the likeness of his glorious character. Here, then, we have a fact brought before

God must, even in this world, he made in 50 much as this, we do not fully understand the some measure like their heavenly Father, design of the gospel. This gracious message As he is holy, he commands them to be from the God who knows our frame, speaks holy. But how are they to obtain this likeness? How are they, who have all the features of their father the devil, to be changed into the image of their heavenly Father? In this passage we have the answer. It is by beholding the character of God in the gospel. He who now sees God in the gospel. He who now sees God in Christ will be like him. When he shall appear, we are told we shall be made like changed into the image of their heavenly Father? In this passage we have the appear, we are told we shall be made like God as he is manifested in Christ, we are at first new-created in the image of God: by continuing to behold God in this mirror, we are progressively, advanced in conformity to are progressively advanced in conformity to limit by seeing him in his full glory we shall John iii. 14, 15. When we understand what have our highest conformity to him, when the scripture teaches of the person, love, and we receive the perfection of our glory. sions, without the instrumentality of the word, whatever may be their appearance, him to be the light, the sun of the world, and of are not conversions by the Spirit. Nor is it the soul; the source of all spiritual light, life, the knowledge of every Scripture truth that comfort, and influence; having access by God to him, and receiving out of his fulness grace will impress the soul with the divine image. No part even of divine truth will have this effect, but the truth which manifests God in time faint and indistinct, like the peep of Christ. The glory of God in his character, and dawn; but the dawning light, through faith, nothing but the sight of this glory, will impress is the sure harbinger of approaching day. the soul with the image of God. Every Prov. iv. 18. The full-grown oak, that over-talse gospel will fail in producing this effect; united! Thou hast condescended to take felt thanksgivings. The self-containing and harm soever in private families there grow- to suffer the just man to fall, that, being rais- false gospel will fail in producing this effect; and the true gospel will be marred in its and extent into the soil, arises from a little effect, in proportion as it is darkened or corrupted by human wisdom. It is right to watched from its appearance above ground, lenounce the terrors of the Lord against sinners, it is right to employ every motive that ways upon the increase; it has known a can influence the mind of man, in order to excite attention to the gospel. But if the trumpet of Sigai were sounding continually. so the dislike of that which did supplant pear before the tribunal of God, if the very mouth of hell were open before their eyes, they would not, without the gospel, changed into the image of God. Nothing but the image in the mirror will ever impress the soul with God's likeness. Many, indeed, from one extreme run into the apposite; and because others have unwarrantibly depended on representations of divine and goodness, and from self-completence and months and even on human contrivances, self-seeking—that we may tely upon him to catch sinners and convert them, they whose wisdom and power are infinite. have plunged into the opposite extreme, and forbid every thing to be addressed to sinners but a naked statement of the gospel. To reason, or expostulate, or threaten, they reckon to be mere human wisdom. Every page of Scripture refutes this folly. It is the device of Satan to strike the causion of his enemies. Every motive that can arrest the attention of men to the things of God ought to be used. But they ought to be used, as the Scriptures exemplify, to excite attention to the remedy provided in the gospel, and not us the remedy itself. A mun is not converted unto God, nor changed into his image, by being frightened with the terrors of the rally; why then will you not make progress law. All the punishment of hell itself will in this glorious science, encounter labours, ) not produce this effect. A dream or an impression may affect or alarm, and lead to the gospel. But in whatever way the mind is affected, until the gospel is in some measure understood, there is no change from darkness to light, and from the power of Satan unto God. All human expedients to convert sinners are both disgraveful to the gospel and useless. God does not need world. They who are vise in this science our attilice to give effect to his truth. When shall shine as the firmament, and they who by this science shall turn many to righteousness shall shine as the stars for ever and ing craft, in the strongest mainer he "repels he charge. Even the tegitimate terrors of the Lord are useful only in leading sinners o look into the mirror of the gospel. What

sinners, let us preach Christ crueified.

THE AWAKENED SOUL. Letter from the Rev. John Newton to Miss

Letter from the Rev. John Newton to Miss Humah More, A. D. 1787.
What you are pleased to say, my dear Madam, of the state of your mind, I understand perfectly well; I praise God on your behalf, and I hope I shall carnestly pray for you. I have stood upon that ground myself. I see what you yet want to set you quite at case, and though I cannot give it you, I trust that he who has already taught you what to desire, will, in his own best time, do every thing for you, and in you, which is nacessary to make you as happy as is compatible with the present you as happy as is compatible with the present state of infirmity and warfare; but He must be waited on, and waited for, to do this; and for our encouragement it is written as in golden letters ever the gate of his mercy, "Ask, and ye shall receive; knock, and it shall be opened unto you." We are apt to wonder that when what we accounted hinderances are temoved, and the things which we conceived would be great advantages, are put within our power, still there is a secret something in the way which proves itself to be independent of all external changes, because it is not affected by them. The disorder we complain of is internal, and in allusion to our Lord's words memar, and in aniston to our contract in mon another occasion. I may say, it is not that which surrounds us, it is not any thing in our outward situation, (provided it be not actually unlawful,) that can prevent or even tetard our advances in religion; we are defiled and impeded by that which is within. So far as our hearts are right, all places and circumas on treats are right, at places and circumstances, which his wise and good providence allots us, are nearly equal; their hindrances will prove helps; lesses, gains,—and crosses will ripen into comforts; but till we are so far apprised of the nature of our disease, as to put ourselves into the hands of the great and only Physician, we shall find, like the woman in Luke viii. 43, that every other effort for relief will leave us as it found us.

Our first thought, when we begin to be displeased with ourselves, and sensible that we have been wrong, is to attempt to reform; to be sorry for what is amiss, and to endeavour to amend. It seems reasonable to ask, what can as of the utmost importance. The sons of we do more? but while we think we can do home to our case. It treats us as sinners,—an those who have already broken the original law of our nature, in departing from God our creator, supreme lawgiver, and benefactor, and endeavours, than a man who should attempt to un, for we shall see him as he is. By seeing | walk while his ankle was dislocated: the hone must be reduced before he can take a single step with safety, or attempt it without increasing his pain. For these purposes we are directed to Jesus Christ, as the wounded. offices of Christ, the necessity and final causes

for grace. Our perceptions of these things are for a would have been imperceptible, yet it was alvariety of seasons, it has sustained many a storm, but in time it attained to maturity, and now is likely to stand for ages. The begin-nings of spiritual life are small likewise in the true Christian; he likewise passes through a succession of various dispensations, but he advances, though silently and slowly, yet surely;

and will stand for ever.

At the same time it must be admitted, that the Christian life is a warfare. Much within us and much without us must be resisted. In such a world as this, and with such a nature as our's, there will be a call for habitual selfdenial. We must learn to cease from depending upon our own supposed wisdom, power,

HANNAH MORE. From Personal Recollections, by Charlotte Elizabeth.

My sojourn at Clifton brought me into personal acquaintance with that venerable servant of God, Hannah Mere. We had for some time corresponded, and she had afforded me great encouragement in my humble labours, taking an especial interest in my attempts to instruct the heaf and dumb children. I had now the pleasure of showing her the progress made with Jack, who delighted her greatly, and who, to the last day of his mortal existence, most. fondly cherished the memory of that sweet old, lady. She was, indeed, one of the excellent of the earth, permitted long to beautify the Church which she had so mainly beloed to strengthen and advance, and to be an honour to the land where she nobly stood forth to: repel the assaults of revolutionizing implety. I often wonder that so little stress is haid upon-this branch of Mrs. More's extensive labours. We hear much of her schools, her charities her letters, her devotional and colucational publications, and all of these deserve the full celebrity that they have attained. But Fig-alliand should especially bear in mind ber effect. itive championship of the good cause, hvingansy most admirably adapted to its furtherance among the mest dangerous, and generally, specking, the mest unapproachable class—a class who congressited in all-houses to beet the inflammatory harmonics of sell thous traitings, while as yel libbes were search felicional tracts not in-existence, and institute visitings. nathought of ... in a lady of refined in spanish trace accomplishments in the higher, stylings. called legal proaching may produce a change in conduct, but will never produce writing, to volunteer in a work so new; the diving image in the soul. To convert furnish the press with a series of plaintfuths; 2 I dressed in most homely phrase rendered attrac-