

The Halifax Messenger

Devoted to Religion, Literature, Science, Education, Temperance, Agriculture, and General Intelligence.

Volume VI. No. 51.

HALIFAX, N. S., THURSDAY, DECEMBER 21, 1854.

Whole No. 284.

The Legend of the Christmas-Tree.

'Tis Christmas-Eve, and through the ancient town

Rest and rejoicing meet—

A little child comes wandering sadly down

The silent street;

Alone and very sorrowful is he,

And his mother's face is sad;

He has no friend on earth a Christmas-tree

For him to dress.

With tearful gaze he turns his steps aside

Where gleams the light

From a tall house, and youthful figures glide

Before his sight;

As each, with festal dress and happy brow,

Surrounds a gorgeous tree;

And there he asks, "Amid those is there none

No place for me?"

"They look so happy, surely they are kind,"

With trembling hand

He gently knocks, and craves a place to find

Where he may stand,

Contented but to gaze upon the show,

With grateful prayer,

That they the sad refugee may never know

Which brings him here.

Alas! alas! no place for him is there—

With scornful frow

They drive him forth into the cold night air,

To seek for rest

'Neath some more modest roof, where warmer

Hearts

A nook may spare

And gladly own that sharing joy imparts

More to their share!

Hark! 'tis a burst of hearty merriment—

The child draws near—

'Tis from a burgher's simple tenement

With longing sigh

He watches the glad group of faces bright,

And there he sees

His first and truest once was deck'd with

lights;

His eye grow dim,

And timidly he knocks, again to tell

His piteous tale

Alas! alas! on every eary ear fell

Without avail!

The door is closed against him, and in vain,

With grief indeed,

He gazes through the latticed window pane—

No one takes heed!

Weeping he turns away, and passes by

Both light and sound,

From many a humble roof and mansion high

Scattered around;

Then pauses wearily by the lowliest door,

Where a faint ray

Breaks through, and shows how fast the little

store

Of tapers wear away

Alas! alas! his latest hope is vain—

By word and blow

Of harsh unkindness driven forth again,

Whither shall he go?

The night is dark but the poor orphan child,

Amid his woe

Bethinks him of the infant Saviour mild,

And kneels in prayer

In prayer to Him who is not slow to hear

He kneels in prayer;

And soon he sees a little child draw near

Exceeding fair

With whitest raiment shining like the day

And crown of light,

And as he moves along the dark'nd way

All becomes bright!

So to that patient wanderer came he

And bade him rise

His wondrous eyes where springs a glorious

tree,

And offer praise

To God who heareth the sad orphan's cry,

And sendeth aid!

When earthly love is none, and misery

Maketh afraid,

No longer sad and fearful is that child—

He turns to see,

Where stands at bidding of the infant mild

His mother's face;

A wondrous tree, radiant in heaven's light,

With one glad glow

He leaves the gloom of sorrow's bitter night—

His home is found!

—National Magazine.

Jupiter, as did the famous image of Ephemus—but from God out of heaven: clothed with heaven's light, and stamped with immortality. And they have stood and received castigation after castigation, without writing. And we believe they will stand, and receive all that the Devil and his agents can hurl at them, till their work is done; which will never be till the world is on fire.

We are aware that some opponents of these blessed institutions, call them "social and unscriptural." We, John Wesley-like, are prepared to look these charges in the face. In the Scriptures we find such passages as these:

Consider one another, provoking to love and to good works, not forsaking the assembling of yourselves together, as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching."

"Then they that feared the Lord hearkened and heard, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels."

In looking among the branches of the visible Church, we fail in finding, among her means of grace, one that answers to the spirit of the above texts, as do the Class Meetings. In them we speak one to another, confess our faults to, and pray one for another, that we may be healed. There is little doubt in our mind, but the primitive Christian had social means of grace, answering to the sentiment of the above texts. And we can conceive how in those days, when heaven's fire was being smothered with earth's rubbish, and how easily Popish confessions could find their way into existence, with all their attendant follies, as a substitute. And further, how amid the "dark ages," such blessed means of grace were forgotten and the people were left in the darkness of ignorance and superstition.

We can further imagine that the Church, when she emerged from darkness, would be likely to take some of her former follies with her; or, to escape them, run into opposite extremes. Thus we find the Church of England having in her prayer-book, the confession and absolution of sin. Others, to escape these errors, have said it is wrong to confess to any God. But Class Meetings take us into the "glorious mean" where we confess one to another, and pray one for another, that we may be healed. Novel we are not, unless they are novel, destitute of celestial fire. But unscriptural they cannot be, as their opponents take their penknife, as did a famed king of Judah, and cut out the passages we have quoted above. Thus much for the origin of Class Meetings. We shall now consider.

THEIR UTILITY.

Class Meetings are the life-blood of Methodism. Let any member of our Society be full of fire and the Holy Ghost, and he will love to be at Class Meeting. But, on the other hand, let him get worldly, and indifferent to the things of God, and he will find some excuse for absence. An evidence this, that if attendance on Class Meetings is not a true test of membership, it is a pretty good test of piety.

In the Class Meeting, the weak gather strength. There are many feeble minds among us now, as well as in the days of Bunyan, who need the assistance of Ready-to-hand's crutch. These trembling ones drink in with pleasure, all that is said to encourage them. Words of kindness, that drop from the good man's lips, fall like the gentle dew upon the fainting baby-plant. And the feeble Christian gets refreshed, and revived, and grows strong.

Here the tempted get encouragement. Many a poor tempted Christian, that was ready to give up all for lost, has come to the Class Meeting; and there a brother that he thought was never tempted, gets up and tells, with quivering lip, and tear-wet eye, how he has had to contend with the powers of darkness; and how near he was being overcome; but by conquering, and then a shout of victory is heard throughout all the Class, and the tempted brother takes courage. "If he conquered, why may not I," he soliloquises, and exercises fresh faith in the atoning blood. The spell breaks, and his exulting soul goes free.

And here the young converts grow. For, according to the Saviour's commands, the Lambs are fed. They tell their hopes and fears, their joys and sorrows, and receive direction, encouragement, or reproof, as the case may be. We have but little fear of a young convert who will make any required sacrifice to attend the Class Meeting.

And finally, here the strong are blessed. For here they have an opportunity of bearing one another's burdens, and so fulfilling the law of Christ. Here they can weep with those that weep, and rejoice with those that rejoice; and thus they pray with and comfort the tempted, and exult and triumph with the victorious. O blessed means of grace! where all can sit and feast on heaven-prepared dainties, as over them waves the blood-stained banner—its motto love, which glows in characters of living light. And Jesus looks down and says, "Eat, O friends, and drink, O beloved," as every one feels strangely warmed; and all unite and sing:

"My willing soul would stay
And sit and sing here all day
To glorify my Maker's name
And praise His love and grace."

The more we look at those precious gems of our beloved Methodism, the stronger our conviction of their intrinsic value. And if need be, we are bound to throw our arms around them, and save them from the destroyer. The Lord help us, that as Methodists, we may never think ourselves strong enough to stand without them. —Northern Christian Advocate.

Whom Shall I Fear?

True piety elevates its possessor in the scale of being, exalts his feelings, dignifies his character, and sanctifies his heart. It provides for us a suitable relief in every trying situation, and enables us to exult in God as the God of our salvation. Let us notice:

The confidence of the Christian.—"Whom shall I fear?" This is not the language of vain presumption, but the expression of Christian assurance. "Whom have I to fear? God? He is reconciled—The love of God is shed abroad in the believer's heart, and the possession of love softens the feelings of fear; should we be afraid to approach a reconciled Father?

The Law? It is satisfied.—Those who are under the bond of the covenant need not fear the curse of the law; its threatening are being, and the curse is turned into a blessing.

Satan? He is conquered.—He can go no further than the length of his chain. "The God of peace shall bruise Satan under your feet shortly!" They are sanctified.—Shall I fear that which comes from my Father, who loves me? Shall I fear that which is sent to promote the spiritual benefit of my soul? The diamond of piety never sparkles so brightly as when the Christian is surrounded with the darkness of affliction.

Death? It is surmounted.—To the believer it is only "the shadow of death;" there is no substantial evil in it. The shadow of a serpent will not sting; the shadow of a lion will not devour; and the shadow of a sword will not kill. Death is only a dark passage to the light of our Father's love. He is unbeliever, he is unwilling to fear, God his enemy, he is under the curse of the law, led captive by the devil, his afflictions are unscriptural, and he is unprepared for Death.

God is my strong salvation:
In darkness and temptation,
My light, my help, my near.

The Freshness of Truth.

It is not always easy to preserve the freshness and force of religious truths, however important in themselves, with which the mind has become familiar. We may read and understand the words which convey them; but if there be not the meditation and receptive energy of mind which once took in their thoughts, and gave them their power to stir the blood and command the soul, the more familiar we become with the words, the less we are affected by them.

The doctrines of our faith necessarily assume a definite form of expression; they cannot be recalled to a delighted remembrance of stereotyped and familiar phrases. Yet this fact, while it facilitates the delineation and clearness of the idea, also clothes them with those associations of familiarity and triteness which so sadly tend to obscure their lustre and to deaden their force. Glorious truths lose their wanted sound, and hide their beauty and majesty in garments that wear a soiled and forbidding aspect; and in order to re-invest them with their original power, the mind must force itself back into the charmed circle of living truth, and look earnestly and steadily enough to discern through the outward covering of association, the animated beauty which lies beneath.

There are none of the deep, living truths of the gospel, whose glory and force may not be thus obscured. Take the faithfulness, measureless truth of justification by faith—a formula familiar to all, and which will quietly in the mind as if the energies of a thousand earthquakes were not in it. In catechisms and sermons, in controversies and conversations, it rises as glibly, and glides as tracklessly, as if it were not the very symbol of majesty, beauty, pathos, law, and love. Its life and joy—the highest truth, the highest good, the most glorious manifestation of God to his creatures, the very charter of immortality. What charmed words would they become, and how like to-hall's crutch. These trembling ones drink in with pleasure, all that is said to encourage them. Words of kindness, that drop from the good man's lips, fall like the gentle dew upon the fainting baby-plant. And the feeble Christian gets refreshed, and revived, and grows strong.

Here the tempted get encouragement. Many a poor tempted Christian, that was ready to give up all for lost, has come to the Class Meeting; and there a brother that he thought was never tempted, gets up and tells, with quivering lip, and tear-wet eye, how he has had to contend with the powers of darkness; and how near he was being overcome; but by conquering, and then a shout of victory is heard throughout all the Class, and the tempted brother takes courage. "If he conquered, why may not I," he soliloquises, and exercises fresh faith in the atoning blood. The spell breaks, and his exulting soul goes free.

And here the young converts grow. For, according to the Saviour's commands, the Lambs are fed. They tell their hopes and fears, their joys and sorrows, and receive direction, encouragement, or reproof, as the case may be. We have but little fear of a young convert who will make any required sacrifice to attend the Class Meeting.

And finally, here the strong are blessed. For here they have an opportunity of bearing one another's burdens, and so fulfilling the law of Christ. Here they can weep with those that weep, and rejoice with those that rejoice; and thus they pray with and comfort the tempted, and exult and triumph with the victorious. O blessed means of grace! where all can sit and feast on heaven-prepared dainties, as over them waves the blood-stained banner—its motto love, which glows in characters of living light. And Jesus looks down and says, "Eat, O friends, and drink, O beloved," as every one feels strangely warmed; and all unite and sing:

"My willing soul would stay
And sit and sing here all day
To glorify my Maker's name
And praise His love and grace."

The more we look at those precious gems of our beloved Methodism, the stronger our conviction of their intrinsic value. And if need be, we are bound to throw our arms around them, and save them from the destroyer. The Lord help us, that as Methodists, we may never think ourselves strong enough to stand without them. —Northern Christian Advocate.

Whom Shall I Fear?

True piety elevates its possessor in the scale of being, exalts his feelings, dignifies his character, and sanctifies his heart. It provides for us a suitable relief in every trying situation, and enables us to exult in God as the God of our salvation. Let us notice:

The confidence of the Christian.—"Whom shall I fear?" This is not the language of vain presumption, but the expression of Christian assurance. "Whom have I to fear? God? He is reconciled—The love of God is shed abroad in the believer's heart, and the possession of love softens the feelings of fear; should we be afraid to approach a reconciled Father?

We cannot live without it; with it, we cannot live to live.

All truth obtains new life and power by reason of its true significance and relations. So good, so essential, so vital, we should be jealous of every tendency to obscure it—every obstruction to its full efficacy. To keep it fresh in the mind—to live and breathe in the heavenly atmosphere it diffuses—is to give a mastery; to keep up in the heart the incessant play of every joyful, quickening and beautiful emotion, and to give this life with the peace and glory of the eternal.—N. Y. Evangelist.

Distinguishing Characteristics of all true Christians.

All Christians are distinguished by attachment to the Saviour's person. We are to regard Christianity as a system of opinions, and the Saviour Himself as a mere teacher of doctrines. But Christ was far more than this. He was not so much a teacher as the doctrine; He was not so much the prophet or the interpreter as the conclusive and compelling revelation. He was "God manifest in flesh." His person was "the idea of God translated into a language intelligible to the religious sensibilities of man. The works of creation interpreted Him to the intellectual powers—the life of Christ to the moral sympathies. The action of physical mechanism supplies the alphabet in the one case, of moral mechanism in the other. Logic is for the understanding—the love is for the heart." And Christ's converts are the men who, by Christ's atonement placed in an attitude of acceptance with God, are brought to a delighted recognition of God's character, who learn to love God's holiness as it breathed in Christ's purity; God's compassion as it flowed in the tears of Immanuel; God's generosity as it surprised the universe in the Saviour's self-sacrifice. The Christian is the man who, in his heart, is in agreement with God, and more brought to love and admire God in Christ—the divine perfection as they appear to us in the works and in the words of His beloved Son. And although one man may be attracted by the Saviour's goodness, and another may be impressed by His majesty; although to His voice may sound like many waters, whilst to another it whispers, "It is I; be not afraid," whilst in one man's devotion to his Lord, affection may be the predominating sentiment, and in another adoration; whilst one may delight to speak God's name, and another be unable to break the silence, all are agreed to love more and more brought to love and admire God in Christ—the divine perfection as they appear to us in the works and in the words of His beloved Son. And although one man may be attracted by the Saviour's goodness, and another may be impressed by His majesty; although to His voice may sound like many waters, whilst to another it whispers, "It is I; be not afraid," whilst in one man's devotion to his Lord, affection may be the predominating sentiment, and in another adoration; whilst one may delight to speak God's name, and another be unable to break the silence, all are agreed to love more and more brought to love and admire God in Christ—the divine perfection as they appear to us in the works and in the words of His beloved Son.

Every Christian exhibits more or less of conformity to his master's character. Affection in connection with faith; and admiration would faint emulate the fact at which it stands astonished. And although many a disciple would question if he himself had caught on the Master's spirit and would only be distressed and humbled to all others who are not, however negligible to himself the epistle of Christ is given and read of all men, and spectators can see in his temper and conduct beauties which would never have been there unless he himself had been with Jesus.—True, he is not a perfect transcript; but even these fragments and unshorn lines are a derivation from a heavenly original. This forgiveness and love, he has copied from Him who, in His functions as a Saviour, forgives each penitent seven times seven. This humility he has imbibed from Him who emptied Himself, and became of no reputation. This consideration of the lowly and meek, he has learned from Him who, suffering being ended, poured water into a basin, and washed the disciples' feet. This beneficence and obligingness, this humanity and evangelic ardour, have glowed in his spirit, and become of no reputation. This consideration of the lowly and meek, he has learned from Him who, suffering being ended, poured water into a basin, and washed the disciples' feet. This beneficence and obligingness, this humanity and evangelic ardour, have glowed in his spirit, and become of no reputation.

Every Christian exhibits more or less of conformity to his master's character. Affection in connection with faith; and admiration would faint emulate the fact at which it stands astonished. And although many a disciple would question if he himself had caught on the Master's spirit and would only be distressed and humbled to all others who are not, however negligible to himself the epistle of Christ is given and read of all men, and spectators can see in his temper and conduct beauties which would never have been there unless he himself had been with Jesus.—True, he is not a perfect transcript; but even these fragments and unshorn lines are a derivation from a heavenly original. This forgiveness and love, he has copied from Him who, in His functions as a Saviour, forgives each penitent seven times seven. This humility he has imbibed from Him who emptied Himself, and became of no reputation. This consideration of the lowly and meek, he has learned from Him who, suffering being ended, poured water into a basin, and washed the disciples' feet. This beneficence and obligingness, this humanity and evangelic ardour, have glowed in his spirit, and become of no reputation.

Every Christian exhibits more or less of conformity to his master's character. Affection in connection with faith; and admiration would faint emulate the fact at which it stands astonished. And although many a disciple would question if he himself had caught on the Master's spirit and would only be distressed and humbled to all others who are not, however negligible to himself the epistle of Christ is given and read of all men, and spectators can see in his temper and conduct beauties which would never have been there unless he himself had been with Jesus.—True, he is not a perfect transcript; but even these fragments and unshorn lines are a derivation from a heavenly original. This forgiveness and love, he has copied from Him who, in His functions as a Saviour, forgives each penitent seven times seven. This humility he has imbibed from Him who emptied Himself, and became of no reputation. This consideration of the lowly and meek, he has learned from Him who, suffering being ended, poured water into a basin, and washed the disciples' feet. This beneficence and obligingness, this humanity and evangelic ardour, have glowed in his spirit, and become of no reputation.

Every Christian exhibits more or less of conformity to his master's character. Affection in connection with faith; and admiration would faint emulate the fact at which it stands astonished. And although many a disciple would question if he himself had caught on the Master's spirit and would only be distressed and humbled to all others who are not, however negligible to himself the epistle of Christ is given and read of all men, and spectators can see in his temper and conduct beauties which would never have been there unless he himself had been with Jesus.—True, he is not a perfect transcript; but even these fragments and unshorn lines are a derivation from a heavenly original. This forgiveness and love, he has copied from Him who, in His functions as a Saviour, forgives each penitent seven times seven. This humility he has imbibed from Him who emptied Himself, and became of no reputation. This consideration of the lowly and meek, he has learned from Him who, suffering being ended, poured water into a basin, and washed the disciples' feet. This beneficence and obligingness, this humanity and evangelic ardour, have glowed in his spirit, and become of no reputation.

Every Christian exhibits more or less of conformity to his master's character. Affection in connection with faith; and admiration would faint emulate the fact at which it stands astonished. And although many a disciple would question if he himself had caught on the Master's spirit and would only be distressed and humbled to all others who are not, however negligible to himself the epistle of Christ is given and read of all men, and spectators can see in his temper and conduct beauties which would never have been there unless he himself had been with Jesus.—True, he is not a perfect transcript; but even these fragments and unshorn lines are a derivation from a heavenly original. This forgiveness and love, he has copied from Him who, in His functions as a Saviour, forgives each penitent seven times seven. This humility he has imbibed from Him who emptied Himself, and became of no reputation. This consideration of the lowly and meek, he has learned from Him who, suffering being ended, poured water into a basin, and washed the disciples' feet. This beneficence and obligingness, this humanity and evangelic ardour, have glowed in his spirit, and become of no reputation.

Every Christian exhibits more or less of conformity to his master's character. Affection in connection with faith; and admiration would faint emulate the fact at which it stands astonished. And although many a disciple would question if he himself had caught on the Master's spirit and would only be distressed and humbled to all others who are not, however negligible to himself the epistle of Christ is given and read of all men, and spectators can see in his temper and conduct beauties which would never have been there unless he himself had been with Jesus.—True, he is not a perfect transcript; but even these fragments and unshorn lines are a derivation from a heavenly original. This forgiveness and love, he has copied from Him who, in His functions as a Saviour, forgives each penitent seven times seven. This humility he has imbibed from Him who emptied Himself, and became of no reputation. This consideration of the lowly and meek, he has learned from Him who, suffering being ended, poured water into a basin, and washed the disciples' feet. This beneficence and obligingness, this humanity and evangelic ardour, have glowed in his spirit, and become of no reputation.

Every Christian exhibits more or less of conformity to his master's character. Affection in connection with faith; and admiration would faint emulate the fact at which it stands astonished. And although many a disciple would question if he himself had caught on the Master's spirit and would only be distressed and humbled to all others who are not, however negligible to himself the epistle of Christ is given and read of all men, and spectators can see in his temper and conduct beauties which would never have been there unless he himself had been with Jesus.—True, he is not a perfect transcript; but even these fragments and unshorn lines are a derivation from a heavenly original. This forgiveness and love, he has copied from Him who, in His functions as a Saviour, forgives each penitent seven times seven. This humility he has imbibed from Him who emptied Himself, and became of no reputation. This consideration of the lowly and meek, he has learned from Him who, suffering being ended, poured water into a basin, and washed the disciples' feet. This beneficence and obligingness, this humanity and evangelic ardour, have glowed in his spirit, and become of no reputation.

Every Christian exhibits more or less of conformity to his master's character. Affection in connection with faith; and admiration would faint emulate the fact at which it stands astonished. And although many a disciple would question if he himself had caught on the Master's spirit and would only be distressed and humbled to all others who are not, however negligible to himself the epistle of Christ is given and read of all men, and spectators can see in his temper and conduct beauties which would never have been there unless he himself had been with Jesus.—True, he is not a perfect transcript; but even these fragments and unshorn lines are a derivation from a heavenly original. This forgiveness and love, he has copied from Him who, in His functions as a Saviour, forgives each penitent seven times seven. This humility he has imbibed from Him who emptied Himself, and became of no reputation. This consideration of the lowly and meek, he has learned from Him who, suffering being ended, poured water into a basin, and washed the disciples' feet. This beneficence and obligingness, this humanity and evangelic ardour, have glowed in his spirit, and become of no reputation.

Every Christian exhibits more or less of conformity to his master's character. Affection in connection with faith; and admiration would faint emulate the fact at which it stands astonished. And although many a disciple would question if he himself had caught on the Master's spirit and would only be distressed and humbled to all others who are not, however negligible to himself the epistle of Christ is given and read of all men, and spectators can see in his temper and conduct beauties which would never have been there unless he himself had been with Jesus.—True, he is not a perfect transcript; but even these fragments and unshorn lines are a derivation from a heavenly original. This forgiveness and love, he has copied from Him who, in His functions as a Saviour, forgives each penitent seven times seven. This humility he has imbibed from Him who emptied Himself, and became of no reputation. This consideration of the lowly and meek, he has learned from Him who, suffering being ended, poured water into a basin, and washed the disciples' feet. This beneficence and obligingness, this humanity and evangelic ardour, have glowed in his spirit, and become of no reputation.

Every Christian exhibits more or less of conformity to his master's character. Affection in connection with faith; and admiration would faint emulate the fact at which it stands astonished. And although many a disciple would question if he himself had caught on the Master's spirit and would only be distressed and humbled to all others who are not, however negligible to himself the epistle of Christ is given and read of all men, and spectators can see in his temper and conduct beauties which would never have been there unless he himself had been with Jesus.—True, he is not a perfect transcript; but even these fragments and unshorn lines are a derivation from a heavenly original. This forgiveness and love, he has copied from Him who, in His functions as a Saviour, forgives each penitent seven times seven. This humility he has imbibed from Him who emptied Himself, and became of no reputation. This consideration of the lowly and meek, he has learned from Him who, suffering being ended, poured water into a basin, and washed the disciples' feet. This beneficence and obligingness, this humanity and evangelic ardour, have glowed in his spirit, and become of no reputation.

Every Christian exhibits more or less of conformity to his master's character. Affection in connection with faith; and admiration would faint emulate the fact at which it stands astonished. And although many a disciple would question if he himself had caught on the Master's spirit and would only be distressed and humbled to all others who are not, however negligible to himself the epistle of Christ is given and read of all men, and spectators can see in his temper and conduct beauties which would never have been there unless he himself had been with Jesus.—True, he is not a perfect transcript; but even these fragments and unshorn lines are a derivation from a heavenly original. This forgiveness and love, he has copied from Him who, in His functions as a Saviour, forgives each penitent seven times seven. This humility he has imbibed from Him who emptied Himself, and became of no reputation. This consideration of the lowly and meek, he has learned from Him who, suffering being ended, poured water into a basin, and washed the disciples' feet. This beneficence and obligingness, this humanity and evangelic ardour, have glowed in his spirit, and become of no reputation.

Every Christian exhibits more or less of conformity to his master's character. Affection in connection with faith; and admiration would faint emulate the fact at which it stands astonished. And although many a disciple would question if he himself had caught on the Master's spirit and would only be distressed and humbled to all others who are not, however negligible to himself the epistle of Christ is given and read of all men, and spectators can see in his temper and conduct beauties which would never have been there unless he himself had been with Jesus.—True, he is not a perfect transcript; but even these fragments and unshorn lines are a derivation from a heavenly original. This forgiveness and love, he has copied from Him who, in His functions as a Saviour, forgives each penitent seven times seven. This humility he has imbibed from Him who emptied Himself, and became of no reputation. This consideration of the lowly and meek, he has learned from Him who, suffering being ended, poured water into a basin, and washed the disciples' feet. This beneficence and obligingness, this humanity and evangelic ardour, have glowed in his spirit, and become of no reputation.

Every Christian exhibits more or less of conformity to his master's character. Affection in connection with faith; and admiration would faint emulate the fact at which it stands astonished. And although many a disciple would question if he himself had caught on the Master's spirit and would only be distressed and humbled to all others who are not, however negligible to himself the epistle of Christ is given and read of all men, and spectators can see in his temper and conduct beauties which would never have been there unless he himself had been with Jesus.—True, he is not a perfect transcript; but even these fragments and unshorn lines are a derivation from a heavenly original. This forgiveness and love, he has copied from Him who, in His functions as a Saviour, forgives each penitent seven times seven. This humility he has imbibed from Him who emptied Himself, and became of no reputation. This consideration of the lowly and meek, he has learned from Him who, suffering being ended, poured water into a basin, and washed the disciples' feet. This beneficence and obligingness, this humanity and evangelic ardour, have glowed in his spirit, and become of no reputation.

Every Christian exhibits more or less of conformity to his master's character. Affection in connection with faith; and admiration would faint emulate the fact at which it stands astonished. And although many a disciple would question if he himself had caught on the Master's spirit and would only be distressed and humbled to all others who are not, however negligible to himself the epistle of Christ is given and read of all men, and spectators can see in his temper and conduct beauties which would never have been there unless he himself had been with Jesus.—True, he is not a perfect transcript; but even these fragments and unshorn lines are a derivation from a heavenly original. This forgiveness and love, he has copied from Him who, in His functions as a Saviour, forgives each penitent seven times seven. This humility he has imbibed from Him who emptied Himself, and became of no reputation. This consideration