

compromising in their devotion to their master's productions, but whose highest efforts at reproduction seldom rise above *his* idiosyncracies. They often, by their weightiest action, only caricature and parody his style. They are, as it were, a magnifying glass to his blemishes, which, seen through them, appear monstrous to the world. They interpret and unfold his defects. Their works are elongated shadows of his accidents.

## NO. VIII.

True poetical images often seek the chambers of the mind—unbidden guests. They delight in tip-toe visits—stealthy surprises. They are shy of the real, but they fly from the gross. They will not unveil all their beauties to a careless eye. They love to be wooed, but still they love a gentle wooer.

Mayhap they at first may show but the skirts of their garments, and vanish—fleeing ghosts clothed with vapor, they seek for rest, "a habitation and a name." They have for ages wandered to and fro upon the earth, touching to silent thought the minds of men, but now their hour for gentle embodiment has come. Repel them not. They will grow beneath the warmth of your eye in strength, in beauty "in every limb"—perfect forms ready to be wedded to noble fact.

Halifax.

D. MCE.

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**Do not deceive Yourselves.**

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THERE is great danger that you will. Not only is the heart deceitful by nature, not only is it difficult to know our own spiritual state, but there is also the danger from our being willing to be deceived, from our unwillingness to find out anything unpleasant about ourselves. An honest man ought, therefore, to subject himself to searching tests. Such a test is provided when God sends persecution. Then the number of professing Christians may be taken to represent the number of genuine believers. But, when "religion walks in her silver slippers," when religion is fashionable, the chaff almost hides the wheat. What test can we have, equally rough and searching, in times of peace and prosperity? A money test is not a good one theoretically, to entitle a man to exercise his full rights and privileges as a citizen. Still, it works marvellously well in practice, better than any number of "fancy franchises" would. A man may possess £1,000 a year and yet not be a good citizen. But, the rule is, that a man who has the prudence and industry required to make money, or the good sense necessary to keep it, will be a man to whom the rights of citizenship may be safely intrusted. So, a man may give all his goods to feed the poor, and yet be no Christian. But, as a rule, the men who give to the poor, and for the cause of the Gospel, are men who have in them the mind of Christ, and to whose hearts

His honor is dear. The Saviour himself applied the money test to one who talked beautifully about what he had been, and what he was willing to do, and poor man! he could not stand the test. His money was nearer to his heart than Christ, or his desires after heaven. Of late years, much has been spoken and written, concerning the money test. Evils, doubtless, have arisen from this. Men and congregations and Churches have too often been judged exclusively from this standpoint, in forgetfulness of Christ's words concerning the giver of two mites: "she hath done more than they all." But, notwithstanding, for general purposes, for a rough and ready application, it remains, perhaps, the best test that we have. Do not think that you are a Christian, because you give one-tenth of your income for Church purposes. But, you may feel not a little alarmed, if you discover that you are giving only the one-hundredth part, and that you are unwilling to give any more. We give for every purpose, person, and cause, that we care for, and desire to see prosper. We give to gratify our spite, our ambition, our affections, our appetites. The poor man gives, and the rich man gives. All are willing to make sacrifices for friends, relatives, country or fame. The heathen sacrifice the choicest sheep, and goats, and oxen, to dead idols. The Chinese spend more on gold paper, to burn before their false gods, than all Christendom collects for Church and charitable objects. And Christ's cause is languishing for want of support. And professing Christians hoard up their money, and hoot away the collector as a beggar; lavish pounds on themselves, and grudge pence to Christ's poor ones. Here is an extract from Dr. Dick, that I wish all would take to themselves:—

"TEST OF PIETY.—What sacrifice would it be to a man who has £500 a year to devote annually £100 to the purposes of religion and intellectual improvement? to another who has £1,000 a year to devote £300, and to another who has £10,000 to allot £4,000 annually for the same object? It would not deprive any one of them either of the necessities or of the luxuries of life, or of anything that contributes to comfort, honor, or sensitive enjoyment. It is now high time that the sincerity of a profession of Christianity should be tried by the test of pounds, shillings and dollars. That man who refuses to come forward with his wealth, when it is proved to be requisite for the purposes alluded to, ought not to assume the name of a Christian. He has never felt the influence of that divine maxim of our Saviour, "It is more blessed to give than to receive." He virtually declares, that "laying up treasures on earth," providing fortunes for his family, keeping up a certain rank of society, and living in luxurious abundance, are matters of far greater importance than the approach of the Millennium and the regeneration of the world. If a man is in