

unexpectedly to develop unlovely traits of character, so that you stand in doubt of him. You greatly wish that divine grace had thoroughly dissolved native selfishness and worldliness, so that they should not so mar and mystify the whole character. The man probably considers himself a Christian, and possibly he is so, but of a very low grade of piety. More likely he has only been convicted, but not converted; and great is the danger, if that be the case, that he never will be.

Another variety of mineral exhibits translucency only on its edges. The central mass is dark; but holding the specimen to the light, and light is transmitted dimly through the thin edges. Marble and flint, or hornstone, are examples.

In these specimens, we have a good symbolization of the man, who has been brought so much under the influence of Christianity, that it has modified his external conduct, produced some regard for true piety, led to some outward reformations, and caused him to adopt some of the forms of religion. Yet the darkness of unregeneracy reigns within. The central mass of character has never been permeated by the subduing and remodelling power of divine grace, and therefore no heavenly light can pass through. Friends, and possibly the man himself, mistake the rays that struggle through the edges of his character for genuine Christian experience. But until the light can reach the soul's centre, if guile still reigns there, along with selfishness, pride, and worldliness, external translucency can avail nothing in the sight of God. Nothing but divine alchemy can rearrange and transmute the elements of character, so as to give it the transparency of true religion.

5. *My fifth symbolization embraces the doubly-refracting character.*