JESUS LOVER OF MY SCUL

MESUS, hover of my sent,
I set me to Thy become By.
White the senter water, roll,
While the temped will is high.
While the temped will is high.
White me, I my Savione, file,
Till the storm of blo be post;
Rafe into the blaven gulde.
O, receive my soul at last,

Other refuge have I none,
I sange my heigher would on them;
I sange my heigher would on them;
Leave Oh I fracts me not alone.
Still support and rounted m;
All my frost on Thee is stayed,
All my help from Thee I teling i
Coper my defencelow herd.
With the sharlow of Thy wing, AÚ

Plenteous grace with Thee is found; Grace to pardon all my do; Let the briding streams absomed, Make and keep me pure within. Thou of life the founding mr, Freely let me take of Thee; Spring, them, up within my heart, Rice to a²⁰ eternity.

CHRISTIAN JOY.

BY THE REVD. WM. COCHRANE, M.A.,

Joy is a motion scarcely definable. It is the outward expression of a delightful frame the cotward expression of a delightful frame of mind, arrising from the present or assurance of possession of good. It may be felt in the heart without the external exidence has rarely is it so. When a man feels hap, y, it is generally shown in the cutward life. Joy is the emotion of gladease in a higher degree, because proceeding from a more important cause. It is also distinguishable from more mirth and frividity, inaamuch as it always has respect to good. Obsistian joy can scarcely be described. The little gives us no shottent definition. It commands Christiana to be joyful, conficient that the feeling will always be present, if most are, what the Scriptures exclosin them to be. If therfore we do not more or less frequently, experience this delightful semo-

to be. If therefore we do not more or less frequently, experience this delightful emorien, it must be, that our hearts and lives are out of tune. No command is more habitually disregarded by Christians. Religion seems in the estimation of many good people, something that is gloomy—masters and sad jim-empetible with joy either expressed or fail. A Christian who is habitually joyful is regarded as a wonder. More single him out for study. We do not expect play and therefulness united in the same man. the rounty. We do not expect party and theseritainess united in the same man. Young Christians particularly, who give very to their feelings and emetions are the chieves of suspicion. Christian joy and di-light is thus as effectually beniched round that homes and churches, as in the days of monastisciam and assetisism, when men sought the deserts and caverus to escape cape society, and avoid all intercourse with

the world.

All this is in direct violation of the spirit
of Christianity. Joy is not simply a parmissable emotion,—something that a man
may inducin in occasionally without soital
man, but is a positive duty. It is not meant
to be an emablishment,—but an essential
thereare the court of the control of the contraction of the court of the court of the
to be sought after and cultivated, as much
as any other grass. When the angels anmounced the flaviours advent to the world,
if was in proposite strains, and does intended
was in copyosite strains, and does intended If was in joyous strains, and God intends that believers should perpetuate this joy un-til the strains of the shurch on earth blend with the melody of the redsemed in

heaven.

God is the object of this joy. Not this world or the things in this world, but God Rimself. "Delight thyrelf in God." "Ye righteour spice to not Lord-ming should nate God our strength, make a joyfel noise main the God of Jacob." "Though the fightee shall not blessom, neither fruit be on the runes, the known of the olive fail,—the fields with the fight of the fight of the fight of the field in mest,—the flocks be ent off from the fold, and there he no hards in the stall, yet will I rejotes in the Lord,—I will joy in the God of my salwaten." That God toy salwaten." That God toy salwaten." stall, yet will I rejotes in the Lord.—I will joy in the God of my salvation." That God should be the object of the believers rejoining, is surely not wonderful. Men of the world indice perms and wreathe the lever of conquerors in token of a nations gratitude. But Christ has secured for the believer not only present bleasendones, but the loops of sternal happiness beyond the grave. He has a naneach hum from the curse of a broken law, redesmed hum from the bondage of six, brought him up out of the horrish pat is all the miry clay, seat the holy light to sanctify and elemnes his maure, extend him to sing songs in the dark tight of sorrow, and made over to him an inal-cuichly right to sternal menessus above? God se the convey of thu syn. It is a God se the convey of thu syn. It is a

eachibit right to sternal mancious above!

God so the source of this you. It is a fruit of the Sparit. "The kingdom of God as right-towarces, peace, and joy in the Holy Spint. The right of the Spirits is leve, joy, peace." Bonneliness this joy comes unexpectedly. Often in it is midst of our world ye cupleryneats, there are unaccommable gleans of leavantly joy that ravish and support the heart. These moments of exhibit on the desired played the spirit. More frequently use joy comes the opint. More frequently use joy comes the opint. More frequently use joy comes the opint. More frequently use joy comested with other printing sensions. It is inseparable from love, for where the laws of God in shed aboved in the beaut, for yelvings up the substitute of the command in the descript by when the past of the past of the command in the descript has part of the past o

It is worthy of posine, how much of true for minerical that the services of the temple in the services of the temple in the services of the temple in the service of the forth that the service of the for that all the family and in the market place, they gave unmistalizable swidence of the for that all the service of the forth the service of the

to the house of the Lord's let us tremble for our faith!

The human volce and counternace are to be expendent of Christian jey. These constitute the dial plate, upon which we are to mark the otherwise consended operations of the Holy Spirit. In the congregation of God's smait, there should be great joy and rejosing. Our inward joy is only valuable, in so far as it is montiseased. Where vital yighgeon flourishes, the praceding of the word is always accompanied with glodiers. In all ages of the church, from the period of the Hoforzasion down to the days Whith Rold, and Wesley, and Edwards, revivals of sulgion have been unvariably marked by a revival of the praise and devotions of God's people.

revival of the prases and no unitary experi-paopla.

Christian fo, should be a daily experi-ence. In this it differs from worldly joy and gladness. The latter is transitory— experimental to the prasing moment. It cannot be detained as a constant immale of the lumma heart, and when it leaves it frequently gives place to bitter stings of ra-moras. There is no real goy, but what comes prem religion.

It is not meant that the Christian lass po-

prem religios.

It is not meant that the Christian has no mements of serrow. The Bible which is the record of the saint's reprenence, has in it a great deal of hamestatien. There are wanlangs of broken hearts and half-stiffed sobs. This is many cases, is the first arguments. The control of the saint's represence of the presence of the believer. It come from an and the corruption of our nature. So long as we are in the world, we must have occasing the saint of the control of the saint of the control of the saint of the control of the saint of the waves and billows. The Christian oven in moments of 197, has sorrow. But in the midst of heaviness he can rejoice. On the surface of his life, there may be dark rolling billows, but in the depths of his soul three is unactibly pease. Joy and sorrow are thus not altogether antaponistic. Wether the saint of the

laborious duties become pleasant and attractive.

It should also be sultivated, because of extracts the sorted to the redigion of Christian electricals the sounds to the redigion of Christian electricals to commends the picty. It draws men not sumply towers Christian society, but eventually leads them to the Saviour humself. When ungoing men see Christian electricals are to the constraint of the control of t

A NEW BEGINNING.

A NEW BEGINNING.

It is a bleased provision, that in our life a jurney, our days do not pass tummated, our years do not come unannounced. As in the days that have been, and so in the days that have been, and so in the days that have been, and so in the days that have been, while it is more of kindly remembrance, while it is more of it in the control of the days of the foreign year, writing seach date in acts for me and the freeding year, writing seach date in acts for me and the days of the members of a gaping for the days of in terest for the memory to gase as

nest towards God?

What they have been is with the past from them that mayed only draw become for the towards. Let us then, in the offers weeks of the new year, make new resolutions, with first that it is not known and Persons—unstangeable; and let these but full into it all these resolutions, however drawn enteringeable.

Christian at Hork.

CATEORETICAL.

"What shall be done with "preachers" whe never preach. What shall be done with preachers who never preach. What shall be done with preachers whom no neveral sa having a call to preach? What shall be done with preachers whom no neveral sa having a call to preach? What shall be done with preachers that wax angry when not invited to preach? What shall be done with preachers who sak you to ask them to person? What shall be done with preachers who sak you to ask them to person? What shall be done with preachers who sak you to ask them to person? What shall be done with preachers who sacept the Bible and reject soap? What shall be done with preachers who sacept the Bible and reject soap? What shall be done with preachers who sacept the same set of sermons a twinty years ago? What shall be done with preachers and provide in the same set of sermons a twinty years ago? What shall be done with preachers and provide results of the same set of sermons a twinty years ago? What shall be done with preachers that preach union and pravites dismine? What shall be done with preachers that preach union and pravites dismine?

and practice dismains?

ORUSONES.

What shall be done with churches too coverious to support presading? What shall be done with churches too coverious to the shall be done with churches too coverious to the shall be done with churches too shall be done with churches the think but a few men in cl. Gospiel section ? What shall be done with churches that think but a few men in their daes ministion are smart enough to present to such Solomous of wisdom? What shall be done with their daes made to their daes ministion are smart enough to present to such Solomous of wisdom? What shall be done with their daes ministion are smart enough to present to such Solomous of wisdom? What shall be done with their daes that their think that prayer-meeting and family peayer are raised with the shall be done with the control time? What shall be done with the control their good to be ovil spoken of? What shall be done with churches that spend for a preciber to spend the Sabball and present him a need of thankly? for his Sour-barre? What shall be done with churches that spend for a preciber to spend the Sabball and present him a need of thankly? for his Sour-barre? What shall be done with the property of the precipital, and the shall be done with the property of the precipital, and the shall be done with the precipital, and the shall be done of the neighborhood?—Here id Gospel Liberty.

NEW TREOBIES IN THROLOGY.

In the progress of selence, the old theorise have to be dropped behind, and thist-place is taken by new case, so which and used place is taken by new case, so which have been proved to the property of the proper

that from one had been deposited by the assist of water. Since them chemistry has been more and more applied in cluciastion of water. Bines then obsainary has been move and more applied in substitution of geology; and one of its latest exploits to the descovery that yold exists an warwater. Is this a prelate to the demonstration that the gold, what now absorbs the exercises of thousands of diagrees, was deposited by water in far a mote ages?—Chambers' dearrant.

TENNYSON'S WOMEN.

TENNYSON'S WOMEN.

And this lore of measures and order in complexity where itself error more remark. And this lore of measures and order in complexity where itself error more remark. Asky in Mr. Tennyson's Jeaning to the size moving of a certain fived class in social life, usually not the inter-it daughter, or the size of the interior of the control of the wife of the Lord of Interior is control of the wife of the Lord of Interior is control of the wife of the Lord of Interior is the passes, tike Mand. Lody Flore in "The day dream," or the Princes in 1.a poem about women, or Lynette, and Kuida de Elanies, and Guinester, in "Light of the King;" but always women of the quiet and channels type, (except, instead, the round of "The States,") women whom you might mose every day in a modern home, which was seen to be sufficiently in the size of the control of "The States,") women whom you might mose every day in a modern home, which we would be served to be excluded by the complexity of the policy of the control of "The States," in the large that we have fact of the Milles' when his exclusive heart of the wild-flower kind. Each will be were his exclusive persons the "Stephys" of the wild-flower kind. Have been kind the "Lady Phore," to whom it is related, "take her brokkery frame and add a erimon to the gualant macaw." In the beautiful little day's called "The Milles' Changhar," Mr. Tennyson even injeres the may be to life—(ear rings and neck these will be the simplest, the most lyrical horotaxe-ings and neck incomplex, the most lyrical horotaxe-ings and neck which there were the simplest, the most lyrical horotaxe-ings and neck which in the content of the content

SUPERSTITIONS.

and too progressive to relich an old-fashione of, Googel seremon a What shall be done with churches that think but a few mean in their dasceming and family prayer are the progressive and primitive and over-plous times? What shall be done with churches that exame social dancing among the 'yeang converts' (What shall be done with churches who in many ways are liding their light under a broken, and are enforcing their good to be well espoken. of? What shall be done with churches that exame the churches that some of a present that a social churches that sond for a prescher to speak churches that sond to a prescher to speak churches that sond to a prescher that give notice that the sond that the country of the common of the country were the case. There is searnly a superstition of the common of the common of the country of the contrast o

A man may be heretic in the truth, and if he believe things only because his pastor says so, or the assembly so determine, without knowing other reason, though his belief be true, yet the very truth he holds because his herety.—Mellon.

were resident to the second of the second of

HEAPING ON COALS.

A man had been in the habit of stealing corn from his neighbour, who was a mean the of the Receipt of Fireded. It is pught he visited the core store and first-his lang the country of the

wrong place, or it would not have been wrong place, or it would not have been wrong place, or it would not have been the control of the place of the

fast. Come, Ruth is calling."
This was almost unendurable. This was
"heapting or neals" with a vectorates. In
wise the merithed this lenged to be re-cented; in vain he pleaded to be released
from what would be to him a punishment
ton times more severe than stripes and im-resonment; his friend was incorrable, and
he was obliged to yould.

Breakfast over. "Now," said the old farmer, as he helped his visitina to shoulder the bag, "if thou needs any more corn, come in the daytime and thou shalt have it."

With what shame and remove did that guilty individual turn from the dwelling of the plots man! All, we presume, who have they suppose to make a suppose they suppose to move again troubled the Friend's sorn heap; no. I have something better to tell you—he at once repented, we reformed, and my informant tells me that reformed, and my informant tells me that of the reformed the art birst state, at an experience meeting, the substance of what I have related, and the attributed line conversion, under God's bleesing, to the course the Friend had pursued to arrest him in his downward course.

It's a deep mystery—the way the heart of man turns to one woman out of all the rest has seen in the world, and makes it easier for him to work seven years for him to work when years on the words. "And Jacob served skiv u years for Rachael; and it op seemed unto him but a few daws. By the head for her."—ARM HERE.

for her."—A.D.M Birns.

La.B.R.—Some somplass that they are no chilled in religious conversation. The nthey ought to learn. A minister who does not capture skill to wire soils, and constort letterway, is either too simple to prensh, or too indobut to me his powers, or his heart is not right. Thus the new to be bearned by the religious control of the second property of the second property