

road to heaven and so precise a description of his spiritual enemies? Why, above all, is it said, that so great a thing must be as that the spirit of God must dwell in the heart of a man, but that he may know with all possible clearness, and strength of conviction, that he must have a heart of flesh, before he has any reason to expect the approbation or favor of God—the prize or crown which God will bestow.

A heart of flesh implies that sensibility of conscience which enables a person to discriminate easily between sin and holiness. It is full of fear and self-abasement when it has offended God, and cannot continue, without outraging its own promptings and affections, in a course of transgression. It is full of gratitude and love when it contemplates the goodness and mercy of God, and every sin which it is conscious of, it considers and feels as an act of unkindness committed against its best Friend and most bountiful Benefactor. It were easy to extend this part of the discourse, by a reference to every virtue which properly belongs to the heart of flesh, but it is necessary to bring them to a narrow conclusion. There is the love of God and the love of our neighbour, which is the fulfilling of the whole law. There are the graces of the spirit which Christ so well exemplified, and which the apostle so well expounds. There is gentleness which forbids the harsh construction, the rude deportment, and the injurious suspicion. There is meekness which casts out pride—whatsoever pride it be—that looks with a disdainful eye on any creature which God has made and loves. There is long suffering that stifles the vindictive impulse which always calls aloud for punishment. There is peace, which preserves in its golden bond the unity of the spirit, allaying dissension, and heart-burnings, and anger. There is temperance which seeks not a vain show, but uses the things of this world as not abusing them. There is the love and charity with which the believer regards the salvation of his fellow-creatures, and which inclines and obliges him to make a personal sacrifice to cure their temporal or natural distresses. There is in short all those graces of the spirit that constitute the crown of the believer—a crown that shall rest lightly on his brow and that forever; for his faith shall have an end when it is changed into vision, and his hope shall be useless when his joy is full, but these shall “smell sweet and blossom in the dust,” when the outward man has perished, and their fragrance shall go with him—yea, before him into heaven. This is the distinction of a christian, and in this manner his faith becomes a blessing. Out of the heart are the issues of life, but life only then when the heart of

stone has been changed into a heart of flesh according to that ancient promise of God, to whom be the praise and glory forever.—AMEN.

HINTS ON THE APPROACHING MEETING OF THE SYNOD.

This number of our Magazine will be put into the hands of our readers just before the time of the meeting of Synod: that supreme judicatory of our church being appointed to meet in Montreal on the 2d day of August, at 12 o'clock, noon. We can well reckon on the indulgence of our brethren, its members, in tendering to them one or two counsels on this occasion. The attendance both of ministers and elders at the last two meetings was less than usual; and this we fear, is attributable in the case of ministers at least, to their diminished resources. We know well, that almost all of them are straitened in their incomes; yet we would say to them, do your utmost—make all prudent sacrifices to take your own proper part in the business of the church.

And, we would say to those who administer the pecuniary affairs of our congregations, come forward with your contributions to your pastors, at least, if not also to your elders, that they may assemble in council on the affairs of the church. Remember that they meet not for any distinct interest of their own, but, if true to their office, for your spiritual welfare, and the establishment and advancement of the kingdom of the Saviour in these regions. Consider that some critical questions are already under the discussion of the Synod, or may fall to be discussed—such as the stand to be taken for the rights of the church under the Treaty of Union, the extent to which the church should acquiesce, in the distribution of the clergy reserves amongst all the religious denominations in the Province, the measures to be adopted for educating those youths amongst us who are already aspiring to the ministry, and for founding a permanent collegiate institution. It is not fit that questions like these should be left to the decision of a small and partial representation of the church. Those to whom it may be conceded to act as leaders amongst us, however convinced of the soundness of the measures which they support, and which also they may be