

Since you will grant that God is able to provide salvation for you, and pardon you, if you *think in your heart* that He is withholding anything whatever necessary to your salvation,—if you think that you are not welcome now to a full and free salvation, then, by implication, you declare that it is the pleasure of God's will that you should die. But God denies it. Therefore, if these are your thoughts, it is time to "make you a new heart."

J. G.

Edinburgh.

To be continued.

[We are sure that our readers will be delighted with the above article on the new heart, from our beloved brother, Mr. Geddes, in Scotland. He has promised to send us other articles for our Star, which we shall be happy to receive. The article on "the Uplifted Saviour," in the two first numbers of the present volume, were from his pen. His name was omitted by an oversight of the printer. M.]

DIVINE SOVEREIGNTY.

In last number, we stated that there must, in the very nature of things, have been a period in past duration when Jehovah alone existed; and, consequently, his purpose to create the material universe, with all its organic and inorganic wonders, was an act of pure sovereignty. We saw also that the actual creation of the heavens and the earth was a manifestation of Divine sovereignty; because what had no being could not possibly have the shadow of a claim upon God for existence.

We wish now to observe, that Divine sovereignty has been MANIFESTED IN THE CREATION OF DIFFERENT CLASSES, OR ORDERS OF INTELLIGENT BEINGS, AND IN INSTITUTING A MORAL SYSTEM.

God is eternal in His essence, and in all His natural and moral perfections; this is a fundamental principle in theology: and consequently the infinitely perfect One, could not have in contemplation any increase to his own happiness when he resolved to create. His happiness, who is from everlasting to everlasting God, cannot be either increased or diminished by the existence or the non-existence of the finite and the fallible. Had he therefore chosen, Jehovah might have remained for ever alone; but, being communicative, he did not choose to remain throughout all coming ages the only moral being in existence. In his sovereignty, he willed that there should be other moral beings