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THE CANADIAN DAY-STAR.

"I am the light of the world."
"Preach the Gospel to every creature."—JESUS.

APRIL, 1863.

PAUL'S DETERMINATION TO PREACH CHRIST AND HIM CRUCIFIED.

When Paul first went among the Corinthians as God's ambassador, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, he tells us that he determined to know nothing among them save Jesus Christ and him crucified. He preached Christ in his person, and Christ in his work. He found enough in Christ to beautify and gladden his own soul, and it was his great object to make him known to others. No doubt Paul preached Christ as a Divine Saviour, a loving, living, reigning Redeemer. He proclaimed him as having, in his obedience until death on the cross, painted a true likeness of the character of God, made atonement for sin, and thus as having opened the way to God and to purity. The cross is the distinguishing glory of Christianity. It was prefigured by the types and sacrifices of the old economy. The Lord's supper points back to it. It is the greatest display of Divine love which has been given to the universe. It is the fullest provision for the spiritual wants and moral maladies of man. Some in modern times preach a cold, dry, lifeless morality, rather than the cross of Jesus. Paul preached the cross as the best means of promoting true morality. Paul gloried in the cross, and he gloried in preaching the cross. When the first missionaries to Greenland first made known to the people of that arctic land the love of God in the gift of Jesus to die for sinners, effects were produced which did not follow the abstract teaching about God and his attri-

butes, which they previously employed to produce conversions. We take Paul as a model preacher. He possessed in an eminent degree the mind of Jesus. It would be well for ministers to follow him as he followed Christ. This was impressed on the poet Cowper, when he sung :—

“ Would I describe a preacher, such as Paul,
 Were he on earth, would hear, approve, and own,
 Paul should himself direct me : I would trace
 His master-stroke, and draw from his design.
 I would express him simple, grave, sincere ;
 In doctrine uncorrupt ; in language plain,
 And plain in manner ; decent, solemn, chaste,
 And natural in gesture ; much impressed
 Himself, as conscious of his awful charge,
 And anxious mainly that the flock he feeds
 May feel it too ; affectionate in look,
 And tender in address, as well becomes
 A messenger of peace to guilty men.”

1. This determination to preach Jesus Christ and him crucified does not imply 'hat Paul ignored science and literature, and laid an interdict on the outgoings of the human intellect in their study and pursuit. The religion of the cross has frequently been charged with being the enemy of science and literature. Infidels have sometimes spoken as if they thought those who occupied their minds with religion incapable of such studies. Nor do we deny that a zeal for Christianity has sometimes been allied to a jealousy of literary and scientific pursuits. There is a false philosophy : men may make wrong uses even of true philosophy ; and some, not distinguishing properly between the true and the false in philosophy, between the use and the abuse of philosophy, have condemned it entirely. But the religion of Jesus is not to blame for any of the mistakes of those who profess it. We deny that there is any antagonism between the cross of Christ and science and literature, properly pursued. Some of the greatest literary and scientific men have been humble recipients of the influence of the cross. Paul himself was an accomplished scholar, as his writings testify. He was a master both of the art of reasoning, and of the art of persuasion. True he speaks against a philosophy ; but it was a philosophy “ falsely so called.” We regard Paul as speaking like a herald of the Gospel, when he says, he determined to know nothing among the Corinthians, but Christ and him crucified, and that his speech and his preaching were not with enticing words of man's wisdom,

but in demonstration of the Spirit and of power. To do his work, in this capacity, he could use no other weapon than the doctrine of the cross.

2. It does not imply that he dispensed with the exercise of his reasoning powers and taught men only what he knew about the cross, requiring them to embrace it without hesitation, question, or demur. There are mysteries in the Bible which we must receive as true without calling them in question, just because God reveals them. But as God's truth is reasonable, and God's service a reasonable service, ministers must, from every available source, and especially from the scriptures, prove the grand truths which men ought to believe. The truths of the gospel, though plain, are not known by intuition. The minister must exercise his reasoning powers, that he may dig them from the rich mine of the scriptures; and certainly it is proper, that he exhibit to his fellow-men, the evidence that they are what they are, and the grounds on which they are to be believed. Indeed God himself in dealing with man calls on him to reason with him: "Come now, let us reason together, saith the Lord, though," &c. Is. i 18. Paul reasoned with the men of Athens. At Ephesus, he disputed daily in the school of one Tyrannus; he disputed and persuaded the things concerning the kingdom of God. No one can read the Acts of the Apostles without seeing that the early preachers of the cross reasoned out of the scriptures, showing that Jesus was the Christ. Paul's epistles are master-pieces of reasoning. The use of all this reasoning with men is seen when we consider that many are opposed to the gospel. There must be reasoning, and persuasion too, that they may be brought to Christ.

3. It does not mean that Paul dwelt always on the doctrine of the cross to the exclusion of everything else. The entire Bible is not the Gospel. The Gospel is a truth contained in the Bible. Now we maintain that, as it is the key-stone in the arch of divine truth,—that truth by the light of which all others are distinctly seen,—the truth which saves the soul,—it should receive great prominence. No sermon should be without it; while it should be the special object of most sermons to exhibit and press it home on men's minds. Still there are many other truths in the Bible which require elucidation and exhibition. There are precepts, promises, doctrines, threatenings, historical facts, indeed many things connected with Christian experience,—all

clustering around the cross as their central luminary. All these should be exhibited according to their relative importance. We find Paul pursuing this practice in his epistles. In them a great variety of themes is discussed, and yet the cross is the centre of them all—the theme he glories in. He declared to the Ephesians, that he had not shunned to declare unto them the whole counsel of God. And the burden of his exhortations to Timothy and Titus,—young ministers to whom he writes,—is that they should, in this respect, follow his example. It was when Paul came to the Corinthians first of all, that he determined to know nothing among them, save Jesus and his cross. But he was accustomed to make known “wisdom,” “the deep things of God,” to those who were advanced in the divine life and matured in christian experience. He indeed complains, that the Corinthians were carnal, so that he could not feed them with “strong meat,” but had to speak to them “as unto babes in Christ,”—had still to feed them with milk. He desired Christians to advance in their knowledge of divine things.

This consideration enables us to understand what Paul means when he says, “the natural man receiveth not the things of the Spirit of God.” 1 Cor. ii. 14. “The things of the spirit of God” are “the deep things of God,” the “wisdom” which he spoke among those who were perfect. The natural man cannot understand these things, because they are spiritually discerned. But this does not mean that the carnal or natural man cannot understand the gloriously simple gospel. Because the deep things of God can be understood only by spiritual men, Paul preached *the gospel* to sinners, which is so simple, that a child can understand it, and in which the way-faring man, though a fool, need not err, and by the faith of which the carnal man becomes a spiritual man. The Corinthians, though they had received the gospel, exhibited sad evidences of carnality, and Paul still needed to feed them with milk,—the simple truth about Jesus.

4. This determination implies in the apostle himself a knowledge of Christ and his cross, submission to him as Lord, and experience of the humbling and purifying influences which that knowledge yields. Since it was the grand object of the apostle's life to magnify Christ in the estimation of his fellow-men, he himself must have known Christ, must have been devoted to his cause, must have enjoyed his grace; otherwise he could not have performed the duties of an ambassador of Christ. Paul did

know Jesus. He knew the power of Christ's cross. He counted all things as loss for the excellency of the knowledge of Christ Jesus, his Lord, for whom he suffered the loss of all things; and so valuable was Christ in his estimation, that he regarded himself as an unspeakable gainer in giving up all for his sake.

The plain inference from this is—indeed it is not an inference, it is stating the same thing in another way—that a minister should be a *converted* man. If he is not, it is the blind leading the blind. It is important that he be properly educated; it may be important that he be eloquent; but that he be converted is indispensable. Alas! it is to be feared that many undertake the duties of this solemn office who are strangers to the power of the cross, whatever they may have got from the schools. This we regard as one reason why there is so much merely nominal Christianity in christendom.

O minister of Christ, be a man of piety and prayer. Like Paul, let the mind that was in Jesus, with respect to the souls of men, be in you. In seeking men's reconciliation to God, be determined to preach Christ and him crucified. Have confidence in God; and in the Gospel, as God's appointed instrument, for converting men—the moral implement which he wishes you to use in cultivating the field of the world. Live near the cross; imbibe the spirit which Christ manifested, in his death on the cross, for sinners. Preach the cross. Hide yourself behind it in all your ministrations. Thus will you truly be a co-worker with the divine Spirit; who takes of the things of Jesus, and shows them unto men; in turning them from sin to righteousness; from the world to God; and from hell to heaven. A.

REASONS WHY CHRIST AND HIM CRUCIFIED SHOULD BE THE THEME OF THE PREACHING OF THE HERALDS OF THE GOSPEL.

1. Ministers should unflinchingly and constantly exhibit the cross, because *Christ and him crucified afford the truest and brightest exhibition of the character of God on which men can gaze.*

One important branch of the minister's duty is to make God known. Zion is exhorted to lift up her voice with strength, to have no fear, and to say unto the cities of Judah, "Behold your God." Paul recognized this as his mission to the men at Athens.

He said to them. "Ye men of Athens, I perceive that in all things ye are too superstitious, for as I passed by and beheld your devotions, I found an altar with this inscription—To the *Unknown God*. Whom therefore ye ignorantly worship, him *declare* I unto you," Acts xvii. 22, 23. Men know not God; and therefore if ministers are to meet men's wants, they must be able to point them to some true exhibition of his character.

We have said that men know not God. They have wandered into gross darkness in reference to his character. Prompted by their innate desire to worship, they have made to themselves lords many and gods many, whose characters are just the embodiments of their own evil passions; by worshipping which, depraved man has rushed into a darker and deeper depravity. As fallen, men do not know God so as to love him, and honour and serve him.

But a glorious moral luminary has arisen upon us with healing in his rays. Christ is the *sun of righteousness* the *light of the world*. The glory of God shines in his face. He is the brightness of his Father's glory, and the express image of his person. This he himself taught, for he says, "He that seeth me, seeth him that sent me; he that believeth in me, believeth not on me, but on him that sent me."

Now, as Christ is the image of the invisible God, what is unfolded in him with respect to God's character? We see the wisdom and the power of God in Christ; but these are natural perfections. It is more especially the moral character of God regarding which man needs illumination. Jesus Christ reveals the *love of God*. Indeed the plan of mercy, which was executed by Christ, and consummated in his crucifixion, had its origin in the everlasting love of God. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John iii. 16. Unsolicited, God gave Christ to man; who instead of blessings, on account of his unprovoked rebellion against God and black ingratitude towards him, deserved the direst curses. We measure love by the value of the gift bestowed, and the sacrifice which the donor makes to bestow it upon us. Who can estimate the worth of Jesus? He is priceless. And who can understand the sacrifice the Father made in not sparing him, but delivering him up to suffering and death for us all? for God loves his Son with infinite complacency. Jesus is divine. And, O what lov

to man must there be in his heart; when he not only became man, but stooped to become a servant,—yea—to die the painful and shameful death of the cross for us. Christ hanging on the tree for human transgression; his hands and feet nailed to it; every limb quivering with the acutest anguish; patiently, like a lamb dumb before her shearers, submitting to the cruelties and indignities heaped upon him by the tumultuous rabble; the blood and water streaming from his spear-pierced side; that bitter cry, which threw into bewilderment those who heard it, as they did not comprehend the depths from which it came, nor its import—“My God, my God, why hast thou forsaken me,”—is the most wondrous exhibition of self-sacrificing love on which man or angel can gaze. Love unfathomed and unfathomable, unuttered and unutterable, is seen in the cross. Here is a glorious refutation of Satan’s lie. Here is the unveiling of the Deity.

O then must not the minister, as he wishes men to know and be happy in God, preach Christ crucified? For the illumination of the human spirit, in regard to God, one ray from the cross is worth more than all the light which can be brought from any other quarter whatever.

Do you wish to know God, my hearer? Come to the Cross.

2.—*Christ and Him crucified, known and believed in, bring the soul into a state of reconciliation with God.*

Man, as fallen, is estranged from God. Men are alienated from the life of God through the ignorance that is in them. They do not enjoy his friendship. His sweet and gracious smile does not gladden their hearts. They rather regard him as their enemy. They find fault with him as if he had done them some injury. But here they are wrong. God is not *their* enemy; they are *his* enemies: for “the carnal mind is enmity against God.” God always loved them, loves them still, rebellious though they are. How otherwise can we explain the gift Christ Jesus? Not that God is pleased with their sins. This cannot be: for God is purity itself. He loves their souls, has no pleasure in their death, and yearns for their return to his favour and smile; and this is the reconciliation of man to God.

This is another end the minister must seek to accomplish by his preaching. It is the great end he must seek as regards the unsaved. Paul says,—that he and his fellow labourers were ambassadors of Christ for this very purpose,—that in Christ’s stead, they besought men ‘be ye reconciled unto God.’ ‘The preaching of the cross’

is the method of accomplishing this end as far as the preacher is concerned. For he exhibits the ground of reconciliation thus: "For he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him." 2 Cor. v. 21. He speaks also of "being reconciled to God by the death of his Son."

How does the knowledge of 'Christ and Him crucified' bring the soul into a state of reconciliation with God?—That the soul be reconciled to God it must be brought to know him. Ignorance of God keeps man at a distance from him. Now the cross unfolds the everlasting love of God to man, and gives him true conceptions of his character. But there is more than this in the cross of Jesus. Sin has separated between the soul and God; and God's holiness as a frowning barrier prevents the sinner's approach to God's heart, unless there be some way whereby it may be forgiven, or some revelation of God, as propitious. Man has wandered from God: and his wanderings have not been guiltless. He has turned into his own way; and incurred the righteous displeasure of God by his sins. He is under wrath. Just as without a propitiation for sin, man's return to God's bosom must be everlastingly forbidden, so we cannot explain the mysterious agonies of Jesus in the garden and his woful sufferings on the cross otherwise than by regarding them as propitiatory. Ah! the nails pierced his hands and his feet, but more bitter nails held him to the tree. Our sins nailed him there. And it is in his submitting to suffer the Just for the unjust that he might bring us to God, that the love of God is seen.

Here then we have the ground of reconciliation. We departed from God. This did not change his love toward us into hatred. He loves us still: and that there might be a way back to his favour, he most generously gave his own Son to die for us.

There is no other ground of reconciliation. There is salvation in no other than Jesus. "There is no other name given under heaven among men whereby we must be saved." Man cannot expiate his own guilt. His repentance, however sincere, will not do for an expiation. O then must not the minister, to be successful, preach Christ and him crucified?

Fellow-sinner, this reconciliation is the thing you need to make you happy. Come to Christ crucified: it takes place when you rest your eye on the cross.

3.—*Christ and him crucified known and believed in are the grand means of purity.*

The minister of Christ sustains a relation to the world. He should exhibit God's love in Christ to men, as the ground on which they are to be forgiven and accepted by God. But he also sustains an important relation to the children of God. He should feed them with wholesome food; for, according to the spiritual strength and piety of the saints for whom and with whom he labours, has his preaching weight on the world.

Now it is at this point that many, even among Christians, suppose that there should be a departure from the cross. They regard it as *the* thing for the unsaved; but they imagine that the saint cannot be built up on his most holy faith, cannot increase in piety, unless he occupy his mind with other and higher truths. I grant that there are many truths in the Bible fitted to edify the Christian. There are promises to comfort him; precepts pointing out to him the path of duty, threatening to deter him from going out of the king's highway into any by path disclosures, of the glory yet to be revealed, to animate him to holier deeds. But whence do all these derive their power? From the cross. How are they most beautifully seen? By the light of the cross. And moreover the Cross itself is the grand instrument of sanctification. It is the power of God unto sanctification. Hence Jesus prays "Sanctify them through thy truth, thy word is truth." He says to his disciples, "Now ye are clean through the word which I have spoken unto you." Hence Paul beseeches the Corinthians not to depart from the simplicity that is in Christ. Just as Satan got man away from God in the garden of Eden, so is it still his object to get men away from the cross. But the gospel is not a worn out instrument. It is not an obsolete thing. It is as sharp as ever, to cut the ligaments of evil habits which bind sin to the soul. While the cross of Christ is so simple that the wayfaring man can understand it, it has heights and depths, where the intellects of angels may for ever soar and dive; lengths and breadths to traverse which, though they wing their way with telegraphic swiftness, they will require eternity. Reader, if you are crying out for something else than the Gospel, it is an indication that your soul is in an unhealthy state. Rather catch the spirit of cherubim and seraphim, and gaze with wonder on the mysteries of redeeming love. The cross purifies the soul, as it unfolds not only the love, but also the purity of God. We have already spoken of the love of God as seen in the cross. His purity is seen in the bitter agonies and death of Jesus. Our sins were imputed to Jesus

He bore them. And surely had it been possible for God to have lowered the requirements of law and justice that he as the righteous Ruler of the universe might be propitiated, he would have done so when his well-beloved Son was the victim. But no: even Jesus must pay to the uttermost farthing. No one can contemplate God's love and purity as thus seen in the cross—love freely giving, and holiness exacting; and both embracing each other: love gratified and holiness satisfied—without experiencing the most powerful sanctifying influences.

Then the minister must exhibit the cross even to the people of God.

1.—*Christ and Him crucified are the best means of consolation to the believer.*

None are exempt from trials in this world. During the week Christians have many things to annoy them, even when their worldly circumstances are most prosperous. They come to the house of God on the Sabbath, and what do they so much need as consolation? True, they need to be warned against worldly-mindedness, lest temptation draw them aside, they need to be stirred up to discharge all their duties properly in the relations they sustain. But still there is nothing they need more than consolation. And a Christian will be better fortified against worldliness and the inroads of temptation, and better prepared for his duties by true consolation than perhaps in any other way. Then he feels the practical worth of the religion of Jesus, and is constrained to do all he can for his Saviour. It brings into exercise the gratitude of the soul, one of the most potent springs of action within us.

Now the cross of Christ is abundantly fitted to console the believer. O what rich streams of consolation flow from the Cross! Is the Christian enduring bodily affliction? How is he comforted when he thinks that Jesus, without repining, endured sufferings unutterably dreadful, and endured them, when he deserved them not, for man. O in the light of the cross, he sees clearly that he deserves sufferings far more dreadful than he is enduring, and that they must have fallen, with all their accumulated force upon him, had it not been for the agonies of the cross. Has the spirit of the Christian been ruffled and chafed by the coldness and selfishness of a harsh and unfeeling world? O what so well fitted to hush the tumults of passion, to lay the soul in humble confidence at God's feet, as a view of Him, who, when he was reviled, reviled not again; when he suffered, threatened not, but committed him-

self unto him that judgeth righteously. Is the soul assaulted with most powerful temptations? Does the Christian come to the house of God on the Sabbath, his soul in perfect agitation, through the raging of evil desires which he wishes not to gratify, and yet knows not how to get rid of? What is so adapted to calm and subdue him, and to deliver him from the power of temptation, as a sight of Jesus, overcoming all his spiritual foes, even in his death triumphing over principalities and powers! Thus we see that the cross is admirably fitted to console.

Christian, love the cross more than ever! Sit beneath its hallowing shade. Strive to get as close to it as possible.

Unsaved hearer, how great is the love of God to your soul! He intensely yearns for your return to his favour. The sincerity of his intense yearning is seen in the cross, as it is the means of reconciliation. God likewise sends his messengers to you with the word of reconciliation, that you may embrace it, and live. Through the preaching of the gospel, he holds out the sceptre of mercy to you, and beseeches you to touch it and live for ever. Before his beseeching tones die away, through your removal from them into the eternal world, and the echoes of them abide in your memory only to embitter your cup of woe, "Be ye reconciled to God; for he hath made him who knew no sin to be sin for us that we might be made the righteousness of God in him." A.

For the Canadian Day-Star.

A NEW HEART.

HOW IS IT TO BE OBTAINED?

"Make you a new heart and a new spirit, for why will ye die, O house of Israel?" (Ezek. xviii 31.) The voice by which these solemn and pregnant words were spoken was the voice of God, and they contain His reply to our question. To many an inquiring soul, however, these are mysterious words, and consequently, hard to be understood. Some there are in our disjointed world who long to have a "new heart"—who long to become heirs of glory, possessors of life eternal. And there are not a few, perhaps, so eager to possess this pearl of great price that they have "sought it carefully with tears." This small minority of mankind, it may be, look upon the words quoted above as one of the "dark sayings" of the Divine Spirit, which the natural man

cannot understand. Oh! if we could read the life-history of many a poor erring soul, who had been induced to turn at last and inquire the way to Zion, might we not find that, as he pondered over these words, and saw nothing but mystery, his heart, full of sorrow for the past and fear for the future, at last swelled unto bursting, and his pillow was watered with tears amid the darkness, when none but God was nigh. But this is the experience of the few. The many, alas! seem not to care whether these words are mysterious or plain,—full of hope, or full of despair. To both classes, they contain a solemn lesson for eternity. Blessed are those who learn it! For the words we are now about to consider form the very kernel of the Divine remonstrance uttered in the ears of the house of Israel in days bygone. And in the chapter of which these words form a part, God defends the justice and benevolence of His dealings with the Israelites, and, by implication, with all mankind.

In this paper we mean to confine our attention to the phrase "make you a new heart." In this phrase the term "heart" is of chief importance. Until we understand its true meaning, by examining its scriptural usage, we cannot be in a position to interpret the phrase. And it will be well, by way of contrast, to look at the meaning generally attached to the term at the present day.

Sometimes the word "heart" is used in reference to a particular organ in the body of man. But at present we have to attend to the meaning of the word, when used in reference to men's spiritual nature. When so used by writers of the present day, it points almost exclusively to the emotional faculty of the mind of man—that faculty which is manifested in love and hatred, sorrow and joy, etc. In other words, it has prominent, if not exclusive, reference to the feelings. Hence, when we meet with the term in scripture, we are ever prone to suppose that it refers to the feelings there also. But, by such a supposition, we inevitably miss the true meaning of not a few most important passages. For, not unfrequently, the term "heart," in scripture, has a most prominent, and sometimes an exclusive reference to the intellect or understanding—the thinking or reasoning faculty. But apart from its unmistakable meaning in particular passages, considered simply as a term, it is exactly equivalent to our term "mind." Hence, the same Hebrew term which is translated "heart" in the phrase we are now considering, is rendered by the word "mind"

in various other passages. For example, Solomon says: "A fool uttereth all his mind (heart), but a wise man keepeth it in till afterwards." (Prov. 29, 11; see also, Jerem. 19, 5: Ezek. 38, 10. etc.) And hence also the word "heart" is used in scripture, sometimes with a prominent, or exclusive, reference to one faculty of the mind, and sometimes to another. We shall give one or two examples.

How strong and unmistakable is the reference to the conscience in these significant words:—"David's heart smote him, because he had cut off Saul's skirt." (1 Sam. 24, 25.) And again who can doubt that the reference is to the will in these words:—"And the Lord God said in his heart, I will not again curse the ground any more for man's sake." (Gen. 8, 21.) The term is also used in reference to the emotional faculty, as when it is said by Job:—"I caused the widow's heart to sing for joy." (Job 29, 13.) But the same term also refers as pointedly to the thinking faculty in many passages. Does not the Great Teacher Himself say:—"Out of the heart proceed evil thoughts, murders, etc?" And wisdom too "crieth at the gates at the entry of the city," saying:—"O ye simple, understand wisdom, and ye fools, be ye of an understanding heart." (Matt. 15, 19. Prov. 8, 5.) What do we conclude from our investigation? Simply this. The word "heart" may refer in scripture prominently or exclusively to any faculty of the mind; and the context, or the words with which it stands immediately connected, can alone determine its true meaning. One thing we learn from the above investigation. Since the word heart may, and oftentimes does, refer to the thinking faculty, there can be no difficulty with such a passage as: "With the heart man believeth unto righteousness." No man ever has believed, or ever can believe, any truth with his feelings. It is by thinking about it that man is brought to understand, and believe, and know, the truth,—the truth which makes him free.

Before entering upon the consideration of the phrase "make you a new heart," we are anxious, dear reader, to bring before you two important passages which bear directly upon the true interpretation of that phrase. In the book of Judges, we find it said of Samson, that he told Delilah all his *heart*, and said unto her, "There hath not come a razor upon mine head, for I have been a Nazarite unto God from my mother's womb; if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man." (Judges, 16, 17.) In this passage, it

is beyond the possibility of a doubt,—first, that the phrase “all his heart” has no reference to the essence or substance of the heart or mind of Samson; second, that it has no reference whatever to his feeling; third, that it does not even refer to all his thoughts; but, fourth, that it simply refers to that secret which he had hitherto kept from Delilah, but which, alas! he now made known, telling her that his strength lay in those flowing locks of hair, which had neither been shorn nor shaven since first they grew upon his infant head. He simply told her *all his thoughts* upon that one particular theme. Let us now look to the other passage. In the Acts of the Apostles we find it written that “when Simon saw that through laying on of the apostles’ hands the Holy Ghost was given, he offered them money, saying, give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.” But Peter said unto him, “Thy money perish with thee, because thou hast *thought* that the gift of God may be purchased with money; thou hast neither part nor lot in this matter, for thy *heart* is not right in the sight of God.” Mark, my reader: because the *thought* of Simon’s *heart* was wrong, Peter says to him, “thy *heart* is not right in the sight of God.” And he goes on to say to Simon:—“Repent therefore of this thy wickedness, and pray God, if perhaps the *thought* of thine *heart* may be forgiven thee.” (Acts 8, 18–22.)

And now we are prepared to consider the phrase “make you a new heart.” The context, as we have already said, can alone determine the true meaning of the word “heart” in any particular passage. And the context of the phrase “make you a new heart” gives forth no uncertain sound. What is the charge made of the house of Israel against God? They said: “The way of the Lord is not equal.” That is, “God’s ways or dealings with them were not according to equality or justice.” These were the words of the house of Israel. But what are words? Are they not the medium through which the inner thoughts of the mind are made known? Apparently there is no direct reference to feeling whatever in the context. It was because the house of Israel *thought*, and consequently said, “The way of the Lord is not equal,” that the solemn remonstrance, contained in the eighteenth chapter of Ezekiel, was uttered by the Most High. The pure and stainless character of Jehovah, resplendent with the interblending attributes of holiness, justice, goodness, and truth, had become sullied and marred in the hearts of the Israel-

its. They did not *think* of him as—"The Lord, the Lord God, merciful, and gracious; long suffering, and abundant in goodness and truth." Still less would they bow the knee in reverence and adoration, and *say in their hearts*: "God is love;" and "His tender mercies are over all His works." So far from so thinking and so speaking of God, by a perverted interpretation of scripture and Providence combined, they thought, and consequently they said: "The way of the Lord is not equal." And does the response made by God show that it was a matter of indifference to Him, whether the thoughts of the Israelites regarding Him were right or wrong? Does it not rather tell, in language fitted to carry conviction home to the hardest and most obdurate heart, that there dwells in the heart of our Infinite Father a holy jealousy with regard to what we,—the prodigal children of men,—think and say of him? Listen to the solemn thunder tones in which He hurls back the charge made against Him, upon the heads of those who made it; and appeals to their own judgment in these words:—"O house of Israel, are not my ways equal? Are not your ways unequal? Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions whereby ye have transgressed, and make you a new heart, and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves and live ye." Is it not, dear reader, as if God would say to the house of Israel: "There is no ground in all my dealings with you upon which to bring such a charge against me. Wherefore divorce your present thoughts, and get you new thoughts regarding me, and my ways, for why will ye die, O house of Israel?" And this is in beautiful accordance with other declarations of God in His word. For He says in Isaiah: "Let the wicked forsake his way, and the unrighteous man his *thoughts*; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." (Isaiah 55, 7.)

Reader, do you think God has any "pleasure in the death of him that dieth?" Do you think He would have pleasure in your death? Oh! though I do not, God does, see into your very heart, and He knows what your thoughts are about Himself.

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

besides himself; and accordingly he made will-endowed responsible agents. He became a ruler by giving existence to subjects. Government,—moral government,—government by motives and inducements, started into being whenever the rational, the responsible portion of creation started into being at his bidding. Even God himself was not, and in the nature of things he could not be, a moral governor, till there were moral beings in existence to govern; and there could be no created intelligences, till he by an act of sovereign will, and sovereign power, brought them into being. To give birth or existence, therefore, to a moral system, was an act of pure sovereignty. He who doeth according to his will in the army of heaven, and among the inhabitants of the earth, could have done very differently from what he did, had he so willed; but he was pleased to do what he has done.

We, dear reader, our fellow men, and all other intelligences in all other worlds, are subjects of the moral empire of Jehovah. We are subjects of his kingdom and under his control. He is our governor; his holy, just, and good law is the rule of our moral actions; and to him we are accountable for the use which we make of our powers and our privileges. We are in the proper sense of the word moral agents; beings who can act, and who do act. We are free agents; not machines at the mercy of necessity. Free agency worthy of the name must imply a power of choice, with full liberty to choose either good or evil. Here we might turn our attention to the nature of the law under which God has placed us,—our obligation and ability to keep that law,—the foundation of moral obligation,—some of the probable reasons why the Creator in his sovereignty saw fit to create moral beings, and sustain toward them the relation of a moral governor; but our limits forbid: and moreover we are more anxious to be brief and practical than to theorize and speculate.

We may safely lay it down as an axiom, that no moral being whatsoever could ever have the slightest claim upon God for either intelligence, sensibility, or will; and therefore the origination of a moral system was an act of Divine sovereignty. We are constrained to cry out, "our God is in the heavens; He hath done whatsoever He hath pleased." To make beings in his own image, after his likeness,—to give them self-determining wills, that they might be the first and real causes of their own actions—to endow them with a nature which would render them capable of either tearing themselves away from allegiance to his

throne, and plunging into the bottomless depths of moral degradation; or, of rising nearer and nearer to the high and lofty One in every moral excellency, as the countless ages of coming duration roll on,—is surely the master-piece of the Almighty's manifold workmanship.

But we must not linger longer on this manifestation of Divine sovereignty. There is another no less interesting and attractive, glowing and glorious, which has a special claim upon our attention. **THE SOVEREIGNTY OF GOD IS MANIFESTED IN THE PROVISION WHICH HE HAS MADE FOR THE SALVATION OF FALLEN MEN.**

We have no hesitation in affirming that this to us, in our circumstances, is the greatest and the grandest exhibition of Divine sovereignty. God was under just as much obligation to provide a Saviour for the race of fallen angels, as he was to provide a Saviour for the race of fallen Adam. That is to say, He was under no obligation to provide a remedy for any of his rebellious subjects. He might have allowed justice to take its course with the second, as well as with the first class of sinners in his moral empire. We incurred his displeasure and deserved to die; we had no claim whatsoever upon the Divine benignity. He might in his sovereignty have left us to reap the fruit of our own ways, and be filled with our own devices. But he did not choose to do this. No: his eye pitied us, and his arm has been stretched out to save us. "He spared not the angels that sinned, but cast them down to hell." "He spared not his own Son, but delivered him up for us all." He was prompted by pure sovereign grace and compassion to lay our help upon one that is mighty. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." God might, had he chosen, have provided a Saviour for only a portion of our race, the half, or only the hundredth part of mankind. He might have selected a very few out of each nation, and each distinct generation, and sent his Son to die for them and for them only. In this case however, it would have been both impossible and unjust to punish any of the rest for neglecting the great salvation, there being no salvation provided for them. We repeat it, God had a right to provide salvation only for a few, if he saw fit,—a sovereign right,—but in the exercise of sovereign love and sovereign mercy, he has made

provision for the salvation of every son and daughter of Adam. Dear reader, God loves you; he has sent Jesus to suffer and to die for you; and God is anxious to save you. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." Christ Jesus is God's unspeakable gift to our ruined race, and this gift is the measure of the good pleasure of his will. O there is a power in love, there is a mighty power in love like this,—it is so amazing, so divine, so free, so full, so inexpressibly great! No wonder that John the beloved disciple, who seems to have been himself transformed into love, exclaimed, God is love, and he that dwelleth in love dwelleth in God, and God in him. He did not believe that God in his sovereignty had withheld his love from countless millions of our race. He did not look upon the love of God as partial, and limited in its extent to a selected number of mankind. He did not believe that the sovereign remedy was only provided for a few. No; his language is, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." O it is wicked to stint the Gospel. O it is wicked to rob the Gospel of its glorious fulness and unfettered freeness. O it is wicked to limit the love, the mercy, and compassion of God to a fraction of our race. It was the whole world God loved, and it was to die for the sins of the whole world that he gave his Son. O what a blessing it would be to multitudes, if they could only be persuaded to lay aside their false, contracted, and unscriptural ideas of the sovereign love of God. God is our friend, our best friend. He is the God of our salvation. He hath done whatsoever he hath pleased: and we rejoice to know that among the many things which he was pleased to do, and which towers up far above all others, was, to deliver up his own Son to the death for us all. Dear reader, you are an object of God's love; and though you may long have cherished hard thoughts of God, and doubted his goodness, he is now even at this very hour, seeking to make you a monument of his mercy, and a debtor to his free, rich, sovereign grace.

We shall probably make a few remarks in next number, on God's sovereign right to give the children of men whatever destiny he pleases.

M.

DOES THE LUTHERAN CHURCH BELIEVE IN A UNIVERSAL ATONEMENT AND RESISTIBLE GRACE ?

We think that we shewed very clearly in last number of the *Day Star* from the *Augsburgh Confession, illustrated and sustained by S. S. Schmucker, D.D.*, that the Lutheran Church at the Reformation renounced the Augustinian, or Calvinistic dogma of unconditional predestination. And we think that we can shew from the same source that a universal atonement, and resistible grace are also doctrines held by that Church. Many of the Reformers believed that Christ died for every son and daughter of Adam. They preached a free and unfettered gospel because they saw it to be revealed in that blessed book which had long been imprisoned in convents, and nunneries, and which they were so anxious should be translated, and circulated, and read. They believed that the Bible was a Book for the world, because the Lord Jesus Christ was the gift of God to the world.

In speaking of the mediatorial work, or the propitiation of the Son of God, the Confession says that he was "crucified, died, and was buried, that he might reconcile the Father to us, and be a sacrifice not only for original sin, but also for all the actual sins of men." Article III. In the manual Dr. Schmucker takes up this part of the confession, and very clearly expresses what the Lutheran Church believes respecting both the nature and the extent of the Atonement. He says, "*The work of Christ may be regarded as the vicarious endurance of incalculable suffering and the exhibition of perfect righteousness, by which full atonement was made and salvation purchased for the whole world, to be offered to them on conditions made possible by divine grace to all who hear the gospel. This may properly be termed the Lutheran view of the atonement.*"

In reference to the nature of our Lord's sufferings he makes the following important and judicious remark, "They were not the same as those of the sinner would have been in duration; for they were not eternal: nor in kind, for the son of God suffered no remorse of conscience, was tormented by no sense of personal guilt: nor could the atonement be the literal payment of the debt, else when once discharged by the Saviour, the sinner might by right claim exemption from punishment and admission to heaven, regardless of his moral qualifications; for a debt once paid cannot again

be demanded. Moreover, crime is a personal act, and cannot like a pecuniary debt, be transferred or literally imputed to another." He then proceeds to say. "This system (the Lutheran) regards man as incapable of performing the conditions of salvation prescribed in the gospel (repentance and faith) without the gracious aid of God ; but maintains, that this necessary aid consists in means of grace and invariable accompanying influences of the Holy Spirit, for the sincere (not perfect) use of which all men possess the entire ability (physical and intellectual) and the sincere and persevering use of which is always, sooner or later, made effectual to the accomplishment of the above conditions of salvation. If, notwithstanding the drawings of the Father by his Spirit, his word and his providence, the sinner still continues to pursue his course of iniquity, it can no longer be said of him, he "cannot come to Jesus ;" but the language of the Saviour more accurately described his case when he said to the Jews, "ye will not come unto me, that ye might have life." On the very next page he makes the following quotation from the great divine of Kidderminster, to show that Baxter and the Lutherans were of one mind on the extent of the atonement, "The doctrine which denieth the universal satisfaction, either denieth that God commandeth the non-elect to believe, or else maketh God to assign them a deceiving object for their faith, commanding them to believe in that which never was, and to trust in that which would deceive them if they did trust it. It maketh the true and righteous God to make promises of pardon and salvation to all men on condition of believing, which he neither would nor could perform (for want of such satisfaction to his justice), if they did believe."*

It is quite evident that the Lutheran divines believe in the *moral and resistible influence of the Holy Spirit*. Though the article in the *confession* on this important doctrine, like many other articles in *confessions of faith*, is very vague, and ambiguous, yet the following extracts from the Manual are very explicit and important. They are taken from Dr. Kunze, and give us what we believe to be the scriptural and only consistent views of the nature of divine influence upon the minds of men. "Many alas! of those whom the Holy Spirit has awakened soon relapse into their former slumbers. Theirs is, and remains, nothing more than a case of mere awakening. Such awakenings the omnipotence of God can effect, whenever his benevolent designs require them ; but he never exer-

* Lutheran Manual, pp. 78, 79, 80.

eises his omnipotence (or irresistible power) in conversion, or in the perseverance of saints; for here the powerful influences of grace must harmonize with (not destroy) the free will of man. The irresistibility of grace would contradict the very first (fundamental) idea of God's plan in the creation of moral agents."

Again: Irresistible power could easily restore this (the image of God,) so far as the choice of the good is concerned, but no such power can consistently be exercised in conversion. Blessed is he who, without delay, improves the convictions wrought in his soul by the Holy Spirit. But many who are awakened are nevertheless not converted. The reason is, that in this propitious moment, when the effective grace of God has brought them to reflection, they do not perform their duty, but neglect the time of his (gracious) visitation."

Again: "We may resist the Holy Spirit in two ways, either by excluding him altogether from our hearts, or by banishing him after he had taken possession. Every sin grieves the Spirit, and every deliberate voluntary transgression drives him from us. Successive cases of careless and unconcerned grieving of the Spirit become deliberate wickedness, and the continued resistance of the sacred influences leads to their permanent withdrawal.* From the foregoing the reader will perceive that the views of the Lutheran Manual on the work of Christ and the work of the Spirit are in substance those which are from time to time exhibited in the *Day Star*. We rejoice in the glorious truth that Christ gave himself a ransom for all, and tasted death for every man. We rejoice to know that the Divine Spirit strives with all the children of men. His work is co-extensive with Christ's work, and moral in its nature. Those consequently who perish under the gospel, are lost because they deny the Lord that bought them, and resist that gracious, and Divine Agent, of whom the Father speaks when he says, My spirit shall not always strive with man. O may the time soon come when that Saviour who died for all shall be received by all, and when that Divine Spirit who came to convince the world of sin, of righteousness, and of judgment, shall dwell in and sanctify every heart. M.

* P.p. 100,101.

LINES ON A MOTHER'S DEATH.

Mother where, O where art thou ?
 Whither has thy spirit fled,
 Leaving in its flight thy dead
 Cold form, mute and powerless now ?

Art thou with the angels bright ?
 Joining in the thrilling song
 That resounds, in echoes long,
 Through the mansion homes of light ?

Yes, I know thou art above,
 Where the saints and angels raise,
 Ever sweet, the hymn of praise,—
 God is glorious, God is love !

Far away from earthly strife,
 Best of kindred, mother mine,
 What a sphere of bliss is thine,
 Never-ending joyous life !

Oh ! 'tis foolish here to weep,
 Where our sorrow never ends,
 For our dear departed friends,
 When in death they fall asleep.

What is life ? a fitful blast
 Of time, strewn with griefs around,
 Where no happiness is found,
 Chequer'd o'er from first to last.

Still, to memory will be dear
 That form loved in youth so well ;
 The voice that acted as a spell
 To chase away each boyish tear.

THE CHRISTIAN'S PROSPECT.

"He shall go no more out"—Rev iii. 12.

To go no more out from the Lord,
 No more from his presence depart—
 What joy does the prospect afford,
 To the grief burden'd sorrowing heart ?
 To be with the Angels of light,
 To share in their glories divine,
 No more behold darkness or night,—
 This state, will it ever be mine ?

To be changed from this body of death,
 To be free from the power of sin,
 Its load to escape from beneath,
 And rise without blemish or stain;
 To leave all corruption behind,
 And faultless forever to be—
 What joy to the sin-oppressed mind :—
 And is it in prospect for me ?

No more to feel sickness or pain,
 No more to know hunger or cold,
 Nor ever of thirst to complain,
 Nor sun's scorching beams to behold :
 To be where the Lamb is the light,
 And the glory of God shall be known,
 With lustre transcendently bright,—
 Such bliss, will it e'er be my own ?

The harp of my God in my hand,
 His praises for ever to sing ;
 Amongst the redeem'd ones to stand,
 Where Jesus my Saviour is king ;
 His face in the glory to see,
 His name in my forehead to wear,—
 Is this mark of honour for me ?
 Shall I in these glories appear ?

Yes, if I on Jesus rely ;
 The word has gone forth from my God ;
 Himself he can never deny,
 But what he has said will make good :
 ' That he who believeth shall live
 And share in these glories divine ;'
 Then, if while I live, I believe,
 How can they be other than mine ?

With such a bright prospect in view
 As dead to all things here below,
 As born and created anew,
 May I live, so that all men may know,—
 That my treasure and heart are above,
 Where Jesus reigns high on the throne ;
 That I long to know fully the love,
 The joy that his presence shall crown.

SHOULD THE REPROBATE PRAY ?

The reprobate—calvinistically understood, a human being for whom no salvation is provided, or to whom no possibility of God even being favorable,—is it nevertheless the duty of such a creature in such a case to ask the blessings from his implacable sovereign which in the nature of things he cannot receive? The reprobate cannot surely pray in faith. 'Whatsoever is not of faith is sin.' Is it then his duty to sin the strange sin of supplication—to trespass the order of his destiny and aspire after good that is given in answer to prayer? Is he then released from obligation to pray, or ought he still attend to the duty and if so to what purpose?

It may be replied: As no man knows positively that he is a reprobate this cannot apply to any particular individual." But the case is by no means helped by such evasion. *If there exist reprobate men*, the same difficulty is in the way, their condemnation for any of their misdeeds. If doomed to disobedience, effort toward *obedience* would be in fact attempted *rebellion*.

There is only one way to effectually avoid all such absurdity, viz., to dismiss all idea of such a fictitious creature.

'Each son of *Adam* born
Exists because a Saviour too is born.'

Then not a son of Adam can be born a hopeless heir of utter ruin, through his heavenly kinsman. Rather let us hear the divine invitation. "Look unto me and be ye saved all ye ends of the earth." "Whoever shall call on the name of the Lord shall be saved."

Toronto.

JACOB SPENCE.

 THE CHILDREN'S PORTION.

A LITTLE BOY AND HIS TRACT.—A little boy, belonging to a Sabbath School in London, having occasion every Sunday to go through a certain court, observed a shop always open for the sale of goods. Having been taught the duty of sanctifying the Lord's Day, he was grieved at its profanation, and for some time seriously considered whether it was possible for him to do anything to prevent it. At length he determined on leaving a tract, "*On the Lord's Day*," as he passed by. On the next Sabbath, coming the same way, he observed that the shop was shut. He stopped and pondered whether this could be the effect of the tract he had left. He ventured to knock gently at the door, when a woman within thinking it was a customer, answered aloud, "You can't have anything we don't sell on the Sunday." The little boy still begged for admittance, encouraged by what he had heard, when the woman, recollecting the voice, opened the door and said, "Come in my dear little fellow, it was you who left the tract here, last Sabbath against Sabbath breaking, and it frightened me so that I durst not keep my shop open any longer, and I am determined never to keep it open on a Sabbath while I live."

ONE OF PAYSON'S ILLUSTRATIONS.

SUPPOSE we perceive a number of children playing together in the street, we could not, without previous knowledge, determine who are their parents, or where are their homes. But let one of them receive an injury, or into get any trouble, and we learn who are his parents, for he immediately runs to them for relief. Thus it is with the Christian and the man of the world. While we observe them together, pursuing the same employments, and placed in the same circumstances, we may not be able at once to distinguish them. But let afflictions come upon them, and we are no longer at a loss; the man of the world seeks relief in earthly comforts, while the Christian flies to his heavenly Father,—his refuge and support in the day of trouble.

 OUR CHILDREN.

Our children are to fill our places in society—in church and state and the manner in which they will fill them depends upon the manner in which we educate them. If we train them up in the Sabbath-school for God and his church, they will amply repay us for all our care; but if they are trained up for the world—in the streets—in the gambling and tippling saloon—in Sabbath-breaking, profanity, licentiousness, and intemperance—in idleness—in sin, they will dishonour our names, and repay us by-and-by with a vengeance!

How fearful our responsibility! When we consider that our son may make a talented, useful, and happy man, respected and beloved by all around him; or he may make a consummate villain, detested by the world as a nuisance and a curse; and that our daughter has a corresponding alternative before her;—that in the history of both, in all probability, there is a *crisis*, or turning point, when it is uncertain which way they will preponderate—and that we necessarily play an important part in tipping the scale, we can but feel that this is a matter not to be trifled with, and that every means possible should be resorted to, in order to secure the right drift and save those so dear to us. As we should have them honourably act their part upon the stage of life, so let us sedulously aim to qualify them for it.—*Morning Star*.

 FULNESS OF CHRIST.

WHAT the heart is at the birth,
 What the soul is to the earth,
 What the gem is to the mine,
 What the grape is to the vine,
 What the bloom is to the tree,—
 That is Jesus Christ to me,

What the string is to the lute,
 What the breath is to the flute,
 What the spring is to the watch,
 What the nerve is to the touch,
 What the breeze is to the sea,—
That is Jesus Christ to me.

What the estate is to the heir,
 What the autumn's is to the year,
 What the seed is to the farm,
 What the sunbeam's to the corn,—
 What the flower is to the bee,
That is Jesus Christ to me.

What the light is to the eye,
 What the sun is to the sky,
 What the sea is to the river,
 What the hand is to the giver,
 What a friend is to the plea,—
That is Jesus Christ to me.

What culture is unto the waste,
 What honey is unto the taste,
 What fragrance is unto the smell,
 Or springs of water to a well,
 What beauty is in all I see,—
 All this and more is Christ to me.

BOOK NOTICES.

THE EVANGELICAL REPOSITORY.—We have just read the March number of this excellent quarterly. All the articles with the exception of two are from the pen of Dr. Morison, its gifted and laborious Editor. It is exceedingly interesting, fresh, and refreshing. We don't wonder that its circulation is rapidly increasing. Truth and light must prevail;—Talent and labour must be rewarded.

INTELLIGENCE.

NEW CHURCH EDIFICE AT BELLEVILLE.—We learn from the *Canadian Independent* that a new Congregational Church has been erected at Belleville. The former building was destroyed by fire. Through the aid of friends there is a fair prospect of its being opened without debt.

REV. F. FERGUSON, JUN.—We are gratified to learn that the Rev. F. Ferguson, Glasgow, who has been laid aside from duty for several months, in consequence of a severe and dangerous illness, is gradually progressing towards recovery, and that, although he is as yet prohibited from undertaking any labour, he is hopeful of being able to resume his pastoral work soon.—*Christian Times*.

EVANGELICAL UNION ACADEMY.—We understand that the Rev. Wm. Taylor, of Kendal, has accepted the invitation of the Evangelical Union Conference to become the Professor of Systematic Theology in this institute; but we are sorry to learn that the Rev. F. Ferguson, of Glasgow, has been constrained to decline the Professorship of Hebrew in consequence of the state of his health.—*Christian Times*.

EVANGELICAL UNION CHURCH, BELFAST, IRELAND.—We learn from the *Christian Times* that the members of this interesting church have presented their pastor, the Rev. George Cron, with fifty pounds sterling, along with an address, expressive of their regard for him and of the high estimation in which his labours of love are held by them.

DUMFRIES CALL.—We understand that Mr. John Dunlop has received and accepted a pressing invitation from the Evangelical Union Church, Dumfries, to become their pastor. The church in Dumfries has progressed very satisfactorily since its formation, and we have no doubt will become one of the most prosperous churches in the Union, under the pastorate of this zealous and eloquent young preacher.—*Christian Times*.

CHURCH OF ENGLAND FRENCH MISSION.—By the kindness of the Rev. B. P. Lewis, the devoted missionary of the Church of England and Ireland at Sabrevois, we have been furnished with a copy of the *French Mission Record*. The frontispiece gives well-executed representations of the college, the church and parsonage. Rev. N. V. Fenn has charge of the college. Income for 1862, £1025 19s. 2d. expenditure £969, 14s, 8d. Average attendance at church 47, at Sabbath School, 30. A female training institution is about to be opened, under the care of Mrs. Lewis, who is a French Canadian by race, and the daughter of a convert from Rome. Number of students in college 13, of scholars in primary school 20.