

deeper affections of the soul touched, and the feelings that come within the sphere of sentiment are awakened and purified, that we become capable of a just and impressive view of that revelation of grace disclosed in the Gospel, by which the heart is rectified of all its other disorders. This heart of man, then, is the great battle-field of the world. It is the place where Satan triumphed, and where a stronger than he casts the usurper out. The heart of the children of men is set in them to do evil; to turn it again, like a river of water, and cause it to flow towards God and goodness, is the great errand of our Saviour into this world; and also his kind design, so manifest in his own gospel commission to the primitive disciples, and through them to his church and ministers in every succeeding period. "Jesus came and spake unto them, saying, all power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway, even unto the end of the world."

EXPERIMENTAL RELIGION.

In the cultivation "of the inner life of religion," let it be our aim to keep clear of prejudices which too prevalently abound. And especially let us discard that shallowest of all objections against experimental religion, which is derived from the excesses of what is termed religious sentimentalism. Some people talk about a religion of feeling in such a strain that we are almost compelled to conclude that they consider it possible for sinners to be saved through the rich manifestations of God's love in Christ Jesus, without feeling at all, as though love, and joy, and trust, and fear, and gratitude, were no part of religion whatever. But who ever knew of a single instance, where the piety of a redeemed person did not move in the domain of sentiment? There are, it is true, excesses in this direction of a regretful character, and such as are sometimes hard to be endured, especially by Christians of a certain cast of mind; but these excesses will in all probability continue to exist, so long as any part of our nature is left neglected. The sentiment must not be divorced from the understanding, on the one hand, for this would be to outrage religion and nature; nor, on the other, must the understanding proudly despise the sentiment—in other words, warmth in the heart, without light in the head, will be fanaticism; but light in the head, without glow in the heart, will not only be cold and dim, but will result in formality and lukewarmness, and we well know who has said, "I would thou wert cold or hot."

WORTHLESSNESS OF FORMS.

What then, it may be asked, is really needed for the true cultivation of the heart—such cultivation as will lead to the formation and advancement of experimental piety? This cannot be effected by the mere performance of external services, for nothing has been more customary in the history of the church, in Old and New Testament times, than for men to go through a round of external observances, while there was neither the spiritual worship which God demands, nor the holy lives which men look for. Neither can this requirement be met by the various