

that may be interrupted at pleasure, or in courtesy to a friend or brother!

Even at the Lord's table the brethren sit, as at a common levee, dispersed over the whole house, and separated as aliens, as though they were determined to obliterate every appearance of brotherhood or solemnity while partaking of the memorials of a Saviour's broken body and shed blood! Is this respectful to their Lord? Is it pleasing to the holy brethren? Is it comely in the sight of men? Is this doing the great things "decently and in order"? I have seen the deacons of Alpina wading through a crowd of aliens and spectators to carry the loaf to a brother, who in the morning had placed himself behind the door, as if determined to give all trouble to the servants of the congregation and to show how little he cared for his brethren. But still more incongruous, it is said by the deacons, that while eating the loaf some of the communicants throw their eyes round the assembly as seemingly vacant and without reflection as at a common meal!

Now it is not believed that these brethren are as undevout as they appear: very far from it: they are hypocrites of a new species. They wish to appear like other men, while they both believe and feel like christians! In avoiding the appearance of the Pharisee, they imperceptibly to themselves assume that of the Sadducee, and run into an error still more unbecoming, as far as appearance is concerned, than that which they wish to abjure. To appear otherwise than one is, whether it be better or worse, is downright hypocrisy. And of hypocrites it is not for me, but for those more deeply versed in casuistry, to say which is the more culpable as far as example and influence are regarded—whether he who appears better, or he who appears worse than he is. One thing is certain—the gospel awards no praise to the one or to the other.

If, then, the christian's face and the christian's conduct should always correspond with his heart; and if his heart is pure, warm, and full of devout affections, his outward man should always display the purity, the ardor, the devotion, the feeling of his soul; and by so doing he will exert an influence on the hearts of his acquaintance of more value than any intellectual illuminations or convictions within the power of mere ratiocination.

There are, in truth, two sorts of moral sympathy—that of the head and that of the heart. There is a communion which two understandings enjoy; but it is not so fascinating, so delightful as the communion of the affections of two kindred souls. Now to institute the means of this two-fold communion we have only to offer light and love, in all their legitimate displays, to the head and to the heart of our acquaintance.

The communion of the head is experienced in every depart-