

or that which moves and forms the body : but in the highest and noblest part,—“the spirit of our minds ;” the very flower and essence of the soul. Here it is we are to be renewed, as indeed we must if we be renewed at all ; this being in all regards the principal and the only moral part of man.

This intellectual heart, the spirit and soul of man, is the fountain and source of all action. This is that which sees in the eyes, and hears in the ears. This is that which understands and wills, loves and hates. Here are all the springs and powers of life and motion : here is the last resort of all outward impressions ; and from this central point are derived all the lines of action and motion ; even as all the arteries and veins are from the natural heart, which it diffuses and disperses throughout the body, and has its pulse in every part. If then this general head-spring be not kept pure and clean how can the streams run clear ? Upon this was grounded that signal advice of the wise man, “Keep thy heart with all diligence ; for out of it are the issues of life.” (Prov. iv. 23.)

Further yet, this intellectual heart is not only the fountain of action and motion, but the most active and most rapidly moving thing in the world. This heart is always beating. The pulse of it never rest. Thought rises upon thought, and desire succeeds desire. The motion is perpetual and vehement : so vehement, that the swiftest bodily motion, no, not that of a starry orb, is comparable to it : so vehement, that it cannot be discerned or numbered, and comes nearer to a rest than a motion ; as the swiftest turning round of a globe look like standing still. Now what a dangerous thing is such a motion as this, if not rightly determined ! Of what heights in goodness is it capable ! and to what heights of wickedness may it rise, if not well governed ! There is therefore great necessity that this heart of man should be kept with all diligence ; and that it should be kept pure and undefiled.

SAURIN'S PRAYER BEFORE SERMON.

O Lord ! our God and Father ! Thou seest us prostrate in thy presence to render thee homage due to thy Majesty, to confess our sins to thee, and to implore thy favour. Had we followed the first motions of our consciences, we should not have presumed to lift our eyes to heaven, but should have fled from thy sight ! We are creatures mean and infirm ; a thousand times more unworthy of appearing before thee for our depravity, than for our natural meanness. But, O Lord ! though our sins and miseries depress us, yet thy mercy lifts us up. Thou art a God merciful and gracious, slow to anger, and abundant in goodness ; thou hast no pleasure in the death of a sinner, but that he should repent and live ; and thou hast given thy Son to the world, that whosoever believeth in him should have everlasting