

true baptism is that of the heart—when the heart is washed from all filthiness of the flesh and of the spirit; whose praise is not of men, but of God.

Remember, I beseech you, that the ordinances are means to an end; they are stepping stones, by which you may arrive at a landing-place. Is your soul sitting down in the ordinances, and saying, It is enough? Are you so satisfied that you can enjoy the ordinances of Christ, that you desire no higher attainments? Remember the word that is written: "This is not your rest." Would you not say he was a foolish traveller, who should take every inn he came to for his home—who should take up his settled rest, and instead of preparing himself for a hard journeying on the morrow, should begin to take the ease and enjoyment of the house as his all? Take heed that you be not this foolish traveller. The ordinances are intended by God to be but the inns and refectories where the traveller Zim-ward, weary in well-doing, and faint in faith, may betake him to tarry for a night, that, being refreshed, he may, with new alacrity, press forward on his journey home upon eagles' wings.

Take, then, this one rule of life along with you, founded on these blessed words: "He is not a Jew which is one outwardly"—that if your outward religion is helping on your inward religion—if your hearing of Christ on the Sabbath-day makes you grow more like Christ through all the week—if the words of God lead your heart to love more, and your hand to do more—then, and then only, are you using the ordinances of God aright.

There is not a more miserably deceived soul in the world than that soul among you who, like Herod, hears the preached gospel gladly, and yet, like Herod, lives in sin. You love the Sabbath-day—you love the house of God—you love to hear Christ preached in all his fulness; yes, you think you could listen for ever if only Christ be the theme—you love to sit down at sacraments, and to commemorate the death of your Lord. And is this all—is this all your holiness? Does your religion end here? Is this all that believing in Jesus has done for you? Remember, I beseech you, that the ordinances of Christ are not the means of *enjoyment*, but means of *grace*; and though it is said that the travellers in the valley of Baca dig up wells, which are filled with the rain from on high, yet it is also said: "They go from strength to strength." Awake, then, my friends, and let it no more be said of us, that our religion is confined to the house of God and to the Sabbath-day. Let us draw water with joy from these wells, just in order that we may travel the wilderness with joy and strength, and have and hope—blessed in ourselves and a blessing to all about us. And if we speak thus to those of you whose religion seems to go no farther than the ordinances, what shall we say to those of you who contradict the very

nse and end of the ordinances in your lives? Is it possible you can delight in worldliness, and vanity, and covetousness, and pride, and luxury? Is it possible that the very lips which are ready to sing praises, or to join in prayers, are also ready to speak the words of guile—of malice—of envy—of bitterness? Awake, we beseech you; we are not ignorant of Satan's devices. To you he hath made himself an angel of light. Remember it is written: "If any among you seemeth to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion, and undefiled before God and the Father is this, to visit the fatherless in their affliction, and to keep himself unspotted from the world." For he is not a Jew, which is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew, which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God!" Amen.

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### Duncan and the Elder.

*Elder.*—Good evening Duncan. I hope you and your family have been well since I last saw you.

*Duncan.*—I have reason to be thankful for good health—a kind Providence has spared me and mine. I thought you would have called sooner.

*E.*—I thought the same myself, and was anxious to do so, but other things prevented me. Having a little time to spare this evening, I walked over to spend an hour or two with you.

*D.*—Indeed, my dear neighbor, I feel very thankful. Your last visit gave me much to think about. I find that nothing tends to set me a-thinking like conversation with a friend with whom I can speak freely. When I try to read, I find my mind always inclined to wander, and just as soon as I close the book, it is all forgotten. But when taking part in conversation, whatever the subject is, I feel interested—I can easily remember a good deal of what is said, but what is better still, I find myself drawn to think of it for days and weeks afterwards.

*E.*—The subject, if I remember aright, of which we were speaking, the last time I saw you, was the interest which all Christians should feel in the progress of Christ's Kingdom.

*D.*—It was just that—I have not forgotten it, and I hope I will not while I live. It was never before made so plain to me, that unless a man feels interested in the cause of Christ, he cannot be a true disciple of His. I have much reason to remember every word of that conversation—many a thought it gave me since. It led me to think over my past life,