

toward that which is holy ; but through the fall this spring of action has become polluted, and the waters which it now sends forth naturally have that in them which biases the will toward that which is sinful. Given a rational and free being, with appetencies such as are naturally found in man, and we can say with absolute certainty that he will choose the evil and not the good. Hence the first thing that religion has to do with the emotions is to transform them, so that pure and holy impulses may spring from them. "Create in me a clean heart, O God," expresses the first proposition which we have to lay down on our subject. Emotion is not religion, neither has it power to produce religion. True religion must be brought into the soul by a new birth from above ; and emotion, to be of any value whatever in religion, must be sanctified by that new creative energy of the Holy Spirit.

2. When thus sanctified and purified in their inmost spring by the mystery of the new birth, the emotions have their legitimate place in the Christian religion. There is much in the Christian revelation calculated to awaken the deepest emotions in the Christian's heart. To our natural desire for happiness it holds out the joy of believing here and the bliss of heaven hereafter ; to our aversion to pain it opposes the certain penalties of violated law and the torments of everlasting ruin. Our attachment to relatives and friends it strengthens and elevates by Christian love, and enlarges its sphere by introducing us into that one family in heaven and earth, of which Christ is the glorious and ever-living Head. It presents a new and nobler object to each one of our natural appetencies.

3. What purpose do the emotions properly perform in the Christian life ? We may reply, as we did on the purpose of emotion in the natural life, that it is to give us pleasure. There is a joy in believing and a pleasure in walking in wisdom's ways, for which we may look as a legitimate part of our Christian experience. Our emotional nature subserves an important end in rendering us capable of enjoying this pleasure.

Some Christians regard this as the highest and only end. Their religious energy seems to expend itself in revelling in the delights of religious sentiment. They are ever ready to complain that the services of the Lord's house are too formal and cold. They clamor for that which is sentimental. No matter whether the sermon is orthodox or whether it contains much or any truth to nourish and feed the soul, if only it is stirring and emotional. They care very little for the hymns and chants which speak the praise of God ; but they delight in the songs which make touching appeals to the sinner or dwell on some subjective experience. They are pleased with a religious exercise which gives them occasion to weep and shout, but they turn away from that which demands thought and activity.

It is not difficult to see that sentimentalism of this kind tends to something different from true edification. It usually has no basis in the intellect and reaches no proper issue in the will. It produces no virtuous activity, and hence cannot enrich and ennoble the soul. It is like all ex-