

Such a publication would be very useful; and as it would not cost much, I should suppose every Clergyman in the country as well as many pious and zealous laymen would gladly avail themselves of the opportunity of obtaining a number of copies for distribution.

"The gentleman who first suggested to me the expediency of having them published in this manner, will take copies to the amount of Ten dollars, and I doubt not, but that there would be a demand for them amply sufficient to defray the expences of printing."

CONTEMPLATIONS ON THE LITURGY. No. III.

THE HOUSE OF WORSHIP.

When Arunah generously offered king David his threshing floor to erect an altar thereon, and his oxen for a burnt offering, and the threshing implements for wood to burn them, the king as piously refused them, declaring that he would not worship his God with that which cost him nothing. What a noble sentiment for a Christian to adopt! God loveth that we should give back to him a part of his gifts to us. Not that we can enrich him with what is already his own, but that he is pleased with our desires to honor his name. God sent his prophet Haggai to reprove the Jews for their "cieled houses," while his temple remained unfinished. How many at this day might be reprov'd in the same manner! How many build them large houses and prepare them much goods of this world, yet do nothing to the house of their God!

The law was the *pattern* of all good things to come. The temple was a building of surpassing magnificence, because it was the house of God; and he commanded it so to be built, for one reason, because he gave Israel much worldly prosperity. The Christian is under the same obligation with the Jew to prepare a house for his God equal to his means. If our worship is at all like the worship in heaven, our houses of worship, when we can afford it, should in some degree correspond, so as to excite suitable feelings of solemnity. Mean buildings and coarse workmanship can never do this. I like the sentiment of that man who said, on building a Church: "I wish the house of God of itself so to strike people on their entrance as to make them uncover their heads, and feel that they are on holy ground." It is a foolish economy which, with abundance at command, uses parsimony in building Churches. Mental improvement always must be accompanied by refinements in the arts of life; and a man of an improved mind could not attend to the public worship of his Maker in a building which would offend his eyes every time he looked upon it, without being disturbed in his devotions and grieved in his conscience. Even the ignorant and illiterate are sensibly affected by a certain imposing aspect and grandeur in houses of worship, and more disposed to sobriety of deportment and becoming gravity. And if this observation be true, it is also substantial charity to the poor and the needy to provide for their use even costly Churches, as those who build them can afford: for that money is well expended which contributes in any way to impress men's minds with the fear of God.

The poor of the land also should not be backward in providing for the decent administration of God's ordinances. Every man can give something: and if any one were to excuse himself on account of poverty, I would remind him of what our Lord said to his disciples concerning the poor widow who threw "two mites which make a farthing" into God's treasury. She threw in *more than the rich*: and if the "reward in heaven" is in proportion to a devoted heart in the deed, her reward would be greater than theirs. The rule is as true now as it was then; and the poor pious man who gives a part of his substance to maintain the worship of Christ, and does it "with a true heart fervently," may take comfort in the Lord from the example of the poor widow. These things are recorded, as Paul tells us, for our learning, that we through patience and comfort of the Scriptures might have hope. The house of prayer is consecrated or set apart to the worship of God, and the church holds it unlawful to convert it to common uses in the mean time. Meeting in it should never be associated in

the mind with any transactions but those of religion. For should we meet in it to transact our secular affairs, thither would they follow us when we met to worship Christ, and be as stumbling blocks to our devotions. These should be as unincumbered with the world as possible. In our best frames unbidden they will intrude: and therefore to keep as clear from their influence as may be in the services of the *Lord's Day* we meet in the *Lord's House*.

In this house our Saviour has promised to meet those who meet in his name: Where two or three are gathered together in my name, there am I in the midst of them. In a sense, he is present by his authorized servant. Lo I am with you *always*, said he to the ministry he sent forth. But he is also present in another sense; for to the vicarious presence by his servant, he adds his presence by the Holy Spirit. This is what makes the Church a BETH-EL, of house of God. If Jacob was overcome with a sense of awe on account of the visions of God which he saw at Bethel, and exclaimed, How terrible is this place, surely it is inexcusable in Christians to enter the house of God without serious impressions of the majesty of him who is worshipped in it. This composing the mind into a solemn frame, prepares it for the several parts of the ensuing service. Under this frame we are disposed to listen to God's word, as to messages from the King of kings: We are disposed to confession under a sense of sin; to prayer under the assurance of being heard through Jesus Christ, to thanksgiving because we find our God a lover of mercy and a bestower of good; and to praise for his glorious excellencies revealed in his blessed Son. All these dispose us to receive instruction in humility, meekness, and fear, and with assurance of hope in the precious promises made to those who repent and forsake sin. For every act of duty there is a pre-requisite preparation of heart, in order to its acceptance with the Father of mercies.

A DRUID.

FOR THE CHRISTIAN SENTINEL.

ON THE ECONOMY OF TIME.

As another year has elapsed, and our lives are still spared, we are called upon to lament our mispent time: That so much of it has been consumed in vanity and folly, and so little devoted to the service of God, and the good of mankind.

If those souls who are now in misery could have only one year allowed them to prepare for heaven, how industrious would they be to "work out their own salvation." Though it may be "with fear and trembling," they would employ all their hours to the best of purposes. They would shun not only the haunts of dissipation, but even "the appearance of evil." And in particular they would avoid those companions who seduced them from the paths of virtue and led them into temptation.

That portion of time which God has allotted us, intended partly for the concerns of this world and partly for those of the next; "Let each of these, says a certain author, occupy that space which properly belongs to it. Let not the hours of hospitality and pleasure interfere with the discharge of our necessary affairs, and let not our necessary affairs encroach upon devotion." Alfred, who was one of our best English Kings, divided his time into three portions. One to devotion and study, another to the concerns of his government; and the other to sleep, meals, and relaxations. Were we thus to divide our time, time would never hang heavy upon us.

A very good method is to rise early in the morning for religious exercises, to spend the day in our various employments, and to close the day with reading, prayer, and meditation.

If any of us be generally engaged in study, miscellaneous articles, such as the current prints, magazines, or something pleasing, may engage our minds during our leisure time. Thus the fragments of time would be gathered up, so that no part of it would be lost. Like the filings of gold, we should count every particle of it precious. But where no plan is laid, the disposal of time is surrendered merely to incidents which may occur, all things lie huddled together in one chaos, which admits of neither distribution nor view.