

crease, purity, and unity of the church—supporting it in every effort—diligently attending all its meetings—feeling, that for Christ's sake, as for his own improvement, he must give up a little time, and take a little trouble to meet with his fellow-members, when they assemble? As to prayer-meetings, does he feel it to be a duty and privilege to unite in such soul-quickening exercises? Does he constantly remember Zion in his devotions? Does he pray for those who minister to him in holy things? No professed Christian has any right to expect a blessing from the ministry of one for whom he does not wrestle in prayer. He may come and go to and from God's house, and receive no spiritual benefit, no soul-quickening strengthening influences, and may blame the minister when the fault is his own. Much leanness of soul arises from neglect of this duty.

Let the professed Christian examine his daily home life; for it is there we appear as we really are. What is his home life as to devotion? In private does he habitually and constantly obey the injunction of our Saviour: "Thou, when thou prayest, enter into thy closet; and, when thou hast shut to the door, pray to thy Father which is in secret"? When risen in the morning, do his private praises, thanksgivings, and prayers ascend, before he mingles with the family, or with the world? Does he assemble his household regularly for morning and evening devotions? Or does any worldly hindrance furnish excuse for neglecting family worship?

Let every professed Christian examine himself as to his outgoings of heart when joining in the public worship of the sanctuary—the praises, supplications, thanksgivings, confessions, intercessions, and ascriptions of power and dominion to the Most High. Does his heart join in the devotions, or, while with others he places himself in the attitude of prayer, is his mind in a dreamy, half-unconscious state, wandering, like the fool's eyes, to the end of the earth, occupied and exercised indeed, but not about things spiritual and divine?

As to the professor's daily duties in the common concerns of life, are they conscientiously performed, in the fear of God; seeking the divine blessing on all his transactions and arrangements?

Let him examine himself as to the duties of family relationship, either as a parent, training his children in the fear of God,—or as a child obeying the divine commands as to that relationship; or as a husband, or wife, or brother, or sister; fulfilling the duties of those relationships according to the Word of Christ, as given in the New Testament? Let the professor examine himself as to the tendency of his wishes; whether he covets chiefly spiritual good, the presence and friendship of God, and the witnessing of the Spirit. Moses chose rather to rank with the people of God, than to inherit the honours and pleasures of Egypt. Which does the professor covet most—temporal or spiritual good? Which is most precious in his esteem, and most earnestly sought? for where the treasure is, there will the heart be also. Let him examine himself as to communion with God in solitude. When alone does his soul habitually aspire heavenward? Laying aside worldly thoughts for a time, does his heart turn from these and cleave in hallowed intercourse to his Saviour and his God? Let him examine himself as to temptation, whether he yields to the tempter,—not striving prayerfully against sin, but giving way to his natural inclinations,—or whether, in divine strength, he resists, and overcomes the wicked one.

Now, in self-examination, Scripture must be our guide; not other professors, or human creeds. "What saith the Scriptures," must be our enquiry." Examine yourselves "whether ye be in the faith, *prove your own selves*. Know ye not that Jesus Christ is in you except ye be reprobates." It is not what we are in the sight of our fellow-creatures, but what we are in the sight of God. And, lest after all, we should mistake our standing, let each, while obeying this injunction, seek divine scrutiny, and "Search me, O God," Ps. cxxxix, 23-24.

As to the celebration of the Supper—the feeling and spirit with which each will attend it, will accord with the view he takes of his spiritual state. If, by divine grace, his evidences are such that he "can read his title clear" he will approach