

well, will be more useful to society than the real christian, when, at any time, in the presence of the Lord, he acts as though he believed not his own acknowledgments.

When we survey the countenance of a religious assembly on the Lord's day, if we discover an evident vacuity of devotional thought, of sentiment, of feeling, (to say nothing of the positive appearance of levity, of vanity, of pride, of carnality,) the forms of worship, were they as pure and uncorrupt as those of the virgin church of Jerusalem, would neither illumine the understanding nor propitiate the heart of the intelligent and reflecting spectators. The world must behold our sincerity, our deep-felt interest in the things we profess to believe, our unfeigned love to the Lord, his cause, and people, else it will be hardened rather than softened, and alienated from the path of life, rather than reconciled to God through his anointed Saviour.

If, then, it be as above represented, and if the weightiest of all obligations which lie upon the church are her influence in furthering the conversion of the world, then it cannot be a small matter how she appear in the time of her solemnities, while she appears in the presence of her Lord, at his throne of mercy, at his table, on the day of his resurrection; it cannot be a matter of indifference what opinion the world forms of her, if that opinion is to retard or to hasten—to prevent or to further the conversion of the world.

If, as David was accustomed to sing in reference to the religious meetings amongst his contemporaries, "God is greatly to be feared in the assembly of his saints, and to be had in reverence by all them that are about him," ought it to be otherwise in the meetings of christians? And if such religious awe, such profound reverence actually exist, ought it not to appear in all our movements in his worship, and thus demonstrate that we regard our God, no less than the God of the Jews, as worthy of all adoration; and, in truth, as much "a consuming fire," and the God of peace and love now, as in the days of Moses and his institution?

But the church in Alpina have conceived such an aversion to pharisaism, and that austere sanctity of muscle which elongates the visage, that her members think it more creditable to assume an appearance diametrically opposite to that severe sanctimoniousness, and to appear on the first day of the week, even in the solemn assembly, as if they had met to spend an evening in the house of a friend. They talk to each other as on the most common themes, and while addressing the Lord in a hymn of thanksgiving, will sometimes turn round, shake hands with a brother or a neighbor, and speak to him of his health or worldly condition, and then resume their worship of the Lord as a matter